

 SUTTACENTRAL

LINKED DISCOURSES 1



A translation of Saṃyuttanikāya by

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Samyuttanikāya: Linked Discourses 1

Translated for SuttaCentral by Sujato Bhikkhu

The “Linked” or “Connected” Discourses (Samyutta Nikāya, abbreviated SN) is a collection of over a thousand short discourses in the Pali canon. The word “linked” refers to the fact that the texts are collected and organized by topic. In most cases the organizing principle is a particular theme of Dhamma, for example, the five aggregates, dependant origination, the noble eightfold path, mindfulness meditation, or the four noble truths. This collection contains the most extensive range of texts on these core themes. In other cases chapters are organized according to the person or kind of person who speaks. This collection has a full parallel in the Samyuktāgama (SA) of the Sarvāstivāda school in Chinese translation. In addition, there are two partial collections in Chinese (SA-2 and SA-3) as well as a number of miscellaneous or fragmentary texts in Chinese, Sanskrit, and Tibetan. Much of the organizational structure of SN is shared with SA, suggesting that this structure preceded the split between these two collections.

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Guide

- **Samyuttanikāya**
 - **Sagāthā Vaggasaṃyutta**

The “Book With Verses” is the first of the five books of the Linked Discourses. It is divided into eleven *samyuttas* or “sections”, with a total of 271 suttas. Most of these are further subdivided into *vaggas* of ten suttas. The word *vagga* is thus used of both the major overarching “book” and the subsidiary “chapter”. Each of the suttas in this collection contains verse with a prose narrative structure, although in many cases the prose has been omitted through abbreviation. Where most of the Samyutta is organized around subject matter, here the organizational principle is people. Each *samyutta* contains conversation involving the Buddha or his disciples with a different person or kind of person, such as gods, kings, nuns, or brahmins. A typical sutta has a bare narrative framework, where someone comes to the Buddha and utters a verse, and the Buddha replies with a better one. In some cases, notably the Sakkasaṃyutta, the narrative element is developed into a lively exchange. Some of the texts in this collection are well known and widely quoted, such as the invitation of Brahmā or the nun Vajirā’s simile of the person as a chariot. Most of the suttas here have parallels in the Chinese Saṃyukāgama translations; the partial translations SA 2 and SA 3 include Sagāthāvagga material. In addition, many of the verses have parallels elsewhere throughout the Buddhist literature in all languages.

- **Devatā Saṃyutta**

The “Linked Discourses on Deities” contains 81 discourses, each one of which depicts the Buddha in conversation with a deity. Typically a deity approaches the Buddha in the monastery at Sāvathī, illuminating the night with their glory. The deity addresses the Buddha with a question or verse, which may be a praise, a challenge, a riddle, or simply a reflection. The Buddha responds, usually elevating the discourse to a higher plane. As always in Buddhist texts, a deity is not worshiped, but is regarded as a temporary rebirth in a higher plane; the deities learn from the Buddha, not the other way around. In most cases, the narrative framework is slim, and after a while it is dropped entirely, retaining just the verses. There’s no particular theme to the discourses, which range from the simple to the profound.

- **Naḷa Vagga**

- [SN 1.1//SN 1: Crossing the Flood](#) *Oghatarāṇa Sutta*

The Buddha crossed the flood of suffering by neither standing nor swimming.

- [SN 1.2//SN 2: Liberation](#) *Nimokkha Sutta*

Freedom comes when we end attachment to rebirth.

- [SN 1.3//SN 3: Led On](#) *Upanīya Sutta*

Life is short, so we should drop the world's bait.

- [SN 1.4//SN 4: Time Flies](#) *Accenti Sutta*

Time flies, so we should drop the world's bait.

- [SN 1.5//SN 5: Cut How Many?](#) *Katichinda Sutta*

A cryptic set of questions, which the Buddha answers equally cryptically.

- [SN 1.6//SN 6: Awake](#) *Jāgara Sutta*

How many are awake while others are asleep?

- [SN 1.7//SN 7: Not Comprehending](#) *Appaṭividita Sutta*

Those who comprehend the teachings live smooth amid the rough.

- [SN 1.8//SN 8: Very Confused](#) *Susammuṭṭha Sutta*

Those who are unconfused live smooth amid the rough.

- [SN 1.9//SN 9: Fond of Conceit](#) *Mānakāma Sutta*

Unless you give up conceit you'll be trapped in the domain of Death.

- [SN 1.10//SN 10: Wilderness](#) *Arañña Sutta*

Spiritual practitioners have clear complexions, despite their simple life.

- **Nandana Vagga**

- [SN 1.11//SN 11: The Garden of Delight](#) *Nandana Sutta*

Even the divine Garden of Delight is impermanent.

- [SN 1.12//SN 12: Delight](#) *Nandati Sutta*

We think our attachments bring us happiness, but they really bring sorrow.

- [SN 1.13//SN 13: Nothing Equals a Child](#) *Natthiputtasama Sutta*

Like many of these discourses, here the Buddha repeats a god's verses with a subtle twist towards the Dhamma.

- [SN 1.14/SN 14: Aristocrats](#) *Khattiya Sutta*

A god's worldly values are improved by the Buddha's version.

- [SN 1.15/SN 15: Whispering](#) *Sañamāna Sutta*

The quiet murmuring of the jungle can be scary—but not to the Buddha.

- [SN 1.16/SN 16: Sleepiness and Sloth](#) *Niddātaṇḍī Sutta*

Laziness is an obstruction to the path.

- [SN 1.17/SN 17: Hard to Do](#) *Dukkara Sutta*

Life is hard for an unrestrained ascetic; they should draw in their thoughts like a tortoise.

- [SN 1.18/SN 18: Conscience](#) *Hirī Sutta*

Does anyone have a sense of conscience and shame?

- [SN 1.19/SN 19: Little Hut](#) *Kuṭikā Sutta*

Do you have a little hut and a little nest—or are you free?

- [SN 1.20/SN 20: With Samiddhi](#) *Samiddhi Sutta*

A deity tries to tempt a monk to first enjoy sensual pleasures and then go forth.

- **Satti Vagga**

- [SN 1.21/SN 21: A Sword](#) *Satti Sutta*

A mendicant should live as if their head was on fire.

- [SN 1.22/SN 22: Impact](#) *Phusati Sutta*

The evil you do hurts yourself.

- [SN 1.23/SN 23: Matted Hair](#) *Jaṭā Sutta*

This generation is all tangled up like a nest of matted hair. But who can unravel the tangle?

- [SN 1.24/SN 24: Shielding the Mind](#) *Manonivāraṇa Sutta*

One should rein in the mind, but only from that which is evil.

- [SN 1.25/SN 25: A Perfected One](#) *Arahanta Sutta*

If a perfected one has gone beyond all sense of self, would they still refer to themselves as “I”?

- [SN 1.26//SN 26: Lamps](#) *Pajjota Sutta*

How many lights are there that light up the world?

- [SN 1.27//SN 27: Streams](#) *Sara Sutta*

The stream of rebirth stops flowing when name and form ceases.

- [SN 1.28//SN 28: Affluent](#) *Mahaddhana Sutta*

Even the rich are full of greed for more—is there anyone free of greed?

- [SN 1.29//SN 29: Four Wheels](#) *Catucakka Sutta*

A riddle on the topic of escape.

- [SN 1.30//SN 30: Antelope Calves](#) *Enijaṅgha Sutta*

The Buddha is asked how to find release from suffering.

- **Satullapakāyika Vagga**

- [SN 1.31//SN 31: Virtuous](#) *Sabbhi Sutta*

A series of deities give verses praising association with the good, and the Buddha gives his own response.

- [SN 1.32//SN 32: Stinginess](#) *Macchari Sutta*

A series of deities give verses praising generosity, and the Buddha gives his own response.

- [SN 1.33//SN 33: Good](#) *Sādhū Sutta*

A series of deities give verses praising generosity, and the Buddha gives his own response, saying that practice of the Dhamma goes beyond this.

- [SN 1.34//SN 34: There's None](#) *Nasanti Sutta*

Two deities exchange verses with the Buddha on how sensual pleasures give rise to suffering.

- [SN 1.35//SN 35: Disdain](#) *Ujjhānasaññi Sutta*

Some deities come to find fault with the Buddha. He responds to their critique, which stimulates a further discussion on wrong-doing and forgiveness.

- [SN 1.36//SN 36: Faith](#) *Saddhā Sutta*

A series of Satullapa gods address the Buddha with verses on various topics. The identifications of the verses in this unclear, and comparison with the Chinese parallels suggests the Pali may have suffered textual loss.

- [SN 1.37//SN 37: The Congregation](#) *Samaya Sutta*

A vast congregation of deities assembles to see the Buddha and the Saṅgha at Kapilavatthu.

- [SN 1.38//SN 38: A Splinter](#) *Sakalika Sutta*

A series of deities praise the Buddha's resilience and composure when his foot is injured by a stone.

- [SN 1.39//SN 39: With Pajjunna's Daughter \(1st\)](#)

Paṭhamapajjunnadhītu Sutta

A goddess identifying herself as Kokanadā claims to confirm with her own experience the Buddha's teachings on karma.

- [SN 1.40//SN 40: With Pajjunna's Daughter \(2nd\)](#)

Dutiyapajjunnadhītusuttaṃ

A goddess identified as Kokanada, possibly the sister of the previous, sums up the teaching in a pithy verse.

- **Āditta Vagga**

- [SN 1.41//SN 41: On Fire](#) *Āditta Sutta*

A deity recites to the Buddha some verses

- [SN 1.42//SN 42: Giving What?](#) *Kimḍada Sutta*

Different kinds of gifts have different purposes.

- [SN 1.43//SN 43: Food](#) *Anna Sutta*

Gods and humans love to eat, so what kind of being does not like food?

- [SN 1.44//SN 44: One Root](#) *Ekamūla Sutta*

A single verse in the form of a Dhamma riddle.

- [SN 1.45//SN 45: Lofty](#) *Anoma Sutta*

A verse in praise of the Buddha.

- [SN 1.46//SN 46: Nymphs](#) *Accharā Sutta*

To escape from the Forest of Delusion, one needs the vehicle of the Dhamma.

- [SN 1.47//SN 47: Planters](#) *Vanaropa Sutta*

For those who give the gift of a monastery, merit always grows.

- [SN 1.48//SN 48: Jeta's Grove](#) *Jetavana Sutta*

Verses in praise of the Jetavana monastery, the Dhamma, and venerable Sāriputta, apparently spoken by the deity Anāthapiṇḍika.

- [SN 1.49//SN 49: Stingy](#) *Macchari Sutta*

The Buddha is asked about the future destiny of people who are stingy and those who are generous.

- [SN 1.50//SN 50: With Ghaṭikāra](#) *Ghaṭikāra Sutta*

Ghaṭikāra, a disciple of the former Buddha Kassapa, comes to the Buddha and speaks of his past life, and of the attainments of six friends.

- **Jarā Vagga**

- [SN 1.51//SN 51: Old Age](#) *Jarā Sutta*

Morality is good even in old age.

- [SN 1.52//SN 52: Getting Old](#) *Ajarasā Sutta*

Morality is good when it doesn't decay.

- [SN 1.53//SN 53: A Friend](#) *Mitta Sutta*

Things that are friends in this life and the next.

- [SN 1.54//SN 54: Grounds](#) *Vatthu Sutta*

What is it that sustains various beings? Unusually, this verse lacks a "Dhamma" counterpart.

- [SN 1.55//SN 55: Gives Birth \(1st\)](#) *Paṭhamajana Sutta*

A person is created by craving and fears suffering.

- [SN 1.56//SN 56: Gives Birth \(2nd\)](#) *Dutiyajana Sutta*

A person is created by craving and is not freed from suffering

- [SN 1.57//SN 57: Gives Birth \(3rd\)](#) *Tatijajana Sutta*

A person is created by craving and their destiny is shaped by their deeds.

- [SN 1.58//SN 58: Deviation](#) *Uppatha Sutta*

What is the wrong path?

- [SN 1.59//SN 59: A Partner](#) *Dutiya Sutta*

A person's true companion is their faith.

- [SN 1.60//SN 60: A Poet](#) *Kavi Sutta*

A pair of verses on the nature of poetry, and lacking a Dhamma counterpart.

- **Addha Vagga**

- [SN 1.61//SN 61: Name](#) *Nāma Sutta*

"Name" weighs everything down.

- [SN 1.62//SN 62: Mind](#) *Citta Sutta*

The mind leads the world around and controls it all.

- [SN 1.63//SN 63: Craving](#) *Taṇhā Sutta*

The mind leads the world around and craving controls it.

- [SN 1.64//SN 64: Fetter](#) *Samyojana Sutta*

The world is fettered by craving.

- [SN 1.65//SN 65: Imprisonment](#) *Bandhana Sutta*

The world is bound by craving.

- [SN 1.66//SN 66: Beaten Down](#) *Attahata Sutta*

The world is afflicted with death and old age, and burning with desire.

- [SN 1.67//SN 67: Trapped](#) *Uḍḍita Sutta*

The world is caught by craving and built on suffering.

- [SN 1.68//SN 68: Fastened Shut](#) *Pihita Sutta*

The world is shut in by death.

- [SN 1.69//SN 69: Desire](#) *Ichhā Sutta*

The world is bound by desire.

- [SN 1.70//SN 70: The World](#) *Loka Sutta*

A Dhamma riddle whose answer, enigmatically, is “six”.

- **Chetvā Vagga**

- [SN 1.71//SN 71: Incinerated](#) *Chetvā Sutta*

The killing of anger is the only killing praised by the noble ones.

- [SN 1.72//SN 72: A Chariot](#) *Ratha Sutta*

What is the sign or token of a chariot, a fire, a nation, and a woman?

- [SN 1.73//SN 73: Wealth](#) *Vitta Sutta*

A series of questions on what is best.

- [SN 1.74//SN 74: Rain](#) *Vuṭṭhi Sutta*

A series of questions asked by one deity, answered by another, and then given a better answer by the Buddha.

- [SN 1.75//SN 75: Afraid](#) *Bhītā Sutta*

Why is it that, though the path has been taught, people still fear?

- [SN 1.76//SN 76: Getting Old](#) *Najīrati Sutta*

A series of questions on the path.

- [SN 1.77//SN 77: Sovereignty](#) *Issariya Sutta*

A series of questions on diverse matters.

- [SN 1.78//SN 78: Desire](#) *Kāma Sutta*

What is it that one should not give away?

- [SN 1.79//SN 79: Provisions](#) *Pātheyya Sutta*

A series of questions on diverse topics.

- [SN 1.80//SN 80: Lamp](#) *Pajjota Sutta*

A series of questions on diverse topics.

- [SN 1.81//SN 81: Without Conflict](#) *Araṇa Sutta*

A series of questions on diverse kinds of people

- **Devaputta Saṃyutta**

The “Linked Discourses on Gods” contains 30 discourses, each one of which depicts the Buddha in conversation with a god. Here the term *devaputta* is used, rather than *devatā* in the previous *saṃyutta*. The difference is purely nominal and there is no difference in the meaning. The style of discourses is similar to the “Linked Discourses on Deities”, although here there is a greater emphasis on the theme of renunciation. A number of these discourses are regularly recited in modern Theravāda; the Tāyana verses on diligent striving at SN 2.8 are often recited by monastics, while the discourses on the sun and the moon (SN 2.9 and SN 2.10) are popular protection chants, which are also found in Tibetan.

- **Paṭhama Vagga**

- [SN 2.1//SN 82: With Kassapa \(1st\)](#) *Paṭhamakassapa Sutta*

A deity named Kassapa comes to the Buddha and speaks of the training of a mendicant in seclusion and right speech.

- [SN 2.2//SN 83: With Kassapa \(2nd\)](#) *Dutiyakassapa Sutta*

The deity Kassapa speaks of how a mendicant should be a meditator, peaceful and free.

- [SN 2.3//SN 84: With Māgha](#) *Māgha Sutta*

The god Māgha asks the Buddha about what one should slay in order to sleep well and be without sorrow.

- [SN 2.4//SN 85: With Māghadha](#) *Māghadha Sutta*

The deity Māghadha asks the Buddha how many sources of light there are in the world. The Buddha speaks of five lights, but the Buddha is the best of them.

- [SN 2.5//SN 86: With Dāmali](#) *Dāmali Sutta*

Dāmali the god suggests that a true brahmin must strive to abandon desire. The Buddha disagrees, saying that a true holy one has already completed their work.

- [SN 2.6//SN 87: With Kāmada](#) *Kāmada Sutta*

The deity Kāmada addresses the Buddha with a series of cryptic

statements lamenting the difficulty of spiritual practice. The Buddha agrees, but points out that true practitioners do it even though it's hard.

- [SN 2.7//SN 88: With Pañcālacaṇḍa](#) *Pañcālacaṇḍa Sutta*

Pañcālacaṇḍa praises the Buddha for finding the opening amid the confinement of the world. But the Buddha affirms that anyone with mindfulness and stillness may find such an escape.

- [SN 2.8//SN 89: With Tāyana](#) *Tāyana Sutta*

Tāyana, a deity who was in a past life was a leader of a non-Buddhist sect, speaks a series of verses in praise of strenuous exertion and discipline. These famous verses are commonly recited by Theravadin monks.

- [SN 2.9//SN 90: The Moon](#) *Candima Sutta*

In a parable of a lunar eclipse, the moon god Candimā is swallowed by the demon lord Rāhu. Candimā appeals to the Buddha, who tells Rāhu to let go. This sutta is recited as a protection verse.

- [SN 2.10//SN 91: The Sun](#) *Sūriya Sutta*

In a parable of a solar eclipse, the sun god Suriya is swallowed by the demon lord Rāhu. Suriya appeals to the Buddha, who tells Rāhu to let go. This sutta is recited as a protection verse.

- **Anāthapiṇḍika Vagga**

- [SN 2.11//SN 92: With Candimasa](#) *Candimasa Sutta*

The deity Candimasa says that those who practice absorption will surely find escape. The Buddha adds that they must also be diligent and discard flaws.

- [SN 2.12//SN 93: With Vishnu](#) *Veṇḍu Sutta*

The deity Veṇḍu celebrates the joy of those who follow the Buddha's teaching. The Buddha affirms that such will escape death. Veṇḍu is the Pali spelling of Sanskrit Viṣṇu, and this marks a rare appearance of a god of this name in the early texts.

- [SN 2.13//SN 94: With Dīghalaṭṭhi](#) *Dīghalaṭṭhi Sutta*

Dīghalaṭṭhi the god comes to the Buddha at Rājagaha and praises a mendicant who is a meditator.

- [SN 2.14//SN 95: With Nandana](#) *Nandana Sutta*

The deity Nandana asks the Buddha who is virtuous, wise, beyond suffering, worshiped by the gods themselves. The Buddha replies that such a person is an arahant.

- [SN 2.15//SN 96: With Candana](#) *Candana Sutta*

Candana asks who crosses the flood. The Buddha replies that it is one who is virtuous, wise, peaceful, and beyond attachment to rebirth.

- [SN 2.16//SN 97: With Vāsudatta](#) *Vāsudatta Sutta*

The deity Vasudatta says that a mendicant should live like their hair is on fire so as to give up lust. The Buddha changes his verse to emphasize giving up attachment to self.

- [SN 2.17//SN 98: With Subrahmā](#) *Subrahma Sutta*

Subrahmā the god asks for the escape from fear. The Buddha says there is no escape from fear without letting go of everything.

- [SN 2.18//SN 99: With Kakudha](#) *Kakudha Sutta*

At Sāketa the god Kakudha asks the Buddha if he delights or sorrows. The Buddha replies that since he has no attachments he neither delights nor sorrows.

- [SN 2.19//SN 100: With Uttara](#) *Uttara Sutta*

The god Uttara speaks of the transience of life, saying one should do good to be reborn in a happy future life. The Buddha replies that one should let go attachment.

- [SN 2.20//SN 101: With Anāthapiṇḍika](#) *Anāthapiṇḍika Sutta*

A deity who had been the Buddha's supporter Anāthapiṇḍika in his former life comes to Buddha and speaks verses in celebration of the Jeta's Grove monastery—which he had offered for the Buddha's use—good deeds, the Dhamma, and Venerable Sāriputta.

- **Nānātitthiya Vagga**

- [SN 2.21//SN 102: With Shiva](#) *Siva Sutta*

The deity Siva says one should associate only with the good, and this will lead to happiness. The Buddha adds that associating with the good leads to the end of suffering. Siva is the Pali spelling of Sanskrit Śiva, and this marks a rare appearance of a god of this name in the early texts.

- [SN 2.22//SN 103: With Khema](#) *Khema Sutta*

The deity Khema utters a series of verses in praise of good deeds. The Buddha responds with a simile for someone who departs the path of the good.

- [SN 2.23//SN 104: With Serī](#) *Serī Sutta*

The deity Serī speaks of how everyone loves food., to which the Buddha responds with verses in praise of giving. Serī speaks of his own generosity in a past life.

- [SN 2.24//SN 105: With Ghaṭikāra](#) *Ghaṭikāra Sutta*

The deity Ghaṭikāra speaks of the seven mendicants reborn in the Aviha realm. The sutta is similar to SN 1.50.

- [SN 2.25//SN 106: With Jantu](#) *Jantu Sutta*

Some monks in Kosala fell into negligence, and were admonished by the deity Jantu.

- [SN 2.26//SN 107: With Rohitassa](#) *Rohitassa Sutta*

Rohitassa asks the Buddha if it is possible to reach the end of the world by traveling. The Buddha says no; and Rohitassa tells of how in a past life as a seer he had tried to accomplish this very feat and failed. The Buddha says the end of the world is found in this body.

- [SN 2.27//SN 108: With Nanda](#) *Nanda Sutta*

Nanda speaks of the transience of life, saying one should do good to be reborn in a happy future life. The Buddha replies that one should let go attachment.

- [SN 2.28//SN 109: With Nandivīsāla](#) *Nandivīsāla Sutta*

The god Nandivīsāla gives an elaborate metaphor for the body, and asks how to escape from it.

- [SN 2.29//SN 110: With Susīma](#) *Susīma Sutta*

The Buddha asks Ānanda if he likes Sāriputta, and when he replies that he does, the god Susīma and his assembly appear, rejoicing in Sāriputta's praises, and radiating in lustrous colors.

- [SN 2.30//SN 111: The Disciples of Various Sectarrians](#)
Nānātiṭṭhiyasāvaka Sutta

A series of deities who had formerly been ascetics in the non-Buddhist sects came to the Buddha, speaking verses in praise—or occasional

criticism—of their former teachers

- **Kosala Saṃyutta**

The “Linked Discourses with the Kosalan” contains 25 discourses featuring King Pasenadi of Kosala. Pasenadi shines through in the early texts as a complex human figure, one with foibles and foolishness, but with a great devotion and capacity to grow. He appears frequently elsewhere in the suttas; MN 87 tells the story of how Queen Mallikā led him to the Dhamma. Here Mallikā appears again, and in SN 3.8 she shows how she is not afraid to challenge her king. The suttas in this collection typically set the verses in substantive prose narratives, illustrating the struggles and problems that beset a king intent on Dhamma who must nonetheless rule in a world with spies, sacrifices, punishments, wars, and the many temptations of royal life.

- **Paṭhama Vagga**

- [SN 3.1//SN 112: Young](#) *Dahara Sutta*

King Pasenadi meets the Buddha for the first time. He wonders how the Buddha can claim to be awakened when he is still so young. The Buddha teaches him four things that should not be looked down on for their youth.

- [SN 3.2//SN 113: A Man](#) *Purisa Sutta*

Pasenadi asks of the things that cause suffering when they arise in oneself.

- [SN 3.3//SN 114: Old Age and Death](#) *Jarāmaraṇa Sutta*

Pasenadi asks if anything that is born can escape from old age and death.

- [SN 3.4//SN 115: Loved](#) *Piya Sutta*

Reporting on a reflection that arose while on retreat, Pasenadi says that those who do bad deeds treat themselves as enemy. The Buddha expresses his agreement in verse.

- [SN 3.5//SN 116: Self-Protected](#) *Attarakkhita Sutta*

Even if protected by an entire army, one who does bad deeds is still unprotected.

- [SN 3.6//SN 117: Few](#) *Appaka Sutta*

There are few in the world who do not become negligent and complacent once they obtain material luxuries.

- [SN 3.7//SN 118: Judgment](#) *Aḍḍakaraṇa Sutta*

Pasenadi laments how in his judgment hall he sees people lying all the time for the sake of sensual pleasures.

- [SN 3.8//SN 119: With Queen Mallikā](#) *Mallikā Sutta*

Pasandi asks Queen Mallikā who is most dear. They both agree that the one most dear is oneself, and the Buddha agrees.

- [SN 3.9//SN 120: Sacrifice](#) *Yañña Sutta*

A great sacrifice involving the slaughter of many animals was being prepared for King Pasenadi. The Buddha condemns such sacrifices and says a fruitful sacrifice involves a blameless and harmless offering.

- [SN 3.10//SN 121: Shackles](#) *Bandhana Sutta*

When many people are put in chains by Pasenadi, the matter is reported to the Buddha.

- **Dutiya Vagga**

- [SN 3.11//SN 122: Seven Matted-Hair Ascetics](#) *Sattajaṭṭila Sutta*

A diverse group of ascetics passes by, and Pasenadi asks the Buddha if any of them are perfected ones. The Buddha says it is not easy for one such as Pasenadi to judge the spiritual achievements of others. Pasenadi reveals that the men are, in fact, his spies.

- [SN 3.12//SN 123: Five Kings](#) *Pañcarāja Sutta*

Five kings including Pasenadi are enjoying themselves and wonder which of the senses affords the highest pleasure. They ask the Buddha, who replies that it is subjective, depending on a person's preferences. Inspired, the laymen Candanaṅgalika offers a verse in praise of the Buddha.

- [SN 3.13//SN 124: A Bucket of Rice](#) *Doṇapāka Sutta*

In what is probably the world's first weight loss diet, when Pasenadi shows up overweight and out of breath, the Buddha advises him to cut down his eating. He gives a verse to one of the king's attendants, and asks him to recite it whenever the king is eating.

- [SN 3.14//SN 125: Battle \(1st\)](#) *Paṭhamasaṅgāma Sutta*

Pasenadi loses a battle against his nephew King Ajātasattu of Magadha.

- [SN 3.15//SN 126: Battle \(2nd\)](#) *Dutiyaṅgāma Sutta*

In a battle subsequent to SN 3.14, Pasenadi defeats Ajātasattu and takes him prisoner. Acting compassionately, he confiscates Ajātasattu's military assets but releases him alive.

- [SN 3.16//SN 127: A Daughter](#) *Mallikā Sutta*

Pasenadi is disappointed to hear that Queen Mallikā has given birth to a daughter. But the Buddha consoles him, saying a woman may turn out better than a man.

- [SN 3.17//SN 128: Diligence](#) *Appamāda Sutta*

Pasenadi asks the Buddha if there is one thing that secures benefit both in this life and the next.

- [SN 3.18//SN 129: Good Friends](#) *Kalyāṇamitta Sutta*

In answer to Pasenadi's praise of good friendship, the Buddha recounts an earlier conversation with Ānanda on the topic. He then goes on to say that when one has good friends, it is important to develop diligence.

- [SN 3.19//SN 130: Childless \(1st\)](#) *Paṭhamaaputtaka Sutta*

A wealthy man dies childless, having not enjoyed his riches. The Buddha says that wealth should be properly enjoyed and shared.

- [SN 3.20//SN 131: Childless \(2nd\)](#) *Dutiyaaputtaka Sutta*

A wealthy man dies childless, having not enjoyed his riches. The Buddha tells of how in the time of a solitary Buddha of the past named Tagarasikhī, a householder made an offering but later regretted it.

- **Tatiya Vagga**

- [SN 3.21//SN 132: Persons](#) *Puggala Sutta*

The Buddha teaches Pasenadi of four kinds of person, going from dark to dark, dark to light, light to dark, and light to light.

- [SN 3.22//SN 133: Grandmother](#) *Ayyikā Sutta*

Pasenadi laments the death of his aged grandmother.

- [SN 3.23//SN 134: The World](#) *Loka Sutta*

How many things give rise to suffering in oneself?

- [SN 3.24//SN 135: Archery](#) *Issatta Sutta*

“Where should I give” and “Where is a gift is most fruitful” are two

different questions.

- [SN 3.25//SN 136: The Simile of the Mountain](#) *Pabbatūpama Sutta*

Old age and death roll in upon all like mountains approaching from the four directions, crushing all in their path

- **Māra Saṃyutta**

The “Linked Discourses with Māra” contains 25 discourses featuring Māra, the god of temptation, deceit, and death. In these discourses, Māra typically appears in some terrifying or beguiling form, hoping to disturb the Buddha, or else he challenges the Buddha with a critical verse. Like the previous section, the narrative prose here is substantive. The Buddha recognizes him at once and exposes his deceit in a verse. Māra also appears throughout the next collection, where the nuns take him on.

- **Paṭhama Vagga**

- [SN 4.1//SN 137: Mortification](#) *Tapokamma Sutta*

Māra accuses the Buddha of having abandoned the path of true austerity.

- [SN 4.2//SN 138: In the Form of an Elephant King](#) *Hatthirājavaṇṇa Sutta*

Māra manifests before the Buddha in the form of a ferocious elephant in order to scare him.

- [SN 4.3//SN 139: Beautiful](#) *Subha Sutta*

Māra tries to scare the Buddha by taking on shifting forms both beautiful and hideous.

- [SN 4.4//SN 140: Māra’s Snares \(1st\)](#) *Paṭhamamārapāsa Sutta*

When the Buddha explains to the mendicants how he realized freedom, Māra claims he is still trapped.

- [SN 4.5//SN 141: Māra’s Snares \(2nd\)](#) *Dutiyamārapāsa Sutta*

When the Buddha explains to the mendicants how he has realized freedom, and so have his mendicant followers, Māra claims he is still trapped.

- [SN 4.6//SN 142: A Serpent](#) *Sappa Sutta*

Māra manifests as a huge serpent, but the Buddha is unshaken.

- [SN 4.7//SN 143: Sleeping](#) *Supati Sutta*

After meditating all night, the Buddha lies down to sleep at dawn, and Māra scolds him for being lazy.

- [SN 4.8//SN 144: Delighting](#) *Nandati Sutta*

The Buddha and Māra exchange verses on whether attachments are a source of delight or suffering.

- [SN 4.9//SN 145: Life Span \(1st\)](#) *Paṭhamaāyu Sutta*

Though the Buddha says that life is short, Māra says it is long.

- [SN 4.10//SN 146: Long Life \(2nd\)](#) *Dutiyaāyu Sutta*

Though the Buddha says that life is short, Māra says it is long.

- **Dutiya Vagga**

- [SN 4.11//SN 147: Boulders](#) *Pāsāṇa Sutta*

Māra smashes boulders in an attempt to scare the Buddha.

- [SN 4.12//SN 148: Lion](#) *Kinnusīha Sutta*

Māra criticizes the Buddha for his lion’s roar, asserting that the Buddha is not in fact peerless.

- [SN 4.13//SN 149: A Splinter](#) *Sakalika Sutta*

The Buddha rests after being struck by stone splinters, and Māra criticizes him for being lazy.

- [SN 4.14//SN 150: Appropriate](#) *Patirūpa Sutta*

Māra discourages the Buddha from teaching, warning him that he will become corrupted by favoritism.

- [SN 4.15//SN 151: A Mental Snare](#) *Mānasa Sutta*

Māra threatens the Buddha with a “mental snare” in the sky.

- [SN 4.16//SN 152: The Alms Bowls](#) *Patta Sutta*

While the mendicants are listening to the teachings, Māra takes the form of an ox and looks as if he will break their almsbowls.

- [SN 4.17//SN 153: The Six Fields of Contact](#) *Chaphassāyatana Sutta*

While the mendicants are listening to the teachings, Māra makes an awful roar to distract them.

- [SN 4.18//SN 154: Alms Food](#) *Piṇḍa Sutta*

Māra ensures that the Buddha fails to get alms, but the Buddha is happy to feed on joy.

- [SN 4.19//SN 155: A Farmer](#) *Kassaka Sutta*

While the mendicants are listening to the teachings, Māra takes the form of a farmer looking for lost oxen and addresses the Buddha.

- [SN 4.20//SN 156: Rule](#) *Rajja Sutta*

The Buddha wonders whether it is possible to rule justly, without violence. Māra appears and encourages the Buddha to pursue such a path.

- **Tatiya Vagga**

- [SN 4.21//SN 157: Several](#) *Sambahula Sutta*

Māra approaches some young mendicants as an old brahmin, and tries to tempt them with talk of the pleasures of youth.

- [SN 4.22//SN 158: With Samiddhi](#) *Samiddhi Sutta*

Māra repeatedly pesters the monk Samiddhi when he is on retreat. The Buddha encourages him, until eventually Samiddhi is able to recognize Māra for himself.

- [SN 4.23//SN 159: With Godhika](#) *Godhika Sutta*

Venerable Godhika finds himself repeatedly falling away from his meditation attainments due to severe illness. Eventually he considers suicide, and Māra tries to get the Buddha to deter him. But the Buddha says Godhika has already attained awakening and has died blamelessly.

- [SN 4.24//SN 160: Seven Years of Following](#) *Sattavassānubandha Sutta*

Māra has tried to distract the Buddha for seven years without success. He laments his failure with the similes of a crab whose limbs are smashed by a group of children, and a crow who tried to eat a stone.

- [SN 4.25//SN 161: Māra's Daughters](#) *Māradhītu Sutta*

Depressed, Māra laments to his three daughters of his failure to distract the Buddha. So they take on the task themselves, and assume a variety

of sensuous forms to tempt him. But they fail too, and Māra castigates them for being so presumptuous

■ Bhikkhunī Saṃyutta

The “Linked Discourses with Nuns” contains 10 discourses describing occasions when various nuns retreat to a forest for meditation, only to be challenged by Māra. The verses here partly overlap with the Therīgāthā, though there are some that are unique to this context, and we also have a prose narrative to flesh out the context. Māra’s challenges are various; sometimes he is sexist, alleging that women are weak in wisdom (SN 5.2). Several of these short texts are among the most frequently quoted of all the suttas.

■ Bhikkhunī Vagga

■ [SN 5.1//SN 162: With Āḷavikā](#) *Āḷavikā Sutta*

The nun Āḷavikā has entered the Dark Wood seeking seclusion when Māra comes to threaten her, claiming there is no escape and no point in seclusion. She recognizes him instantly and dismisses his taunts, asserting that she is beyond his control.

■ [SN 5.2//SN 163: With Somā](#) *Somā Sutta*

When meditating in the Dark Wood, the nun Somā is taunted by Māra, who claims that a mere woman can never see the subtle truth. She rejects him, stating that gender does not matter when one is perceiving deep truths, and telling Māra to go see those still attached to gender.

■ [SN 5.3//SN 164: With Kisāgotamī](#) *Kisāgotamī Sutta*

Māra taunts the nun Kisāgotamī, alleging she is mourning sons and longing for a man. She rejects him, stating that she has no need for men, as she has destroyed the mass of darkness and conquered the army of Death.

■ [SN 5.4//SN 165: With Vijayā](#) *Vijayā Sutta*

Māra comes to the nun Vijayā in the form of a handsome youth and tries to tempt her from her path. But she rejects sensual pleasures, as she delights in subtle meditation and has ended ignorance.

■ [SN 5.5//SN 166: With Uppalavaṇṇā](#) *Uppalavaṇṇā Sutta*

Uppalavaṇṇā is rebuked by Māra, who says a beautiful woman like her should fear rogues when alone in the forest. However, she dismisses such fears, saying she can use her psychic powers to defeat thousands of rogues like him.

- [SN 5.6//SN 167: With Cālā](#) *Cālā Sutta*

Māra asks the nun Cālā why she disapproves of rebirth. She replies that it necessarily entails suffering.

- [SN 5.7//SN 168: With Upacālā](#) *Upacālā Sutta*

Māra asks the nun Upacālā where she wishes to be reborn. But as the world everywhere is burning, she rejects all forms of rebirth.

- [SN 5.8//SN 169: With Sīsupacālā](#) *Sīsupacālā Sutta*

Māra asks the nun Sīsupacālā whose teaching she believes in. She replies that she rejects the various sectarians and follows the Buddha, as his teachings lead to freedom.

- [SN 5.9//SN 170: With Selā](#) *Selā Sutta*

Māra asks the nun Selā about who has created this “puppet”, i.e. the form that has been reincarnated. She replies that there is no creator, but it arises as a result of conditions, like the growing of a seed in a field.

- [SN 5.10//SN 171: With Vajirā](#) *Vajirā Sutta*

Māra asks the nun about who has created this being. Recognizing him, she points out that the word “being” is nothing more than a convention used to designate the aggregates, just as the word “cart” is used when the parts are assembled

- **Brahma Saṃyutta**

The “Linked Discourses with Brahmās” contains 15 discourses featuring high brahmanical deities. Most commonly we meet the “Great Brahmā”, regarded as the creator God, but he is merely one of a class of deities, and here we meet several others. Brahmā is depicted here and elsewhere in early Buddhist texts in a respectful way, regarded as a glorious deity reborn in his realm due to powerful good kamma. As here, he frequently acts as a champion for the Buddhist cause. However, like all the gods, he is still under the influence of delusion and has not escaped rebirth.

- **Paṭhama Vagga**

- [SN 6.1//SN 172: The Appeal of Brahmā](#) *Brahmāyācana Sutta*

After his awakening, the Buddha hesitated to teach, thinking that the Dhamma is too subtle for people to understand. But the high divinity Brahmā Sahampati appears and encourages him to teach, pointing out that there are some with “little dust in their eyes” who will understand.

- [SN 6.2//SN 173: Respect](#) *Gāraṇa Sutta*

After his awakening, the Buddha reflects that one should live with reverence; but who is he to revere, since he is fully awakened? He realizes that he should live revering the Dhamma. Brahmā Sahampati appears and agrees with him, saying that this is how all Buddhas of past and future live too.

- [SN 6.3//SN 174: With Brahmadeva](#) *Brahmadeva Sutta*

Brahmā Sahampati appears before a woman who is a devotee of his, and tells her to offer food instead to her son, a Buddhist monk, as Brahmās don't eat the food she offers.

- [SN 6.4//SN 175: With Baka the Brahmā](#) *Bakabrahma Sutta*

Baka the Brahmā conceives the wrong view that his status is permanent and imperishable. The Buddha goes to dissuade him, and they have an exchange in verse, with the Buddha telling Baka of his past lives.

- [SN 6.5//SN 176: A Certain Brahmā](#) *Aññatarabrahma Sutta*

An unnamed brahmā god thinks to himself that he is so powerful no ascetic can approach him. The Buddha goes straight to his realm and appears wrapped in flame above his head. Mahāmoggallāna and several other disciples follow him. The brahmā and his retinue are suitably impressed.

- [SN 6.6//SN 177: The Negligent Brahmā](#) *Brahmaloka Sutta*

The brahmās Subrahmā and Suddhāvāsa note that a fellow-brahmā is living in negligence, overly impressed with his own glory, so they go to shake him from his complacency.

- [SN 6.7//SN 178: About Kokālika](#) *Kokālika Sutta*

The brahmās Subrahmā and Suddhāvāsa come to the Buddha's hut and speak on the monk Kokālika, a follower of Devadatta.

- [SN 6.8//SN 179: About Katamorakatissaka](#) *Katamodakatissa Sutta*

The brahmās Subrahmā and Suddhāvāsa come to the Buddha's hut and speak on the monk Katamorakatissaka, a follower of Devadatta.

- [SN 6.9//SN 180: With the Brahmā Tudu](#) *Turūbrahma Sutta*

The brahmā Tudu tries to persuade Kokālika to have faith in Sāriputta and Moggallāna, but Kokālika wants none of it.

- [SN 6.10//SN 181: With Kokālika](#) *Kokālika Sutta*

Kokālika goes to the Buddha and criticizes Sāriputta and Moggallāna. But having deliberately slandered such great monks, he dies and Brahmā Sahampati informs the Buddha he has been reborn in hell. The Buddha gives a memorable simile of the length of life in hell.

- **Dutiya Vagga**

- [SN 6.11//SN 182: With Sanañkumāra](#) *Sanañkumāra Sutta*

Brahmā Sanañkumāra appears to the Buddha and asserts that the aristocrat or khattiya is the best caste, but the Buddha is the best of people.

- [SN 6.12//SN 183: About Devadatta](#) *Devadatta Sutta*

Brahmā Sahampati, referring to Devadatta, points out that honors destroy a scoundrel.

- [SN 6.13//SN 184: At Andhakavinda](#) *Andhakavinda Sutta*

Brahmā Sahampati appears to the Buddha and speaks in praise of the renunciates staying fearless in the deep forest, and celebrates the many who have found freedom.

- [SN 6.14//SN 185: About Aruṇavatī](#) *Aruṇavatī Sutta*

The Buddha tells a story of the past Buddha Sikhī and his disciple Abhibhū. They visit a brahmā realm where they perform many astounding feats and give teachings.

- [SN 6.15//SN 186: Final Extinguishment](#) *Parinibbāna Sutta*

After the Buddha became finally extinguished, Brahmā Sahampati led a series of distinguished beings who uttered verses in commemoration

- **Brāhmaṇa Saṃyutta**

The “Linked Discourses with Brahmins” contains 22 discourses featuring the Buddha interacting with various members of the brahmanical caste. The brahmins were the custodians of the brahmanical scriptures and traditions, and saw themselves as the spiritual elite of society. A central platform of the Buddha’s ethical teaching was that one’s worth is determined by one’s deeds, not by caste. This was a direct challenge to brahmanical authority, and a number of discourses have an understandably combative air to them. But the brahmins were a diverse community, and it’s just as common to find them relating to the Buddha with respect and gratitude.

■ **Arahanta Vagga**

- [SN 7.1//SN 187: With Dhanañjānī](#) *Dhanañjānī Sutta*

When a brahmin lady expresses her confidence in the Triple Gem, her husband is annoyed. She encourages him to visit the Buddha, who soothes his anger.

- [SN 7.2//SN 188: The Abuser](#) *Akkosa Sutta*

A brahmin visits the Buddha and unleashes a tirade of abuse, but the Buddha refuses to accept it, showing that he remains free of anger.

- [SN 7.3//SN 189: With Bharadvāja the Fiend](#) *Asurindaka Sutta*

A brahmin visits the Buddha and abuses him, but the Buddha responds only with patience.

- [SN 7.4//SN 190: With Bhāradvāja the Bitter](#) *Bilaṅgika Sutta*

Hearing that a brahmin had gone forth under the Buddha, another brahmin was upset. But once again the Buddha calms him down, pointing out that anger only harms oneself.

- [SN 7.5//SN 191: Harmless](#) *Ahimsaka Sutta*

A brahmin called “Harmless” visits the Buddha, who teaches him the true meaning of harmlessness.

- [SN 7.6//SN 192: With Bhāradvāja of the Matted Hair](#) *Jaṭā Sutta*

A brahmin with matted hair asks the Buddha how we can become disentangled. This short set of verses became one of the most important in all of Theravāda Buddhism when it was used as the cornerstone of the commentarial treatise *Visuddhimagga* (Path of Purification).

- [SN 7.7//SN 193: With Bhāradvāja the Pure](#) *Suddhika Sutta*

The brahmin Suddhika makes the strikingly Buddhist assertion that mere austerities don’t lead to purity; only knowledge and conduct do.

- [SN 7.8//SN 194: With Bhāradvāja the Fire-Worshipper](#) *Aggika Sutta*

A brahmin conducting a fire sacrifice invites the Buddha to accept the blessed milk-rice, claiming that the Buddha is a true brahmin.

- [SN 7.9//SN 195: With Bhāradvāja of Sundarika](#) *Sundarika Sutta*

A brahmin conducting a fire sacrifice wishes to offer the sacrificial cake. He sees the Buddha meditating and wants to give it to him, but

hesitates when he realizes he is a shaven-headed ascetic. He asks the Buddha's caste, but the Buddha argues that conduct is the important thing, not caste. The Buddha gives a metaphorical reinterpretation of the elements of brahmanical ritual.

- [SN 7.10//SN 196: Many Daughters](#) *Bahudhītara Sutta*

A brahmin is searching for his lost oxen when he sees the Buddha meditating peacefully in the forest. He laments the many sorrows of his life, celebrating the Buddha's happiness and freedom from such sorrows.

- **Upāsaka Vagga**

- [SN 7.11//SN 197: With Bhāradvāja the Farmer](#) *Kasibhāradvāja Sutta*

A brahmin farmer criticizes the Buddha for failing to produce food, merely living off the work of others. But the Buddha shows that his true work is spiritual.

- [SN 7.12//SN 198: With Udaya](#) *Udaya Sutta*

A brahmin complains when the Buddha visits for alms again and again. The Buddha takes the chance to point out that all natural phenomena repeat in cycles, and only an awakened one escapes the cycle.

- [SN 7.13//SN 199: With Devahita](#) *Devahita Sutta*

The Buddha is ill and sends his attendant monk Upavāṇa to fetch some hot water. A brahmin gives him not just water, but also molasses to ease his stomach. Later the brahmin visits the Buddha to discuss generosity.

- [SN 7.14//SN 200: A well-to-do brahmin](#) *Mahāsāla Sutta*

A brahmin in shabby clothes has been kicked out of his home by ungrateful sons. The Buddha gives him a verse to recite in the village council, comparing his faithless sons to his trusty wooden staff. Ashamed, the sons take back their father, bathe and dress him.

- [SN 7.15//SN 201: Stuck-Up](#) *Mānatthaddha Sutta*

A stuck-up brahmin listening to the Buddha teach is awestruck when the Buddha appears to read his mind. To the surprise of the crowd, he bows and kisses the Buddha's feet. The Buddha tells him to take his seat, and they exchange verses on the topic of conceit.

- [SN 7.16//SN 202: The Contraphile](#) *Paccanīka Sutta*

A brahmin who loves to contradict everyone approaches the Buddha thinking to challenge him. But when he hears the Buddha speak, he cannot find anything to contradict.

- [SN 7.17//SN 203: The Builder](#) *Navakammika Sutta*

A brahmin is enjoying his work in the woods. Seeing the Buddha in meditation, he wonders what sort of work the Buddha enjoys.

- [SN 7.18//SN 204: Collecting Firewood](#) *Kaṭṭhahāra Sutta*

Some brahmin students are collecting firewood when they see the Buddha in meditation. They return and inform their teacher, who visits the Buddha to ask him how he is so peaceful in the wild forest.

- [SN 7.19//SN 205: The Brahmin Who Provided for His Mother](#) *Mātuposaka Sutta*

A brahmin wonders whether the legitimate seeking of alms is a proper way to support his parents.

- [SN 7.20//SN 206: A Beggar](#) *Bhikkhaka Sutta*

The Buddha explains that a true mendicant is one who has gone beyond evil.

- [SN 7.21//SN 207: With Saṅgārava](#) *Saṅgārava Sutta*

A brahmin believes that by bathing he can wash away his sins. But the Buddha speaks of the Dhamma as a lake for true purification.

- [SN 7.22//SN 208: At Khomadussa](#) *Khomadussa Sutta*

When the Buddha approaches a brahmin council in session, they complain that he is out of order.

- **Vaṅgīsa Saṃyutta**

The “Linked Discourses with Vaṅgīsa” contains 12 discourses with verses spoken by Vaṅgīsa, the most renowned poet of early Buddhism. His verses have a sophistication and personal vulnerability that stamp them as perhaps the most distinctive literary voice of the early texts. Several of these discourses speak of his insecurities and struggles, and how he was helped to overcome them. Others speak from his joyous devotion to the Buddha and the Saṅgha, and of his final triumph.

- **Vaṅgīsa Vagga**

- [SN 8.1//SN 209: Renounced](#) *Nikkhanta Sutta*

Enticed by the sight of beautiful women, the newly ordained monk Vaṅgīsa dispels desire and celebrates his commitment to the spiritual path in verse.

- [SN 8.2//SN 210: Dissatisfaction](#) *Aratī Sutta*

Vaṅgīsa is troubled again by lust, but manages to dispel it through his own efforts. His verse speak of the way of the renunciate, letting go of desire and wrong views, and dedicated to ethical conduct and seclusion.

- [SN 8.3//SN 211: Good-Hearted](#) *Pesala Sutta*

As a renowned poet, Vaṅgīsa looked down on less skilled mendicants. Ashamed of his conceit, he exhorted himself in verse to be humble and at peace.

- [SN 8.4//SN 212: With Ānanda](#) *Ānanda Sutta*

Troubled once more by lust, Vaṅgīsa turned to Ānanda for support. Ānanda tells him to shift his perception so that beautiful things no longer seem so.

- [SN 8.5//SN 213: Well-Spoken Words](#) *Subhāsita Sutta*

The Buddha gives a simple teaching on four qualities of good speech. Vaṅgīsa is inspired to utter a more elaborate set of verses on the topic, praising especially the speech of the Buddha that leads to the Deathless.

- [SN 8.6//SN 214: With Sāriputta](#) *Sāriputta Sutta*

Seeing Sāriputta speak on the Dhamma, and the rapt attention of the Saṅgha, Vaṅgīsa comes out with verses in his praise.

- [SN 8.7//SN 215: The Invitation to Admonish](#) *Pavāraṇā Sutta*

On the Pavāraṇā day at the end of the rains retreat, the Buddha invites the Saṅgha to admonish him. But not only is the Buddha faultless, so are all the 500 monks present. Vaṅgīsa is inspired to utter a elaborate praise of the Buddha.

- [SN 8.8//SN 216: Over a Thousand](#) *Parosahassa Sutta*

Seeing the Buddha speak on the Dhamma, and the rapt attention of the Saṅgha, Vaṅgīsa comes out with verses in his praise. When asked if the verses were spontaneous, he replies that they were, and the Buddha invites him to speak further.

- [SN 8.9//SN 217: With Koṇḍañña](#) *Koṇḍañña Sutta*

Aññā Koṇḍañña, the very first disciple to realize the Dhamma, comes to visit the Buddha after long in seclusion. Inspired, Vaṅgīsa speaks verses in his praise.

- [SN 8.10//SN 218: With Moggallāna](#) *Moggallāna Sutta*

Vaṅgīsa speaks in praise of Moggallāna and the Saṅgha.

- [SN 8.11//SN 219: At Gaggarā](#) *Gaggarā Sutta*

Vaṅgīsa says the Buddha, like the moon or the sun, outshines the whole world.

- [SN 8.12//SN 220: With Vaṅgīsa](#) *Vaṅgīsa Sutta*

Remembering his past as a wandering poet, Vaṅgīsa celebrates the freedom he has found in the Dhamma

- **Vana Saṃyutta**

The “Linked Discourses in the Woods” contains 14 discourses with verses telling the experiences of certain monks living the woods. Typically the monk is slack or negligent in some way, and a deity appears to call them out and encourage them to greater diligence.

- **Vana Vagga**

- [SN 9.1//SN 221: Seclusion](#) *Viveka Sutta*

A monk in the forest lets his mind drift to thoughts of the lay life, but is warned by a local deity.

- [SN 9.2//SN 222: Getting Up](#) *Upaṭṭhāna Sutta*

When a mendicant falls asleep in the middle of the day, a deity tries to rouse them up. But not all is as it seems.

- [SN 9.3//SN 223: With Kassapagotta](#) *Kassapagotta Sutta*

A monk named Kassapagotta encounters a hunter in the forest and tries to dissuade him from his violent purpose. But a deity warns him not to waste his time.

- [SN 9.4//SN 224: Several Mendicants Set Out Wandering](#) *Sambahula Sutta*

When a group of mendicants leave the forest in which they had been staying, the local deities lament their absence.

- [SN 9.5//SN 225: With Ānanda](#) *Ānanda Sutta*

A deity warns Ānanda about getting too involved with teaching lay folk.

■ [SN 9.6//SN 226: With Anuruddha](#) *Anuruddha Sutta*

A former partner of Venerable Anuruddha, now a deity named Jālinī, tries to tempt him with heavenly pleasures. But he has seen a higher happiness.

■ [SN 9.7//SN 227: With Nāgadatta](#) *Nāgadatta Sutta*

When Venerable Nāgadatta spends too much time in the village, a deity admonishes him.

■ [SN 9.8//SN 228: The Mistress of the House](#) *Kulagharaṇī Sutta*

A deity becomes concerned of the gossip about a certain monk who had become close with a family in the village. Taking the form of one of the women of the family, she tries to warn him; but he says a true practitioner is not concerned with gossip.

■ [SN 9.9//SN 229: A Vajjian](#) *Vajjiputta Sutta*

Hearing the sounds of a city festival, a mendicant feels lonely in the forest. A deity comes to give them solace and support.

■ [SN 9.10//SN 230: Recitation](#) *Sajjhāya Sutta*

When a mendicant gives up their habit of reciting the texts, a deity questions them. But it seems they have now found peace.

■ [SN 9.11//SN 231: Unskillful Thoughts](#) *Akusalavitakka Sutta*

A mendicant plagued by bad thoughts is encouraged by a deity.

■ [SN 9.12//SN 232: Midday](#) *Majjhanhika Sutta*

A deity speaks of the fearfulness of the murmuring forest. But to a mendicant it seems delightful.

■ [SN 9.13//SN 233: Undisciplined Faculties](#) *Pākatindriya Sutta*

A group of mendicants in the forest had fallen into bad ways, becoming conceited and confused. A deity came to admonish them, making clear that they were only speaking of the badly behaved, not all mendicants.

■ [SN 9.14//SN 234: The Thief of Scent](#) *Gandhatthena Sutta*

A mendicant takes a bath in a pond and sniffs a lotus. A deity accuses him of being a “thief of scent”. For a person living a life of purity, even

such a small matter is a cause for concern

- **Yakkha Saṃyutta**

The “Linked Discourses with Spirits” contains 12 discourses with verses telling the encounters between the Buddha—or in one case the monk Anuruddha—and various spirits (*yahhka*). The spirits were local deities worshiped in ancient India, of a lower order than the gods and Brahmās. While in later forms of Buddhism, such spirits were typically depicted as malevolent or dangerous, in the early texts they are more ambivalent, and many of them are friendly, merely asking Dhamma questions, or extolling Dhamma virtues like mindfulness. That’s not to say they couldn’t be scary, and several discourses reveal a more ferocious aspect. Particularly interesting is the emphasis on the love that the female spirits feel for their children.

- **Indaka Vagga**

- [SN 10.1//SN 235: With Indaka](#) *Indaka Sutta*

A local spirit asks the Buddha how a body is produced if there is no soul.

- [SN 10.2//SN 236: With a Spirit Named Sakka](#) *Sakkanāma Sutta*

A spirit tells the Buddha that if he is truly free he should not be instructing others.

- [SN 10.3//SN 237: With Spiky](#) *Sūciloma Sutta*

The spirits Khara and Sūciloma argue about whether the Buddha is a true ascetic or not. They approach him initially with threats, but then ask as to the origin of greed and hate.

- [SN 10.4//SN 238: With Mañibhadda](#) *Mañibhadda Sutta*

The spirit Mañibhadda speaks in praise of mindfulness, opining that a mindful one is free of hate. The Buddha responds that yes, mindfulness is wonderful, but only through developing love is one free of hate.

- [SN 10.5//SN 239: With Sānu](#) *Sānu Sutta*

It seems that the novice Sānu had returned to his home intending to disrobe. To prevent him, a spirit possessed him, encouraging him to pursue the path of good. Sānu’s mother, weeping for her son, also tries to make him stay in robes.

- [SN 10.6//SN 240: With Piyaṅkara](#) *Piyaṅkara Sutta*

A female spirit hushes her son Piyaṅkara so she can hear the teaching

and pursue harmlessness.

- [SN 10.7//SN 241: With Punabbasu](#) *Punabbasu Sutta*

A female spirit hushes her children as she listens to the teaching. But her son Punabbasu says that he had not been talking, as he too wants to learn.

- [SN 10.8//SN 242: With Sudatta](#) *Sudatta Sutta*

When Anāthapiṇḍika heard that a Buddha had arisen in the world, he rose first thing in the morning to go a visit him. But a mysterious darkness caused him to hesitate, so a spirit repeatedly encouraged him to step forward. Finally he reached the Buddha, and asked if he had slept well.

- [SN 10.9//SN 243: With the Nun Sukkā \(1st\)](#) *Paṭhamasukkā Sutta*

A spirit was full of faith in the nun Sukkā, so he went about the towns and villages encouraging people to listen to her teaching.

- [SN 10.10//SN 244: With the Nun Sukkā \(2nd\)](#) *Dutiyasukkā Sutta*

A spirit was full of faith in the nun Sukkā, so he went about the towns and villages singing the benefits of giving her offerings.

- [SN 10.11//SN 245: With the Nun Cīrā](#) *Cīrā Sutta*

A spirit was full of faith in the nun Cīrā, so he went about the towns and villages singing the benefits of giving her offerings.

- [SN 10.12//SN 246: With Ālavaka](#) *Ālavaka Sutta*

The famous story of the spirit Ālavaka, who tries to bully the Buddha, but is soon persuaded through a surprisingly insightful series of questions and answers. This discourse provided the background for several elaborate legends in the later traditions

- **Sakka Saṃyutta**

The “Linked Discourses with Sakka” contains 25 discourses with verses telling stories involving Sakka, the Lord of the Thirty-Three gods. Many of these discourses are relatively lengthy, featuring substantive prose and extended dialogues in verse. Sakka is shown devoted to the Buddha, defending Buddhist virtues of kindness and forgiveness, even in the waging of war with the demons.

- **Paṭhama Vagga**

- [SN 11.1//SN 247: With Suvīra](#) *Suvīra Sutta*

When Sakka, the Lord of Gods, tries to organize a counterattack against the demons, he is frustrated by his lazy general Suvīra. Sakka asks Suvīra how one might get what one wants without effort; but Suvīra apparently believes Sakka can grant any wish he wants. The Buddha emphasizes that if effort is valuable among the gods, how much more so for mendicants.

- [SN 11.2//SN 248: With Susīma](#) *Susīma Sutta*

When Sakka, the Lord of Gods, tries to organize a conterattack against the demons, he is frustrated by his lazy general Susīma. Sakka asks Suvīra how one might get what one wants without effort; but Suvīra apparently believes Sakka can grant any wish he wants. The Buddha emphasizes that if effort is valuable among the gods, how much more so for mendicants.

- [SN 11.3//SN 249: The Banner's Crest](#) *Dhajagga Sutta*

Sakka rallies his troops with the sight of his banner. But the Buddha points out that the deities, powerful as they are, are not free of fear, but he is. He encourages the mendicants to recollect the Triple Gem to abandon fear.

- [SN 11.4//SN 250: With Vepacitti](#) *Vepacitti Sutta*

In a battle between the gods and the demons, and the demon lord Vepacitti is captured and brought in chains to Sakka's hall. Vepacitti abuses Sakka, who endures his harsh words in patience. The charioteer Mātali asks whether he is silent out of weakness or fear, but Sakka says there is no point in wasting words arguing with a fool.

- [SN 11.5//SN 251: Victory by Good Speech](#) *Subhāsitajaya Sutta*

The demon lord Vepacitti proposes to Sakka that they engage in a battle of wits in debate rather than war. Vepacitti speaks in praise of forceful punishment, while Sakka stands up for patience and forgiveness.

- [SN 11.6//SN 252: Bird Nests](#) *Kulāvaka Sutta*

Fleeing the demon host, Sakka's chariot risks endangering the nests of little birds in the forest. Rather than render the birds homeless, Sakka instructs his charioteer to turn back, even at the cost of his life.

- [SN 11.7//SN 253: Not Betray](#) *Nadubbhiya Sutta*

Sakka reflects that one should not harm even one's enemy. Knowing this, Vepacitti immediately takes advantage of it.

- [SN 11.8//SN 254: Verocana, Lord of Demons](#) *Verocanaasurinda Sutta*

Sakka, lord of gods, and Verocana, lord of demons, approach the Buddha's hut and speak in praise of effort.

- [SN 11.9//SN 255: Seers in the Wilderness](#) *Araññāyatanaisi Sutta*

In days gone by, Sakka, lord of gods, and Vepacitti, lord of demons, visited a hermitage of seers. But Vepacitti behaves rudely, while Sakka honors them. However, the seers beg Sakka to leave, on account of the stink of their unwashed bodies. But he says he loves their smell.

- [SN 11.10//SN 256: Seers by the Ocean](#) *Samuddaka Sutta*

In the past, when battle between the gods and demons loomed, some seers sought out the demon lord Sambara to beg for protection. But due to their devotion to Sakka, he rejected them, so they cursed him.

- **Dutiya Vagga**

- [SN 11.11//SN 257: Vows](#) *Vatapada Sutta*

Sakka achieved his status because of seven vows he kept in the past.

- [SN 11.12//SN 258: Sakka's Names](#) *Sakkanāma Sutta*

Sakka's many names arose due to the diverse good deeds he did in the past.

- [SN 11.13//SN 259: With Mahāli](#) *Mahāli Sutta*

Mahāli the Licchavi is skeptical as to whether the Buddha has really seen Sakka.

- [SN 11.14//SN 260: Poor](#) *Dalidda Sutta*

The gods complain when a poor man is reborn in heaven. But Sakka points out that even though poor, he did many good deeds.

- [SN 11.15//SN 261: Delightful](#) *Rāmaṇeyyaka Sutta*

When Sakka asks what place is truly delightful, the Buddha replies that it is wherever the perfected ones dwell.

- [SN 11.16//SN 262: Sponsoring Sacrifice](#) *Yajamāna Sutta*

When Sakka asks where a gift is most fruitful, the Buddha replies that it is the Saṅgha.

- [SN 11.17//SN 263: Homage to the Buddha](#) *Buddhavandanā Sutta*

Sakka and Brahmā Sahampati come to the Buddha's hut and speak in his praise.

- [SN 11.18//SN 264: Who Sakka Worships](#) *Gahaṭṭhavandanā Sutta*

When Sakka sets out on a pleasure jaunt, he begins by lifting his joined palms to the four quarters . His charioteer Mātali points out that Sakka is venerated by gods and men, and asks who he is venerating. Sakka replies that he venerates both well-practiced mendicants as well as virtuous lay folk.

- [SN 11.19//SN 265: Who Sakka Worships](#) *Satthāravandanā Sutta*

When Sakka sets out on a pleasure jaunt, he begins by lifting his joined palms to the Buddha. His charioteer Mātali points out that Sakka is venerated by gods and men, and asks who he is venerating. Sakka replies that he venerates the Buddha, the perfected mendicants as well as trainees on the path.

- [SN 11.20//SN 266: Who Sakka Worships](#) *Samghavandanā Sutta*

When Sakka sets out on a pleasure jaunt, he begins by lifting his joined palms to the Saṅgha of mendicants. His charioteer Mātali asks why Sakka venerates smelly mendicants. Sakka replies that he venerates them for their renunciation and peacefulness.

- **Tatiya Vagga**

- [SN 11.21//SN 267: Incinerated](#) *Chetvā Sutta*

Anger is the only thing whose slaying the Buddha commends.

- [SN 11.22//SN 268: Ugly](#) *Dubbaṇṇiya Sutta*

When an ugly spirit takes Sakka's throne, the gods were outraged. But the more they complained, the prettier he became. Sakka realized this was the so-called "anger eating spirit", and treated him with kindness and respect.

- [SN 11.23//SN 269: The Sambari Sorcery](#) *Sambarimāyā Sutta*

When Vepacitti fell ill, Sakka visited his old adversary, who begged to be cured. But Sakka demanded to be taught a powerful magic spell first.

- [SN 11.24//SN 270: Transgression](#) *Accaya Sutta*

When two mendicants have a falling out, the Buddha recalls the wise words of Sakka on not letting anger ruin friendship.

- [SN 11.25//SN 271: Don't Be Angry](#) *Akkodha Sutta*

The Buddha recalls the words of Sakka warning of how anger crushes people like an avalanche

- **Nidāna Vaggasaṃyutta**

The “Book of Causation” is the second of the five books of the Linked Discourses. It is named after the first and longest *saṃyutta*, which deals with causation through the core Buddhist teaching of Dependent Origination. The remaining nine *saṃyuttas* deal with miscellaneous secondary themes, some organized by subject, others by person.

- **Nidāna Saṃyutta**

The “Linked Discourses on Causation” is a major collection containing 93 discourses on the core Buddhist teaching of dependent origination. Dependent origination presents a series of conditional links laying bare how suffering originates and how it ends. As such, it is an extended treatment of the second and third noble truths. It integrates psychological and existential aspects of suffering, showing how when bound by attachment we make choices that bind us to transmigrating into future lives. One of the core purposes is to explain how rebirth takes place without having to invoke metaphysical concepts such as a “soul”. The collection begins by defining each of the terms in the standard 12-linked chain, definitions which are assumed to apply throughout. Remaining discourses iterate on this theme, introducing new perspectives and formulations.

- **Buddha Vagga**

- [SN 12.1: Dependent Origination](#) *Paṭiccasamuppāda Sutta*

The famous twelve links of dependent origination are spelled out, showing the origin and cessation of suffering dependent on ignorance.

- [SN 12.2: Analysis](#) *Vibhaṅga Sutta*

The Buddha gives definitions for each of the twelve links. These are general definitions that apply wherever the twelve links are mentioned.

- [SN 12.3: Practice](#) *Paṭipadā Sutta*

The origin of suffering is the wrong way, the end is the right way.

- [SN 12.4: About Vipassī](#) *Vipassī Sutta*

In the far past, the Buddha Vipassī reflected on how the world had fallen into suffering, and became awakened by understanding dependent origination.

- [SN 12.5: Sikhī](#) *Sikhī Sutta*

In the far past, the Buddha Sikhī reflected on how the world had fallen into suffering, and became awakened by understanding dependent origination.

- [SN 12.6: Vessabhū](#) *Vessabhū Sutta*

In the far past, the Buddha Vessabhū reflected on how the world had fallen into suffering, and became awakened by understanding dependent origination.

- [SN 12.7: Kakusandha](#) *Kakusandha Sutta*

In the far past, the Buddha Kakusandha reflected on how the world had fallen into suffering, and became awakened by understanding dependent origination.

- [SN 12.8: Koṇāgamana](#) *Koṇāgamana Sutta*

In the far past, the Buddha Koṇāgamana reflected on how the world had fallen into suffering, and became awakened by understanding dependent origination.

- [SN 12.9: Kassapa](#) *Kassapa Sutta*

In the far past, the Buddha Kassapa reflected on how the world had fallen into suffering, and became awakened by understanding dependent origination.

- [SN 12.10: Gotama](#) *Gotama Sutta*

The current Buddha Gotama, reflecting on how the world had fallen into suffering, became awakened by understanding dependent origination.

- **Āhāra Vagga**

- [SN 12.11: Fuel](#) *Āhāra Sutta*

The Buddha defines the four kinds of “food” or “nutriment”, which include edible food, contact, intention, and consciousness. These are all produced by craving, and hence connect with dependent origination.

- [SN 12.12: Moḷiyaphagguna](#) *Moḷiyaphagguna Sutta*

Venerable Moḷiyaphagguna asks who eats the consciousness food. The Buddha says the question is improper, as it assumes a self as agent. Rather, all the factors of dependent origination are simply natural conditions and have nothing to do with a “self”.

- [SN 12.13: Ascetics and Brahmins](#) *Samaṇabrāhmaṇa Sutta*

One who does not understand dependent origination is no true ascetic.

- [SN 12.14: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

One who does not understand dependent origination is no true ascetic.

- [SN 12.15: Kaccānagotta](#) *Kaccānagotta Sutta*

Venerable Kaccānagotta asks the Buddha about right view, and the Buddha answers that right view arises when one sees the origin and cessation of the world and is free of attachments. This sutta, brief but profound and difficult, became renowned as the only canonical reference named in Nāgārjuna’s *Mūlamadhyamakakārikā*, perhaps the most famous philosophical treatise in all Buddhism.

- [SN 12.16: A Dhamma Speaker](#) *Dhammakathika Sutta*

One is qualified to be called a “Dhamma speaker” if one teaches for the ending of suffering.

- [SN 12.17: With Kassapa, the Naked Ascetic](#) *Acelakassapa Sutta*

A naked ascetic named Kassapa approaches the Buddha while he is on alms round and asks whether suffering is created by oneself, by another, by both, or by chance. Explaining why he rejects all these options, the Buddha asserts that suffering arises due to conditions.

- [SN 12.18: With Timbaruka](#) *Timbaruka Sutta*

A wanderer named Timbaruka approaches the Buddha while he is on alms round and asks whether pleasure and pain are created by oneself, by another, by both, or by chance. Explaining why he rejects all these options, the Buddha asserts that suffering arises due to conditions.

- [SN 12.19: The Astute and the Foolish](#) *Bālappaṇḍita Sutta*

Both the wise and the foolish have been reborn in this life due to their deeds conditioned by ignorance in past lives. But a fool continues to make the same mistakes and is reborn yet again, whereas a wise person does not.

- [SN 12.20: Conditions](#) *Paccaya Sutta*

The Buddha distinguishes between “dependently originated phenomena”—the twelve factors—and “dependent origination”—the

principle of conditionality. Someone who understands these things no longer worries about the past or future.

■ **Dasabala Vagga**

■ **[SN 12.21: The Ten Powers](#)** *Dasabala Sutta*

The Buddha's teaching rests on his possession of ten powers and four grounds for self-confidence.

■ **[SN 12.22: The Ten Powers \(2nd\)](#)** *Dutiyadasabala Sutta*

The Buddha's teaching rests on his possession of ten powers and four grounds for self-confidence. When hearing such an open teaching, a mendicant puts forth great effort, considering the good for both themselves and for others.

■ **[SN 12.23: Vital Conditions](#)** *Upanisa Sutta*

The ending of defilements comes only when the truth is seen. But seeing the truth comes about due to a vital condition. In this way, twelve factors leading to freedom are united with the twelve factors leading to suffering.

■ **[SN 12.24: Followers of Other Paths](#)** *Aññatitthiya Sutta*

Sāriputta is asked by various ascetics as to the origin of suffering. He replies that the Buddha teaches that suffering originates by conditions. Moreover, all those who offer opinions as to the source of suffering are themselves part of the web of conditions, as they cannot state their views without contact. Ānanda reports the exchange to the Buddha, who praises Sāriputta's answer.

■ **[SN 12.25: With Bhūmija](#)** *Bhūmija Sutta*

Sāriputta is asked by Venerable Bhūmija as to the origin of pleasure and pain. He replies that the Buddha teaches that pleasure and pain originate by conditions. Moreover, all those who offer opinions as to the source of suffering are themselves part of the web of conditions, as they cannot state their views without contact. Ānanda reports the exchange to the Buddha, who praises Sāriputta's answer.

■ **[SN 12.26: With Upavāṇa](#)** *Upavāṇa Sutta*

The Buddha is asked by Venerable Upavāṇa as to the origin of suffering. He replies that suffering originates by conditions. Moreover, all those who offer opinions as to the source of suffering are themselves part of the web of conditions, as they cannot state their views without contact.

- [SN 12.27: Conditions](#) *Paccaya Sutta*

Dependent origination is framed within the four noble truths.

- [SN 12.28: A Mendicant](#) *Bhikkhu Sutta*

A mendicant who understands dependent origination is a trainee who is accomplished in view.

- [SN 12.29: Ascetics and Brahmins](#) *Samaṇabrāhmaṇa Sutta*

A ascetic who understands dependent origination will realize the goal of the ascetic life.

- [SN 12.30: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

A ascetic who understands dependent origination may well escape those conditions.

- **Kaḷārakhattiya Vagga**

- [SN 12.31: What Has Come to Be](#) *Bhūta Sutta*

The Buddha asks Sāriputta to explain a verse from “The Questions of Ajita” in the Parāyana (Snp 5.2). At first, Sāriputta hesitates, but proceeds when the Buddha indicates he is looking for an answer in terms of conditionality.

- [SN 12.32: With Kaḷāra the Aristocrat](#) *Kaḷāra Sutta*

A mendicant named Kaḷāra the Khattiya informs Sāriputta that the mendicant Moḷiyaphagga had disrobed. Overinterpreting Sāriputta’s reply, Kaḷāra reports to the Buddha that Sāriputta had claimed to have ended all defilements. The Buddha calls Sāriputta to clarify his statements, and Sāriputta explains in terms of dependent origination.

- [SN 12.33: Grounds for Knowledge](#) *Ñāṇavatthu Sutta*

An analysis of 44 contexts for developing insight with regard to dependent origination. This includes an important distinction between knowledge arising from direct vision of the present, and that derived from inference as to the past and future.

- [SN 12.34: Grounds for Knowledge \(2nd\)](#) *Dutiyañāṇavatthu Sutta*

An analysis of 77 contexts for developing insight with regard to dependent origination.

- [SN 12.35: Ignorance is a Condition](#) *Avijjāpaccaya Sutta*

A mendicant asks who possesses old and death, and the other factors. The Buddha says the question is improper, as it assumes a self as agent. Rather, dependent origination is the teaching “by the middle”, explaining phenomena according to natural conditions.

- **[SN 12.36: Ignorance is a Condition \(2nd\)](#)** *Dutiyaavijjāpaccaya Sutta*

The content of this discourse is identical with SN 12.35, except presented as a general teaching by the Buddha, without an questioner.

- **[SN 12.37: Not Yours](#)** *Natumha Sutta*

The body is not yours, but is old kamma, generated by choices in past lives.

- **[SN 12.38: Intention](#)** *Cetanā Sutta*

Intentions or choices are the force that propels consciousness from one life to the next.

- **[SN 12.39: Intention \(2nd\)](#)** *Dutiyacetanā Sutta*

Intentions or choices are the force that propels consciousness from one life to the next.

- **[SN 12.40: Intention \(3rd\)](#)** *Tatiyacetanā Sutta*

Intentions or choices are the force that propels consciousness from one life to the next.

- **Gahapati Vagga**

- **[SN 12.41: Dangers and Threats](#)** *Pañcaverabhaya Sutta*

A noble disciple who is a layperson has eliminated the fear that comes from breaking precepts, possesses the four factors of stream-entry, and understands dependent origination.

- **[SN 12.42: Dangers and Threats \(2nd\)](#)** *Dutiyapañcaverabhaya Sutta*

A noble disciple who is a layperson has eliminated the fear that comes from breaking precepts, possesses the four factors of stream-entry, and understands dependent origination.

- **[SN 12.43: Suffering](#)** *Dukkha Sutta*

The origin and ending of suffering are explained in terms of sense experience giving rise to craving.

- **[SN 12.44: The World](#)** *Loka Sutta*

The origin and ending of the world are explained in terms of sense experience giving rise to craving and suffering.

- **[SN 12.45: At Nādika](#)** *Ñātika Sutta*

While on retreat, the Buddha exclaims how the origin and ending of the world are explained in terms of sense experience giving rise to craving and suffering. A mendicant overhears him, and the Buddha urges him to remember that teaching.

- **[SN 12.46: A Certain Brahmin](#)** *Aññatarabrāhmaṇa Sutta*

A brahmin asks whether the person who acts is the same or different to the person who receives the result. The Buddha rejects both views as extreme.

- **[SN 12.47: Jāṇussoṇi](#)** *Jāṇussoṇi Sutta*

The brahmin Jāṇussoṇi asks the Buddha whether all exists or nothing exists. The Buddha rejects both views as extreme.

- **[SN 12.48: A Cosmologist](#)** *Lokāyatika Sutta*

A brahmin cosmologist asks the Buddha whether all exists or nothing exists. The Buddha rejects both views as extreme.

- **[SN 12.49: A Noble Disciple](#)** *Ariyasāvaka Sutta*

A noble disciple does not wonder about the links of dependent origination, as they see it for themselves, independent of others.

- **[SN 12.50: A Noble Disciple \(2nd\)](#)** *Dutiyaariyasāvaka Sutta*

A noble disciple does not wonder about the links of dependent origination, as they see it for themselves, independent of others.

- **Dukkha Vagga**

- **[SN 12.51: A Full Inquiry](#)** *Parivīmaṃsana Sutta*

A mendicant should thoroughly investigate the causes of suffering in accordance with dependent origination. If someone who still has ignorance makes a choice, their consciousness fares on to a suitable state of existence. But one who has eradicated ignorance is detached and is not reborn anywhere.

- **[SN 12.52: Grasping](#)** *Upādāna Sutta*

Craving increases when you linger on pleasing things that stimulate grasping, illustrated with the simile of a bonfire.

- [SN 12.53: Fetters](#) *Samyojana Sutta*

Craving increases when you linger on pleasing things that stimulate fetters, illustrated with the simile of a lamp.

- [SN 12.54: Fetters \(2nd\)](#) *Dutiyasamyojana Sutta*

Craving increases when you linger on pleasing things that stimulate fetters, illustrated with the simile of a lamp.

- [SN 12.55: A Great Tree](#) *Mahārukkha Sutta*

Craving increases when you linger on pleasing things that stimulate grasping, illustrated with the simile of a tree.

- [SN 12.56: A Great Tree \(2nd\)](#) *Dutiyamahārukkha Sutta*

Craving increases when you linger on pleasing things that stimulate grasping, illustrated with the simile of a tree.

- [SN 12.57: A Sapling](#) *Taruṇarukkha Sutta*

Craving increases when you linger on pleasing things that stimulate fetters, illustrated with the simile of a sapling.

- [SN 12.58: Name and Form](#) *Nāmarūpa Sutta*

The mental and physical organism is reborn when you linger on pleasing things that stimulate fetters, illustrated with the simile of a tree.

- [SN 12.59: Consciousness](#) *Viññāṇa Sutta*

Consciousness is reborn when you linger on pleasing things that stimulate fetters, illustrated with the simile of a tree.

- [SN 12.60: Sources](#) *Nidāna Sutta*

When Ānanda suggests that dependent origination is simple, the Buddha rebukes him. The opening of this is similar to DN 14 Mahānidāna.

- **Mahā Vagga**

- [SN 12.61: Uneducated](#) *Assutavā Sutta*

An ignorant person might become free of attachment to their body, but not their mind. Still, it would be better to attach to the body, as it is less changeable than the mind, which jumps about like a monkey.

- [SN 12.62: Uneducated \(2nd\)](#) *Dutiyaassutavā Sutta*

An ignorant person might become free of attachment to their body, but not their mind. Still, it would be better to attach to the body, as it is less changeable than the mind. But a noble disciple reflects on dependent origination.

- [SN 12.63: A Child's Flesh](#) *Puttamamsa Sutta*

The Buddha defines the four kinds of “food” or “nutriment”, which include edible food, contact, intention, and consciousness. He illustrates them with a series of powerful and horrifying similes.

- [SN 12.64: If There Is Desire](#) *Atthirāga Sutta*

The Buddha defines the four kinds of “food” or “nutriment”, which include edible food, contact, intention, and consciousness, showing how they lead to suffering according to dependent origination.

- [SN 12.65: The City](#) *Nagara Sutta*

The Buddha the story of how his awakening came about through investigation into dependent origination. He compares it to man discovering an ancient city, lost and overgrown with weeds.

- [SN 12.66: Self-examination](#) *Sammaṣa Sutta*

The right way to investigate inside oneself is to see how suffering is created craving and attachment, stimulated by pleasant experiences.

- [SN 12.67: Bundles of Reeds](#) *Naḷakalāpī Sutta*

Venerables Mahākoṭṭhita and Sāriputta discuss whether the factors of dependent origination are created by oneself, another, both, or by chance.

- [SN 12.68: At Kosambī](#) *Kosambi Sutta*

Venerable Saviṭṭha questions Venerable Musīla about his attainments, and concludes he is an arahant. But Venerable Nārada offers an explanation showing that it is possible to see the Dhamma without having fully realized arahantship.

- [SN 12.69: Surge](#) *Upayanti Sutta*

Like rivers flowing to the ocean, the factors of dependent origination lead to suffering.

- [SN 12.70: The Wanderer Susīma](#) *Susimaparibbājaka Sutta*

The wanderer Susīma fraudulently enters the Sangha so that the

wanderers can learn the secret to the Buddha’s fame and success. Hearing that some mendicants claimed to be perfected, Susīma approaches and asks them if they have developed psychic powers or the formless states, to which they say no. Perplexed, he asks the Buddha, who explains that awakening follows insight into the principles of impermanence and causality. Eventually Susīma confesses his misdeed.

- **Samaṇabrāhmaṇa Vagga**

- [SN 12.71: Old Age and Death](#) *Jarāmaraṇa Sutta*

One who does not understand aging and death is no true ascetic.

- [A Set of Ten on Rebirth, Etc.](#) *Jātisuttādidasaka*

One who does not understand the various factors of dependent origination is no true ascetic.

- **Antara Peyyāla**

- **Satthusuttādi**

- [SN 12.82: The Teacher](#) *Satthu Sutta*

One who does not understand the various factors of dependent origination should seek a teacher.

- [The Teacher \(2nd\)](#) *Dutiyasatthusuttādidasaka*

- **Sikkhāsuttādipeyyālaekādasaka**

- **Abhisamaya Saṃyutta**

The “Linked Discourses on the Breakthrough” contains 11 discourses on the value of realizing the Dhamma. Each discourse features a memorable simile illustrating the truly momentous implications of seeing the four noble truths.

- **Abhisamaya Vagga**

- [SN 13.1: A Fingernail](#) *Nakhasikhā Sutta*

For someone who has seen the truth, the suffering eliminated is like the great earth; what remains is like the dirt under a fingernail.

- [SN 13.2: A Lotus Pond](#) *Pokkharāṇī Sutta*

For someone who has seen the truth, the suffering eliminated is like the water in a massive dam; what remains is like a few drops on a blade of grass.

- [SN 13.3: Where the Waters Flow Together](#) *Sambhejjaudaka Sutta*

For someone who has seen the truth, the suffering eliminated is like the water at the confluence of great rivers; what remains is like a few drops.

- [SN 13.4: Where the Waters Flow Together \(2nd\)](#)
Dutiyasambhejjaudaka Sutta

For someone who has seen the truth, the suffering eliminated is like the water at the confluence of great rivers; what remains is like a few drops.

- [SN 13.5: The Earth](#) *Pathavī Sutta*

For someone who has seen the truth, the suffering eliminated is like the great earth; what remains is like seven balls of clay.

- [SN 13.6: The Earth \(2nd\)](#) *Dutiyapathavī Sutta*

For someone who has seen the truth, the suffering eliminated is like the great earth; what remains is like seven balls of clay.

- [SN 13.7: The Ocean](#) *Samudda Sutta*

For someone who has seen the truth, the suffering eliminated is like the water in the ocean; what remains is like a few drops.

- [SN 13.8: The Ocean \(2nd\)](#) *Dutiyasamudda Sutta*

For someone who has seen the truth, the suffering eliminated is like the water in the ocean; what remains is like a few drops.

- [SN 13.9: A Mountain](#) *Pabbata Sutta*

For someone who has seen the truth, the suffering eliminated is like the Himalayas; what remains is like seven bits of gravel.

- [SN 13.10: A Mountain \(2nd\)](#) *Dutiyapabbata Sutta*

For someone who has seen the truth, the suffering eliminated is like the Himalayas; what remains is like seven bits of gravel.

- [SN 13.11: A Mountain \(3rd\)](#) *Tatīyapabbata Sutta*

For someone who has seen the truth, the suffering eliminated is like the Sineru, king of mountains; what remains is like seven bits of gravel

- **Dhātu Saṃyutta**

The “Linked Discourses on the Elements” contains 39 discourses on various factors classified as “elements” (*dhātu*). In Buddhism, the term “element” is applied to a range of phenomena, most commonly the main material properties of earth, water, fire and air. Here, however, these four elements play only a small role, and much of the text is devoted to analysis of the perceptual process, and to various character traits. The relation or dependence of elements on each other is a

major theme, and this chapter can be seen as an appendix to the chapter on causality.

- **Nānatta Vagga**

- **[SN 14.1: Diversity of Elements](#)** *Dhātunānatta Sutta*

The senses function due to the various different elements of sense experience, namely, the internal sense organ, the external sense stimulus, and consciousness.

- **[SN 14.2: Diversity of Contacts](#)** *Phassanānatta Sutta*

The diverse internal elements of sense experience give rise to diverse contacts.

- **[SN 14.3: Not Diversity of Contacts](#)** *Nophassanānatta Sutta*

It is not the case that diverse contacts give rise to the diverse elements of sense experience.

- **[SN 14.4: Diversity of Feelings](#)** *Vedanānānatta Sutta*

Diverse contacts give rise to diverse feelings.

- **[SN 14.5: Diversity of Feelings \(2nd\)](#)** *Dutiyavedanānānatta Sutta*

It is not the case that diverse feelings give rise to diverse contacts.

- **[SN 14.6: External Diversity of Elements](#)** *Bāhiradhātunānatta Sutta*

The senses function due to the various different external elements of sense experience, namely, the various sense stimuli.

- **[SN 14.7: Diversity of Perceptions](#)** *Saññānānatta Sutta*

The diverse external elements of sense experience give rise to diverse perceptions, intentions, desires, passions, and quests.

- **[SN 14.8: No Diversity of Searches](#)** *Nopariyesanānānatta Sutta*

It is not the case that diverse perceptions, intentions, desires, passions, and quests give rise to diverse external elements of sense experience.

- **[SN 14.9: Diversity of Gains](#)** *Bāhiraphassanānatta Sutta*

The diverse external elements of sense experience give rise to diverse perceptions, intentions, desires, passions, quests, and material possessions.

- [SN 14.10: No Diversity of Gains](#) *Dutiyabāhiraphassanānatta Sutta*

It is not the case that diverse perceptions, intentions, desires, passions, quests, and material possessions give rise to diverse external elements of sense experience.

- **Dutiya Vagga**

- [SN 14.11: Seven Elements](#) *Sattadhātu Sutta*

A rare group of seven elements: light, beauty, the four formless states, and the attainment of cessation. Each of these is known due to the negation of something: light vs. darkness, beauty vs. ugliness, and so on.

- [SN 14.12: With a Cause](#) *Sanidāna Sutta*

Thoughts of sensuality, ill-will, and delusion arise due to a series of causes.

- [SN 14.13: In the Brick Hall](#) *Giñjakāvasatha Sutta*

When unenlightened people have the view that certain people are Buddhas, this is due to ignorance.

- [SN 14.14: Interested in Low Things](#) *Hīnādhimuttika Sutta*

People of poor character associate together, while people of good character associate together.

- [SN 14.15: Walking Meditation](#) *Caṅkama Sutta*

The Buddha points out that each of the great disciples has a retinue of students of a similar character. And the monks in Devadattas's retinue all have evil wishes.

- [SN 14.16: With Verses](#) *Sagāthā Sutta*

People of poor character associate together, while people of good character associate together. Illustrated with similes and verses.

- [SN 14.17: Faithless](#) *Assaddhasaṃsandana Sutta*

The faithless and those of other bad qualities associate together, while those of good qualities associate together.

- [SN 14.18: Beginning With the Faithless](#) *Assaddhamūlaka Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.19: Beginning With the Shameless](#) *Ahirikamūlaka Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.20: Beginning With Imprudence](#) *Anottappamūlaka Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.21: Beginning With the Uneducated](#) *Appassutamūlaka Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.22: Beginning With the Lazy](#) *Kusītamūlaka Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- **Kammapha Vagga**

- [SN 14.23: Lacking Immersion](#) *Asamāhita Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.24: Unethical](#) *Dussīla Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.25: The Five Precepts](#) *Pañcasikkhāpada Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.26: Seven Ways of Performing Deeds](#) *Sattakammapha Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.27: Ten Ways of Performing Deeds](#) *Dasakammapha Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- [SN 14.28: The Eightfold Path](#) *Aṭṭhaṅgika Sutta*

Those of bad qualities associate together, while those of good qualities

associate together.

- **[SN 14.29: Ten Factored Path](#)** *Dasaṅga Sutta*

Those of bad qualities associate together, while those of good qualities associate together.

- **Catuttha Vagga**

- **[SN 14.30: Four Elements](#)** *Catudhātu Sutta*

The four material elements of earth, water, heat, and air. Note that “air” is close in meaning to “wind”.

- **[SN 14.31: Before Awakening](#)** *Pubbekambodha Sutta*

Before his awakening the Buddha saw the gratification, the drawback, and the escape in the four material elements.

- **[SN 14.32: In Search of Gratification](#)** *Acarim Sutta*

The Buddha set out to discover the gratification, the drawback, and the escape in the four material elements, and found it.

- **[SN 14.33: If There Was No](#)** *Nocedaṃ Sutta*

Each of the three aspects of the four material elements performs its own function. Gratification stimulates desire; drawbacks lead to disillusionment, while escape opens the possibility of freedom.

- **[SN 14.34: Exclusively Painful](#)** *Ekantadukkha Sutta*

If the material elements were solely painful, beings would not get attached. If they were solely pleasurable, it would be impossible to become detached.

- **[SN 14.35: Taking Pleasure](#)** *Abhinanda Sutta*

When you seek pleasure in the material elements, you seek pleasure in suffering.

- **[SN 14.36: Arising](#)** *Uppāda Sutta*

The arising of the material elements is the arising of suffering.

- **[SN 14.37: Ascetics and Brahmins](#)** *Samaṇabrāhmaṇa Sutta*

One who does not understand the four material elements is no true ascetic.

- [SN 14.38: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

One who does not understand the four material elements is no true ascetic.

- [SN 14.39: Ascetics and Brahmins \(3rd\)](#) *Tatiyasamaṇabrāhmaṇa Sutta*

One who does not understand the four material elements is no true ascetic.

- **Anamatagga Saṃyutta**

The “Linked Discourses on the Unknowable Beginning” contains 20 discourses that speak of how the ultimate origin of the process of transmigration (*saṃsāra*) is unknowable. This theme is a direct counter to the hubris of the creation myths found in most religions, which confidently recount events which are in fact permanently hidden from view. The Buddha emphasized that transmigration has been ongoing for a fathomless period of time, illustrating it with a series of powerful similes.

- **Paṭhama Vagga**

- [SN 15.1: Grass and Sticks](#) *Tiṇakatṭha Sutta*

Transmigration is endless, like the grass and twigs in India.

- [SN 15.2: The Earth](#) *Pathavī Sutta*

Transmigration is endless, like the great earth.

- [SN 15.3: Tears](#) *Assu Sutta*

The tears you have shed in transmigration are greater than the waters in the oceans.

- [SN 15.4: Mother’s Milk](#) *Khīra Sutta*

The mother’s milk you have drunk in transmigration is greater than the waters in the oceans.

- [SN 15.5: A Mountain](#) *Pabbata Sutta*

A great mountain would erode before the end of the eon.

- [SN 15.6: A Mustard Seed](#) *Sāsapa Sutta*

A city filled with mustard seeds might be emptied before the end of an eon.

- [SN 15.7: Disciples](#) *Sāvaka Sutta*

Even recollecting 100,000 eons per day you'll never remember the beginning of transmigration.

- [SN 15.8: The Ganges](#) *Gaṅgā Sutta*

There have been more eons than the sands in the Ganges river.

- [SN 15.9: A Stick](#) *Daṇḍa Sutta*

Like a stick falling on this side or that, beings are reborn in different realms.

- [SN 15.10: A Single Person](#) *Puggala Sutta*

The bones you've left behind in transmigration are greater than a mountain.

- **Dutiya Vagga**

- [SN 15.11: In a Bad Way](#) *Duggata Sutta*

When you see someone suffer, know that you too have experienced that.

- [SN 15.12: In a Good Way](#) *Sukhita Sutta*

When you see someone happy, know that you too have experienced that.

- [SN 15.13: Thirty Mendicants](#) *Tiṃsamatta Sutta*

The blood you have shed from being slaughtered or beheaded in transmigration is greater than the waters in the oceans.

- [SN 15.14: Mother](#) *Mātu Sutta*

It is not easy to find a being who has not been your mother.

- [SN 15.15: Father](#) *Pitu Sutta*

It is not easy to find a being who has not been your father.

- [SN 15.16: Brother](#) *Bhātu Sutta*

It is not easy to find a being who has not been your brother.

- [SN 15.17: Sister](#) *Bhagini Sutta*

It is not easy to find a being who has not been your sister.

- [SN 15.18: Son](#) *Putta Sutta*

It is not easy to find a being who has not been your son.

- [SN 15.19: Daughter](#) *Dhītu Sutta*

It is not easy to find a being who has not been your daughter.

- [SN 15.20: Mount Vepulla](#) *Vepullapabbata Sutta*

The Buddha recounts how peoples of the past had different names for the mountains of Rājagaha. Yet now they have all gone

- **Kassapa Saṃyutta**

The “Linked Discourses with Kassapa” contains 13 discourses featuring one of the most famous of the Buddha’s disciples, the monk Kassapa. Kassapa was an ascetic and diligent practitioner, whose sometimes critical voice was tempered by a love of nature and a tender concern for the lay community. These discourses show his magnificent spiritual attainments, and his overriding concern for the health and longevity of the Buddhist community.

- **Kassapa Vagga**

- [SN 16.1: Content](#) *Santuṭṭha Sutta*

Kassapa is content with robes, alms-food, lodging, and medicines.

- [SN 16.2: Imprudent](#) *Anottappī Sutta*

Sāriputta approaches Kassapa and asks how it is that only someone who is keen and conscientious can realize freedom.

- [SN 16.3: Like the Moon](#) *Candūpamā Sutta*

Kassapa approaches families like the moon, with humility, keeping his distance, and not getting involved. So when he teaches, it is with pure intentions.

- [SN 16.4: Visiting Families](#) *Kulūpaka Sutta*

Some mendicants approach families in the hope of receiving fine gifts or respect—but not Kassapa.

- [SN 16.5: Old Age](#) *Jiṇṇa Sutta*

The Buddha points out that Kassapa has grown old, and urges him to give up his ascetic life and stay in a comfortable monastery.

- [SN 16.6: Advice](#) *Ovāda Sutta*

The Buddha invites Kassapa to teach the mendicants, but he is reluctant, since certain students of Anuruddha and Ānanda have been competing to see who can teach better.

- [SN 16.7: Advice \(2nd\)](#) *Dutiyaovāda Sutta*

The Buddha invites Kassapa to teach the mendicants, but he is reluctant, saying that the mendicants have become stubborn and their good qualities are declining.

- [SN 16.8: Advice \(3rd\)](#) *Tatiyaovāda Sutta*

The Buddha invites Kassapa to teach the mendicants, but he is reluctant, saying that the senior mendicants used to set a good example, but now instead of respecting good practice, they respect fame and fortune.

- [SN 16.9: Absorptions and Insights](#) *Jhānābhiñña Sutta*

The Buddha asserts that just as he has full mastery of all the meditation attainments and higher spiritual realizations, so does Kassapa.

- [SN 16.10: The Nuns' Quarters](#) *Upassaya Sutta*

When Kassapa is persuaded by Ānanda to go with him to teach the nuns, the nun Thullatissā compares him unfavorably to Ānanda, prompting Kassapa to issue a warning and make a bold claim of his spiritual mastery. This discourse appears to be set after the Buddha's passing.

- [SN 16.11: Robes](#) *Cīvara Sutta*

When several of Ānanda's students disrobe, Kassapa admonishes him, calling him "boy". The nun Thullanandā hears of this and criticizes Kassapa, claiming he formerly followed another teacher. But Kassapa refutes this, and gives an account of his going forth and first encounter with the Buddha.

- [SN 16.12: The Realized One After Death](#) *Paraṃmaraṇa Sutta*

Sāriputta asks Kassapa about whether a Realized One survives death.

- [SN 16.13: The Counterfeit of the True Teaching](#) *Saddhammappatirūpaka Sutta*

Kassapa asks the Buddha why there are now more rules but fewer awakened mendicants. The Buddha replies that it is due to the arising of

the counterfeit Dhamma, giving five factors that lead to decline

- **Lābhasakkāra Saṃyutta**

The “Linked Discourses on Gains and Honor” contains 43 discourses warning the mendicants of the terrible dangers inherent in material possessions and love of popularity and honors.

- **Paṭhama Vagga**

- **[SN 17.1: Brutal](#) *Dāruṇa Sutta***

- Material possessions, honor, and praise are terrible things, obstructing spiritual progress.

- **[SN 17.2: A Hook](#) *Baḷisa Sutta***

- Material possessions, honor, and praise are terrible things, which catch you like fish on a hook.

- **[SN 17.3: A Turtle](#) *Kumma Sutta***

- Material possessions, honor, and praise are terrible things, which hit you like a harpoon hits a careless turtle.

- **[SN 17.4: A Fleecy Sheep](#) *Dīghalomika Sutta***

- Material possessions, honor, and praise are terrible things, which snare you like a long-haired goat in a briar patch.

- **[SN 17.5: A Dung Beetle](#) *Mīlhaka Sutta***

- A mendicant who is proud on account of their material possessions, honor, and praise is like a dung beetle proud of their ball of dung.

- **[SN 17.6: A Bolt of Lightning](#) *Asani Sutta***

- Material possessions, honor, and praise are terrible things, like a lightning strike.

- **[SN 17.7: A Poisoned Arrow](#) *Diddha Sutta***

- Material possessions, honor, and praise are terrible things, like a poison dart.

- **[SN 17.8: A Jackal](#) *Siṅgāla Sutta***

- A mendicant who is proud on account of their material possessions, honor, and praise is never at peace, like a mangy jackal.

- [SN 17.9: Gale-force Winds](#) *Verambha Sutta*

A mendicant who is proud on account of their material possessions, honor, and praise is never at peace, like a bird in a gale.

- [SN 17.10: With Verses](#) *Sagāthaka Sutta*

Material possessions, honor, and praise are terrible things, and attachment to them leads to a bad rebirth.

- **Dutiya Vagga**

- [SN 17.11: A Golden Bowl](#) *Suvaṇṇapāti Sutta*

Material possessions, honor, and praise are terrible things, which can corrupt the mind even of a pure mendicant.

- [SN 17.12: A Silver Bowl](#) *Rūpiyapāti Sutta*

Material possessions, honor, and praise are terrible things, which can corrupt the mind even of a pure mendicant.

- [A Gold Coin, Etc.](#) *Suvaṇṇanikkhasuttādiatṭhaka*

Material possessions, honor, and praise are terrible things, which can corrupt the mind even of a pure mendicant.

- **Tatiya Vagga**

- [SN 17.21: A Female](#) *Mātuḡama Sutta*

Material possessions, honor, and praise can be even more tempting than a woman.

- [SN 17.22: The Finest Lady in the Land](#) *Kalyāṇī Sutta*

Material possessions, honor, and praise can be even more tempting than the finest lady in the land.

- [SN 17.23: An Only Son](#) *Ekaputtaka Sutta*

A laywoman should wish that if her son remains in the household life, he should be like Citta and Hatthaka. But if he becomes a monk, may material possessions, honor, and praise not come to him!

- [SN 17.24: An Only Daughter](#) *Ekadhītu Sutta*

A laywoman should wish that if her daughter remains in the household life, she should be like Khujjuttarā and Veḷukaṇḍakiyā. But if she becomes a nun, may material possessions, honor, and praise not come to her!

- [SN 17.25: Ascetics and Brahmins](#) *Samaṇabrāhmaṇa Sutta*

Someone who doesn't fully understand material possessions, honor, and praise is no true ascetic.

- [SN 17.26: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

Someone who doesn't fully understand material possessions, honor, and praise is no true ascetic.

- [SN 17.27: Ascetics and Brahmins \(3rd\)](#) *Tatīyasamaṇabrāhmaṇa Sutta*

Someone who doesn't fully understand material possessions, honor, and praise is no true ascetic.

- [SN 17.28: Skin](#) *Chavi Sutta*

Material possessions, honor, and praise cut to the bone.

- [SN 17.29: A Rope](#) *Rajju Sutta*

Material possessions, honor, and praise cut to the bone, like a rope.

- [SN 17.30: A Mendicant With Defilements Ended](#) *Bhikkhu Sutta*

Material possessions, honor, and praise are even a problem for a perfected one, as they interfere with their meditation.

- **Catuttha Vagga**

- [SN 17.31: Schism](#) *Bhindi Sutta*

Devadatta provoked a schism due to material possessions, honor, and praise.

- [SN 17.32: Skillful Root](#) *Kusalamūla Sutta*

Devadatta's wholesome root was cut off due to material possessions, honor, and praise.

- [SN 17.33: Skillful Quality](#) *Kusaladhamma Sutta*

Devadatta's wholesome nature was cut off due to material possessions, honor, and praise.

- [SN 17.34: Bright Quality](#) *Sukkadhamma Sutta*

Devadatta's bright nature was cut off due to material possessions, honor, and praise.

- [SN 17.35: Shortly After He Left](#) *Acirapakkanta Sutta*

Material possessions, honor, and praise led to Devadatta's downfall, like the fruit of a plantain.

- [SN 17.36: Five Hundred Carts](#) *Pañcarathasata Sutta*

Prince Ajātasattu supplied devadatta with 500 carts of offerings, leading to his downfall.

- [SN 17.37: Mother](#) *Mātu Sutta*
- [Father, Etc.](#) *Pitusuttādichakka*

- **Rāhula Saṃyutta**

The "Linked Discourses with Rāhula" contains 22 discourses with the Buddha interrogating his son Rāhula on fundamental doctrines such as the aggregates or sense fields.

- **Paṭhama Vagga**

- [SN 18.1: The Eye, Etc.](#) *Cakkhu Sutta*

The Buddha answers Rāhula's request by teaching on the internal sense organs in light of the three characteristics.

- [SN 18.2: Sights, Etc.](#) *Rūpa Sutta*

The Buddha answers Rāhula's request by teaching on the external sense objects in light of the three characteristics.

- [SN 18.3: Consciousness](#) *Viññāṇa Sutta*

The Buddha answers Rāhula's request by teaching on sense consciousness in light of the three characteristics.

- [SN 18.4: Contact](#) *Samphassa Sutta*

The Buddha answers Rāhula's request by teaching on sense contact in light of the three characteristics.

- [SN 18.5: Feeling](#) *Vedanā Sutta*

The Buddha answers Rāhula's request by teaching on feelings in light of the three characteristics.

- [SN 18.6: Perceptions](#) *Saññā Sutta*

The Buddha answers Rāhula's request by teaching on perceptions in light of the three characteristics.

- [SN 18.7: Intention](#) *Sañcetanā Sutta*

The Buddha answers Rāhula’s request by teaching on intentions in light of the three characteristics.

- [SN 18.8: Craving](#) *Taṇhā Sutta*

The Buddha answers Rāhula’s request by teaching on cravings in light of the three characteristics.

- [SN 18.9: Elements](#) *Dhātu Sutta*

The Buddha answers Rāhula’s request by teaching on the four material elements in light of the three characteristics.

- [SN 18.10: The Aggregates](#) *Khandha Sutta*

The Buddha answers Rāhula’s request by teaching on the five aggregates in light of the three characteristics.

- **Dutiya Vagga**

- [SN 18.11: The Eye, Etc.](#) *Cakkhu Sutta*

The Buddha teaches Rāhula about the internal sense organs in light of the three characteristics.

- [The Nine Discourses on Sights, Etc.](#) *Rūpādisuttanavaka*

The Buddha teaches Rāhula about the senses, aggregates, and elements in light of the three characteristics.

- [SN 18.21: Tendency](#) *Anusaya Sutta*

Rāhula asks how to see so that conceit no longer occurs. The Buddha teaches him to investigate the five aggregates in terms of not-self.

- [SN 18.22: Rid of Conceit](#) *Apagata Sutta*

Rāhula asks how to see so conceit no longer occurs and one is peaceful. The Buddha teaches him to investigate the five aggregates in terms of not-self

- **Lakkhaṇa Saṃyutta**

The “Linked Discourses with Lakkhaṇa” contains 21 discourses with the Buddha featuring the monk Lakkhaṇa (“Mark”). Through his psychic powers he sees beings in various states of torment and distress, and describes them to the Buddha.

- **Paṭhama Vagga**

- [SN 19.1: A Skeleton](#) *Atthi Sutta*

While walking for alms down Vulture’s Peak, Venerable Moggallāna smiled at something invisible. Later, he told the Buddha it was a skeleton flying through the air, being pecked at by vultures. The Buddha confirmed that the man he had seen had been a butcher in his past life

- [SN 19.2: A Piece of Meat](#) *Pesi Sutta*
- [SN 19.3: A Piece of Flesh](#) *Piṇḍa Sutta*
- [SN 19.4: A Flayed Man](#) *Nicchavi Sutta*
- [SN 19.5: Sword Hairs](#) *Asiloma Sutta*
- [SN 19.6: Spear Hairs](#) *Satti Sutta*
- [SN 19.7: Arrow Hairs](#) *Usuloma Sutta*
- [SN 19.8: Needle Hairs](#) *Sūciloma Sutta*
- [SN 19.9: Needle Hairs \(2nd\)](#) *Dutiyasūciloma Sutta*
- [SN 19.10: Pot Balls](#) *Kumbhaṇḍa Sutta*

- **Dutiya Vagga**

- [SN 19.11: Over His Head](#) *Sasīsaka Sutta*
- [SN 19.12: A Dung Eater](#) *Gūthakhāda Sutta*
- [SN 19.13: A Flayed Woman](#) *Nicchavitthi Sutta*
- [SN 19.14: A Fishwife](#) *Maṅgulitthi Sutta*
- [SN 19.15: A Sweltering Woman](#) *Okilinī Sutta*
- [SN 19.16: A Headless Trunk](#) *Asīsaka Sutta*
- [SN 19.17: A Bad Monk](#) *Pāpabhikkhu Sutta*
- [SN 19.18: A Bad Nun](#) *Pāpabhikkhunī Sutta*
- [SN 19.19: A Bad Female Probationer](#) *Pāpasikkhamāna Sutta*
- [SN 19.20: A Bad Male Novice](#) *Pāpasāmaṇera Sutta*
- [SN 19.21: A Bad Female Novice](#) *Pāpasāmaṇerī Sutta*

- **Opamma Saṃyutta**

The “Linked Discourses with Similes” contains 12 discourses with parables or similes illustrating diverse points of the teaching. This chapter highlights the Buddha’s skill in choosing vivid and suitable similes for any occasion.

- **Opamma Vagga**

- [SN 20.1: A Roof Peak](#) *Kūṭa Sutta*

As rafters depend on the roof-peak, unwholesome qualities depend on ignorance.

- [SN 20.2: A Fingernail](#) *Nakhasikha Sutta*

As the dirt in a fingernail is smaller than the great earth, the beings reborn as humans are few.

- [SN 20.3: Families](#) *Kula Sutta*

As a family with few men and many women is easily attacked, non-

human beings may attack a mendicant without love.

- [SN 20.4: Rice Pots](#) *Okkhā Sutta*

Love is more beneficial than generosity.

- [SN 20.5: A Spear](#) *Satti Sutta*

As it is not possible to bend back a spear, it is not possible to overthrow a mendicant who has developed love.

- [SN 20.6: The Archers](#) *Dhanuggaha Sutta*

Only a speedster could catch arrows in flight, yet conditioned phenomena perish faster than that.

- [SN 20.7: The Drum Peg](#) *Āṇi Sutta*

As an ancient drum has disintegrated, so too will the true teachings disappear.

- [SN 20.8: Wood Blocks](#) *Kaliṅgara Sutta*

Warriors who sleep on wooden pillows remain vigilant, and so it is for the spiritual seeker.

- [SN 20.9: A Bull Elephant](#) *Nāga Sutta*

A mendicant who overly associates with the laity is like an elephant calf who tries to copy the great bull elephants.

- [SN 20.10: A Cat](#) *Biḷāra Sutta*

As a cat may suffer from eating too hastily, so a mendicant may suffer by not restraining senses.

- [SN 20.11: A Jackal](#) *Siṅgāla Sutta*

A mangy jackal howls in discomfort, but even that would be a good rebirth for some.

- [SN 20.12: A Jackal \(2nd\)](#) *Dutiyasiṅgāla Sutta*

An old jackal howls at dawn, but even they have more gratitude than some

- **Bhikkhu Saṃyutta**

The “Linked Discourses with Monks” contains 12 discourses featuring different

monks. Unlike the chapter on nuns, this does not use a consistent template, but depicts a diverse range of scenarios. Each case shows a personal challenge or spiritual triumph, shedding a light on the life of the monks.

- **Bhikkhu Vagga**

- [SN 21.1: With Kolita](#) *Kolita Sutta*

Moggallāna reflects that second absorption is the true noble silence, and the Buddha encourages him to develop it.

- [SN 21.2: With Upatissa](#) *Upatissa Sutta*

Sāriputta says that there is nothing whose change, even the Buddha, would cause him sorrow.

- [SN 21.3: A Mound of Salt](#) *Ghaṭa Sutta*

Sāriputta and Moggallāna come together for a discussion, which touches on the use of psychic powers and energy. The two great monks end up warmly praising each other.

- [SN 21.4: A Junior Mendicant](#) *Nava Sutta*

When a certain monk neglects his duties in favor of solitude, other monks complain. The Buddha questions him, and finds that he is awakened.

- [SN 21.5: With Sujāta](#) *Sujāta Sutta*

The Buddha praises Venerable Sujāta as beautiful both inside and out.

- [SN 21.6: With Lakuṇṭaka Bhaddiya](#) *Lakuṇḍakabhaddiya Sutta*

Venerable Lakuṇṭaka Bhaddiya is a dwarf, considered to be ugly and unsightly. The Buddha warns the monks not to despise him as he had realized full awakening.

- [SN 21.7: With Visākha, Pañcālī's Son](#) *Visākha Sutta*

The Buddha praises Venerable Visākha Pañcālīputta for teaching the Dhamma.

- [SN 21.8: With Nanda](#) *Nanda Sutta*

Venerable Nanda wore pretty robes, a fancy bowl, and makeup, so the Buddha encouraged him to embrace simplicity.

- [SN 21.9: With Tissa](#) *Tissa Sutta*

Venerable Tissa admonished others but got upset when he was admonished. The Buddha encourages him to let go of his anger.

- [SN 21.10: A Mendicant Named Senior](#) *Theranāma Sutta*

A monk named “Senior” likes to live alone, but the Buddha questions whether it is the true solitude.

- [SN 21.11: With Mahākappina](#) *Mahākappina Sutta*

The Buddha describes Venerable Mahākappina as thin, fair-skinned, with a big nose—and as awakened.

- [SN 21.12: Companions](#) *Sahāyaka Sutta*

The Buddha praises two friends who are students of Venerable Mahākappina

- **Khandha Vaggasaṃyutta**

The “Book of the Aggregates” is the third of the five books of the Linked Discourses. It is named after the first and longest *saṃyutta*, which deals with the core Buddhist teaching of the five aggregates. Of the remaining twelve *saṃyuttas*, three also take up the theme of the aggregates, while the remainder deal with miscellaneous secondary themes, some organized by subject, others by person.

- **Khandha Saṃyutta**

The “Linked Discourses on the Aggregates” contains 159 discourses on the core doctrinal topic of the five aggregates. This term was introduced in the first sermon as the summary of the noble truth of suffering, and became a foundational teaching in all forms of Buddhism. The basic idea of an “aggregate” is a set or class of phenomena. The five are form (*rūpa*, i.e. “physical phenomena”, or sometimes simply “body”; note that in Buddhism, *rūpa* includes all things with material properties such as shape and color, including visions perceived only in the mind), feeling (*vedanā*, i.e. the pleasant, painful, or neutral tone of experience), perception (*saññā*, i.e. the recognition or interpretation of experience, *not* sense awareness), choices (*saṅkhārā*, i.e. intention, will, or volition; the choice to perform an act, especially one with an ethical dimension), and consciousness (*viññāṇa*, i.e. the subjective process of awareness itself). The “aggregates” are the various different phenomena so classified. Almost always, they are referred to as the “aggregates connected with grasping” (*upādānakkhandha*). The relation between “grasping” and “aggregate” encompasses a number of aspects. The aggregates are the *subject* of grasping, in that they are the things that are normally attached to and taken to be the permanent “self”. But they are not merely passive spectators: they are also the *functional support* of grasping, the things that make grasping work. As active participants in the process of grasping, they *stimulate* grasping to themselves

(*upādāniya*). And finally, they are the *product* of grasping in the sense that attachments in past lives have given rise to the aggregates in this life (*upādinna*). One of the key functions of the aggregates is to categorize theories of the self. From the discourses, non-Buddhists seem to be familiar with this, yet we cannot identify the aggregates in any pre-Buddhist texts. Regardless of whether the set of categories was pre-Buddhist, the Buddha treated them in his own distinctive way, emphasizing that nothing in the aggregates was a permanent self or soul. In this collection we find a large number of striking and lively narratives, showing how the aggregates could be a solace at the time of death, a guide to the knotty theoretical debates on identity, or a framework for insight meditation. Many of the short abbreviated texts are built from the same templates employed in the “Linked Discourses on the Six Sense Fields”.

- **Mūlapaññāsaka**

- **Nakulapitu Vagga**

- [SN 22.1: Nakula’s Father](#) *Nakulapitu Sutta*

The householder Nakulapitā asks the Buddha for help in coping with old age. The Buddha says to reflect: “Even though I am afflicted in body, my mind will be unafflicted.” Later Sāriputta explains this in terms of the five aggregates.

- [SN 22.2: At Devadaha](#) *Devadaha Sutta*

A number of mendicants are heading for lands west, but the Buddha advises them to speak with Sāriputta before they go. Sāriputta reminds them that in foreign lands they will be scrutinized for their understanding, so they need to be able to answer questions on the teaching. He goes on to explain that the Dhamma is for the removal of desire for the five aggregates.

- [SN 22.3: With Hāliddikāni](#) *Hāliddikāni Sutta*

The householder Hāliddakāni approaches the Venerable Mahākaccāna in the Avanti country and asks how to understand a verse from “The Questions of Māgandiya” of the Aṭṭhakavagga (Snp 4.9). Though the verse appears to be pitched at an ethical level, describing a sage intimate with none in the village, Mahākaccāna explains it in philosophical terms as non-attachment to the aggregates.

- [SN 22.4: Hāliddikāni \(2nd\)](#) *Dutiyahāliddikāni Sutta*

The householder Hāliddakāni approaches the Venerable Mahākaccāna in the Avanti country and asks how to understand a passage on liberation from “The Questions of Sakka” (see MN 37 and DN 21). Mahākaccāna explains it in terms of freedom from attachment to the aggregates.

- **[SN 22.5: Development of Immersion](#)** *Samādhi Sutta*

A mendicant should develop immersion (samādhi) in order to truly understand the origin and ending of the five aggregates.

- **[SN 22.6: Retreat](#)** *Paṭisallāṇa Sutta*

A mendicant should make an effort in seclusion in order to truly understand the origin and ending of the five aggregates.

- **[SN 22.7: Anxiety Because of Grasping](#)** *Upādāparitassanā Sutta*

An ordinary person identifies their self with the five aggregates and suffers anxiety when the aggregates change. But a noble disciple, free of such identification, does not suffer.

- **[SN 22.8: Anxiety Because of Grasping \(2nd\)](#)**

Dutiyaupādāparitassanā Sutta

An ordinary person identifies their self with the five aggregates and suffers anxiety when the aggregates change. But a noble disciple, free of such identification, does not suffer.

- **[SN 22.9: Impermanence in the Three Times](#)** *Kālattayaanicca Sutta*

The aggregates are impermanent in the past and future as in the present.

- **[SN 22.10: Suffering in the Three Times](#)** *Kālattayadukkha Sutta*

The aggregates are suffering in the past and future as in the present.

- **[SN 22.11: Not-Self in the Three Times](#)** *Kālattayaattanatta Sutta*

The aggregates are not-self in the past and future as in the present.

- **Anicca Vagga**

- **[SN 22.12: Impermanence](#)** *Anicca Sutta*

Because the aggregates are impermanent, a noble disciple becomes disillusioned with them.

- **[SN 22.13: Suffering](#)** *Dukkha Sutta*

Because the aggregates are suffering, a noble disciple becomes disillusioned with them.

- [SN 22.14: Not-Self](#) *Anatta Sutta*

Because the aggregates are not-self, a noble disciple becomes disillusioned with them.

- [SN 22.15: That Which is Impermanent](#) *Yadanicca Sutta*

One should truly understand the five aggregates as impermanent, etc.

- [SN 22.16: That Which is Suffering](#) *Yaṃdukkha Sutta*

One should truly understand the five aggregates as suffering, etc.

- [SN 22.17: That Which is Not-Self](#) *Yadanattā Sutta*

One should truly understand the five aggregates as not-self.

- [SN 22.18: Impermanence With Its Cause](#) *Sahetuanicca Sutta*

Since the causes of the aggregates are impermanent, how can the aggregates be permanent?

- [SN 22.19: Suffering With Its Cause](#) *Sahetudukkha Sutta*

Since the causes of the aggregates are suffering, how can the aggregates be free of suffering?

- [SN 22.20: Not-Self With Its Cause](#) *Sahetuanatta Sutta*

Since the causes of the aggregates are not-self, how can the aggregates be self?

- [SN 22.21: With Ānanda](#) *Ānanda Sutta*

Ānanda asks the Buddha what exactly is meant when we say that things cease. The Buddha explains it as the cessation of the aggregates.

- **Bhāra Vagga**

- [SN 22.22: The Burden](#) *Bhāra Sutta*

The aggregates are the burden, a person carries that burden, craving takes up the burden, and letting go puts down the burden.

- [SN 22.23: Complete Understanding](#) *Pariñña Sutta*

The aggregates are to be fully understood, and the full understanding is the ending of defilements.

- [SN 22.24: Directly Knowing](#) *Abhijāna Sutta*

Only by directly knowing the aggregates can one end suffering.

- [SN 22.25: Desire and Greed](#) *Chandarāga Sutta*

By letting go desire, the aggregates come to an end.

- [SN 22.26: Gratification](#) *Assāda Sutta*

Before his awakening, the Buddha investigated the aggregates in terms of their gratification, drawback, and escape.

- [SN 22.27: Gratification \(2nd\)](#) *Dutiyaassāda Sutta*

When the Buddha fully knew the gratification, drawback, and escape regarding the five aggregates he became awakened.

- [SN 22.28: Gratification \(3rd\)](#) *Tatiyaassāda Sutta*

Beings are attached to the five aggregates due to gratification, repelled due to drawbacks, and find escape because there is an escape.

- [SN 22.29: Taking Pleasure](#) *Abhinandana Sutta*

If you enjoy the aggregates, you enjoy suffering.

- [SN 22.30: Arising](#) *Uppāda Sutta*

The arising of the aggregates is the arising of suffering.

- [SN 22.31: The Root of Misery](#) *Aghamūla Sutta*

The aggregates are misery, desire for them is the root of misery.

- [SN 22.32: The Breakable](#) *Pabhaṅgu Sutta*

The aggregates are fragile and their passing is not fragile.

- **Natumhāka Vagga**

- [SN 22.33: It's Not Yours](#) *Natumhāka Sutta*

Let go of what is not yours: the five aggregates. You wouldn't be upset if someone took the grass and sticks from the monastery grounds, so why worry over the aggregates?

- [SN 22.34: It's Not Yours \(2nd\)](#) *Dutiyanatumhāka Sutta*

Let go of what is not yours: the five aggregates.

- [SN 22.35: A Mendicant](#) *Aññatarabhikkhu Sutta*

The Buddha teaches a mendicant who wants to go on retreat that one is reckoned by what one has an underlying tendency for. The mendicant gives a full explanation.

- [SN 22.36: A Mendicant \(2nd\)](#) *Dutiyaaññatarabhikkhu Sutta*

The Buddha teaches a mendicant who wants to go on retreat that one is measured by what one has an underlying tendency for. The mendicant gives a full explanation.

- [SN 22.37: With Ānanda](#) *Ānanda Sutta*

The Buddha speaks to Ānanda on what at AN 3.47 described as the “characteristics of conditioned phenomena”: arising, ceasing, and change while persisting. This was to become a critical aspect of later theories on the nature of change. Ānanda explains in terms of the aggregates.

- [SN 22.38: With Ānanda \(2nd\)](#) *Dutiyaānanda Sutta*

The Buddha speaks to Ānanda on what at AN 3.47 described as the “characteristics of conditioned phenomena”: arising, ceasing, and change while persisting, as applied to past, future, and present. Ānanda explains in terms of the aggregates.

- [SN 22.39: In Line With the Teachings](#) *Anudhamma Sutta*

To practice in line with the teachings a mendicant should meditate on disillusionment with the aggregates.

- [SN 22.40: In Line with the Teachings \(2nd\)](#) *Dutiyaanudhamma Sutta*

To practice in line with the teachings a mendicant should meditate on the aggregates as impermanent.

- [SN 22.41: In Line with the Teachings \(3rd\)](#) *Tatiyaanudhamma Sutta*

To practice in line with the teachings a mendicant should meditate on the aggregates as suffering.

- [SN 22.42: In Line with the Teachings \(4th\)](#) *Catutthaanudhamma Sutta*

To practice in line with the teachings a mendicant should meditate on the aggregates as not-self.

■ **Attadīpa Vagga**

■ **[SN 22.43: Be Your Own Island](#)** *Attadīpa Sutta*

Dwell with yourself as an island and refuge, with the Dhamma as an island and refuge. How? By investigating how suffering arises from identification with the aggregates.

■ **[SN 22.44: Practice](#)** *Paṭipadā Sutta*

Contemplation of the five aggregates as not-self is the path to the end of identity.

■ **[SN 22.45: Impermanence](#)** *Anicca Sutta*

Seeing the five aggregates as impermanent, etc., leads to freedom.

■ **[SN 22.46: Impermanence \(2nd\)](#)** *Dutiyaanica Sutta*

Seeing the five aggregates as impermanent, etc., leads to letting go of views and ultimately to freedom.

■ **[SN 22.47: Ways of Regarding](#)** *Samanupassanā Sutta*

When you identify anything as self, you always identify one or other of the five aggregates.

■ **[SN 22.48: Aggregates](#)** *Khandha Sutta*

The distinction between “five aggregates” and “five grasping aggregates”.

■ **[SN 22.49: With Soṇa](#)** *Soṇa Sutta*

The Buddha teaches a householder named Soṇa not to be conceited about the five aggregates.

■ **[SN 22.50: With Soṇa \(2nd\)](#)** *Dutiyasoṇa Sutta*

The Buddha teaches a householder named Soṇa that any true ascetic understands the five aggregates.

■ **[SN 22.51: The End of Relishing](#)** *Nandikkhaya Sutta*

Right view is seeing the aggregates as they are, impermanent, and this leads to freedom.

- [SN 22.52: The End of Relishing \(2nd\)](#) *Dutiyanandikkhaya Sutta*

Focusing properly on the five aggregates you see them as they are and become free.

- **Majjhimaṇṇāsaka**

- **Upaya Vagga**

- [SN 22.53: Involvement](#) *Upaya Sutta*

Consciousness stands dependent on the other four aggregates, and this attachment is what fuels the cycle of rebirth.

- [SN 22.54: A Seed](#) *Bija Sutta*

Consciousness is like a seed that is planted in the soil of the other four aggregates and watered with craving.

- [SN 22.55: An Inspired Saying](#) *Udāna Sutta*

The Buddha utters an enigmatic saying that non-identification leads to cutting off the fetters. A mendicant asks how to achieve this.

- [SN 22.56: Perspectives](#) *Upādānaparipavatta Sutta*

The Buddha did not claim to be awakened until he had fully understood each of the five aggregates in the light of each of the four noble truths. This discourse includes definitions of each of the aggregates.

- [SN 22.57: Seven Cases](#) *Sattaṭṭhāna Sutta*

To be fully accomplished, a mendicant should investigate the five aggregates in light of the four noble truths, as well as their gratification, drawback, and escape. In addition, they should investigate the elements, sense fields, and dependent origination.

- [SN 22.58: The Fully Awakened Buddha](#) *Sammāsambuddha Sutta*

The Buddha declares that a mendicant is freed by wisdom by non-attachment to the aggregates, in just the same way as he himself. He then explains that the difference between himself and another awakened mendicant is simply that he was the first to discover the path and teach it to others.

- [SN 22.59: The Characteristic of Not-Self](#) *Anattalakkhaṇa Sutta*

In the Deer Park at Varanasi the Buddha teaches the famous

second discourse, on not-self with regard to the aggregates, to the group of five monks. At the conclusion, they become perfected ones.

- [SN 22.60: With Mahāli](#) *Mahāli Sutta*

Mahāli the Licchavi reports to the Buddha that the rival teacher Pūraṇa Kassapa asserts that there is no reason for beings to be either defiled or pure. The Buddha denies this, and goes on to explain how it happens.

- [SN 22.61: Burning](#) *Āditta Sutta*

The five aggregates are burning.

- [SN 22.62: The Scope of Language](#) *Niruttipatha Sutta*

All philosophers must accept that the five aggregates are described in language that refers to either the past, future, or present.

- **Arahanta Vagga**

- [SN 22.63: When You Grasp](#) *Upādiyamāna Sutta*

A mendicant comes to the Buddha to ask for instructions before going on retreat. The Buddha teaches them that in clinging to the aggregates one is bound by Māra.

- [SN 22.64: When You Identify](#) *Maññamāna Sutta*

In conceiving regarding the aggregates one is bound by Māra.

- [SN 22.65: When You Take Pleasure](#) *Abhinandamāna Sutta*

In seeking enjoyment in the aggregates one is bound by Māra.

- [SN 22.66: Impermanence](#) *Anicca Sutta*

One should let go of desire for what is impermanent, namely the five aggregates.

- [SN 22.67: Suffering](#) *Dukkha Sutta*

One should let go of desire for what is suffering, namely the five aggregates.

- [SN 22.68: Not-Self](#) *Anatta Sutta*

One should let go of desire for what is not-self, namely the five aggregates.

- [SN 22.69: Not Belonging to Self](#) *Anattaniya Sutta*

One should let go of desire for what does not belong to self, namely the five aggregates.

- [SN 22.70: Definitely Arousing](#) *Rajanīyasaṅghita Sutta*

One should let go of desire for what appears tantalizing, namely the five aggregates.

- [SN 22.71: With Rādha](#) *Rādha Sutta*

Venerable Rādha asks the Buddha how to see so as to let go of conceit. The Buddha tells him to contemplate the aggregates in terms of not-self.

- [SN 22.72: With Surādha](#) *Surādha Sutta*

Venerable Surādha asks the Buddha how to see so as to let go of conceit and be freed. The Buddha tells him to contemplate the aggregates in terms of not-self.

- **Khajjaniya Vagga**

- [SN 22.73: Gratification](#) *Assāda Sutta*

Only a noble disciple truly understand the five aggregates' gratification, drawback, and escape.

- [SN 22.74: Origin](#) *Samudaya Sutta*

Only a noble disciple truly understand the five aggregates' origin, ending, gratification, drawback, and escape.

- [SN 22.75: Origin \(2nd\)](#) *Dutiyasamudaya Sutta*

Only a noble disciple truly understand the five aggregates' origin, ending, gratification, drawback, and escape.

- [SN 22.76: The Perfected Ones](#) *Arahanta Sutta*

One who is freed after truly understanding the aggregates is a perfected one. They are the best of beings, even up to the pinnacle of existence. A set of verses extols the perfected ones.

- [SN 22.77: The Perfected Ones \(2nd\)](#) *Dutiyaarahanta Sutta*

One who is freed after truly understanding the aggregates is a perfected one. They are the best of beings, even up to the pinnacle of existence.

- [SN 22.78: The Lion](#) *Sīha Sutta*

When a lion emerges from its lair and roars, animals are terrified. Similarly, when the Buddha teaches of the impermanence of the aggregates, even the gods are filled with fear. This is illustrated with a set of verses.

- [SN 22.79: Itchy](#) *Khajjanīya Sutta*

One of the most extensive discourses in this collection begins with the Buddha saying that when anyone recollects a past life, all they are recollecting is the five aggregates. He then gives a distinctive set of definitions of the aggregates in terms of their functions, and discusses them from various aspects.

- [SN 22.80: Beggars](#) *Piṇḍolya Sutta*

While staying at Kapilavatthu the Buddha dismissed the the Sangha for misbehaving. Later he decided to support them for the sake of the young mendicants. He reminds them that their livelihood is considered a lowly one, and that one should let go of bad thoughts and wrong views, and see the aggregates as impermanent.

- [SN 22.81: At Pārileyya](#) *Pālileyya Sutta*

Leaving behind the quarreling monks at Kosambi, the Buddha went to stay in the empty forest at Pārileyyaka. Ānanda brings some mendicants to receive a teaching, and one of them wonders how to see so as to end defilements in this very life. The Buddha teaches the 37 practices that lead to awakening, and then goes on to show that various ways of regarding the aggregates are conditioned phenomena.

- [SN 22.82: A Full Moon Night](#) *Puṇṇama Sutta*

On a sabbath day with the Sangha at Sāvatti, the Buddha answers a series of ten questions on the aggregates.

- **Thera Vagga**

- [SN 22.83: With Ānanda](#) *Ānanda Sutta*

Ānanda praises Venerable Puṇṇa Mantāniputta, and says that it was when hearing his teaching on the aggregates that he understood the Dhamma.

- [SN 22.84: With Tissa](#) *Tissa Sutta*

Venerable Tissa, the Blessed One's paternal cousin, tells the monks that he is dissatisfied as a monk. When the Buddha hears of this, he calls Tissa to him, and questions him on the aggregates. As Tissa showed his understanding of each question, the Buddha praised him, lifting his spirits.

- [SN 22.85: With Yamaka](#) *Yamaka Sutta*

Venerable Yamaka had the wrong view that one whose defilements have ended is annihilated at death. The monks ask Sāriputta to help, and he asks Yamaka whether the Realized One in this very life may be identified as one of the aggregates, or apart from them. Convinced, Yamaka lets go of his view and sees the Dhamma.

- [SN 22.86: With Anurādha](#) *Anurādha Sutta*

Venerable Anurādha is questioned by a number of ascetics, and ends up by saying that the Realized One is described in terms other than “existing after death” and so on. The wanderers say he's a fool, so he checks with the Buddha, who says that a Realized One is not even apprehended in this life, so how can he be described after death?

- [SN 22.87: With Vakkali](#) *Vakkali Sutta*

Venerable Vakkali is ill, and asks the Buddha to visit him. The Buddha does so, but says there is no point in seeing his physical body, as one who sees the Dhamma sees him. Later, Vakkali is taken to the Black Rock on Isigili, where he declares that he has no attachment to the aggregates, and takes his own life. The Buddha says that he had attained final extinguishment.

- [SN 22.88: With Assaji](#) *Assaji Sutta*

Venerable Assaji is ill, and asks the Buddha to visit him. The Buddha does so, and learns that Assaji has difficulty maintaining his meditation. The Buddha encourages him to contemplate the impermanence of the aggregates.

- [SN 22.89: With Khemaka](#) *Khemaka Sutta*

Venerable Khemaka is ill, and some senior mendicants ask Dāsaka to convey their concern to him. There follows a series of exchanges mediated by Dāsaka until eventually Khemaka, despite his illness, goes to see the other mendicants himself. The seniors are asking to determine Khemaka's understanding of the Dhamma, and he says that although he has let go of the five lower fetters, he

still has a residual attachment to the five aggregates.

- [SN 22.90: With Channa](#) *Channa Sutta*

Remorseful after being admonished by the Buddha on his deathbed, Venerable Channa asks for teachings from the mendicants. Unsatisfied, he seeks out Ānanda, who teaches him the address to Kaccāyana (SN 12.15).

- [SN 22.91: Rāhula](#) *Rāhula Sutta*

Rāhula asks how to contemplate to let go of conceit. The Buddha urges him to see the aggregates as not-self.

- [SN 22.92: Rāhula \(2nd\)](#) *Dutiyarāhula Sutta*

Rāhula asks how to contemplate to let go of conceit and be free. The Buddha urges him to see the aggregates as not-self.

- **Puppha Vagga**

- [SN 22.93: A River](#) *Nadī Sutta*

If you grasp at the aggregates as a self, you will meet with calamity, like a man swept down by a mountain river, grasping at grass or rushes.

- [SN 22.94: Flowers](#) *Puppha Sutta*

The Buddha doesn't dispute with the world; the world disputes with him. He has understood the five aggregates and explains them. Like a lotus, he was born in the swamp, but rises above it.

- [SN 22.95: A Lump of Foam](#) *Pheṇapiṇḍūpama Sutta*

The Buddha gives a series of similes for the aggregates: physical form is like foam, feeling is like a bubble, perception is like a mirage, choices are like a coreless tree, and consciousness is like an illusion.

- [SN 22.96: A Lump of Cow Dung](#) *Gomayapiṇḍa Sutta*

Nothing in the aggregates has even the tiniest bit of stability or permanence. In a past life, the Buddha was a great king with vast properties, but all those conditions have passed away.

- [SN 22.97: A Fingernail](#) *Nakhasikhā Sutta*

A mendicant asks whether anything in the aggregates has even the tiniest bit of stability or permanence. The Buddha answers using

the simile of a little dirt under his fingernail.

- [SN 22.98: Plain Version](#) *Suddhika Sutta*

A mendicant asks whether anything in the aggregates has even the tiniest bit of stability or permanence.

- [SN 22.99: A Leash](#) *Gaddulabaddha Sutta*

Transmigration has no knowable beginning; even the oceans, mountains, and this great earth will perish. But like a dog on a leash running around a post, beings remain attached to the aggregates.

- [SN 22.100: A Leash \(2nd\)](#) *Dutiyagaddulabaddha Sutta*

A dog leashed to a post will always remain close to that post. In the same way, beings remain close to aggregates in this endless cycle of transmigration. The Buddha refers to a well-known painting called “Conduct”, and says the mind is even more diverse than that; and indeed, the animal realm is the most diverse of them all, and it is produced by the mind.

- [SN 22.101: The Adze](#) *Vāsijaṭa Sutta*

Contemplating the aggregates leads to liberation, but this may not be immediately apparent. The Buddha illustrates this with similes of a chook sitting on eggs, the wearing away of an axe handle, and the rotting of a ship’s rigging.

- [SN 22.102: The Perception of Impermanence](#) *Aniccasaññā Sutta*

The perception of impermanence eliminates lust, ignorance, and conceit. Illustrated with a long series of similes.

- **Uparipañṇāsaka**

- **Anta Vagga**

- [SN 22.103: Sides](#) *Anta Sutta*

The aggregates considered in light of the four noble truths, phrased as “portions” or “sides”.

- [SN 22.104: Suffering](#) *Dukkha Sutta*

The aggregates considered in light of the four noble truths in terms of suffering.

- [SN 22.105: Identity](#) *Sakkāya Sutta*

The aggregates considered in light of the four noble truths in terms of identity.

- [SN 22.106: Should Be Completely Understood](#) *Pariññeyya Sutta*

The aggregates are to be fully understood, ending the defilements is the full understanding of them, and an arahant is the one who has achieved this.

- [SN 22.107: Ascetics](#) *Samaṇa Sutta*

Only a true ascetic fully understands the five aggregates.

- [SN 22.108: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇa Sutta*

Only a true ascetic fully understands the five aggregates.

- [SN 22.109: A Stream-Enterer](#) *Sotāpanna Sutta*

One who truly understand these five aggregates is a stream-enterer.

- [SN 22.110: A Perfected One](#) *Arahanta Sutta*

One who truly understand these five aggregates and is freed from them is a perfected one.

- [SN 22.111: Giving Up Desire](#) *Chandappahāna Sutta*

Give up desire for the aggregates and they will come to an end.

- [SN 22.112: Giving Up Desire \(2nd\)](#) *Dutiyachandappahāna Sutta*

Give up desire for the aggregates and they will come to an end.

- **Dhammakathika Vagga**

- [SN 22.113: Ignorance](#) *Avijjā Sutta*

Ignorance is not understanding the aggregates.

- [SN 22.114: Knowledge](#) *Vijjā Sutta*

Knowledge is understanding the aggregates.

- [SN 22.115: A Dhamma speaker](#) *Dhammakathika Sutta*

A true Dhamma speaker teaches for letting go of the aggregates.

- [SN 22.116: A Dhamma speaker \(2nd\)](#) *Dutiyadhammakathika Sutta*

A true Dhamma speaker teaches for letting go of the aggregates.

- [SN 22.117: Shackles](#) *Bandhana Sutta*

An unawakened person is bound both internally and externally to the aggregates and grows old in bondage.

- [SN 22.118: Questioning](#) *Paripucchita Sutta*

The Buddha questions the mendicants on the aggregates.

- [SN 22.119: Questioning \(2nd\)](#) *Dutiyapariucchita Sutta*

The Buddha questions the mendicants on the aggregates.

- [SN 22.120: Things Prone To Being Fettered](#) *Samyojaniya Sutta*

The aggregates are the things that fetter, the craving is the fetter.

- [SN 22.121: Things Prone To Being Grasped](#) *Upādāniya Sutta*

The aggregates are the things that are graspable, the craving is the grasping.

- [SN 22.122: An Ethical Mendicant](#) *Sīlavanta Sutta*

Mahākoṭṭhita asks what an ethical mendicant should focus on, and Sāriputta replies that if they focus on aggregates as impermanent, etc. they may become a stream-enterer. A stream-enterer contemplating in the same way may become a non-returner, a once-returner, and a perfected one.

- [SN 22.123: Educated](#) *Sutavanta Sutta*

Mahākoṭṭhita asks what an educated mendicant should focus on, and Sāriputta replies that if they focus on aggregates as impermanent, etc. they may become a stream-enterer. A stream-enterer contemplating in the same way may become a non-returner, a once-returner, and a perfected one.

- [SN 22.124: With Kappa](#) *Kappa Sutta*

Venerable Kappa asks the Buddha how to see so as to let go of conceit. The Buddha tells him to contemplate the aggregates in terms of not-self.

- [SN 22.125: With Kappa \(2nd\)](#) *Dutiyakappa Sutta*

Venerable Kappa asks the Buddha how to see so as to let go of

conceit and be freed. The Buddha tells him to contemplate the aggregates in terms of not-self.

- **Avijjā Vagga**

- [SN 22.126: Liable To Originate](#) *Samudayadhamma Sutta*

The Buddha explains to a mendicant that ignorance is not understanding the aggregates in terms of arising and ceasing, while knowledge is understanding the aggregates.

- [SN 22.127: Liable To Originate \(2nd\)](#) *Dutiyasamudayadhamma Sutta*

Sāriputta explains to Mahākoṭṭhita that ignorance is not understanding the aggregates in terms of arising and ceasing.

- [SN 22.128: Liable To Originate \(3rd\)](#) *Tatīyasamudayadhamma Sutta*

Sāriputta explains to Mahākoṭṭhita that knowledge is understanding the aggregates in terms of arising and ceasing.

- [SN 22.129: Gratification](#) *Assāda Sutta*

Sāriputta explains to Mahākoṭṭhita that ignorance is not understanding the aggregates in terms of gratification, drawback, and escape.

- [SN 22.130: Gratification \(2nd\)](#) *Dutiyaassāda Sutta*

Sāriputta explains to Mahākoṭṭhita that knowledge is understanding the aggregates in terms of gratification, drawback, and escape.

- [SN 22.131: Origin](#) *Samudaya Sutta*

Sāriputta explains to Mahākoṭṭhita that ignorance is not understanding the aggregates in terms of arising and ceasing, gratification, drawback, and escape.

- [SN 22.132: Origin \(2nd\)](#) *Dutiyasamudaya Sutta*

Sāriputta explains to Mahākoṭṭhita that knowledge is understanding the aggregates in terms of arising and ceasing, gratification, drawback, and escape.

- [SN 22.133: With Koṭṭhita](#) *Koṭṭhika Sutta*

Mahākoṭṭhita explains to Sāriputta that ignorance is not

understanding the aggregates in terms of gratification, drawback, and escape, while knowledge is understanding the aggregates.

- [SN 22.134: With Koṭṭhita \(2nd\)](#) *Dutiyakoṭṭhika Sutta*

Mahākoṭṭhita explains to Sāriputta that ignorance is not understanding the aggregates in terms of arising and ceasing, gratification, drawback, and escape, while knowledge is understanding the aggregates.

- [SN 22.135: With Koṭṭhita \(3rd\)](#) *Tatīyakoṭṭhika Sutta*

Mahākoṭṭhita explains to Sāriputta that ignorance is not understanding the aggregates in terms of the four noble truths, while knowledge is understanding the aggregates.

- **Kukkuḷa Vagga**

- [SN 22.136: Burning Chaff](#) *Kukkuḷa Sutta*

The aggregates are like hot coals.

- [SN 22.137: Impermanence](#) *Anicca Sutta*

Give up desire for what is impermanent, i.e. the aggregates.

- [SN 22.138: Impermanence \(2nd\)](#) *Dutīyaanicca Sutta*

Give up lust for what is impermanent, i.e. the aggregates.

- [SN 22.139: Impermanence \(3rd\)](#) *Tatīyaanicca Sutta*

Give up desire and lust for what is impermanent, i.e. the aggregates.

- [SN 22.140: Suffering](#) *Dukkha Sutta*

Give up desire for what is suffering, i.e. the aggregates.

- [SN 22.141: Suffering \(2nd\)](#) *Dutīyadukkha Sutta*

Give up lust for what is suffering, i.e. the aggregates.

- [SN 22.142: Suffering \(3rd\)](#) *Tatīyadukkha Sutta*

Give up desire and lust for what is suffering, i.e. the aggregates.

- [SN 22.143: Not-Self](#) *Anatta Sutta*

Give up desire for what is not-self, i.e. the aggregates.

- [SN 22.144: Not-Self \(2nd\)](#) *Dutiyaanatta Sutta*
Give up lust for what is not-self, i.e. the aggregates.
- [SN 22.145: Not-Self \(3rd\)](#) *Tatiyaanatta Sutta*
Give up desire and lust for what is not-self, i.e. the aggregates.
- [SN 22.146: Full of Disillusionment](#) *Nibbidābahula Sutta*
One gone forth should dwell full of disillusionment for the aggregates.
- [SN 22.147: Observing Impermanence](#) *Aniccānupassī Sutta*
One gone forth should dwell contemplating impermanence in the aggregates.
- [SN 22.148//missing: Observing Suffering](#) *Dukkhānupassī Sutta*
One gone forth should dwell contemplating suffering in the aggregates.
- [SN 22.149//SN 22.148: Observing Not-Self](#) *Anattānupassī Sutta*
One gone forth should dwell contemplating not-self in the aggregates.

- **Dīṭṭhi Vagga**

- [SN 22.150//SN 22.149: In Oneself](#) *Ajjhatta Sutta*
Pleasure and pain arise inside oneself due to grasping the aggregates.
- [SN 22.151//SN 22.150: This Is Mine](#) *Etammama Sutta*
The ideas of “me’ and “mine” arise due to grasping the aggregates.
- [SN 22.152//SN 22.151: This Is My Self](#) *Soattā Sutta*
The idea that the self is identical with the cosmos arises due to grasping the aggregates.
- [SN 22.153//SN 22.152: It Might Not Be Mine](#) *Nocamesiyā Sutta*
Even subtle forms of self identification arise due to grasping the aggregates.
- [SN 22.154//SN 22.153: Wrong View](#) *Micchādīṭṭhi Sutta*

Wrong view arises due to grasping the aggregates.

- [SN 22.155//SN 22.154: Identity View](#) *Sakkāyadiṭṭhi Sutta*

Identity view arises due to grasping the aggregates.

- [SN 22.156//SN 22.155: View of Self](#) *Attānudiṭṭhi Sutta*

View of self arises due to grasping the aggregates.

- [SN 22.157//SN 22.156: Insistence](#) *Abhinivesa Sutta*

Fetters and shackles arise due to grasping the aggregates.

- [SN 22.158//SN 22.157: Insistence \(2nd\)](#) *Dutiyaabhinivesa Sutta*

Fetters and holding arise due to grasping the aggregates.

- [SN 22.159//SN 22.158: With Ānanda](#) *Ānanda Sutta*

When Ānanda wants to go on retreat, the Buddha advises him to contemplate the aggregates

- **Rādha Saṃyutta**

The “Linked Discourses with Rādha” contains 46 discourses with a monk named Rādha on the topic of the five aggregates, and may be considered as an appendix to the previous *saṃyutta*.

- **Paṭhamamāra Vagga**

- [SN 23.1: About Māra](#) *Māra Sutta*

Rādha asks the Buddha about Māra, and the Buddha explains in terms of the five aggregates. Seeing in this way leads to freedom.

- [SN 23.2: Sentient Beings](#) *Satta Sutta*

Rādha asks the Buddha about the term “sentient being”, and the Buddha explains in terms of craving for the five aggregates. He compares such craving to a child playing with sandcastles.

- [SN 23.3: Attachment To Being Reborn](#) *Bhavanetti Sutta*

Rādha asks the Buddha about the tie or conduit to rebirth, and the Buddha explains in terms of craving for the five aggregates.

- [SN 23.4: Should Be Completely Understood](#) *Pariññeyya Sutta*

The aggregates are to be fully understood, ending the defilements is the

full understanding of them, and an arahant is the one who has achieved this.

- **[SN 23.5: Ascetics and Brahmins](#)** *Samaṇa Sutta*

Only a true ascetic fully understands the five aggregates.

- **[SN 23.6: Ascetics and Brahmins \(2nd\)](#)** *Dutiyasamaṇa Sutta*

Only a true ascetic fully understands the five aggregates.

- **[SN 23.7: A Stream-Enterer](#)** *Sotāpanna Sutta*

One who truly understand these five aggregates is a stream-enterer.

- **[SN 23.8: A Perfected One](#)** *Arahanta Sutta*

One who truly understand these five aggregates and is freed from them is a perfected one.

- **[SN 23.9: Desire and Greed](#)** *Chandarāga Sutta*

Give up desire for the aggregates and they will come to an end.

- **[SN 23.10: Desire and Greed \(2nd\)](#)** *Dutiyachandarāga Sutta*

Give up desire for the aggregates and they will come to an end.

- **Dutiyamāra Vagga**

- **[SN 23.11: About Māra](#)** *Māra Sutta*

Rādha asks the Buddha about Māra, and the Buddha explains in terms of the five aggregates.

- **[SN 23.12: A Māra-like Nature](#)** *Māradhamma Sutta*

Rādha asks the Buddha about being subject to Māra, and the Buddha explains in terms of the five aggregates.

- **[SN 23.13: Impermanence](#)** *Anicca Sutta*

Rādha asks the Buddha about impermanence, and the Buddha explains in terms of the five aggregates.

- **[SN 23.14: Naturally Impermanent](#)** *Aniccadhamma Sutta*

Rādha asks the Buddha about what is of impermanent nature, and the Buddha explains in terms of the five aggregates.

- [**SN 23.15: Suffering**](#) *Dukkha Sutta*

Rādha asks the Buddha about suffering, and the Buddha explains in terms of the five aggregates.
- [**SN 23.16: Entailing Suffering**](#) *Dukkhadhamma Sutta*

Rādha asks the Buddha about what is of painful nature, and the Buddha explains in terms of the five aggregates.
- [**SN 23.17: Not-Self**](#) *Anatta Sutta*

Rādha asks the Buddha about not-self, and the Buddha explains in terms of the five aggregates.
- [**SN 23.18: Naturally Not-Self**](#) *Anattadhamma Sutta*

Rādha asks the Buddha about what is of selfless nature, and the Buddha explains in terms of the five aggregates.
- [**SN 23.19: Liable To End**](#) *Khayadhamma Sutta*

Rādha asks the Buddha about what is liable to end, and the Buddha explains in terms of the five aggregates.
- [**SN 23.20: Liable To Vanish**](#) *Vayadhamma Sutta*

Rādha asks the Buddha about what is liable to vanish, and the Buddha explains in terms of the five aggregates.
- [**SN 23.21: Liable To Originate**](#) *Samudayadhamma Sutta*

Rādha asks the Buddha about what is liable to arise, and the Buddha explains in terms of the five aggregates.
- [**SN 23.22: Liable To Cease**](#) *Nirodhadhamma Sutta*

Rādha asks the Buddha about what is liable to cease, and the Buddha explains in terms of the five aggregates.
- **Āyācana Vagga**
 - [**Eleven Discourses on Māra, Etc.**](#) *Mārādisuttaekādasaka*

Rādha asks the Buddha for a teaching before going on retreat, and the Buddha says that he should abandon desire, explaining in terms of the various teachings in SN 23.11–21.
 - [**SN 23.34: Liable To Cease**](#) *Nirodhadhamma Sutta*

Rādhā asks the Buddha for a teaching before going on retreat, and the Buddha says that he should abandon desire, explaining what is liable to cease in terms of the five aggregates.

- **Upanisinna Vagga**

- [Eleven Discourses on Māra, Etc.](#) *Mārādisuttaekādasaka*

The Buddha tells Rādhā that he should abandon desire, explaining in terms of the various teachings in SN 23.11–21.

- [SN 23.46: Liable To Cease](#) *Nirohadhamma Sutta*

The Buddha tells Rādhā that he should abandon desire, explaining what is liable to cease in terms of the five aggregates.

- **Diṭṭhi Saṃyutta**

The “Linked Discourses on Views” contains 96 discourses on views, methodically analyzed through the lens of the aggregates. A wide variety of views is assessed, most of which are familiar from elsewhere in the canon, although the first one is unique.

- **Sotāpatti Vagga**

- [SN 24.1: Winds](#) *Vāta Sutta*
- [SN 24.2: This Is Mine](#) *Etaṃmama Sutta*

The view of me and mine is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [SN 24.3: This Is My Self](#) *Soattā Sutta*

The view that the self is identical with the cosmos is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [SN 24.4: It Might Not Be Mine](#) *Nocamesiyā Sutta*

The view that “I might not be” is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [SN 24.5: There’s No Meaning in Giving](#) *Natthidinna Sutta*

The view of annihilationism is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [SN 24.6: Acting](#) *Karoto Sutta*

The view of moral nihilism is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.7: Cause](#) *Hetu Sutta*

The view that denies causality is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.8: The Extensive View](#) *Mahāditṭhi Sutta*

The view that transmigration is fixed is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.9: The World is Eternal](#) *Sassataditṭhi Sutta*

The view that the cosmos is eternal is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.10: The World Is Not Eternal](#) *Asassataditṭhi Sutta*

The view that the cosmos is not eternal is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.11: The World Is Finite](#) *Antavā Sutta*

The view that the cosmos is finite is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.12: The World Is Infinite](#) *Anantavā Sutta*

The view that the cosmos is infinite is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.13: The Soul and the Body Are Identical](#) *Taṃjīvaṃtaṃsarīraṃ Sutta*

The view that the soul is the same thing as the body is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.14: The Soul and the Body Are Different Things](#) *Aññaṃjīvaṃaññaṃsarīraṃ Sutta*

The view that the soul and the body are different things is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

■ [SN 24.15: A Realized One Exists](#) *Hotitathāgato Sutta*

The view that the Realized One exists after death is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [**SN 24.16: A Realized One Doesn't Exist**](#) *Nahotitathāgato Sutta*

The view that the Realized One does not exist after death is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [**SN 24.17: A Realized One Both Exists and Doesn't Exist**](#) *Hoticanacahotitathāgato Sutta*

The view that the Realized One both exists and does not exist after death is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- [**SN 24.18: A Realized One Neither Exists Nor Doesn't Exist**](#) *Nevahotinanahotitathāgato Sutta*

The view that the Realized One neither exists nor does not exist after death is given up by seeing the aggregates, as well as what is seen, heard, thought, and known, as impermanent.

- **Dutiyagamana Vagga**

- [**SN 24.19: Winds**](#) *Vāta Sutta*

The Buddha mentions a strange view to the effect that all changing phenomena of the world are really still and motionless. Such a view arises from grasping to the five aggregates, which are suffering. But by seeing the aggregates as impermanent, such a view is given up.

- [**This Is Mine, Etc.**](#) *Etammamādi Sutta*

The various views arise from grasping to the five aggregates, which are suffering. But by seeing the aggregates as impermanent, these views are given up.

- [**SN 24.36: Neither Exists Nor Doesn't Exist**](#) *Nevahotinanahoti Sutta*

The view that the Realized One neither exists nor does not exist after death arises from grasping to the five aggregates, which are suffering. But by seeing the aggregates as impermanent, this view is given up.

- [**SN 24.37: The Self Has Form**](#) *Rūpīattā Sutta*

- [**SN 24.38: The Self Is Formless**](#) *Arūpīattā Sutta*

- [**SN 24.39: The Self Has Form and Is Formless**](#) *Rūpīcaarūpīcaattā Sutta*

- [SN 24.40: The Self Neither Has Form Nor Is Formless](#) *Nevarūpīnārūpīattā Sutta*
- [SN 24.41: The Self Is Perfectly Happy](#) *Ekantasukhī Sutta*
- [SN 24.42: Exclusively Suffering](#) *Ekantadukkhī Sutta*
- [SN 24.43: The Self Is Happy and Suffering](#) *Sukhadukkhī Sutta*
- [SN 24.44: The Self Is Neither Happy Nor Suffering](#) *Adukkhamasukhī Sutta*
- **Tatiyagamana Vagga**
 - [SN 24.45: Winds](#) *Navāta Sutta*
 - [This Is Not Mine, etc.](#) *Etaṃmamādi Sutta*
 - [SN 24.70: The Self Is Neither Happy Nor Suffering](#) *Adukkhamasukhī Sutta*
- **Catutthagamana Vagga**
 - [SN 24.71: Winds](#) *Navāta Sutta*
 - [This Is Not Mine, Etc.](#) *Etaṃmamādi Sutta*
 - [SN 24.96: The Self Is Neither Happy Nor Suffering](#) *Adukkhamasukhī Sutta*
- **Okkanta Saṃyutta**

The “Linked Discourses on Arrival” is the first of three similar sections, each of which takes a set of ten doctrinal items (shared also with SN 18 Rāhula) and presents it according to a set pattern. The current chapter focuses on the distinction between those who accept the teachings by either faith or intellectual understanding, and those who have realized them for themselves.

- **Cakkhu Vagga**
 - [SN 25.1: The Eye](#) *Cakkhu Sutta*

One with faith in the teachings on the six interior sense fields is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.2: Sights](#) *Rūpa Sutta*

One with faith in the teachings on the six exterior sense fields is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.3: Consciousness](#) *Viññāṇa Sutta*

One with faith in the teachings on the six kinds of consciousness is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.4: Contact](#) *Samphassa Sutta*

One with faith in the teachings on the six kinds of contact is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.5: Feeling](#) *Samphassaja Sutta*

One with faith in the teachings on the six kinds of feeling is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.6: Perception](#) *Rūpasaññā Sutta*

One with faith in the teachings on the six kinds of perception is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.7: Intention](#) *Rūpasañcetanā Sutta*

One with faith in the teachings on the six kinds of intention is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.8: Craving For Sights](#) *Rūpataṇhā Sutta*

One with faith in the teachings on the six kinds of craving is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.9: Elements](#) *Pathavīdhātu Sutta*

One with faith in the teachings on the four physical elements is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- [SN 25.10: The Aggregates](#) *Khandha Sutta*

One with faith in the teachings on the five aggregates is called a “follower by faith”, while someone with conceptual understanding is called a “follower of the teachings”. But someone who sees them directly is called a stream-enterer.

- **Uppāda Saṃyutta**

The “Linked Discourses on Arising” is the second of three similar sections, each of which takes a set of ten doctrinal items and presents it according to a set pattern. The current chapter focuses on the fact that anyone who has these things will suffer.

- **Uppāda Vagga**

- [SN 26.1: The Eye](#) *Cakkhu Sutta*

- The arising of the six interior sense fields is the arising of suffering.

- [SN 26.2: Sights](#) *Rūpa Sutta*

- The arising of the six exterior sense fields is the arising of suffering.

- [SN 26.3: Consciousness](#) *Viññāṇa Sutta*

- The arising of the six kinds of consciousness is the arising of suffering.

- [SN 26.4: Contact](#) *Samphassa Sutta*

- The arising of the six kinds of contact is the arising of suffering.

- [SN 26.5: Feeling](#) *Samphassaja Sutta*

- The arising of the six kinds of feeling is the arising of suffering.

- [SN 26.6: Perception](#) *Saññā Sutta*

- The arising of the six kinds of perception is the arising of suffering.

- [SN 26.7: Intention](#) *Sañcetanā Sutta*

- The arising of the six kinds of intention is the arising of suffering.

- [SN 26.8: Craving](#) *Taṇhā Sutta*

- The arising of the six kinds of craving is the arising of suffering.

- [SN 26.9: Elements](#) *Dhātu Sutta*

- The arising of the four physical elements is the arising of suffering.

- [SN 26.10: The Aggregates](#) *Khandha Sutta*

- The arising of the five aggregates is the arising of suffering

- **Kilesa Saṃyutta**

The “Linked Discourses on Corruptions” is the third of three similar sections, each of which takes a set of ten doctrinal items and presents it according to a set pattern. The current chapter focuses on the fact that desire for these things is a corruption of the mind.

- **Kilesa Vagga**

- [SN 27.1: The Eye](#) *Cakkhu Sutta*

- Desire for six interior sense fields is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.2: Sights](#) *Rūpa Sutta*

- Desire for six exterior sense fields is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.3: Consciousness](#) *Viññāṇa Sutta*

- Desire for six kinds of consciousness is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.4: Contact](#) *Samphassa Sutta*

- Desire for six kinds of contact is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.5: Feeling](#) *Samphassaja Sutta*

- Desire for six kinds of feeling is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.6: Perception](#) *Saññā Sutta*

- Desire for six kinds of perception is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.7: Intention](#) *Sañcetanā Sutta*

- Desire for six kinds of intention is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.8: Craving](#) *Taṇhā Sutta*

- Desire for six kinds of craving is a corruption of the mind, and letting

go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.9: Elements](#) *Dhātu Sutta*

Desire for four physical elements is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge.

- [SN 27.10: The Aggregates](#) *Khandha Sutta*

Desire for five aggregates is a corruption of the mind, and letting go such desire one is able to realize the various kinds of direct knowledge

- **Sāriputta Saṃyutta**

The “Linked Discourses with Sāriputta” describes Sāriputta’s deep meditation practice, and his conversations with Ānanda, who noticed how radiant and glowing he was. An exception to this pattern is the final sutta, which depicts Sāriputta responding to the challenges of a female wanderer.

- **Sāriputta Vagga**

- [SN 28.1: Born of Seclusion](#) *Vivekaja Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing first absorption without any thought of self.

- [SN 28.2: Without Placing the Mind](#) *Avitakka Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing second absorption without any thought of self.

- [SN 28.3: Rapture](#) *Pīti Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing third absorption without any thought of self.

- [SN 28.4: Equanimity](#) *Upekkhā Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing fourth absorption without any thought of self.

- [SN 28.5: The Dimension of Infinite Space](#) *Ākāśānañcāyatana Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks

why his face is so radiant. Sāriputta replies that he was practicing the dimension of infinite space without any thought of self.

- [SN 28.6: The Dimension of Infinite Consciousness](#) *Viññāṇañcāyatana Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing the dimension of infinite consciousness without any thought of self.

- [SN 28.7: The Dimension of Nothingness](#) *Ākiñcaññāyatana Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing the dimension of nothingness without any thought of self.

- [SN 28.8: The Dimension of Neither Perception Nor Non-Perception](#) *Nevasaññānāsaññāyatana Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing the dimension of neither perception nor non-perception without any thought of self.

- [SN 28.9: The Attainment of Cessation](#) *Nirodhasamāpatti Sutta*

Sāriputta goes to Mirkwood for meditation, and afterwards Ānanda asks why his face is so radiant. Sāriputta replies that he was practicing the attainment of cessation without any thought of self.

- [SN 28.10: With Sucimukhī](#) *Sucimukhī Sutta*

Sāriputta encountered a female wanderer named Sucimukhī, who asks him a series of enigmatic questions regarding what direction he faces when eating. Sāriputta denies all of them, explaining that they are various kinds of wrong livelihood.

- **Nāga Saṃyutta**

The “Linked Discourses on Dragons” is the first of four similar sections dealing with the modes in which various semi-celestial beings may be reborn. The current chapter is on the “dragons” or *nāgas*, a powerful but morally ambiguous serpentine creature of the waterways.

- **Nāga Vagga**

- [SN 29.1: Plain Version](#) *Suddhika Sutta*
- [SN 29.2: Better](#) *Paṇītatara Sutta*

Dragons may be born from eggs, the womb, moisture, or spontaneously. Those born spontaneously are the best.

- [SN 29.3: Sabbath](#) *Uposatha Sutta*

Egg born dragons sometimes transform their bodies and observe the sabbath in order to get a good rebirth.

- [SN 29.4: Sabbath \(2nd\)](#) *Dutiyauposatha Sutta*

Womb born dragons sometimes transform their bodies and observe the sabbath in order to get a good rebirth.

- [SN 29.5: Sabbath \(3rd\)](#) *Tatiyauposatha Sutta*

Moisture born dragons sometimes transform their bodies and observe the sabbath in order to get a good rebirth.

- [SN 29.6: Sabbath \(4th\)](#) *Catutthauposatha Sutta*

Spontaneously born dragons sometimes transform their bodies and observe the sabbath in order to get a good rebirth.

- [SN 29.7: They've Heard](#) *Suta Sutta*

One becomes an egg born dragon due to ambivalent deeds in a past life and the appropriate aspiration.

- [SN 29.8: They've Heard \(2nd\)](#) *Dutiyasuta Sutta*

One becomes a womb born dragon due to ambivalent deeds in a past life and the appropriate aspiration.

- [SN 29.9: They've Heard \(3rd\)](#) *Tatiasuta Sutta*

One becomes a moisture dragon due to ambivalent deeds in a past life and the appropriate aspiration.

- [SN 29.10: They've Heard \(4th\)](#) *Catutthasuta Sutta*

One becomes a spontaneously born dragon due to ambivalent deeds in a past life and the appropriate aspiration.

- [Ten Discourses On How Giving Helps to Become Egg-Born](#)
Aṇḍajadānūpakārasuttadasaka

One becomes an egg born dragon due to ambivalent deeds in a past life, the appropriate aspiration, and giving various gifts.

- [**Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.**](#) *Jalābujādidānūpakārasuttattiṃsaka*

One becomes a womb born, moisture born, or spontaneously born dragon due to ambivalent deeds in a past life, the appropriate aspiration, and giving various gifts

- **Supaṇṇa Saṃyutta**

The “Linked Discourses on Phoenixes” is the second of four similar sections dealing with the modes in which various semi-celestial beings may be reborn. The current chapter is on the “phoenixes” or *supaṇṇas*, otherwise known as *garuḍa*, powerful bird-spirits that are the natural antagonists to the dragons in Indian mythology.

- **Supaṇṇa Vagga**

- [**SN 30.1: Plain Version**](#) *Suddhika Sutta*

Phoenixes may be born from eggs, the womb, moisture, or spontaneously.

- [**SN 30.2: They Carry Off**](#) *Haranti Sutta*

Phoenixes may be born from eggs, the womb, moisture, or spontaneously. Each of them may carry off a dragon of lower birth.

- [**SN 30.3: Both Kinds of Deeds**](#) *Dvayakārī Sutta*

One becomes an egg born phoenix due to ambivalent deeds in a past life and the appropriate aspiration.

- [**Both Kinds of Deeds \(2nd–4th\)**](#) *Dutiyādivvayakārīsuttattika*

One becomes a womb born, moisture born, or spontaneously born phoenix due to ambivalent deeds in a past life and the appropriate aspiration.

- [**Ten Discourses On How Giving Helps to Become Egg-Born**](#) *Aṇḍajadānūpakārasuttadasaka*

One becomes an egg born phoenix due to ambivalent deeds in a past life, the appropriate aspiration, and giving various gifts.

- [**How Giving Helps to Become Womb-Born, Etc.**](#) *Jalābujadānūpakāra Sutta*

One becomes a womb born, moisture born, or spontaneously born phoenix due to ambivalent deeds in a past life, the appropriate

aspiration, and giving various gifts

- **Gandhabbakāya Saṃyutta**

The “Linked Discourses on Fairies” is the third of four similar sections dealing with the modes in which various semi-celestial beings may be reborn. The current chapter is on the “fairies” or *gandhabbas*, who take on a number of benign aspects as minor deities associated with music, childbirth, and as here, plants.

- **Gandhabba Vagga**

- **[SN 31.1: Plain Version](#)** *Suddhika Sutta*

Fairies may live in fragrant roots and other vegetation.

- **[SN 31.2: Good Conduct](#)** *Sucarita Sutta*

Someone of good conduct and appropriate aspiration may be reborn as a fairy.

- **[SN 31.3: A Giver of Fragrant Roots](#)** *Mūlagandhadātā Sutta*

Someone of good conduct and appropriate aspiration may be reborn as a fairy living in fragrant roots if they give fragrant roots.

- **[Nine Discourses On Givers of Fragrant Heartwood, Etc.](#)** *Sāragandhādidātāsuttanavaka*

Someone of good conduct and appropriate aspiration may be reborn as a fairy living in various kinds of vegetation if they give the gift of that kind of vegetation.

- **[Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy](#)** *Mūlagandhadānūpakārasuttadasaka*

Someone of good conduct and appropriate aspiration may be reborn as a fairy living in fragrant roots if they give various gifts.

- **[Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy](#)** *Sāragandhādidānūpakārasuttanavutika*

Someone of good conduct and appropriate aspiration may be reborn as a fairy living in various kinds of vegetation if they give various gifts

- **Valāhaka Saṃyutta**

The “Linked Discourses on Cloud Gods” is the last of four similar sections dealing with the modes in which various semi-celestial beings may be reborn. The current chapter is on the “cloud gods” or *valāhakas*, who are deities of the weather controlling the clouds.

■ **Valāhaka Vagga**

■ **[SN 32.1: Plain Version](#)** *Suddhika Sutta*

Cloud gods may live in cool clouds, warm clouds, storm clouds, wind clouds, or rain clouds.

■ **[SN 32.2: Good Conduct](#)** *Sucarita Sutta*

Someone of good conduct and appropriate aspiration may be reborn as a cloud god.

■ **[Ten Discourses On How Giving Helps to Become a Cool Cloud God](#)**
Sītavalāhakadānūpakārasuttadasaka

Someone of good conduct and appropriate aspiration may be reborn as a cloud god in a cool cloud if they give various gifts.

■ **[How Giving Helps to Become a Warm Cloud God, Etc.](#)**
Uṇhavalāhakadānūpakāra Sutta

Someone of good conduct and appropriate aspiration may be reborn as a cloud god living in various kinds of cloud if they give various gifts.

■ **[SN 32.53: Gods of the Cool Clouds](#)** *Sītavalāhaka Sutta*

When the cool cloud gods decide to revel in their own element, the weather becomes cool.

■ **[SN 32.54: Gods of the Warm Clouds](#)** *Uṇhavalāhaka Sutta*

When the warm cloud gods decide to revel in their own element, the weather becomes warm.

■ **[SN 32.55: Gods of the Storm Clouds](#)** *Abbhavalāhaka Sutta*

When the storm cloud gods decide to revel in their own element, the weather becomes stormy.

■ **[SN 32.56: Gods of the Windy Clouds](#)** *Vātavalāhaka Sutta*

When the wind cloud gods decide to revel in their own element, the weather becomes windy.

■ **[SN 32.57: Gods of the Rainy Clouds](#)** *Vassavalāhaka Sutta*

When the rain cloud gods decide to revel in their own element, the weather becomes rainy

■ **Vacchagotta Saṃyutta**

The “Linked Discourses with Vacchagotta” contains 55 discourses, each with a philosophical inquiry by the wanderer Vacchagotta. These do not exhaust his questions; he also appears in a number of other discourses, notably MN 71–73, where he resolves his doubts and becomes perfected. The current chapter shows him repeatedly raising the question of the ten speculative views, and why they appear. The discourses are entirely formulaic and appear to have been produced from a template. Unusually for a section of this length, it lacks *vaggas*.

- **Vacchagotta Vagga**

- **[SN 33.1: Not Knowing Form](#)** *Rūpaaññāṇa Sutta*

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not knowing form.

- **[SN 33.2: Not Knowing Feeling](#)** *Vedanāaññāṇa Sutta*

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not knowing feeling.

- **[SN 33.3: Not Knowing Perception](#)** *Saññāaññāṇa Sutta*

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not knowing perception.

- **[SN 33.4: Not Knowing Choices](#)** *Saṅkhāraaññāṇa Sutta*

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not knowing choices.

- **[SN 33.5: Not Knowing Consciousness](#)** *Viññāṇaññāṇa Sutta*

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not knowing consciousness.

- **[Five Discourses on Not Seeing Form, Etc.](#)**

Rūpaadassanādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not seeing the five aggregates.

- **[Five Discourses on Not Comprehending Form, Etc.](#)**

Rūpaanabhisamayādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not breaking through to the five aggregates.

- **Five Discourses on Not Understanding Form, Etc.**

Rūpaananubodhādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not comprehending the five aggregates.

- **Five Discourses on Not Penetrating Form, Etc.**

Rūpaappaṭivedhādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not penetrating the five aggregates.

- **Five Discourses on Not Distinguishing Form, Etc.**

Rūpaasallakkhaṇādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not discerning the five aggregates.

- **Five Discourses on Not Detecting Form, Etc.**

Rūpaanupalakkhaṇādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not discriminating the five aggregates.

- **Five Discourses on Not Differentiating Form, Etc.**

Rūpaappaccupalakkhaṇādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not differentiating the five aggregates.

- **Five Discourses on Not Examining Form, Etc.**

Rūpaasamapekhaṇādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not examining the five aggregates.

- **Five Discourses on Not Scrutinizing Form, Etc.**

Rūpaappaccupekhaṇādisuttapañcaka

The wanderer Vacchagotta asks the Buddha why the various speculative views come to be. The Buddha replies that it is because of not closely examining the five aggregates.

- [Four Discourses on Not Directly Experiencing Form, Etc.](#)
Rūpaappaccakkhakammādisuttacatuṅka
- [SN 33.55: Not Directly Experiencing Consciousness](#)
Viññāṇaappaccakkhakamma Sutta

▪ Jhāna Saṃyutta

The “Linked Discourses on Absorption” (Jhānasam̐yutta) is also known as the “Linked Discourses on Immersion” (Samādhisaṃyutta). It contains 55 discourses dealing with the meditative skills required to perfect absorption. Each discourse describes a meditator who is skilled in some aspects, but not in others, and holds the one skilled in all aspects to be the best.

▪ Jhāna Vagga

- [SN 34.1: Entering Immersion](#) *Samādhimūlakasamāpatti Sutta*
- [SN 34.2: Remaining in Immersion](#) *Samādhimūlakaṭṭhita Sutta*
- [SN 34.3: Emerging From Immersion](#) *Samādhimūlakavuṭṭhāna Sutta*
- [SN 34.4: Gladdening for Immersion](#) *Samādhimūlakakallita Sutta*
- [SN 34.5: Supports For Immersion](#) *Samādhimūlakaārammaṇa Sutta*
- [SN 34.6: Meditation Subjects For Immersion](#) *Samādhimūlakagocara Sutta*
- [SN 34.7: Projecting the Mind Purified by Immersion](#)
Samādhimūlakaabhinīhāra Sutta
- [SN 34.8: Carefulness in Immersion](#) *Samādhimūlakasakkaccakārī Sutta*
- [SN 34.9: Persistence in Immersion](#) *Samādhimūlakasātaccakārī Sutta*
- [SN 34.10: Conducive to Immersion](#) *Samādhimūlakasappāyakārī Sutta*
- [SN 34.11: Entering and Remaining](#) *Samāpattimūlakaṭṭhita Sutta*
- [SN 34.12: Entering and Emerging](#) *Samāpattimūlakavuṭṭhāna Sutta*
- [SN 34.13: Entering and Gladdening](#) *Samāpattimūlakakallita Sutta*
- [SN 34.14: Entering and Supports](#) *Samāpattimūlakaārammaṇa Sutta*
- [SN 34.15: Entering and Meditation Subjects](#) *Samāpattimūlakagocara Sutta*
- [SN 34.16: Entering and Projecting](#) *Samāpattimūlakaabhinīhāra Sutta*
- [SN 34.17: Entering and Carefulness](#) *Samāpattimūlakasakkacca Sutta*
- [SN 34.18: Entering and Persistence](#) *Samāpattimūlakasātacca Sutta*
- [SN 34.19: Entering and What’s Conducive](#)
Samāpattimūlakasappāyakārī Sutta
- [Eight on Remaining and Emergence, Etc.](#)
Ṭṭhimūlakavuṭṭhānasuttādiṭṭhaka
- [Seven on Emergence and Gladdening, Etc.](#)
Vuṭṭhānamūlakakallitasuttādisattaka
- [Six on Gladdening and Support, Etc.](#)
Kallitamūlakaārammaṇasuttādichakka

- [Five on Support and Subjects, Etc.](#)
Ārammaṇamūlakagocarasuttādīpaṅcaka
 - [Four on Subjects and Projection, Etc.](#)
Gocaramūlakaabhinīhārasuttādicatukka
 - [Three on Projection and Carefulness](#)
Abhinīhāramūlakasakkaccasuttāditika
 - [Two on Carefulness and Persistence](#)
Sakkaccamūlakasātaccakārīsuttadukādi
 - [SN 34.55: Persistence and What’s Conducive](#)
Sātaccamūlakasappāyakārī Sutta
- **Saḷāyatana Vaggasaṃyutta**

The “Book of the Six Sense Fields” is the fourth of the five books of the Linked Discourses. It is named after the first and longest *saṃyutta*, which deals with the core Buddhist teaching of the six sense fields. The second *saṃyutta* on Feelings also deals with a major doctrinal topic. The remaining eight *saṃyuttas* deal with miscellaneous secondary themes, some organized by subject, others by person.

▪ **Saḷāyatana Saṃyutta**

The number of discourses in the “Linked Discourses on the Six Sense Fields” varies between editions, mainly due to the way repetitions are counted; SuttaCentral follows Bhikkhu Bodhi’s translation in counting 248 discourses. The six sense fields complement the five aggregates as the summary of the noble truth of suffering. Where the aggregates focus on the functional structure of experience as basis for views of self, the emphasis here is on how sense experience stimulates desire. Despite this difference in orientation, the two collections share much in common, and often the exact same template is applied in both cases. The six sense fields are the means through which the world is known, and so each of them has an “inner” and an “outer” aspect—the “eye” and “sights”, etc. Though common, it’s best to avoid thinking of the external sense field as the “object”, since in the suttas they are depicted in relation to the observing mind, and not as independently existing entities. This is straightforward until we come to the last sense, the “mind” and “thoughts” or “mental phenomena”. Just to clear up a possible confusion, this “sixth sense” is simply the mental faculty, and has nothing to do with psychic powers. The outer aspect is *dhammā*, a term so ambiguous its translation is always difficult. Here it refers to anything that may be known directly by the mind, distinct from the six senses. The most technically correct translation is probably “mental phenomena”, but “thought” may be used as a more colloquial rendering, so long as it includes ideas, imagination, and so on, not just verbalized cognition.

▪ **Paṭhamapaṇṇāsaka**

▪ **Anicca Vagga**

- [SN 35.1: The Interior as Impermanent](#) *Ajjhattānicca Sutta*

The six interior sense fields are impermanent, suffering, and not-

self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.2: The Interior as Suffering](#)** *Ajjhattadukkha Sutta*

The six interior sense fields are suffering and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.3: The Interior as Not-Self](#)** *Ajjhattānatta Sutta*

The six interior sense fields are not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.4: The Exterior as Impermanent](#)** *Bāhirānicca Sutta*

The six exterior sense fields are impermanent, suffering, and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.5: The Exterior as Suffering](#)** *Bāhiradukkha Sutta*

The six exterior sense fields are suffering and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.6: The Exterior as Not-Self](#)** *Bāhirānatta Sutta*

The six exterior sense fields are not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.7: The Interior as Impermanent in the Three Times](#)**
Ajjhattāniccātītānāgata Sutta

In the past, future, and present, the six interior sense fields are impermanent, suffering, and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.8: The Interior as Suffering in the Three Times](#)**
Ajjhattadukkhātītānāgata Sutta

In the past, future, and present, the six interior sense fields are suffering and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

■ **[SN 35.9: The Interior as Not-Self in the Three Times](#)**
Ajjhattānattātītānāgata Sutta

In the past, future, and present, the six interior sense fields are not-

self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

- [**SN 35.10: The Exterior as Impermanent in the Three Times**](#)
Bāhirāniccātītānāgata Sutta

In the past, future, and present, the six exterior sense fields are impermanent, suffering, and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

- [**SN 35.11: The Exterior as Suffering in the Three Times**](#)
Bāhiradukkhātītānāgata Sutta

In the past, future, and present, the six exterior sense fields are suffering and not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

- [**SN 35.12: The Exterior as Not-Self in the Three Times**](#)
Bāhirānattātītānāgata Sutta

In the past, future, and present, the six exterior sense fields are not-self. When a noble disciple truly sees them like this, they become disillusioned and liberated.

- **Yamaka Vagga**

- [**SN 35.13: Before My Awakening \(Interior\)**](#)
Paṭhamapubbesambodha Sutta

The Buddha did not claim to be awakened until he had fully understood the gratification, drawback, and escape regarding the six interior sense fields.

- [**SN 35.14: Before My Awakening \(Exterior\)**](#)
Dutiya-pubbesambodha Sutta

The Buddha did not claim to be awakened until he had fully understood the gratification, drawback, and escape regarding the six exterior sense fields.

- [**SN 35.15: In Search of Gratification \(Interior\)**](#)
Paṭhama-assādapariyesana Sutta

The Buddha set out to find the gratification, drawback, and escape regarding the six interior sense fields.

- [**SN 35.16: In Search of Gratification \(Exterior\)**](#)
Dutiya-assādapariyesana Sutta

The Buddha set out to find the gratification, drawback, and escape regarding the six exterior sense fields.

- **[SN 35.17: If There Were No Gratification \(Interior\)](#)**

Paṭhamanoceassāda Sutta

Beings are attached to the six interior sense fields due to gratification, repelled due to drawbacks, and find escape because there is an escape.

- **[SN 35.18: If There Were No Gratification \(Exterior\)](#)**

Dutiya-noceassāda Sutta

Beings are attached to the six exterior sense fields due to gratification, repelled due to drawbacks, and find escape because there is an escape.

- **[SN 35.19: Taking Pleasure \(Interior\)](#)** *Paṭhamābhinanda Sutta*

If you enjoy the six interior sense fields, you enjoy suffering.

- **[SN 35.20: Taking Pleasure \(Exterior\)](#)** *Dutiya-bhinanda Sutta*

If you enjoy the six exterior sense fields, you enjoy suffering.

- **[SN 35.21: The Arising of Suffering \(Interior\)](#)**

Paṭhamadukkhuppāda Sutta

The arising of the six interior sense fields is the arising of suffering.

- **[SN 35.22: The Arising of Suffering \(Exterior\)](#)**

Dutiya-dukkhuppāda Sutta

The arising of the six exterior sense fields is the arising of suffering.

- **Sabba Vagga**

- **[SN 35.23: All](#)** *Sabba Sutta*

The “all” consists of the six interior and exterior sense fields.

- **[SN 35.24: Giving Up](#)** *Pahāna Sutta*

The “all” consisting of the six interior and exterior sense fields should be given up.

- **[SN 35.25: Giving Up By Direct Knowledge and Complete Understanding](#)** *Abhiññāpariññāpahāna Sutta*

The “all” consisting of the six interior and exterior sense fields should be given up by understanding.

- **SN 35.26: Without Completely Understanding (1st)**
Paṭhamaaparijānana Sutta

Without understanding the “all” consisting of the six interior and exterior sense fields and becoming dispassionate towards it, it is impossible to be free of suffering.

- **SN 35.27: Without Completely Understanding (2nd)**
Dutiyaaparijānana Sutta

Without understanding the “all” consisting of the six interior and exterior sense fields and the associated consciousness and becoming dispassionate towards it, it is impossible to be free of suffering.

- **SN 35.28: Burning** *Āditta Sutta*

The “all” consisting of the six interior and exterior sense fields is burning. This is the famous “third sermon” taught at Gayā’s Head to the followers of the three Kassapa brothers.

- **SN 35.29: Oppressed** *Addhabhūta Sutta*

The “all” consisting of the six interior and exterior sense fields, and the phenomena they condition, is weighed down.

- **SN 35.30: The Appropriate Practice for Uprooting**
Samugghātasārappa Sutta

The way to uproot all conceivings is to not conceive in relation to the six sense fields.

- **SN 35.31: The Practice Conducive to Uprooting (1st)**
Paṭhamasamugghātasappāya Sutta

The way to uproot all conceivings is to not conceive in relation to the six sense fields.

- **SN 35.32: The Practice Conducive to Uprooting (2nd)**
Dutiyasamugghātasappāya Sutta

The way to uproot all conceivings is to investigate the six sense fields as impermanent, etc.

- **Jātidhamma Vagga**

- [Ten on Liable to Be Reborn, Etc.](#) *Jātidhammā Sutta*

The “all” consisting of the six interior and exterior sense fields is liable to be reborn, to age, etc.

- **Sabbañicca Vagga**

- [Nine on Impermanence, Etc.](#) *Aniccādisuttanavaka*

The “all” consisting of the six interior and exterior sense fields is impermanent, etc.

- [SN 35.52: Disturbed](#) *Upassaṭṭha Sutta*

The “all” consisting of the six interior and exterior sense fields is afflicted.

- **Dutiyapaññāsaka**

- **Avijjā Vagga**

- [SN 35.53: Giving Up Ignorance](#) *Avijjāpahāna Sutta*

A mendicant asks the Buddha how to see so as to give up ignorance. The Buddha says one should see the six interior and exterior sense fields as impermanent.

- [SN 35.54: Giving Up Fetters](#) *Samyojanappahāna Sutta*

A mendicant asks the Buddha how to see so as to give up the fetters. The Buddha says one should see the six interior and exterior sense fields as impermanent.

- [SN 35.55: Uprooting the Fetters](#) *Samyojanasamugghāta Sutta*

A mendicant asks the Buddha how to see so as to uproot the fetters. The Buddha says one should see the six interior and exterior sense fields as not-self.

- [SN 35.56: Giving Up Defilements](#) *Āsavapahāna Sutta*

A mendicant asks the Buddha how to see so as to give up the defilements. The Buddha says one should see the six interior and exterior sense fields as impermanent.

- [SN 35.57: Uprooting Defilements](#) *Āvasasamugghāta Sutta*

A mendicant asks the Buddha how to see so as to uproot the defilements. The Buddha says one should see the six interior and exterior sense fields as not-self.

- [SN 35.58: Giving Up Tendencies](#) *Anusayapahāna Sutta*

A mendicant asks the Buddha how to see so as to give up the underlying tendencies. The Buddha says one should see the six interior and exterior sense fields as impermanent.

■ **[SN 35.59: Uprooting Tendencies](#)** *Anusayasamuggahāta Sutta*

A mendicant asks the Buddha how to see so as to uproot the underlying tendencies. The Buddha says one should see the six interior and exterior sense fields as not-self.

■ **[SN 35.60: The Complete Understanding of All Grasping](#)** *Sabbupādānapariññā Sutta*

To fully understand grasping, see how sense experience gives rise to feeling.

■ **[SN 35.61: The Depletion of All Fuel \(1st\)](#)** *Paṭhamasabbupādānapariyādāna Sutta*

To end grasping, see how sense experience gives rise to feeling.

■ **[SN 35.62: The Depletion of All Fuel \(2nd\)](#)** *Dutiyasabbupādānapariyādāna Sutta*

To end grasping, investigate the six sense fields as impermanent, etc.

■ **Migajāla Vagga**

■ **[SN 35.63: With Migajāla \(1st\)](#)** *Paṭhamamigajāla Sutta*

Venerable Migajāla asks how one lives alone, and how with a partner. The Buddha says that so long as one is bound by desire to the senses, one lives with a partner. A mendicant free of such desire dwells alone, even if they live in close association with worldly people.

■ **[SN 35.64: With Migajāla \(2nd\)](#)** *Dutiyamigajāla Sutta*

Venerable Migajāla asks for a teaching to take on retreat. The Buddha teaches him that the senses are delightful, but if you hold to them you will suffer. Meditating on this while on retreat, Migajāla became awakened.

■ **[SN 35.65: Samiddhi's Question About Māra \(1st\)](#)** *Paṭhamasamiddhimārapañhā Sutta*

Venerable Samiddhi asks the Buddha what Māra is. The Buddha says that that Māra is present so long as the senses exist.

- [**SN 35.66: Samiddhi's Question About a Sentient Being**](#)
Samiddhisattapañhā Sutta

Venerable Samiddhi asks the Buddha what a “sentient being” is. The Buddha says that that Māra is present so long as the senses exist.

- [**SN 35.67: Samiddhi's Question About Suffering**](#)
Samiddhidukkhapañhā Sutta

Venerable Samiddhi asks the Buddha what suffering is. The Buddha says that that Māra is present so long as the senses exist.

- [**SN 35.68: Samiddhi's Question About the World**](#)
Samiddhilokapañhā Sutta

Venerable Samiddhi asks the Buddha what the world is. The Buddha says that that Māra is present so long as the senses exist.

- [**SN 35.69: Upasena and the Viper**](#) *Upasenaāsivisa Sutta*

A viper bit Venerable Upasena, but he remained poised, declaring that he had no identification with the six senses.

- [**SN 35.70: Upavāṇa on What is Realizable in This Very Life**](#)
Upavāṇasandiṭṭhika Sutta

The teaching that can be realized in this very life is the desire for the senses, and letting go of that desire.

- [**SN 35.71: Six Fields of Contact \(1st\)**](#) *Paṭhamachaphassāyatana Sutta*

One who does not understand the six senses' origin, ending, gratification, drawback, and escape is no true mendicant. A mendicant speaks up, saying that he does not truly understand these things, so the Buddha teaches him further.

- [**SN 35.72: Six Fields of Contact \(2nd\)**](#) *Dutiyachaphassāyatana Sutta*

One who does not understand the six senses' origin, ending, gratification, drawback, and escape is no true mendicant. A mendicant speaks up, saying that he does not truly understand these things, so the Buddha teaches him further.

- [**SN 35.73: Six Fields of Contact \(3rd\)**](#) *Tatiyachaphassāyatana Sutta*

One who does not understand the six senses' origin, ending, gratification, drawback, and escape is no true mendicant. A mendicant speaks up, saying that he does not truly understand these things, so the Buddha teaches him further.

■ **Gilāna Vagga**

■ [**SN 35.74: Sick \(1st\)**](#) *Paṭhamagilāna Sutta*

Hearing that a newly-ordained mendicant was sick, the Buddha visited him to offer support and Dhamma encouragement.

■ [**SN 35.75: Sick \(2nd\)**](#) *Dutiyaagilāna Sutta*

Hearing that a newly-ordained mendicant was sick, the Buddha visited him to offer support and Dhamma encouragement.

■ [**SN 35.76: With Rādha on Impermanence**](#) *Rādhaanicca Sutta*

Venerable Rādha asks for a teaching to take on retreat. The Buddha told him to abandon desire for sense experience, which is impermanent.

■ [**SN 35.77: With Rādha on Suffering**](#) *Rādhadukkha Sutta*

Venerable Rādha asks for a teaching to take on retreat. The Buddha told him to abandon desire for sense experience, which is suffering.

■ [**SN 35.78: With Rādha on Not-Self**](#) *Rādhaanatta Sutta*

Venerable Rādha asks for a teaching to take on retreat. The Buddha told him to abandon desire for sense experience, which is not-self.

■ [**SN 35.79: Giving Up Ignorance \(1st\)**](#) *Paṭhamaavijjāpahāna Sutta*

Through giving up ignorance, knowledge arises. To do this, contemplate the six senses as impermanent.

■ [**SN 35.80: Giving Up Ignorance \(2nd\)**](#) *Dutiyaavijjāpahāna Sutta*

Through giving up ignorance, knowledge arises. To do this, contemplate the six senses as impermanent. Then a mendicant truly understands, and sees everything differently.

■ [**SN 35.81: Several Mendicants**](#) *Sambahulabhikkhu Sutta*

Some mendicants check with the Buddha that it's correct to say that the spiritual life is lived to end suffering. The Buddha answers

that it is, and explains what that suffering is: the process of sense experience.

- [SN 35.82: A Question On the World](#) *Lokapañhā Sutta*

The “world” consisting of six sense experience is said to be falling apart.

- [SN 35.83: Phagguna’s Question](#) *Phaggunapañhā Sutta*

The Buddhas of the past cannot be described in terms of the six senses.

- **Channa Vagga**

- [SN 35.84: Wearing Out](#) *Palokadhamma Sutta*

The Buddha tells Ānanda that in the training of the noble one the “world” consisting of six sense experience is liable fall apart.

- [SN 35.85: The World is Empty](#) *Suññataloka Sutta*

The Buddha tells Ānanda that the “world” consisting of six sense experience is empty because it is empty of self and what belongs to self.

- [SN 35.86: A Teaching In Brief](#) *Samkhittadhamma Sutta*

Ānanda asks for a teaching to take on retreat. The Buddha teaches him that the senses are impermanent, etc.

- [SN 35.87: With Channa](#) *Channa Sutta*

Sāriputta and Mahācunda visit Channa, who is ill. Channa says that he lacks for no care, but is in such great pain that he wishes to take his own life, insisting that he will do so blamelessly. Sāriputta tries to dissuade him, and questions him closely about attachment to the six senses. Later Channa does take his own life, and the Buddha confirmed that, despite Sāriputta’s doubts, he was indeed blameless.

- [SN 35.88: With Puṇṇa](#) *Puṇṇa Sutta*

Venerable Puṇṇa goes to the Buddha and asks for a teaching before he departs to the foreign land of Sunāparanta. The Buddha warns him that folk there are fierce, and questions whether he is ready for such a difficult assignment.

- [SN 35.89: With Bāhiya](#) *Bāhiya Sutta*

Venerable Bāhiya asks for a teaching to take on retreat. The Buddha teaches him that the senses are impermanent, etc.

- [SN 35.90: Turbulence \(1st\)](#) *Paṭhamaejā Sutta*

Being stirred by craving is painful, so the Realized One lives unstirred, not identifying with any aspect of sense experience.

- [SN 35.91: Turbulence \(2nd\)](#) *Dutiyaejā Sutta*

Being stirred by craving is painful, so the Realized One lives unstirred, not identifying with any aspect of sense experience, or indeed, with the entire scope of the aggregates, elements, and senses.

- [SN 35.92: A Duality \(1st\)](#) *Paṭhamadvaya Sutta*

The dyad is the interior sense organ with its corresponding exterior sense stimulus.

- [SN 35.93: A Duality \(2nd\)](#) *Dutiyadvaya Sutta*

Consciousness arises from the dyad of the interior sense organ with its corresponding exterior sense stimulus. All these things are conditioned, impermanent, and constantly falling apart.

- **Saḷa Vagga**

- [SN 35.94: Untamed, Unguarded](#) *Adantaagutta Sutta*

The six fields of contact lead to suffering if left unguarded, but if guarded lead to happiness. A lengthy set of verses illustrate this.

- [SN 35.95: Māluṅkyaputta](#) *Mālukyaputta Sutta*

Venerable Māluṅkyaputta asks for a teaching to take on retreat. The Buddha wonders how to teach an old monk like him, then questions him on his desire for sense experience that has been or might be, and encourages him to simply let sense experience be. Māluṅkyaputta says he understands, and expands the Buddha's teaching in a series of verses.

- [SN 35.96: Liable to Decline](#) *Parihānadhama Sutta*

When a mendicant tolerates evil thoughts that arise from the senses, they are liable to decline. If they don't tolerate them, they're not liable to decline. When such thoughts no longer arise, they have mastered the senses.

- [SN 35.97: One Who Lives Negligently](#) *Pamādavihārī Sutta*

When a mendicant lives without restraint regarding the senses, they are negligent. If they have restraint, they are diligent.

- [SN 35.98: Restraint](#) *Samvara Sutta*

Non-restraint is delighting in the senses, restraint is not delighting in them.

- [SN 35.99: Immersion](#) *Samādhī Sutta*

Develop meditative immersion so as to truly understand the process of sense experience.

- [SN 35.100: Retreat](#) *Paṭisallāna Sutta*

Develop seclusion so as to truly understand the process of sense experience.

- [SN 35.101: It's Not Yours \(1st\)](#) *Paṭhamanatumhāka Sutta*

Let go of what is not yours: the process of sense experience. You wouldn't be upset if someone took the grass and sticks from the monastery grounds, so why worry over the aggregates?

- [SN 35.102: It's Not Yours \(2nd\)](#) *Dutiyanatumhāka Sutta*

Let go of what is not yours: the process of sense experience.

- [SN 35.103: About Uddaka](#) *Uddaka Sutta*

The Buddha's former teacher Uddaka Rāmaputta claimed to be a knowledge master, a universal victor, how had excised the tumor. But a true knowledge master understands the senses, a victor is freed from them, and excising the tumor is being free from attachment to the body.

- **Tatiyapaṇṇāsaka**

- **Yogakkhemi Vagga**

- [SN 35.104: Sanctuary](#) *Yogakkhemi Sutta*

Someone who has given up attraction to the senses has arrived at the sanctuary.

- [SN 35.105: Because of Grasping](#) *Upādāya Sutta*

Pleasure and pain arise inside oneself due to grasping the senses.

- [SN 35.106: The Origin of Suffering](#) *Dukkhasamudaya Sutta*

The origin and ending of suffering are explained in terms of sense experience giving rise to craving.

- [SN 35.107: The Origin of the World](#) *Lokasamudaya Sutta*

The origin and ending of the world are explained in terms of sense experience giving rise to craving and suffering.

- [SN 35.108: I'm Better](#) *Seyyohamasmi Sutta*

Conceit stems from clinging to the senses.

- [SN 35.109: Things Prone to Being Fettered](#) *Samyojaniya Sutta*

The interior sense fields are the things that fetter, the craving is the fetter.

- [SN 35.110: Things Prone to Being Grasped](#) *Upādāniya Sutta*

The interior sense fields are the things that are graspable, the craving is the grasping.

- [SN 35.111: Complete Understanding of the Interior](#)

Ajjhattikāyatanaparijānana Sutta

Without understanding the six interior sense fields and becoming dispassionate towards them, it is impossible to be free of suffering.

- [SN 35.112: Complete Understanding of the Exterior](#)

Bāhirāyatanaparijānana Sutta

Without understanding the six exterior sense fields and becoming dispassionate towards them, it is impossible to be free of suffering.

- [SN 35.113: Listening In](#) *Upassuti Sutta*

While on retreat, the Buddha exclaims how the origin and ending of the world are explained in terms of sense experience giving rise to craving and suffering. A mendicant overhears him, and the Buddha urges him to remember that teaching.

- **Lokakāmaguṇa Vagga**

- [SN 35.114: Māra's Snare \(1st\)](#) *Paṭhamamārapāsa Sutta*

A mendicant who craves the senses is under the sway of Māra.

- [SN 35.115: Māra's Snare \(2nd\)](#) *Dutiyamārapāsa Sutta*

A mendicant who craves the senses is under the sway of Māra.

- [SN 35.116: Travelling to the End of the World](#) *Lokantagamana Sutta*

The Buddha states that the end of the world cannot be reached by traveling, yet it is impossible to end suffering without reaching the end of the world. The mendicants ask Ānanda to explain this enigmatic statement.

- [SN 35.117: The Kinds of Sensual Stimulation](#) *Kāmaḡuṇa Sutta*

While practicing for awakening, the Buddha reflected that he should be diligent when his mind strayed to sense pleasures of the past, future, or present. He urges the mendicants to realize that place where the senses completely cease, and they ask Ānanda to explain this to them.

- [SN 35.118: The Question of Sakka](#) *Sakkapaṇha Sutta*

Sakka asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.119: The Question of Pañcasikha](#) *Pañcasikha Sutta*

The fairy Pañcasikha asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.120: Sāriputta and the Pupil](#) *Sāriputtasaddhivihārika Sutta*

A mendicant informs Sāriputta that one of his friends had disrobed. Sāriputta attributes this to lack of sense restraint, eating too much, and not being wakeful.

- [SN 35.121: Advice to Rāhula](#) *Rāhulovāda Sutta*

Realizing that his son Rāhula was ripe for awakening, the Buddha takes him for a personal teaching. He questions Rāhula on the impermanence of all the factors of sense experience, leading Rāhula to realize full freedom.

- [SN 35.122: Things Prone to Being Fettered](#) *Samyojanīyadhamma Sutta*

The exterior sense fields are the things that fetter, the craving is the fetter.

- [SN 35.123: Things Prone to Being Grasped](#) *Upādāniyadhamma Sutta*

The exterior sense fields are the things that are graspable, the craving is the grasping.

- **Gahapati Vagga**

- [SN 35.124: At Vesālī](#) *Vesālī Sutta*

At the Great Wood, the householder Ugga of Vesālī asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.125: In the Land of the Vajjians](#) *Vajjī Sutta*

At Hatthigāma, the householder Ugga of Hatthigāma asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.126: At Nālandā](#) *Nāḷanda Sutta*

At Nālandā, the householder Upāli asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.127: With Bhāradvāja](#) *Bhāradvāja Sutta*

King Udena of Kosambi asks Venerable Piṇḍola Bhāradvāja how even young monks can maintain the celibate life. Piṇḍola says it's because they see women as their sisters, mothers, or daughters. If this doesn't work, they meditate on the ugliness of the body. Finally they exercise sense restraint.

- [SN 35.128: With Soṇa](#) *Soṇa Sutta*

At Rājagaha, the householder Soṇa asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.129: With Ghosita](#) *Ghosita Sutta*

The householder Ghosita asks Ānanda about the diversity of elements, and he answers in terms of the elements of sense experience.

- [SN 35.130: With Hāliddikāni](#) *Hāliddikāni Sutta*

The householder Hāliddakāni asks Mahākaccāna about the relation between the diversity of elements and the diversity of contacts, and he answers in terms of the elements of sense experience.

- [SN 35.131: Nakula’s Father](#) *Nakulapitu Sutta*

At Sumsumāragira, the householder Nakulapitā asks the Buddha why some become awakened in this very life, while others do not.

- [SN 35.132: With Lohicca](#) *Lohicca Sutta*

Students of the brahmin Lohicca make a racket while collecting firewood near Mahākaccāna’s hut. Mahākaccāna hushes them and recites a series of verses contrasting the virtuous brahmins of old with those of today. Taking umbrage, they tell Lohicca, who goes to Mahākaccāna to ascertain the truth. But when Lohicca hears what Mahākaccāna teach on the six senses, he is so impressed he goes for refuge.

- [SN 35.133: Verahaccāni](#) *Verahaccāni Sutta*

A student of the brahmin lady of the Verahaccāni clan recommends to her the teaching of Venerable Udāyī, so she invites him for a meal. But when she displays a conceited attitude, he leaves without teaching. However, she corrects herself so he teaches her that pleasure and pain depend on the senses.

- **Devadaha Vagga**

- [SN 35.134: At Devadaha](#) *Devadaha Sutta*

Not all mendicants have completed their work with regards to the six senses, but some of them have.

- [SN 35.135: Opportunity](#) *Khaṇa Sutta*

The Buddha speaks of the hell named the “six senses” where all one experiences is sheer pain and unpleasantness.

- [SN 35.136//SN 35.136a: Liking Sights \(1st\)](#) *Paṭhamarūpārāma Sutta*

Gods and humans take delight in the six sense, but the Realized One does not. This teaching is illustrated with a long series of verses.

- [SN 35.137//SN 35.136b: Liking Sights \(2nd\)](#) *Dutiyarūpārāma Sutta*

Gods and humans take delight in the six sense, but the Realized One does not.

- [SN 35.138//SN 35.137: Not Yours \(1st\)](#) *Paṭhamanatumhāka Sutta*

Let go of what is not yours: the six interior sense fields. You wouldn't be upset if someone took the grass and sticks from the monastery grounds, so why worry over the senses?

- [SN 35.139//SN 35.138: Not Yours \(2nd\)](#) *Dutiyanatumhāka Sutta*

Let go of what is not yours: the six exterior sense fields. You wouldn't be upset if someone took the grass and sticks from the monastery grounds, so why worry over the senses?

- [SN 35.140//SN 35.139: Interior and Cause Are Impermanent](#) *Ajjhattāniccahetu Sutta*

Since the causes of the six interior sense fields are impermanent, how can the senses be permanent?

- [SN 35.141//SN 35.140: Interior and Cause Are Suffering](#) *Ajjhattadukkhahetu Sutta*

Since the causes of the six interior sense fields are suffering, how can the senses be free of suffering?

- [SN 35.142//SN 35.141: Interior and Cause Are Not-Self](#) *Ajjhattānattahetu Sutta*

Since the causes of the six interior sense fields are not-self, how can the senses be self?

- [SN 35.143//SN 35.142: Exterior and Cause Are Impermanent](#) *Bāhirāniccahetu Sutta*

Since the causes of the six exterior sense fields are impermanent, how can the senses be permanent?

- [SN 35.144//SN 35.143: Exterior and Cause Are Suffering](#) *Bāhiradukkhahetu Sutta*

Since the causes of the six exterior sense fields are suffering, how can the senses be free of suffering?

- [SN 35.145//SN 35.144: Exterior and Cause Are Not-Self](#) *Bāhirānattahetu Sutta*

Since the causes of the six exterior sense fields are not-self, how can the senses be self?

- **Navapurāṇa Vagga**

- [SN 35.146//SN 35.145: The Cessation of Action](#) *Kammanirodha*

Sutta

The six interior sense fields are not yours, but are old kamma, generated by choices in past lives. This is explained in terms of the four noble truths.

- [**SN 35.147//SN 35.146: The Impermanent as Conducive to Extinguishment**](#) *Aniccanibbānasappāya Sutta*

The way suitable for realizing extinguishment is to contemplate the process of sense experience as impermanent.

- [**SN 35.148//SN 35.147: The Suffering as Conducive to Extinguishment**](#) *Dukkhanibbānasappāya Sutta*

The way suitable for realizing extinguishment is to contemplate the process of sense experience as suffering.

- [**SN 35.149//SN 35.148: Not-Self as Conducive to Extinguishment**](#) *Anattanibbānasappāya Sutta*

The way suitable for realizing extinguishment is to contemplate the process of sense experience as not-self.

- [**SN 35.150//SN 35.149: A Practice Conducive to Extinguishment**](#) *Nibbānasappāyapaṭipadā Sutta*

The way suitable for realizing extinguishment is to contemplate the process of sense experience as impermanent, suffering, and not-self.

- [**SN 35.151//SN 35.150: A Student**](#) *Antevāsika Sutta*

One with no “student” and no “teacher” dwells in suffering. Here the Buddha plays with the Pali words such that “student” means “one who dwells within” and “teacher” means “one who assails”.

- [**SN 35.152//SN 35.151: What’s the Purpose of the Spiritual Life?**](#) *Kimatthiyabrahmacariya Sutta*

If anyone asks why we live the holy life, it is for the ending of suffering.

- [**SN 35.153//SN 35.152: Is There a Method?**](#) *Atthinukhopariyāya Sutta*

How is it that a mendicant can declare their awakening? By understanding whether any desire arises from sense stimuli.

- [SN 35.154//SN 35.153: Endowed With Faculties](#)

Indriyasampanna Sutta

One is accomplished in the sense faculties by being freed from attachment to them.

- [SN 35.155//SN 35.154: A Dhamma Speaker](#)

Dhammakathikapuccha Sutta

A speaker on the Dhamma is someone who teaches for letting go of the senses.

- **Catutthapaṇṇāsaka**

- **Nandikkhaya Vagga**

- [SN 35.156//SN 35.155: The Interior and the End of Relishing](#)

Ajjhattanandikkhaya Sutta

Right view is seeing the interior sense fields as they are, impermanent, and this leads to freedom.

- [SN 35.157//SN 35.156: The Exterior and the End of Relishing](#)

Bāhiraanandikkhaya Sutta

Right view is seeing the exterior sense fields as they are, impermanent, and this leads to freedom.

- [SN 35.158//SN 35.157: Focus, the Interior, and the End of Relishing](#)

Ajjhattaaniccanandikkhaya Sutta

Focusing properly on the interior sense fields you see them as they are and become free.

- [SN 35.159//SN 35.158: Focus, the Exterior, and the End of Relishing](#)

Bāhiraaniccanandikkhaya Sutta

Focusing properly on the exterior sense fields you see them as they are and become free.

- [SN 35.160//SN 35.159: On Immersion at Jīvaka's Mango Grove](#)

Jīvakambavanasamādhī Sutta

A mendicant should develop immersion (samādhī) in order to truly understand the origin and ending of the process of sense experience.

- [SN 35.161//SN 35.160: On Retreat at Jīvaka's Mango Grove](#)

Jīvakambavanapaṭisallāna Sutta

A mendicant should make an effort in seclusion in order to truly understand the origin and ending of the process of sense experience.

■ [**SN 35.162//SN 35.161: With Kotthita on Impermanence**](#)

Koṭṭhikaanicca Sutta

Mahākoṭṭhita asks for a teaching to take on retreat. The Buddha says to give up desire for what is impermanent, i.e. the process of sense experience.

■ [**SN 35.163//SN 35.162: With Kotthita on Suffering**](#)

Koṭṭhikadukkha Sutta

Mahākoṭṭhita asks for a teaching to take on retreat. The Buddha says to give up desire for what is suffering, i.e. the process of sense experience.

■ [**SN 35.164//SN 35.163: With Kotthita on Not-Self**](#)

Koṭṭhikaanatta Sutta

Mahākoṭṭhita asks for a teaching to take on retreat. The Buddha says to give up desire for what is not-self, i.e. the process of sense experience.

■ [**SN 35.165//SN 35.164: Giving Up Wrong View**](#)

Micchādiṭṭhipahāna Sutta

Wrong view arises due to grasping the process of sense experience.

■ [**SN 35.166//SN 35.165: Giving Up Identity View**](#)

Sakkāyadiṭṭhipahāna Sutta

Identity view arises due to grasping the process of sense experience.

■ [**SN 35.167//SN 35.166: Giving Up View of Self**](#)

Attānudiṭṭhipahāna Sutta

View of self arises due to grasping the process of sense experience.

■ **Saṭṭhi Peyyālavagga**

■ [**SN 35.168//SN 35.167a: Desire for the Impermanent Interior**](#)

Ajjhattaaniccachanda Sutta

■ [**SN 35.169//SN 35.167b: Greed for the Impermanent Interior**](#)

Ajjhattaaniccarāga Sutta

■ [**SN 35.170//SN 35.167c: Desire and Greed for the Impermanent Interior**](#) *Ajjhattaaniccachandarāga Sutta*

- [Desire, etc. for the Suffering Interior](#) *Dukkhachandādi Sutta*
- [Desire, etc. for the Not-Self Interior](#) *Anattachandādi Sutta*
- [Desire, etc. for the Impermanent Exterior](#) *Bāhirāniccachandādi Sutta*
- [Desire, etc. for the Suffering Exterior](#) *Bāhiradukkhachandādi Sutta*
- [Desire, etc. for the Not-Self Exterior](#) *Bāhirānattachandādi Sutta*
- [SN 35.186//SN 35.173a: The Interior Was Impermanent in the Past](#) *Ajjhattātītānicca Sutta*
- [SN 35.187//SN 35.173b: The Interior Will Be Impermanent in the Future](#) *Ajjhattānāgatānicca Sutta*
- [SN 35.188//SN 35.173c: The Interior Is Impermanent in the Present](#) *Ajjhattapaccuppannānicca Sutta*
- [The Interior as Suffering in the Three Times](#) *Ajjhattātītādidukkha Sutta*
- [The Interior as Not-Self in the Three Times](#) *Ajjhattātītādiyanatta Sutta*
- [The Exterior as Impermanent in the Three Times](#) *Bāhirātītādiyanicca Sutta*
- [The Exterior as Suffering in the Three Times](#) *Bāhirātītādidukkha Sutta*
- [The Exterior as Not-Self in the Three Times](#) *Bāhirātītādiyanatta Sutta*
- [SN 35.204//SN 35.179a: The Interior and What's Impermanent in the Past](#) *Ajjhattātīyadanicca Sutta*
- [SN 35.205//SN 35.179b: The Interior and What's Impermanent in the Future](#) *Ajjhattānāgatayadanicca Sutta*
- [SN 35.206//SN 35.179c: The Interior and What's Impermanent in the Present](#) *Ajjhattapaccuppannayadanicca Sutta*
- [The Interior and What's Suffering in the Three Times](#) *Ajjhattātītādiyaṃdukkha Sutta*
- [The Interior and What's Not-Self in the Three Times](#) *Ajjhattātītādiyanatta Sutta*
- [The Exterior and What's Impermanent in the Three Times](#) *Bāhirātītādiyadanicca Sutta*
- [The Exterior and What's Suffering in the Three Times](#) *Bāhirātītādiyaṃdukkha Sutta*
- [The Exterior and What's Not-Self in the Three Times](#) *Bāhirātītādiyanatta Sutta*
- [SN 35.222//SN 35.185a: The Interior as Impermanent](#) *Ajjhattāyatanaanicca Sutta*
- [SN 35.223//SN 35.185b: The Interior as Suffering](#) *Ajjhattāyatanadukkha Sutta*
- [SN 35.224//SN 35.185c: The Interior as Not-Self](#) *Ajjhattāyatanaanatta Sutta*
- [SN 35.225//SN 35.186a: The Exterior as Impermanent](#)

Bāhirāyatanaanicca Sutta

- [SN 35.226//SN 35.186b: The Exterior as Suffering](#)

Bāhirāyatanadukkha Sutta

- [SN 35.227//SN 35.186c: The Exterior as Not-Self](#)

Bāhirāyatanaanatta Sutta

- **Samudda Vagga**

- [SN 35.228//SN 35.187: The Ocean \(1st\)](#) *Paṭhamasamudda Sutta*

In the Buddha’s teaching the “ocean” is the sense organs, the current is the sense objects.

- [SN 35.229//SN 35.188: The Ocean \(2nd\)](#) *Dutiyasamudda Sutta*

In the Buddha’s teaching the “ocean” is the delights of sense stimuli.

- [SN 35.230//SN 35.189: The Simile of the Fisherman](#)

Bāḷisikopama Sutta

Sense pleasures are like a baited hook.

- [SN 35.231//SN 35.190: The Simile of the Latex-Producing Tree](#)

Khīrarukkhopama Sutta

Like a tree that yields sap when cut, so long as desire is present it will be activated by the senses.

- [SN 35.232//SN 35.191: With Koṭṭhita](#) *Koṭṭhika Sutta*

Mahākoṭṭhita asks Sāriputta whether the interior and exterior sense fields are the fetters of each other. No; it is desire that is the fetter, like the yoke that binds two oxen. One with no desire still experiences the senses but without fetters.

- [SN 35.233//SN 35.192: With Kāmabhū](#) *Kāmabhū Sutta*

Kāmabhū asks Ānanda whether the interior and exterior sense fields are the fetters of each other. No; it is desire that is the fetter. One with no desire still experiences the senses but without fetters.

- [SN 35.234//SN 35.193: With Udāyī](#) *Udāyī Sutta*

Udāyī notes to Ānanda that the Buddha has taught the body as not-self; what then of consciousness? Ānanda then explains how consciousness arises dependent on conditions.

- [SN 35.235//SN 35.194: The Explanation on Burning](#)

Ādittapariyāya Sutta

It would be better for the sense organs to be pierced with red-hot spikes than to get attached to a pleasant sense experience.

- [SN 35.236//SN 35.195: The Simile of Hands and Feet \(1st\)](#)
Paṭhamahatthapādopama Sutta

So long as this body exists there is suffering due to the senses.

- [SN 35.237//SN 35.196: The Simile of Hands and Feet \(2nd\)](#)
Dutiyahatthapādopama Sutta

So long as this body exists there is suffering due to the senses.

- **Āsīvisa Vagga**

- [SN 35.238//SN 35.197: The Simile of the Vipers](#) *Āsīvisopama Sutta*

The Buddha strings a series of powerful similes—vipers, murderers, an empty village, and more—into an extended parable of the dangers of existence and the way of escape.

- [SN 35.239//SN 35.198: The Simile of the Chariot](#) *Rathopama Sutta*

When a mendicant has three qualities they live happily: sense restraint, moderation in eating, and wakefulness.

- [SN 35.240//SN 35.199: The Simile of the Tortoise](#) *Kummopama Sutta*

A parable of a jackal who fails to eat a tortoise who stays still, with limbs retracted, like a mendicant guarding the senses.

- [SN 35.241//SN 35.200: The Simile of the Tree Trunk \(1st\)](#)
Paṭhamadārukkhandhopama Sutta

The Buddha gives a parable of a large log floating downstream, which, if it steers clear of the many obstacles, will eventually reach the ocean. A mendicant asks for an explanation, and the Buddha clarifies each item. A cowherd named Nanda was listening, and determined to go forth.

- [SN 35.242//SN 35.201: The Simile of the Tree Trunk \(2nd\)](#)
Dutiyadārukkhandhopama Sutta

The Buddha gives a parable of a large log floating downstream, which, if it steers clear of the many obstacles, will eventually reach the ocean. Venerable Kimbila asks for an explanation, and the

Buddha clarifies each item.

- [SN 35.243//SN 35.202: The Explanation on the Corrupt](#) *Avassutapariyāya Sutta*

The Buddha is invited to teach in a new hall in Kapilavatthu. Late at night, after teaching the Sakyans, the Buddha invites Moggallāna to teach. He speaks on the mental corruption that flows from attachment to the senses.

- [SN 35.244//SN 35.203: Entailing Suffering](#) *Dukkhadhamma Sutta*

The Buddha defines the things that entail suffering as the five aggregates, and urges mendicants to be free of desire for the six senses, giving a series of vivid similes. He then speaks of how even for a mendicant practicing restraint a lapse of mindfulness might occur from time to time.

- [SN 35.245//SN 35.204: The Simile of the Parrot Tree](#) *Kiṃsukopama Sutta*

A mendicant goes to a series of teachers and asks how vision is purified. Dissatisfied with all their answers, he complains to the Buddha, who illustrates his quandary with the famous simile of the Kiṃsuka tree. Just as the same Kiṃsuka tree might be described differently by people focusing on the leaves, or the fruit, or the bark, etc., so too the various teachers each speak of the aspect of Dhamma most meaningful to them.

- [SN 35.246//SN 35.205: The Simile of the Lute](#) *Vīṇopama Sutta*

One should restrain the senses like a farmer watching over a field. The Buddha gives the parable of a man bewitched when he first hears a lute. He takes apart the instrument in search of the sound, but is disillusioned when no sound is found.

- [SN 35.247//SN 35.206: The Simile of Six Animals](#) *Chappāṇakopama Sutta*

The senses are like a snake, a crocodile, a bird, a dog, a jackal, and a monkey all tied up together, pulling this way and that. Mindfulness is like a post that keeps them grounded.

- [SN 35.248//SN 35.207: The Sheaf of Barley](#) *Yavakalāpi Sutta*

The six senses are like a sheaf of barley struck with six flails; and the desire for rebirth is a seventh flail. The Buddha goes on to speak of the cunning trap of the gods; but the trap of Māra, conceit,

is even more subtle.

- **Vedanā Saṃyutta**

The “Linked Discourses on Feelings” contains 31 discourses on the three kinds of feeling. In Sinhalese-script manuscripts, this is reckoned as the last portion of the section on six sense fields. The term “feelings” renders *vedanā*, which is the simple affective or hedonic tone of experience as pleasant, painful, and neutral, rather than the complex states we call “emotions”. In the process of experience, feeling emerges from sense contact, and stimulates craving. One of the aims of mental development is to first loosen, then eliminate that second link, so that one still has feelings, but does not experience craving for them. The current collection includes a number of rich and significant discourses on this theme.

- **Sagāthā Vagga**

- **[SN 36.1: Immersion](#)** *Samādhi Sutta*

There are three feelings, and a meditator practicing immersion can understand them.

- **[SN 36.2: Pleasure](#)** *Sukha Sutta*

There are three feelings, and all of them are suffering.

- **[SN 36.3: Giving Up](#)** *Pahāna Sutta*

One should give up desire for pleasant feeling, aversion for painful feeling, and ignorance regarding neutral feeling.

- **[SN 36.4: The Abyss](#)** *Pātāla Sutta*

Ordinary people think the ocean is a bottomless abyss; but really, it is the three feelings.

- **[SN 36.5: Should Be Seen](#)** *Daṭṭhabba Sutta*

See pleasant feeling as painful, painful feeling as a dart, and neutral feeling as impermanent.

- **[SN 36.6: An Arrow](#)** *Salla Sutta*

Both ordinary and awakened people experience the three feelings. The difference is that when an ordinary person is stricken with feeling, they react, creating more suffering, whereas an awakened person responds with equanimity.

- **[SN 36.7: The Infirmary \(1st\)](#)** *Paṭhamagelañña Sutta*

A mendicant should await their death mindful and aware. They should

bear the feelings of approaching death with wisdom and equanimity.

- [SN 36.8: The Infirmary \(2nd\)](#) *Dutiyagelañña Sutta*

A mendicant should await their death mindful and aware. They should bear the feelings of approaching death with wisdom and equanimity.

- [SN 36.9: Impermanent](#) *Anicca Sutta*

The three feelings are impermanent.

- [SN 36.10: Rooted in Contact](#) *Phassamūlaka Sutta*

The three feelings are each produced by the appropriate contact.

- **Rahogata Vagga**

- [SN 36.11: In Private](#) *Rahogata Sutta*

A mendicant wonders how there can be three kinds of feeling, yet all of them are suffering.

- [SN 36.12: In the Sky \(1st\)](#) *Paṭhamaākāsa Sutta*

Feelings arise in the body like winds blowing in the sky. With illustrative verses.

- [SN 36.13: In the Sky \(2nd\)](#) *Dutiyaākāsa Sutta*

Feelings arise in the body like winds blowing in the sky.

- [SN 36.14: A Guest House](#) *Agāra Sutta*

Feelings arise in the body like guests in a hotel.

- [SN 36.15: With Ānanda \(1st\)](#) *Paṭhamaānanda Sutta*

The Buddha explains the feelings to Ānanda in terms of arising, ending, gratification, drawback, and escape.

- [SN 36.16: With Ānanda \(2nd\)](#) *Dutiyaānanda Sutta*

The Buddha asks about the feelings to Ānanda in terms of arising, ending, gratification, drawback, and escape.

- [SN 36.17: With Several Mendicants \(1st\)](#) *Paṭhamasambahula Sutta*

The Buddha explains the feelings to several mendicants in terms of arising, ending, gratification, drawback, and escape.

- [SN 36.18: With Several Mendicants \(2nd\)](#) *Dutiyasambahula Sutta*

The Buddha asks about the feelings to several mendicants in terms of arising, ending, gratification, drawback, and escape.

- [SN 36.19: With Pañcakaṅga](#) *Pañcakaṅga Sutta*

The carpenter Pañcakaṅga disagreed with Venerable Udāyī about how many kinds of feeling the Buddha taught. The Buddha affirms that each is a genuine teaching, valid in different contexts.

- [SN 36.20: A Monk](#) *Bhikkhu Sutta*

The Buddha has taught many different kinds of feeling, valid in different contexts.

- **Atthasatapariyāya Vagga**

- [SN 36.21: With Sivaka](#) *Sivaka Sutta*

When the wanderer Moḷiyasivaka asks if all feelings are caused by karma in past lives. The Buddha denies this, asserting that feelings have many different causes.

- [SN 36.22: The Explanation of the Hundred and Eight](#) *Atthasata Sutta*

The Buddha explains the different kinds of feelings analyzed into 108 aspects.

- [SN 36.23: With a Mendicant](#) *Aññatarabhikkhu Sutta*

A mendicant asks the Buddha to explain the feelings in terms of the four noble truths.

- [SN 36.24/SN 36.24a: Before](#) *Pubba Sutta*

Before his awakening the Buddha reflected on feeling in terms of arising, ending, gratification, drawback, and escape.

- [SN 36.25/SN 36.24b: Knowledge](#) *Ñāṇa Sutta*

At his awakening, the Buddha saw feeling in terms of arising, ending, gratification, drawback, and escape.

- [SN 36.26/SN 36.25: With Several Mendicants](#) *Sambahulabhikkhu Sutta*

Several mendicants ask the Buddha to explain the feelings in terms of the four noble truths.

- [SN 36.27//SN 36.26: Ascetics and Brahmins \(1st\)](#)

Paṭhamasamaṇabrāhmaṇa Sutta

One who does not truly understand feeling is no true ascetic.

- [SN 36.28//SN 36.27: Ascetics and Brahmins \(2nd\)](#)

Dutiyasamaṇabrāhmaṇa Sutta

One who does not truly understand feeling is no true ascetic.

- [SN 36.29//SN 36.28: Ascetics and Brahmins \(3rd\)](#)

Tatīyasamaṇabrāhmaṇa Sutta

One who does not truly understand feeling is no true ascetic.

- [SN 36.30//SN 36.29a: Plain Version](#) *Suddhika Sutta*

There are three feelings: painful, pleasant, neutral.

- [SN 36.31//SN 36.29b: Spiritual](#) *Nirāmisā Sutta*

The Buddha explains feelings as spiritual and carnal, associated with worldly states and with deep meditation.

- **Mātugāma Saṃyutta**

The “Linked Discourses on Females” contains 34 discourses regarding various qualities of women. Note that the Pali texts use two distinct terms for women, *itthī* and *mātugāma*, the latter of which can be translated as “females”. These texts deal with such themes as the kinds of suffering unique to women, why women are reborn in various states, or the qualities that lead to a woman taking charge in her marriage.

- **Paṭhama Peyyālavagga**

- [SN 37.1: A Female](#) *Mātugāma Sutta*

Five things that make a woman either agreeable or disagreeable to men.

- [SN 37.2: A Man](#) *Purisa Sutta*

Five things that make a man either agreeable or disagreeable to women.

- [SN 37.3: Particular Suffering](#) *Āveṇikadukkha Sutta*

Five kinds of suffering that only women are subject to, not men.

- [SN 37.4: Three Qualities](#) *Thidhammehi Sutta*

A woman who is selfish, envious, and lustful has a bad rebirth.

- [SN 37.5: Angry](#) *Kodhana Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.6: Hostility](#) *Upanāhī Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.7: Envy](#) *Issukī Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.8: Stingy](#) *Maccharī Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.9: Adultery](#) *Aticārī Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.10: Unethical](#) *Dussīla Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.11: Uneducated](#) *Appassuta Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.12: Lazy](#) *Kusīta Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.13: Unmindful](#) *Muṭṭhassati Sutta*
A woman with five bad qualities has a bad rebirth.
 - [SN 37.14: Five Threats](#) *Pañcavera Sutta*
A woman with five good qualities has a good rebirth.
 - **Dutiya Peyyālavagga**
 - [SN 37.15: Free of Anger](#) *Akkodhana Sutta*
A woman with five good qualities has a good rebirth.
 - [SN 37.16: Free of Hostility](#) *Anupanāhī Sutta*
A woman with five good qualities has a good rebirth.
 - [SN 37.17: Free of Envy](#) *Anissukī Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.18: Free of Stinginess](#) *Amaccharī Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.19: Not Adulterous](#) *Anaticārī Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.20: Ethical](#) *Susīla Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.21: Educated](#) *Bahussuta Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.22: Energetic](#) *Āraddhavīriya Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.23: Mindful](#) *Upaṭṭhitassati Sutta*

A woman with five good qualities has a good rebirth.

- [SN 37.24: Five Precepts](#) *Pañcasīla Sutta*

A woman who keeps the five precepts has a good rebirth.

- **Bala Vagga**

- [SN 37.25: Assured](#) *Visārada Sutta*

A woman with five powers lives confident at home.

- [SN 37.26: Under Her Thumb](#) *Pasayha Sutta*

A woman with five powers lives at home having won over her husband.

- [SN 37.27: Mastered](#) *Abhibhuyya Sutta*

A woman with five powers lives at home with her husband under her control.

- [SN 37.28: One](#) *Eka Sutta*

A man with one power has a woman under his control: authority.

- [SN 37.29: In That Respect](#) *Aṅga Sutta*

A woman may be complete with five powers.

- [SN 37.30: They Send Her Away](#) *Nāsenti Sutta*

A woman lacking in any of the five powers may be expelled from a family.

- [SN 37.31: Cause](#) *Hetu Sutta*

It is not because of beauty, wealth, relatives, or sons that a woman has a good rebirth, but because of ethical conduct.

- [SN 37.32: Things](#) *Ṭhāna Sutta*

For a woman who has not made merit, five things are hard to come by.

- [SN 37.33: Living With Self-Assurance](#) *Pañcasīlavisārada Sutta*

A woman with five qualities lives confidently at home.

- [SN 37.34: Growth](#) *Vaḍḍhī Sutta*

A woman who grows in faith, ethics, learning, generosity, and wisdom acquires the best.

- **Jambukhādaka Saṃyutta**

The “Linked Discourses with Jambukhādaka” contains 16 discourses recording the answers given by Sāriputta to the questions of a wanderer named Jambukhādaka. The questions cover a wide range of themes, from the nature of extinguishment to the difficulty of practicing the Dhamma. This chapter is practically identical to the next, differing only in the name of the wanderer.

- **Jambukhādaka Vagga**

- [SN 38.1: A Question About Extinguishment](#) *Nibbānapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta about extinguishment and the path to realize it.

- [SN 38.2: A Question About Perfection](#) *Arahattapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta about perfection (arahantship) and the path to realize it.

- [SN 38.3: Principled Speech](#) *Dhammavādīpañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta who in the world are proponents of Dhamma.

- [**SN 38.4: What's the Purpose**](#) *Kimatthiya Sutta*

The wanderer Jambukhādaka asks Sāriputta about the purpose of the spiritual path.
- [**SN 38.5: Solace**](#) *Assāsappatta Sutta*

The wanderer Jambukhādaka asks Sāriputta about who has attained consolation.
- [**SN 38.6: Ultimate Solace**](#) *Paramassāsappatta Sutta*

The wanderer Jambukhādaka asks Sāriputta about who has attained supreme consolation.
- [**SN 38.7: A Question About Feeling**](#) *Vedanāpañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is feeling.
- [**SN 38.8: A Question About Defilements**](#) *Āsavapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is a defilement.
- [**SN 38.9: A Question About Ignorance**](#) *Avijjāpañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is ignorance.
- [**SN 38.10: A Question About Craving**](#) *Taṇhāpañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is craving.
- [**SN 38.11: A Question About Floods**](#) *Oghapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what are the floods.
- [**SN 38.12: A Question About Grasping**](#) *Upādānapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is grasping.
- [**SN 38.13: A Question About States of Existence**](#) *Bhavapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta about the three realms of rebirth.
- [**SN 38.14: A Question About Suffering**](#) *Dukkhapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta about suffering.
- [**SN 38.15: A Question About Identity**](#) *Sakkāyapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is identity.

- [SN 38.16: A Question About What’s Hard to Do](#) *Dukkarapañhā Sutta*

The wanderer Jambukhādaka asks Sāriputta what is difficult to do in this teaching and training.

▪ **Sāmañḍaka Saṃyutta**

The “Linked Discourses with Sāmañḍaka” contains 16 discourses recording the answers given by Sāriputta to the questions of a wanderer named Sāmañḍaka. The questions cover a wide range of themes, from the nature of extinguishment to the difficulty of practicing the Dhamma. This chapter is practically identical to the previous, differing only in the name of the wanderer, and the Pali editions abbreviate, instructing that it is to be expanded.

▪ **Sāmañḍaka Vagga**

- [With Sāmañḍaka on Extinguishment](#) *Sāmañḍaka Sutta*
- [SN 39.16: Hard to Do](#) *Dukkara Sutta*

The wanderer Sāmañḍaka asks Sāriputta what is difficult to do in this teaching and training.

▪ **Moggallāna Saṃyutta**

The “Linked Discourses with Moggallāna” contains 11 discourses featuring Moggallāna, one of the chief disciples. He tells the monks of his struggles in meditation, and how he was encouraged by the Buddha. In the last two discourses, he visits the heavens and teaches the gods.

▪ **Moggallāna Vagga**

- [SN 40.1: A Question About the First Absorption \(1st\)](#) *Paṭhamajhānapañhā Sutta*

Moggallāna speaks to the mendicants of a time when his practice of the first absorption was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [SN 40.2: A Question on the Second Absorption \(2nd\)](#) *Dutiyajhānapañhā Sutta*

Moggallāna speaks to the mendicants of a time when his practice of the second absorption was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [SN 40.3: A Question About the Third Absorption](#) *Tatiyajhānapañhā Sutta*

Moggallāna speaks to the mendicants of a time when his practice of the third absorption was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.4: A Question About the Fourth Absorption**](#)
Catutthajhānapaṇhā Sutta

Moggallāna speaks to the mendicants of a time when his practice of the fourth absorption was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.5: A Question on the Dimension of Infinite Space**](#)
Ākāśānañcāyatanapaṇhā Sutta

Moggallāna speaks to the mendicants of a time when his practice of the dimension of infinite space was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.6: A Question About the Dimension of Infinite Consciousness**](#)
Viññāṇañcāyatanapaṇhā Sutta

Moggallāna speaks to the mendicants of a time when his practice of the dimension of infinite consciousness was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.7: A Question About the Dimension of Nothingness**](#)
Ākiñcaññāyatanapaṇhā Sutta

Moggallāna speaks to the mendicants of a time when his practice of the dimension of nothingness was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.8: A Question About the Dimension of Neither Perception Nor Non-Perception**](#)
Nevasaññānāsaññāyatanapaṇhā Sutta

Moggallāna speaks to the mendicants of a time when his practice of the dimension of neither perception nor non-perception was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.9: A Question About the Signless**](#) *Animittapaṇhā Sutta*

Moggallāna speaks to the mendicants of a time when his practice of the signless immersion was faltering. He expresses his gratitude for the Buddha, who urged him to stabilize that attainment.

- [**SN 40.10: With Sakka**](#) *Sakka Sutta*

Moggallāna ascended to the heaven of the Thirty-Three to address Sakka, the lord of gods, and his extensive retinue. He spoke in praise of going for refuge, as it leads to heaven. Sakka affirmed this on multiple occasions, adding that gods who had gone for refuge and kept ethics surpassed the other deities in the heavens.

- [SN 40.11: With Candana, etc.](#) *Candana Sutta*

The dialogue in SN 40.10 is repeated with a series of other deities.

- **Citta Saṃyutta**

The “Linked Discourses with Citta” contains 10 discourses featuring the householder Citta, who was praised by the Buddha as the foremost lay disciple in speaking on the Dhamma. Here he engages in a series of insightful and sharp-witted dialogues with various monks. Citta emerges as a distinctive personality, knowledgeable and witty, curious and incisive, with no lack of humor. But he is more than just a clever speaker, for he also lays claim to exalted meditation and spiritual attainments.

- **Citta Vagga**

- [SN 41.1: The Fetter](#) *Samyojana Sutta*

Citta the householder hears of a conversation among the monks regarding the distinction between the fetters and the things that are fettered. He goes to ask them on this topic, but they are unable to give a satisfactory answer, so he explained it to them. It is desire that is the fetter, like the yoke that binds two oxen.

- [SN 41.2: Isidatta \(1st\)](#) *Paṭhamaisidatta Sutta*

Citta the householder invites some mendicants to his home for a meal. He asks them about the diversity of the elements, but only the junior monk, Isidatta, is able to answer.

- [SN 41.3: With Isidatta \(2nd\)](#) *Dutiyaisidatta Sutta*

Citta the householder invites some mendicants to his home for a meal. He asks them what is the cause of the ten metaphysical questions and the 62 views of the Brahmajala Sutta, but only the junior monk, Isidatta, is able to answer. Citta realizes that Isidatta is in fact an unseen friend of his from Avantī. He offers to support him with requisites, but Isidatta left, never to return.

- [SN 41.4: Mahaka’s Demonstration](#) *Mahakapāṭihāriya Sutta*

Citta the householder invites some mendicants to his home for a meal. When they left he followed them, and witnessed the junior monk

Venerable Mahaka performing a psychic feat. Citta approached Mahaka in his hut and asked him to demonstrate his skills, and Mahaka obliged. Citta offers to support him with requisites, but Mahaka left, never to return.

- **[SN 41.5: With Kāmabhū \(1st\)](#)** *Paṭhamakāmabhū Sutta*

Venerable Kāmabhū asks Citta to explain an enigmatic verse on a “one-spoked chariot”. After a brief consideration, Citta is able to explain it in detail.

- **[SN 41.6: With Kāmabhū \(2nd\)](#)** *Dutiyakāmabhū Sutta*

Citta asks Kāmabhū about the different kinds of processes (*saṅkhāra*) in a series of questions that lead to the most profound of meditation experiences.

- **[SN 41.7: With Godatta](#)** *Godatta Sutta*

Venerable Godatta asks Citta whether the liberations of measurelessness, nothingness, emptiness, and signlessness are different states, or just different words for the same thing. Citta explains that they are both: they are terms for different meditation experiences, but may also be used of perfection or arahantship.

- **[SN 41.8: Nigaṇṭha Nātaputta](#)** *Nigaṇṭhanātaputta Sutta*

The Jain leader Mahāvīra, known as Nigaṇṭha Nātaputa in the Buddhist tradition, is visited by Citta. Mahāvīra asks him whether he believes in a certain state of immersion. When Citta replies that he doesn’t go by faith in the Buddha on this point, Mahāvīra is delighted. But it turns out Citta doesn’t need faith, as he experiences such a state for himself.

- **[SN 41.9: Kassapa, the Naked Ascetic](#)** *Acelakassapa Sutta*

Citta meets with the naked ascetic Kassapa, an old friend of his, and asks what gains he has realized from the spiritual life. Kassapa admits he has realized no higher attainments, whereupon Citta reveals he has realized many such attainments. Kassapa decides to ordain as a Buddhist mendicant.

- **[SN 41.10: Seeing the Sick](#)** *Gilānadassana Sutta*

When Citta was on his deathbed, rather than receiving comfort, he gave comfort and teaching to those present.

- **Gāmaṇi Saṃyutta**

The “Linked Discourses with Chiefs” contains 13 discourses featuring various headmen or chiefs. They sometimes ask questions relating to their professions, from entertainers to warriors, while several discourses touch on familiar Dhamma themes, such as overcoming anger, the validity of brahmanical rites, or whether monastics should use money. Some of the chiefs are quite adversarial, aiming to trip up the Buddha in debate, or accusing him of being a magician. In the end, though, the Buddha’s compassionate and measured responses win them over.

- **Gāmaṇi Vagga**

- **[SN 42.1: Vicious](#)** *Caṇḍa Sutta*

A headman known for his aggressive nature approaches the Buddha and asks how to give up irritability. The Buddha points out that such reactions are fueled by greed, hate, and delusion.

- **[SN 42.2: With Tālapuṭa](#)** *Tālapuṭa Sutta*

Talapuṭa the head of a troupe of performers asks the Buddha whether the belief that performers have a good rebirth is correct. The Buddha tries to dissuade him, but ultimately reveals that by inciting lust they head to a bad rebirth. Talapuṭa is distressed and asks to ordain.

- **[SN 42.3: A Warrior](#)** *Yodhājīva Sutta*

Yodhājīva the professional warrior asks the Buddha whether the belief that warriors have a good rebirth is correct. The Buddha tries to dissuade him, but ultimately reveals that by following the way of violence they head to a bad rebirth. Yodhājīva is distressed and takes refuge.

- **[SN 42.4: An Elephant Warrior](#)** *Hatthāroha Sutta*

Hatthāroha the elephant warrior asks the Buddha whether the belief that warriors have a good rebirth is correct. The Buddha tries to dissuade him, but ultimately reveals that by following the way of violence they head to a bad rebirth. Hatthāroha is distressed and takes refuge.

- **[SN 42.5: A Cavalryman](#)** *Assāroha Sutta*

Assāroha the cavalry warrior asks the Buddha whether the belief that warriors have a good rebirth is correct. The Buddha tries to dissuade him, but ultimately reveals that by following the way of violence they head to a bad rebirth. Yodhājīva is distressed and asks to ordain.

- **[SN 42.6: With Asibandhaka’s Son](#)** *Asibandhakaputta Sutta*

The chief Asibandhakaputta asks whether the rituals advocated by the western brahmins can bring a person to heaven. The Buddha asserts that

only good deeds can take you to a good rebirth, and rituals have no effect.

- [SN 42.7: The Simile of the Field](#) *Khettūpama Sutta*

The chief Asibandhakaputta asks the Buddha why, if he has equal compassion for all, he teaches some more than others. The Buddha answers with a simile of a field: a farmer knows to put most of their effort into the fertile land.

- [SN 42.8: A Horn Blower](#) *Saṅkhadhama Sutta*

The Buddha asks the chief Asibandhakaputta, a Jain, how Mahāvīra the Jain leader teaches his followers. He replies that you go to a rebirth depending on what you usually do. But the Buddha points out that even a killer only spends a small amount of time actually killing. The Buddha's approach is to point out that deeds have results, and to encourage the abandoning of bad deeds and the adoption of good deeds.

- [SN 42.9: Families](#) *Kula Sutta*

Mahāvīra asks Asibandhakaputta to refute the Buddha on behalf of the Jains. He suggests to try to trap the Buddha with a dilemma: he claims to have compassion for householders, yet visits them with a large Saṅgha in a time of scarcity. But the Buddha says no family has been harmed from this.

- [SN 42.10: Maṇicūḷaka](#) *Maṇicūḷaka Sutta*

Several members of the king's retinue criticize the Buddhist mendicants for accepting offerings of money. Chief Maṇicūḷaka is among them, and he visits the Buddha to find out the truth. The Buddha categorically denies the accusation.

- [SN 42.11: Bhadraka](#) *Bhadraka Sutta*

The chief Bhadraka asks the Buddha about the origin and ending of suffering, and the Buddha points out that a loss among Bhadraka's own community would cause him suffering, due to his attachment.

- [SN 42.12: With Rāsiya](#) *Rāsiya Sutta*

The chief Rāsiya asks whether the Buddha completely rejects all forms of asceticism. The Buddha denies that this is the case, and explains what he means by the middle way in a lengthy disquisition, covering useful and useless forms of asceticism.

- [SN 42.13: With Pāṭaliya](#) *Pāṭaliya Sutta*

The chief Pāṭaliya asks whether the Buddha the Buddha knows magic. He says he does—but that does not make him a magician.

■ **Asaṅkhata Saṃyutta**

The “Linked Discourses on the Unconditioned” contains 44 discourses on the theme of the unconditioned, i.e. *nibbāna* or “extinguishment”. They focus on the various practices that lead to the unconditioned. This chapter includes an extensive range of terms and idioms describing the final goal of Buddhist practice.

■ **Paṭhama Vagga**

- [SN 43.1: Mindfulness of the Body](#) *Kāyagatāsati Sutta*
- [SN 43.2: Serenity and Discernment](#) *Samathavipassanā Sutta*
- [SN 43.3: Placing the Mind and Keeping it Connected](#) *Savitakkasavicāra Sutta*
- [SN 43.4: Emptiness Immersion](#) *Suññatasamādhī Sutta*
- [SN 43.5: Mindfulness Meditation](#) *Satipaṭṭhāna Sutta*
- [SN 43.6: Right Efforts](#) *Sammappadhāna Sutta*
- [SN 43.7: Bases of Psychic Power](#) *Iddhipāda Sutta*
- [SN 43.8: Faculties](#) *Indriya Sutta*
- [SN 43.9: Powers](#) *Bala Sutta*
- [SN 43.10: Awakening Factors](#) *Bojjhaṅga Sutta*
- [SN 43.11: The Path](#) *Maggaṅga Sutta*

■ **Dutiya Vagga**

- [SN 43.12: The Unconditioned](#) *Asaṅkhata Sutta*
- [SN 43.13: Uninclined](#) *Anata Sutta*
- [Undefined, etc.](#) *Anāsavādi Sutta*
- [SN 43.44: The Haven](#) *Parāyana Sutta*

■ **Abyākata Saṃyutta**

The “Linked Discourses on the Undeclared” contains 44 discourses on the theme of the ten “undeclared” questions. These are a stock series of metaphysical hypotheses, which the Buddha dismissed as being based on the implicit assumption of a self, and hence as being counterproductive to liberation. The first discourse here features a conversation between King Pasenadi and the nun Khemā on this topic.

■ **Abyākata Vagga**

- [SN 44.1: With Khemā](#) *Khemā Sutta*

While staying in Torāṇavatthu, King Pasenadi wishes to visit a spiritual teacher, and the nun Khemā is highly recommended to him. He asks her about whether a realized One exists after death, and she says this is not answerable. Later he visits the Buddha, who replies in exactly the same way.

- [SN 44.2: With Anurādha](#) *Anurādha Sutta*

Venerable Anurādha is questioned by a number of ascetics, and ends up by saying that the Realized One is described in terms other than “existing after death” and so on. The wanderers say he’s a fool, so he checks with the Buddha, who says that a Realized One is not even apprehended in this life, so how can he be described after death?

- [SN 44.3: With Sāriputta and Koṭṭhita \(1st\)](#) *Paṭhamasāriputtakotṭhika Sutta*

Mahākoṭṭhita asks Sāriputta whether a Realized One exists after death. Sāriputta says that to answer this would be to get involved in the five aggregates, something that a Realized One is free from.

- [SN 44.4: With Sāriputta and Koṭṭhita \(2nd\)](#) *Dutiyasāriputtakotṭhika Sutta*

Mahākoṭṭhita asks Sāriputta whether a Realized One exists after death. Sāriputta says that one who understands the five aggregates would not think in such terms.

- [SN 44.5: With Sāriputta and Koṭṭhita \(3rd\)](#) *Tatīyasāriputtakotṭhika Sutta*

Mahākoṭṭhita asks Sāriputta whether a Realized One exists after death. Sāriputta says that only someone who has desire for the five aggregates would think in such terms.

- [SN 44.6: With Sāriputta and Koṭṭhita \(4th\)](#) *Catutthasāriputtakotṭhika Sutta*

Sāriputta asks Mahākoṭṭhita whether a Realized One exists after death. Mahākoṭṭhita says that only someone who delights in the five aggregates would think in such terms, and offers a variety of further explanations of the same point.

- [SN 44.7: With Moggallāna](#) *Moggallāna Sutta*

The wanderer Vacchagotta asks Moggallāna the ten metaphysical questions, starting with whether the cosmos is eternal. Moggallāna says such questions would only be answered by someone who identifies with the six senses. Vacchagotta then asks the Buddha the same questions.

- [SN 44.8: With Vacchagotta](#) *Vacchagotta Sutta*

The wanderer Vacchagotta asks the Buddha the ten metaphysical questions, starting with whether the cosmos is eternal. He says such

questions would only be answered by someone who identifies with the five aggregates.

- [SN 44.9: The Debating Hall](#) *Kutūhalasālā Sutta*

The wanderer Vacchagotta reports to the Buddha a conversation among ascetics on the views of the six heretical teachers as to where a perfected one is reborn. Unsure of what the Buddha’s position was, he asks how it is to be understood. The Buddha says it is like a flame that burns dependent on fuel, and goes out when that fuel is extinguished.

- [SN 44.10: With Ānanda](#) *Ānanda Sutta*

Vacchagotta asks the Buddha whether a self exists, but the Buddha is silent. When Ānanda later asks him why he didn’t answer, the Buddha replied that it was to avoid misunderstanding.

- [SN 44.11: With Sabhiya Kaccāna](#) *Sabhiyakaccāna Sutta*

The wanderer Vacchagotta asks Venerable Sabhiya Kaccāna whether a Realized One exists after death. He answers that the basis for describing a Realized One no longer applies. Vacchagotta is impressed that such a junior monk understands this subtle matter.

- **Mahā Vaggasaṃyutta**

The “Great Book” is the last and largest of the five books of the Linked Discourses. It consists of twelve *saṃyuttas*, almost all of which deal with an aspect of Buddhist practice, or the path. The first of these, indeed, is the “Section on the Path” (*Maggasaṃyutta*), and in the northern canons the book as a whole is referred to as the “Book of the Path” (*Maggavagga*). The first seven of the *saṃyuttas* treat the familiar set of seven groups of factors on Buddhist practice known to the later traditions as the *bodhipakkhiyā dhammā*, or “qualities leading to awakening”. This book is the primary source for these teachings. Subsequent *saṃyuttas* deal with the path from different perspectives, while the final two deal with stream-entry and the four noble truths respectively.

- **Magga Saṃyutta**

The “Linked Discourses on the Path” contains 180 discourses on the noble eightfold path, the “middle way” which is the first and most important of all the Buddha’s teachings on the path of spiritual practice. It is mentioned in the first discourse as the fourth noble truth. It begins with “right view” which is initially an accurate conceptual understanding, based on hearing the teachings and reflecting on their meaning. The second factor is right intention, referring to the attitude or motivation that shapes practice. Next come three factors dealing with ethical conduct. And the final three factors directly deal with meditation. Once all these factors are mature, “right immersion” or the four absorptions (*jhānas*)

enables the initial conceptual understanding to ascend to a higher level of insight and letting go. While this and subsequent chapters contains many substantive discourses on this theme, the large number of discourses is mainly attributable to the formulaic “repetition series” which append each chapter.

- **Avijjā Vagga**

- **[SN 45.1: Ignorance](#)** *Avijjā Sutta*

Following ignorance comes the wrong eightfold path. But the right eightfold path follows true knowledge.

- **[SN 45.2: Half the Spiritual Life](#)** *Upaḍḍha Sutta*

When Ānanda says that good friendship is half the spiritual path, the Buddha rebukes him, saying that it is in fact the whole of the spiritual path. Based on good friendship, the eightfold path is fulfilled.

- **[SN 45.3: Sāriputta](#)** *Sāriputta Sutta*

When Sāriputta says that good friendship is the whole of the spiritual path, the Buddha praises him. Based on good friendship, the eightfold path is fulfilled.

- **[SN 45.4: Regarding the Brahmin Jāṇussoṇi](#)** *Jāṇussoṇibrāhmaṇa Sutta*

Ānanda sees the brahmin Jāṇussoṇi resplendent on his all-white chariot. He asks the Buddha whether there is a similarly divine vehicle in Buddhism. The Buddha responds by drawing a detailed set of analogies between the eightfold path and a chariot.

- **[SN 45.5: What’s the Purpose](#)** *Kimatthiya Sutta*

When asked what is the purpose of the spiritual path, you should answer that it is the ending of suffering.

- **[SN 45.6: A Mendicant \(1st\)](#)** *Paṭhamaaññatarabhikkhu Sutta*

A mendicant asks what is the purpose of the spiritual path, and the Buddha answers that it is the ending of suffering.

- **[SN 45.7: A Mendicant \(2nd\)](#)** *Dutiyaaññatarabhikkhu Sutta*

A mendicant asks about Nibbāna and the deathless.

- **[SN 45.8: Analysis](#)** *Vibhaṅga Sutta*

The Buddha presents the eightfold path together with a detailed analysis of each factor. It should be assumed that these explanations apply

wherever the eightfold path is taught.

- [SN 45.9: A Spike](#) *Sūka Sutta*

A mendicant with wrong view will develop the path in the wrong way, harming themselves as if grabbing a sharp spike the wrong way.

- [SN 45.10: With Nandiya](#) *Nandiya Sutta*

The wanderer Nandiya asks how many things lead to extinguishment.

- **Vihāra Vagga**

- [SN 45.11: Meditation \(1st\)](#) *Paṭhamavihāra Sutta*

The Buddha goes on retreat for a fortnight. When he emerges, he describes his meditation on the conditionality of the eightfold path, which was similar to a practice he did shortly after awakening.

- [SN 45.12: Meditation \(2nd\)](#) *Dutiyavihāra Sutta*

The Buddha goes on retreat for a fortnight. When he emerges, he describes his meditation on the conditionality of the eightfold path, which was similar to a practice he did shortly after awakening.

- [SN 45.13: A Trainee](#) *Sekkha Sutta*

A mendicant asks how a person is a “trainee”.

- [SN 45.14: Arising \(1st\)](#) *Paṭhamauppāda Sutta*

The eightfold path does not rise apart from a Realized One.

- [SN 45.15: Arising \(2nd\)](#) *Dutiyauppāda Sutta*

The eightfold path does not rise apart from a Holy One’s training.

- [SN 45.16: Purified \(1st\)](#) *Paṭhamaparisuddha Sutta*

The eight pure factors of the path do not rise apart from a Realized One.

- [SN 45.17: Purified \(2nd\)](#) *Dutiyauparisuddha Sutta*

The eight pure factors of the path do not rise apart from a Holy One’s training.

- [SN 45.18: At the Chicken Monastery \(1st\)](#) *Paṭhamakukkuṭārāma Sutta*

In a short discourse evidently set shortly after the Buddha’s passing,

Venerable Bhadda asks Ānanda about the unholy life, or the unspiritual path. It is the wrong eightfold path.

- [SN 45.19: At the Chicken Monastery \(2nd\)](#) *Dutiyakukkuṭārāma Sutta*

In a short discourse evidently set shortly after the Buddha's passing, Venerable Bhadda asks Ānanda about the holy life, or the spiritual path. It is the right eightfold path.

- [SN 45.20: At the Chicken Monastery \(3rd\)](#) *Tatīyakukkuṭārāma Sutta*

In a short discourse evidently set shortly after the Buddha's passing, Venerable Bhadda asks Ānanda about the spiritual path, one who follows the spiritual path, and the goal of the spiritual path.

- **Micchatta Vagga**

- [SN 45.21: The Wrong Way](#) *Micchatta Sutta*

The wrong eightfold path is a wrong state; the right eightfold path is a right state.

- [SN 45.22: Unskillful Qualities](#) *Akusaladhamma Sutta*

The factors of the wrong eightfold path are unskillful qualities; those of the right eightfold path are skillful qualities.

- [SN 45.23: Practice \(1st\)](#) *Paṭhamapaṭipadā Sutta*

The wrong eightfold path is the wrong way; the right eightfold path is the right way.

- [SN 45.24: Practice \(2nd\)](#) *Dutiyapaṭipadā Sutta*

Regardless of whether one is a lay person or a renunciate, the Buddha praises the right way, not the wrong way. The wrong eightfold path is the wrong way; the right eightfold path is the right way.

- [SN 45.25: A Good Person \(1st\)](#) *Paṭhamaasappurisa Sutta*

A bad person practices wrong eightfold path; a good person practices the right eightfold path.

- [SN 45.26: A Good Person \(2nd\)](#) *Dutiyaasappurisa Sutta*

A bad person practices wrong eightfold path, and a worse person has wrong knowledge and wrong liberation, too; a good person is the opposite.

- [SN 45.27: Pots](#) *Kumbha Sutta*

Someone without the eightfold path is easily knocked over, like a pot without a stand.

- **[SN 45.28: Immersion](#)** *Samādhi Sutta*

The eightfold path is the necessary prerequisite for right immersion (*samādhi*).

- **[SN 45.29: Feeling](#)** *Vedanā Sutta*

The eightfold path is developed to understand the three feelings.

- **[SN 45.30: With Uttiya](#)** *Uttiya Sutta*

The Buddha taught the eightfold path in order to give up the five kinds of sensual stimulation.

- **Paṭipatti Vagga**

- **[SN 45.31: Practice \(1st\)](#)** *Paṭhamapaṭipatti Sutta*

The wrong eightfold path is wrong practice; the right eightfold path is right practice.

- **[SN 45.32: Practice \(2nd\)](#)** *Dutiyapaṭipatti Sutta*

Practicing the wrong eightfold path is wrong; practicing the right awakening path is right.

- **[SN 45.33: Missed Out](#)** *Viraddha Sutta*

Neglecting the eightfold path you neglect the path to the end of suffering.

- **[SN 45.34: Going to the Far Shore](#)** *Pāraṅgama Sutta*

The eightfold path leads from the near to the far shore. With a long set of verses.

- **[SN 45.35: The Ascetic Life \(1st\)](#)** *Paṭhamasāmañña Sutta*

The eightfold path is the ascetic life. Its fruits are stream-entry, once-return, non-return, and perfection.

- **[SN 45.36: The Ascetic Life \(2nd\)](#)** *Dutiyasāmañña Sutta*

The eightfold path is the ascetic life. Its fruits are the end of greed, hate, and delusion.

- **[SN 45.37: The Brahmin Life \(1st\)](#)** *Paṭhamabrahmañña Sutta*

The eightfold path is brahminhood. Its fruits are stream-entry, once-return, non-return, and perfection.

- [SN 45.38: The Brahmin Life \(2nd\)](#) *Dutiyabrahmañña Sutta*

The eightfold path is brahminhood. Its fruits are the end of greed, hate, and delusion.

- [SN 45.39: The Spiritual Path \(1st\)](#) *Paṭhamabrahmacariya Sutta*

The eightfold path is the spiritual path. Its fruits are stream-entry, once-return, non-return, and perfection.

- [SN 45.40: The Spiritual Path \(2nd\)](#) *Dutiyabrahmacariya Sutta*

The eightfold path is the spiritual path. Its fruits are the end of greed, hate, and delusion.

- **Aññatitthiya Peyyālavagga**

- [SN 45.41: The Fading Away of Greed](#) *Rāgavirāga Sutta*

If others ask why you follow the spiritual path, say it's for the fading away of lust.

- [Six Discourses on Giving Up Fetters, Etc.](#)
Samyojanappahānādisuttachakka

If others ask why you follow the spiritual path, say it's for giving up fetters, etc.

- [SN 45.48: Extinguishment by Not Grasping](#) *Anupādāparinibbāna Sutta*

If others ask why you follow the spiritual path, say it's for final extinguishment without anything left over.

- **Sūriya Peyyālavagga**

- [SN 45.49: Good Friends \(1st\)](#) *Kalyāṇamitta Sutta*

As the dawn precedes the sun, good friendship precedes the eightfold path.

- [Five Discourses on Accomplishment in Ethics, Etc. \(1st\)](#)
Sīlasampadādisuttapañcaka

As the dawn precedes the sun, ethics, enthusiasm, confidence, right view, and diligence precede the eightfold path.

- [SN 45.55: Accomplishment in Proper Attention \(1st\)](#)

Yonisomanasikārasampadā Sutta

As the dawn precedes the sun, proper attention precedes the eightfold path.

- [SN 45.56: Good Friends \(2nd\)](#) *Dutiyakalyāṇamitta Sutta*
- [Five Discourses on Accomplishment in Ethics, Etc. \(2nd\)](#)
Dutiyasīlasampadādisuttapañcaka
- [SN 45.62: Accomplishment in Proper Attention \(2nd\)](#)
Dutiyayonisomanasikārasampadā Sutta
- **Ekadhamma Peyyālavagga**
 - [SN 45.63: Good Friends \(1st\)](#) *Kalyāṇamitta Sutta*
 - [Five Discourses on Accomplishment in Ethics, Etc. \(1st\)](#)
Sīlasampadādisuttapañcaka
 - [SN 45.69: Accomplishment in Proper Attention \(1st\)](#)
Yonisomanasikārasampadā Sutta
 - [SN 45.70: Good Friends \(2nd\)](#) *Dutiyakalyāṇamitta Sutta*
 - [Five Discourses on Accomplishment in Ethics, Etc. \(2nd\)](#)
Dutiyasīlasampadādisuttapañcaka
 - [SN 45.76: Accomplishment in Proper Attention \(2nd\)](#)
Dutiyayonisomanasikārasampadā Sutta
- **Dutiyaekadhamma Peyyālavagga**
 - [SN 45.77: Good Friends](#) *Kalyāṇamitta Sutta*
 - [Five Discourses on Accomplishment in Ethics, Etc.](#)
Sīlasampadādisuttapañcaka
 - [SN 45.83: Accomplishment in Proper Attention](#)
Yonisomanasikārasampadā Sutta
 - [SN 45.84: Good Friends \(2nd\)](#) *Dutiyakalyāṇamitta Sutta*
 - [Five Discourses on Accomplishment in Ethics, Etc.](#)
Dutiyasīlasampadādisuttapañcaka
 - [SN 45.90: Accomplishment in Proper Attention \(2nd\)](#)
Dutiyayonisomanasikārasampadā Sutta
- **Gaṅgā Peyyālavagga**
 - [SN 45.91: Slanting East](#) *Paṭhamapācīnaninna Sutta*
 - [Four Discourses on Slanting East](#) *Dutiyādīpācīnaninnasuttacatuṅka*
 - [SN 45.96: Sixth Discourse on Slanting East](#) *Chaṭṭhapācīnaninna Sutta*
 - [SN 45.97: Slanting to the Ocean](#) *Paṭhamasamuddaninna Sutta*
 - [Five Discourses on Slanting to the Ocean](#)
Dutiyādisamuddaninnasuttapañcaka
- **Dutiyaḅgaṅgā Peyyālavagga**
 - [SN 45.103: Slanting East](#) *Paṭhamapācīnaninna Sutta*
 - [Five Discourses on Sloping to the East](#)
Dutiyādīpācīnaninnasuttapañcaka
 - [SN 45.109: Slanting to the Ocean](#) *Paṭhamasamuddaninna Sutta*
 - [Slanting to the Ocean](#) *Dutiyādisamuddaninna Sutta*
 - [SN 45.115: Slanting East](#) *Paṭhamapācīnaninna Sutta*

- [Slanting East](#) *Dutiyādīpācīnaninna Sutta*
- [SN 45.121: Slanting to the Ocean](#) *Paṭhamasamuddaninna Sutta*
- [Sloping to the Ocean](#) *Dutiyādisamuddaninna Sutta*
- [SN 45.127: Slanting East](#) *Paṭhamapācīnaninna Sutta*
- [Slanting East](#) *Dutiyādīpācīnaninna Sutta*
- [SN 45.133: Slanting to the Ocean](#) *Paṭhamasamuddaninna Sutta*
- [Slanting to the Ocean](#) *Dutiyādisamuddaninna Sutta*
- **Appamāda Peyyālavagga**
 - [SN 45.139: The Realized One](#) *Tathāgata Sutta*
 - [SN 45.140: Footprints](#) *Pada Sutta*
 - [A Roof Peak](#) *Kūṭādi Sutta*
 - [The Moon, Etc.](#) *Candimādi Sutta*
- **Balakaraṇīya Vagga**
 - [SN 45.149: Hard Work](#) *Bala Sutta*
 - [SN 45.150: Seeds](#) *Bīja Sutta*
 - [SN 45.151: Dragons](#) *Nāga Sutta*
 - [SN 45.152: Trees](#) *Rukkha Sutta*
 - [SN 45.153: Pots](#) *Kumbha Sutta*
 - [SN 45.154: A Spike](#) *Sūka Sutta*
 - [SN 45.155: The Sky](#) *Ākāsa Sutta*
 - [SN 45.156: Storms \(1st\)](#) *Paṭhamamegha Sutta*
 - [SN 45.157: Storms \(2nd\)](#) *Dutiyamegha Sutta*
 - [SN 45.158: A Ship](#) *Nāvā Sutta*
 - [SN 45.159: A Guest House](#) *Āgantuka Sutta*
 - [SN 45.160: A River](#) *Nadī Sutta*
- **Esanā Vagga**
 - [SN 45.161: Searches](#) *Esanā Sutta*
 - [SN 45.162: Discriminations](#) *Vidhā Sutta*
 - [SN 45.163: Defilements](#) *Āsava Sutta*
 - [SN 45.164: States of Existence](#) *Bhava Sutta*
 - [SN 45.165: Forms of Suffering](#) *Dukkhatā Sutta*
 - [SN 45.166: Kinds of Barrenness](#) *Khila Sutta*
 - [SN 45.167: Stains](#) *Mala Sutta*
 - [SN 45.168: Troubles](#) *Nīgha Sutta*
 - [SN 45.169: Feelings](#) *Vedanā Sutta*
 - [SN 45.170: Craving](#) *Taṇhā Sutta*
- **Ogha Vagga**
 - [SN 45.171: Floods](#) *Ogha Sutta*
 - [SN 45.172: Attachments](#) *Yoga Sutta*
 - [SN 45.173: Grasping](#) *Upādāna Sutta*
 - [SN 45.174: Personal Ties](#) *Gantha Sutta*
 - [SN 45.175: Tendencies](#) *Anusaya Sutta*
 - [SN 45.176: Kinds of Sensual Stimulation](#) *Kāmaguṇa Sutta*
 - [SN 45.177: Hindrances](#) *Nīvaraṇa Sutta*
 - [SN 45.178: Grasping Aggregates](#) *Upādānakkhandha Sutta*
 - [SN 45.179: Lower Fetters](#) *Orambhāgiya Sutta*

- [SN 45.180: Higher Fetters](#) *Uddhambhāgiya Sutta*
- **Bojjhaṅga Saṃyutta**

The “Linked Discourses on the Awakening Factors” contains 184 discourses on the seven awakening factors. These are qualities such as mindfulness and investigation which lead the meditator to awakening. The focus here is specifically on meditation, rather than the more holistic approach included in the previous chapter on the Path. Some distinctive features of this collection include the use recitation of the awakening factors in order to inspire those who are sick, and the frequent contrast between the seven awakening factors and the five hindrances.

- **Pabbata Vagga**

- [SN 46.1: The Himalaya](#) *Himavanta Sutta*

Dragons nurture their strength in the Himalayas, then enter the rivers and reach the ocean. So too, a mendicant nurtures ethics and then develops the seven awakening factors.

- [SN 46.2: The Body](#) *Kāya Sutta*

Just as the body depends on food, the awakening factors depend on nutriment. The Buddha gives specific conditions for each of the factors.

- [SN 46.3: Ethics](#) *Sīla Sutta*

Here the awakening factors are described in the context of hearing the teachings and reflecting on them. This leads to full enlightenment, or at least to some lesser attainment.

- [SN 46.4: Clothes](#) *Vattha Sutta*

The various awakening factors can be donned at different times of the day, like a man who puts on bright colored clothes whenever he wants.

- [SN 46.5: A Monk](#) *Bhikkhu Sutta*

They’re called awakening factors because they lead to awakening.

- [SN 46.6: Kuṇḍaliya](#) *Kuṇḍaliya Sutta*

The wanderer Kuṇḍaliya points out that some ascetics argue for the sake of winning debates. But the Buddha says his path is for the sake of liberation. Kuṇḍaliya asks what leads to liberation, and the Buddha traces a sequence of conditions back to sense restraint.

- [SN 46.7: A Bungalow](#) *Kūṭāgāra Sutta*

The awakening factors lead to extinguishment, like rafters holding up the roof peak.

- [SN 46.8: With Upavāna](#) *Upavāna Sutta*

Sāriputta asks Upavāṇa how one can reflect and see the awakening factors in oneself.

- [SN 46.9: Arisen \(1st\)](#) *Paṭhamauppanna Sutta*

The eightfold path does not rise apart from a Realized One.

- [SN 46.10: Arisen \(2nd\)](#) *Dutiyauppanna Sutta*

The eightfold path does not rise apart from a Holy One's training.

- **Gilāna Vagga**

- [SN 46.11: Living Creatures](#) *Pāṇa Sutta*

Just as living creatures are based on the earth, the awakening factors are based on ethics.

- [SN 46.12: The Simile of the Sun \(1st\)](#) *Paṭhamasūriyūpama Sutta*

Just as the dawn precedes the sun, good friendship precedes the awakening factors.

- [SN 46.13: The Simile of the Sun \(2nd\)](#) *Dutiyasūriyūpama Sutta*

Just as the dawn precedes the sun, proper attention precedes the awakening factors.

- [SN 46.14: Sick \(1st\)](#) *Paṭhamagilāna Sutta*

When Mahākassapa was sick, the Buddha taught him the awakening factors, inspiring him to a swift recovery.

- [SN 46.15: Sick \(2nd\)](#) *Dutiyaḡilāna Sutta*

When Mahāmoggallāna was sick, the Buddha taught him the awakening factors, inspiring him to a swift recovery.

- [SN 46.16: Sick \(3rd\)](#) *Tatiyaḡilāna Sutta*

When the Buddha was sick, Mahācunda taught him the awakening factors, inspiring him to a swift recovery.

- [SN 46.17: Going to the Far Shore](#) *Pāraṅgama Sutta*

The awakening factors lead from the near to the far shore.

- [SN 46.18: Missed Out](#) *Viraddha Sutta*

Those who neglect the awakening factors neglect the path to the end of suffering.

- [SN 46.19: Noble](#) *Ariya Sutta*

The awakening factors are noble and emancipating.

- [SN 46.20: Disillusionment](#) *Nibbidā Sutta*

The awakening factors lead to disenchantment.

- **Udāyi Vagga**

- [SN 46.21: To Awakening](#) *Bodhāya Sutta*

They're called awakening factors because they lead to awakening.

- [SN 46.22: A Teaching on the Awakening Factors](#) *Bojjhaṅgadesanā Sutta*

A simple statement on the awakening factors.

- [SN 46.23: Grounds](#) *Ṭhāniya Sutta*

Frequently focusing on things tends to promote similar qualities, whether good (awakening factors) or bad (hindrances).

- [SN 46.24: Improper Attention](#) *Ayonisomanasikāra Sutta*

Improper attention grows the hindrances, proper attention grows the awakening factors.

- [SN 46.25: Non-decline](#) *Aparihāniya Sutta*

The awakening factors lead to non-decline.

- [SN 46.26: The Ending of Craving](#) *Taṇhakkhaya Sutta*

The awakening factors lead to the ending of craving.

- [SN 46.27: The Cessation of Craving](#) *Taṇhānirodha Sutta*

The awakening factors lead to the cessation of craving.

- [SN 46.28: Helping Penetration](#) *Nibbedhabhāgiya Sutta*

The awakening factors partake of penetration.

- [SN 46.29: One Thing](#) *Ekadhamma Sutta*

Nothing is as effective as getting rid of fetters as the awakening factors.

- [SN 46.30: With Udāyī](#) *Udāyi Sutta*

Venerable Udāyī celebrates his progress on the path, gaining faith as a householder, going forth, and realizing the Dhamma. Now he develops the awakening factors for the end of suffering.

- **Nīvaraṇa Vagga**

- [SN 46.31: Skillful \(1st\)](#) *Paṭhamakusala Sutta*

Skillful qualities are rooted in diligence, which promotes the awakening factors.

- [SN 46.32: Skillful \(2nd\)](#) *Dutiyakusala Sutta*

Skillful qualities are rooted in proper attention, which promotes the awakening factors.

- [SN 46.33: Corruptions](#) *Upakkilesa Sutta*

Hindrances sully the mind like impurities in gold.

- [SN 46.34: Not Corruptions](#) *Anupakkilesa Sutta*

Awakening factors purify the mind and lead to liberation.

- [SN 46.35: Improper Attention](#) *Yonisomanasikāra Sutta*

Improper attention promotes the hindrances; proper attention promotes the awakening factors.

- [SN 46.36: Proper Attention](#) *Buddhi Sutta*

The awakening factors lead to growth and non-decline.

- [SN 46.37: Growth](#) *Āvaraṇanīvaraṇa Sutta*

Hindrances sully the mind, awakening factors purify it.

- [SN 46.38: Obstacles](#) *Anīvaraṇa Sutta*

Listening to the teaching, the hindrances are given up and the awakening factors developed.

- [SN 46.39: Trees](#) *Rukkha Sutta*

As some large trees with small seeds will overgrow and ruin other trees, so the hindrances overgrow and ruin the mind.

- [SN 46.40: Hindrances](#) *Nīvaraṇa Sutta*

The hindrances cause blindness, the awakening factors cause vision.

- **Cakkavatti Vagga**

- [SN 46.41: Discriminations](#) *Vidhā Sutta*

Anyone who abandons the three kinds of discrimination does so due to the awakening factors.

- [SN 46.42: A Wheel Turning Monarch](#) *Cakkavatti Sutta*

As the Wheel-turning Monarch manifests seven treasures, the Realized One manifests the seven awakening factors.

- [SN 46.43: About Māra](#) *Māra Sutta*

The awakening factors crush Māra’s army.

- [SN 46.44: Witless](#) *Duppañña Sutta*

A stupid person has not developed the awakening factors.

- [SN 46.45: Wise](#) *Paññavanta Sutta*

A wise person has developed the awakening factors.

- [SN 46.46: Poor](#) *Dalidda Sutta*

A person who has not developed the awakening factors is called “poor”.

- [SN 46.47: Prosperous](#) *Adalidda Sutta*

A person who has developed the awakening factors is called “prosperous”.

- [SN 46.48: The Sun](#) *Ādicca Sutta*

As the dawn precedes the sunrise, so too good friendship precedes the awakening factors.

- [SN 46.49: Interior](#) *Ajjhattikaṅga Sutta*

No internal factor helps the awakening factors so much as proper

attention.

- [SN 46.50: Exterior](#) *Bāhiraṅga Sutta*

No external factor helps the awakening factors so much as good friendship.

- **Sākaccha Vagga**

- [SN 46.51: Nourishing](#) *Āhāra Sutta*

The Buddha spells out in detail the factors that nourish the hindrances, and those that nourish the awakening factors.

- [SN 46.52: Is There a Way?](#) *Pariyāya Sutta*

Some wanderers tell some Buddhist mendicants that they, too, teach the five hindrances and the seven awakening factors, so what is the difference? The Buddha explains by giving a detailed analytical treatment that he says is beyond the scope of the wanderers.

- [SN 46.53: Fire](#) *Aggi Sutta*

Which awakening factors should be developed when the mind is tired, and which when it is energetic? And what is always useful?

- [SN 46.54: Full of Love](#) *Mettāsahagata Sutta*

Some wanderers tell some Buddhist mendicants that they, too, teach the five hindrances and the four Brahmā meditations, so what is the difference? The Buddha explains the detailed connection between the Brahmā meditations and the awakening factors, which taken together lead to liberation.

- [SN 46.55: With Saṅgārava](#) *Saṅgārava Sutta*

The brahmin Saṅgārava asks why sometimes verses stay in memory while other times they don't. The Buddha replies that it is due to the presence of either the hindrances or awakening factors. He gives a set of similes illustrating each of the hindrances with different bowls of water.

- [SN 46.56: A Place Without Fear](#) *Abhaya Sutta*

Prince Abhaya reports Pūraṇa Kassapa's view that there is no cause for ignorance or knowledge, and asks the Buddha's opinion. The Buddha replies that the cause of ignorance is the hindrances, and the cause of knowledge is the awakening factors.

- **Ānāpāna Vagga**

- [SN 46.57: A Skeleton](#) *Aṭṭhikamahapphala Sutta*
- [SN 46.58: Worm-Infested](#) *Puḷavaka Sutta*
- [SN 46.59: Livid](#) *Vinīlaka Sutta*
- [SN 46.60: Split Open](#) *Vicchiddaka Sutta*
- [SN 46.61: Bloated](#) *Uddhumātaka Sutta*
- [SN 46.62: Love](#) *Mettā Sutta*
- [SN 46.63: Compassion](#) *Karuṇā Sutta*
- [SN 46.64: Rejoicing](#) *Muditā Sutta*
- [SN 46.65: Equanimity](#) *Upekkhā Sutta*
- [SN 46.66: Breathing](#) *Ānāpāna Sutta*
- **Nirodha Vagga**
 - [SN 46.67: Ugliness](#) *Asubha Sutta*
 - [SN 46.68: Death](#) *Maraṇa Sutta*
 - [SN 46.69: Repulsiveness of Food](#) *Āhārepaṭikūla Sutta*
 - [SN 46.70: Dissatisfaction](#) *Anabhirati Sutta*
 - [SN 46.71: Impermanence](#) *Anicca Sutta*
 - [SN 46.72: Suffering in Impermanence](#) *Dukkha Sutta*
 - [SN 46.73: Not-Self in Suffering](#) *Anatta Sutta*
 - [SN 46.74: Giving Up](#) *Pahāna Sutta*
 - [SN 46.75: Dispassion](#) *Virāga Sutta*
 - [SN 46.76: Cessation](#) *Nirodha Sutta*
- **Gaṅgāpeyyāla Vagga**
 - [The Ganges River, Etc.](#) *Gaṅgāpeyyāla Vagga*
- **Appamāda Vagga**
 - [A Realized One, Etc.](#) *Appamāda Vagga*
- **Balakaraṇīya Vagga**
 - [Hard Work, Etc.](#) *Balakaraṇīya Vagga*
- **Esanā Vagga**
 - [Searches, Etc.](#) *Esanā Vagga*
- **Ogha Vagga**
 - [Floods](#) *Oghādi Sutta*
 - [SN 46.130: Higher Fetters](#) *Uddhambhāgiya Sutta*
- **Punagaṅgāpeyyāla Vagga**
 - [More on the Ganges River, Etc.](#) *Punagaṅgāpeyyāla Vagga*
- **Punaappamāda Vagga**
 - [Another Series on a Realized One, Etc.](#) *Punaappamāda Vagga*
- **Punabalakaraṇīya Vagga**
 - [Hard Work, Etc.](#) *Punabalakaraṇīya Vagga*
- **Punaesanā Vagga**
 - [Another Series on Searches, Etc.](#) *Punaesanā Vagga*
- **Punaogha Vagga**
 - [Another Series on Floods, Etc.](#) *Punaogha Vagga*
- **Satipaṭṭhāna Saṃyutta**

The “Linked Discourses on Mindfulness Meditation” contains 104 discourses on the four kinds of mindfulness meditation (*satipaṭṭhāna*, otherwise known as the “foundations of mindfulness” or “establishments of mindfulness”). These are the

body, feelings, mind, and principles. The last of these is translated in various ways, but a close reading of the texts in this chapter shows that it originally referred to the “principles” of causality underlying the process of meditation itself. These discourses on this fundamental topic are much less known than the longer “Discourse on Mindfulness Meditation” found in versions in MN 10 and DN 22; however, they are historically earlier than that late compilation. Where MN 10 emphasizes insight meditation, in this collection we frequently find mindfulness closely connected to absorption, as it is the factor of the path that leads directly to “right immersion”. Insight is mentioned only rarely. The root meaning of the term mindfulness (*sati*) is “memory”, and when used in meditation it refers to not “forgetting” one’s meditation, but keeping focus on the breath or other theme of meditation. This collection presents a range of perspectives on mindfulness meditation; one of its most memorable features is a series of similes or parables illustrating the practice. The partner of mindfulness (*sati*) is “situational awareness” (*sampajañña*, sometimes rendered as “clear comprehension”), which refers to keeping a broad awareness and understanding especially in daily activities.

- **Ambapāli Vagga**

- **[SN 47.1: In Ambapālī’s Wood](#)** *Ambapāli Sutta*

At Ambapālī’s mango grove, the Buddha teaches the mendicants about the “way to convergence”, the four kinds of mindfulness meditation.

- **[SN 47.2: Mindful](#)** *Sati Sutta*

At Ambapālī’s mango grove, the Buddha teaches the mendicants about the four kinds of mindfulness meditation and the practice of situational awareness.

- **[SN 47.3: A Monk](#)** *Bhikkhu Sutta*

When a mendicant asks for a teaching to take on retreat, the Buddha issues an unexpected rebuke. Evidently the mendicant had been badly behaved; but now, he insists, he is sincere. The Buddha relents, and teaches the four kinds of mindfulness meditation, well grounded on ethics.

- **[SN 47.4: At Sālā](#)** *Sāla Sutta*

Newly ordained mendicants *should* practice the four kinds of mindfulness meditation; trainees *are* practicing them, and perfected ones have perfected the practice.

- **[SN 47.5: A Heap of the Unskillful](#)** *Akusalarāsi Sutta*

The four kinds of mindfulness meditation are a complete heap of what is skillful.

- [SN 47.6: A Hawk](#) *Sakuṇagghi Sutta*

The parable of the quail and the hawk. When the quail ventured outside her ancestral territory, she became vulnerable. And what is a mendicant's ancestral territory? The four kinds of mindfulness meditation.

- [SN 47.7: A Monkey](#) *Makkaṭṭa Sutta*

The parable of the foolish monkey who gets trapped in tar when it ventures outside its ancestral territory. And what is a mendicant's ancestral territory? The four kinds of mindfulness meditation.

- [SN 47.8: Cooks](#) *Sūda Sutta*

The parable of the cook. They present different kinds of dishes to the king, and observe which the king likes. In the same way, a mendicant observes why their meditation succeeds or fails. When the four kinds of mindfulness meditation succeeds it leads to giving up hindrances and entering immersion.

- [SN 47.9: Sick](#) *Gilāna Sutta*

The Buddha decides to spend his final rains retreat at Vesālī in Beluvagāmaka. During the retreat he becomes very ill, but later recovers. Ānanda wonders who will guide the Saṅgha when the Buddha dies, but the Buddha says they should be their own refuge, grounded on the four kinds of mindfulness meditation.

- [SN 47.10: The Nuns' Quarters](#) *Bhikkhunupassaya Sutta*

When Ānanda visits the nuns's quarters they tell him that their meditation is prospering to higher and higher levels. Ānanda reports the good news to the Buddha, who speaks of two ways of developing the four kinds of mindfulness meditation: directed and undirected.

- **Nālanda Vagga**

- [SN 47.11: A Great Man](#) *Mahāpurisa Sutta*

Sāriputta asks the Buddha what is a great man, and the Buddha says it is someone whose mind has been freed by developing the four kinds of mindfulness meditation.

- [SN 47.12: At Nālandā](#) *Nālanda Sutta*

Sāriputta boldly claims that no-one has ever, or will ever, be more enlightened than the Buddha. He admits that he can read the minds of all the Buddhas, but he understands a principle of the Dhamma: all

those who become awakened do so by giving up the five hindrances, practicing the four kinds of mindfulness meditation, and developing the seven awakening factors.

- [SN 47.13: With Cunda](#) *Cunda Sutta*

Sāriputta dies of illness, and the novice Cunda together with Ānanda take his bowl and robes and report the sad news to the Buddha. The Buddha dispels Ānanda's sadness by speaking of the four kinds of mindfulness meditation.

- [SN 47.14: At Ukkacelā](#) *Ukkacela Sutta*

After the passing of Sāriputta and Moggallāna (whose actual death is unrecorded in the canon), the Buddha says the Saṅgha looks empty; yet he is not sad.

- [SN 47.15: With Bāhiya](#) *Bāhiya Sutta*

When Venerable Bāhiya asks for a teaching to take on retreat, the Buddha teaches the four kinds of mindfulness meditation, well grounded on ethics.

- [SN 47.16: With Uttiya](#) *Uttiya Sutta*

When Venerable Uttiya asks for a teaching to take on retreat, the Buddha teaches the four kinds of mindfulness meditation, well grounded on ethics.

- [SN 47.17: Noble](#) *Ariya Sutta*

The four kinds of mindfulness meditation lead to the end of suffering.

- [SN 47.18: With Brahmā](#) *Brahma Sutta*

Just after the Buddha's awakening, Brahmā Sahampati supports the Buddha's reflection that the four kinds of mindfulness meditation are the way to convergence.

- [SN 47.19: At Sedaka](#) *Sedaka Sutta*

Two acrobats discuss whether one should support the other, or the other way around. The Buddha says they should support each other. In the same way we should practice the four kinds of mindfulness meditation both for one's own benefit and to protect others.

- [SN 47.20: The Finest Lady in the Land](#) *Janapadakalyāṇī Sutta*

A parable that sets up an impossible challenge: to walk between a

popular performer and the crowd jostling to see her, carrying a bowl of oil filled to the brim, while a man with a drawn sword waits to chop off your head if you spill a drop. That's mindfulness!

■ **Sīlaṭṭhiti Vagga**

■ [SN 47.21: Ethics](#) *Sīla Sutta*

Venerable Bhadda asks Ānanda about the ethical virtues encouraged by the Buddha—what is their purpose? To develop the four kinds of mindfulness meditation.

■ [SN 47.22: Long Lasting](#) *Ciraṭṭhiti Sutta*

Venerable Bhadda asks Ānanda about the conditions under which the true teaching lasts long or does not last long after the Buddha's passing. Ānanda says it depends on whether the four kinds of mindfulness meditation are practiced.

■ [SN 47.23: Decline](#) *Parihāna Sutta*

Venerable Bhadda asks Ānanda about the conditions under which the true teaching declines. Ānanda says it depends on whether the four kinds of mindfulness meditation are practiced.

■ [SN 47.24: Plain Version](#) *Suddha Sutta*

A simple teaching on the four kinds of mindfulness meditation.

■ [SN 47.25: A Certain Brahmin](#) *Aññatarabrāhmaṇa Sutta*

A brahmin asks the Buddha about the conditions under which the true teaching lasts long or does not last long after the Buddha's passing. The Buddha says it depends on whether the four kinds of mindfulness meditation are practiced.

■ [SN 47.26: Partly](#) *Padesa Sutta*

Sāriputta asks Anuruddha what makes someone a trainee. It is someone who has partly developed the four kinds of mindfulness meditation.

■ [SN 47.27: Completely](#) *Samatta Sutta*

Sāriputta asks Anuruddha what makes someone an adept. It is someone who has fully developed the four kinds of mindfulness meditation.

■ [SN 47.28: The World](#) *Loka Sutta*

Anuruddha claims to have developed the various direct knowledges by practicing the four kinds of mindfulness meditation.

- [SN 47.29: With Sirivaḍḍha](#) *Sirivaḍḍha Sutta*

When the householder Sirivaḍḍha is sick, Ānanda visits him and encourages him to practice mindfulness meditation. But he has already developed them, and abandoned the five lower fetters.

- [SN 47.30: With Mānadinna](#) *Mānadinna Sutta*

When the householder Mānadinna is sick, Ānanda visits him and encourages him to practice mindfulness meditation. But he has already developed them, and abandoned the five lower fetters.

- **Ananussuta Vagga**

- [SN 47.31: Not Learned From Anyone Else](#) *Ananussuta Sutta*

The full knowledge of mindfulness meditation was not learned before the Buddha.

- [SN 47.32: Fading Away](#) *Virāga Sutta*

The four kinds of mindfulness meditation lead to peace.

- [SN 47.33: Missed Out](#) *Viraddha Sutta*

Someone who has neglected the four kinds of mindfulness meditation has neglected the noble path.

- [SN 47.34: Developed](#) *Bhāvita Sutta*

The four kinds of mindfulness meditation lead from the near to the far shore.

- [SN 47.35: Mindful](#) *Sati Sutta*

Mindfulness is the four kinds of mindfulness meditation. Situational awareness is watching the arising and passing of feelings, thoughts, and perceptions.

- [SN 47.36: Enlightenment](#) *Aññā Sutta*

When the four kinds of mindfulness meditation are developed, perfection or non-return may be expected.

- [SN 47.37: Desire](#) *Chanda Sutta*

Developing the four kinds of mindfulness meditation, desire is abandoned.

- [SN 47.38: Complete Understanding](#) *Pariññāta Sutta*

The four kinds of mindfulness meditation lead to realizing the deathless.

- [SN 47.39: Development](#) *Bhāvanā Sutta*

The development of the four kinds of mindfulness meditation.

- [SN 47.40: Analysis](#) *Vibhaṅga Sutta*

The Buddha teaches the simple passage on the four kinds of mindfulness meditation and an advanced analysis, which involves contemplating them as impermanent.

- **Amata Vagga**

- [SN 47.41: The Deathless](#) *Amata Sutta*

Develop the four kinds of mindfulness meditation, don't let the deathless be lost.

- [SN 47.42: Origin](#) *Samudaya Sutta*

The causes for the origination and cessation of the phenomena upon which the four kinds of mindfulness meditation are grounded.

- [SN 47.43: The Path](#) *Magga Sutta*

The Buddha tells the mendicants how, just after his awakening, Brahmā Sahampati supported the Buddha's reflection that the four kinds of mindfulness meditation are the way to convergence

- [SN 47.44: Mindful](#) *Sati Sutta*

Be mindful by developing the four kinds of mindfulness meditation.

- [SN 47.45: A Heap of the Skillful](#) *Kusalarāsi Sutta*

The four kinds of mindfulness meditation are a heap of the skillful.

- [SN 47.46: Restraint in the Monastic Code](#) *Pātimokkhasaṃvara Sutta*

When a mendicant asks for a teaching to take on retreat, the Buddha teaches the four kinds of mindfulness meditation, well grounded on restraint in the code of monastic rules.

- [SN 47.47: Bad Conduct](#) *Duccarita Sutta*

When a mendicant asks for a teaching to take on retreat, the Buddha teaches the four kinds of mindfulness meditation, well grounded on good bodily, verbal, and mental conduct.

- [SN 47.48: Friends](#) *Mitta Sutta*

You should encourage your friends to practice the four kinds of mindfulness meditation.

- [SN 47.49: Feelings](#) *Vedanā Sutta*

The four kinds of mindfulness meditation help to understand the three feelings.

- [SN 47.50: Defilements](#) *Āsava Sutta*

The four kinds of mindfulness meditation help to give up the defilements.

- **Gaṅgāpeyyāla Vagga**

- [Twelve Discourses on the Ganges River, Etc.](#) *Gaṅgāpeyyāla Vagga*

- **Appamāda Vagga**

- [The Realized One](#) *Appamāda Vagga*

- **Balakaraṇīya Vagga**

- [Hard Work, Etc.](#) *Balakaraṇīya Vagga*

- **Esanā Vagga**

- [Searches, Etc.](#) *Esanā Vagga*

- **Ogha Vagga**

- [Higher Fetters, Etc.](#) *Ogha Vagga*

- **Indriya Saṃyutta**

The “Linked Discourses on the Faculties” contains 178 discourses on various sets of “faculties” (*indriya*). The “five faculties” of faith, energy, mindfulness, immersion, and wisdom are the most natural fit in this context. However the chapter also finds room for discourses on a wider range of 22 faculties, including the six sense faculties, five affective faculties (kinds of feeling), three faculties relating the process of enlightenment, and three concerning biology and gender. This flexible category thus serves as a link between the teachings on wisdom and those on the path.

- **Suddhika Vagga**

- [SN 48.1: Plain Version](#) *Suddhika Sutta*

The five faculties are faith, energy, mindfulness, immersion, and wisdom.

- [SN 48.2: A Stream-Enterer \(1st\)](#) *Paṭhamasotāpanna Sutta*

One who understands the gratification, the drawback, and the escape regarding the five faculties is a stream-enterer.

- [SN 48.3: A Stream-Enterer \(2nd\)](#) *Dutiyasotāpanna Sutta*

One who understands the origin, the passing, the gratification, the drawback, and the escape regarding the five faculties is a stream-enterer.

- [SN 48.4: A Perfected One \(1st\)](#) *Paṭhamaarahanta Sutta*

One who is freed after understanding the gratification, the drawback, and the escape regarding the five faculties is a perfected one.

- [SN 48.5: A Perfected One \(2nd\)](#) *Dutiyaarahanta Sutta*

One who is freed after understanding the origin, the passing, the gratification, the drawback, and the escape regarding the five faculties is a perfected one.

- [SN 48.6: Ascetics and Brahmins \(1st\)](#) *Paṭhamasamaṇabrāhmaṇa Sutta*

A true ascetic understands the five faculties in terms of the four noble truths.

- [SN 48.7: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

A true ascetic understands the five faculties in terms of the four noble truths.

- [SN 48.8: Should Be Seen](#) *Daṭṭhabba Sutta*

Each of the five faculties should be seen in a particular set of teachings.

- [SN 48.9: Analysis \(1st\)](#) *Paṭhamavibhaṅga Sutta*

The Buddha gives a short explanation of each of the five faculties.

- [SN 48.10: Analysis \(2nd\)](#) *Dutiyavibhaṅga Sutta*

The Buddha gives a detailed explanation of each of the five faculties.

- **Mudutara Vagga**

- [SN 48.11: Gain](#) *Paṭilābha Sutta*

The Buddha explains the five faculties in terms of how they are obtained.

- [SN 48.12: In Brief \(1st\)](#) *Paṭhamasaṃkhitta Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments.

- [SN 48.13: In Brief \(2nd\)](#) *Dutiyasaṃkhitta Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments. A difference in faculties leads to a difference in fruits.

- [SN 48.14: In Brief \(3rd\)](#) *Tatīyasaṃkhitta Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments. The faculties are not barren.

- [SN 48.15: In Detail \(1st\)](#) *Paṭhamavithhāra Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments.

- [SN 48.16: In Detail \(2nd\)](#) *Dutiyavithhāra Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments. A difference in faculties leads to a difference in fruits.

- [SN 48.17: In Detail \(3rd\)](#) *Tatīyavithhāra Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments. The faculties are not barren.

- [SN 48.18: Practicing](#) *Paṭipanna Sutta*

One who has developed the five faculties fully is a perfected one. Developing them to a lesser degree, one reaches lesser attainments. One who has none of them at all is an outsider.

- [SN 48.19: Endowed](#) *Sampanna Sutta*

Someone who develops the faculties is said to be equipped with faculties.

- [SN 48.20: The Ending of Defilements](#) *Āsavakkhaya Sutta*

The five faculties lead to the ending of defilements in this very life.

- **Chalindriya Vagga**

- [SN 48.21: Future Lives](#) *Punabbhava Sutta*

The Buddha did not claim to be awakened until he realized the five faculties.

- [SN 48.22: The Life Faculty](#) *Jīvitindriya Sutta*
 Three faculties: femininity, masculinity, and vitality.
- [SN 48.23: The Faculty of Enlightenment](#) *Aññindriya Sutta*
 Three faculties relating to stages in the realization of awakening.
- [SN 48.24: A One-Seeder](#) *Ekabījī Sutta*
 Depending on the strength of the five faculties, one is perfected, or reaches a lesser attainment.
- [SN 48.25: Plain Version](#) *Suddhaka Sutta*
 Six faculties: eye, ear, nose, tongue, body, and mind.
- [SN 48.26: A Stream-Enterer](#) *Sotāpanna Sutta*
 Six faculties: eye, ear, nose, tongue, body, and mind. One who understand these is a stream-enterer.
- [SN 48.27: A Perfected One](#) *Arahanta Sutta*
 Six faculties: eye, ear, nose, tongue, body, and mind. One who is freed by understanding these is perfected.
- [SN 48.28: Awakened](#) *Sambuddha Sutta*
 The Buddha did not claim to be awakened until he realized the origin, the passing, the gratification, the drawback, and the escape regarding the six faculties.
- [SN 48.29: Ascetics and Brahmins \(1st\)](#) *Paṭhamasamaṇabrāhmaṇa Sutta*
 A true ascetic understands the six faculties in terms of the four noble truths.
- [SN 48.30: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*
 A true ascetic understands the six faculties in terms of the four noble truths.
- **Sukhindriya Vagga**
 - [SN 48.31: Plain Version](#) *Suddhika Sutta*
 Five faculties: pleasure, pain, happiness, sadness, and equanimity.

■ [**SN 48.32: A Stream-Enterer**](#) *Sotāpanna Sutta*

One who understands the gratification, the drawback, and the escape regarding the five faculties of pleasure, pain, happiness, sadness, and equanimity is a stream-enterer.

■ [**SN 48.33: A Perfected One**](#) *Arahanta Sutta*

One who is freed after understanding the gratification, the drawback, and the escape regarding the five faculties of pleasure, pain, happiness, sadness, and equanimity is a perfected one.

■ [**SN 48.34: Ascetics and Brahmins \(1st\)**](#) *Paṭhamasamaṇabrāhmaṇa Sutta*

A true ascetic understands the five faculties of pleasure, pain, happiness, sadness, and equanimity in terms of the four noble truths.

■ [**SN 48.35: Ascetics and Brahmins \(2nd\)**](#) *Dutiyasamaṇabrāhmaṇa Sutta*

A true ascetic understands the five faculties of pleasure, pain, happiness, sadness, and equanimity in terms of the four noble truths.

■ [**SN 48.36: Analysis \(1st\)**](#) *Paṭhamavibhaṅga Sutta*

The five faculties of pleasure, pain, happiness, sadness, and equanimity are analyzed in detail.

■ [**SN 48.37: Analysis \(2nd\)**](#) *Dutiyavibhaṅga Sutta*

The five faculties of pleasure, pain, happiness, sadness, and equanimity are analyzed in detail. in addition, each is to be seen in one of the three feelings.

■ [**SN 48.38: Analysis \(3rd\)**](#) *Tatīyavibhaṅga Sutta*

The five faculties of pleasure, pain, happiness, sadness, and equanimity are analyzed in detail. in addition, each is to be seen in one of the three feelings.

■ [**SN 48.39: The Simile of the Fire Sticks**](#) *Kaṭṭhopama Sutta*

The five faculties of pleasure, pain, happiness, sadness, and equanimity arise dependent on the appropriate contact, like sticks making fire.

■ [**SN 48.40: Irregular Order**](#) *Uppaṭipāṭika Sutta*

The five faculties of pleasure, pain, happiness, sadness, and equanimity

are taught in a detailed exposition that treats them in an unusual order. The abandoning of each is related to the attainment of a particular meditative absorption.

■ **Jarā Vagga**

■ **[SN 48.41: Old Age](#)** *Jarādhamma Sutta*

When Ānanda sees the Buddha's sense faculties fading, the Buddha speaks on the decrepitude of old age, including verses.

■ **[SN 48.42: The Brahmin Uṇṇābha](#)** *Uṇṇābhabrāhmaṇa Sutta*

The brahmin Uṇṇābha points out that the five physical sense faculties do not share a common domain, so where do they come together? In the mind. Uṇṇābha pursues the teaching all the way to Nibbāna.

■ **[SN 48.43: At Sāketa](#)** *Sāketa Sutta*

The Buddha discusses the five faculties and the five powers. They are like a river that flows around a central island. From one point of view they can be considered different, but from another they are just the same stream.

■ **[SN 48.44: At the Eastern Gate](#)** *Pubbakoṭṭhaka Sutta*

Sāriputta does not rely on faith in saying that the five faculties lead to the deathless, for he has seen this for himself.

■ **[SN 48.45: At the Eastern Monastery \(1st\)](#)** *Paṭhamapubbārāma Sutta*

Having developed wisdom a mendicant may declare their awakening, as wisdom fulfills the other faculties.

■ **[SN 48.46: At the Eastern Monastery \(2nd\)](#)** *Dutiyapubbārāma Sutta*

Having developed wisdom and immersion a mendicant may declare their awakening.

■ **[SN 48.47: At the Eastern Monastery \(3rd\)](#)** *Tatīyapubbārāma Sutta*

Having developed energy, mindfulness, immersion, and wisdom a mendicant may declare their awakening.

■ **[SN 48.48: At the Eastern Monastery \(4th\)](#)** *Catutthapubbārāma Sutta*

Having developed faith, energy, mindfulness, immersion, and wisdom a mendicant may declare their awakening.

■ **[SN 48.49: About Piṇḍola Bhāradvāja](#)** *Piṇḍolabhāradvāja Sutta*

Having developed mindfulness, immersion, and wisdom the mendicant Piṇḍola Bhāradvāja declared his awakening.

- [SN 48.50: At Āpaṇa](#) *Āpaṇa Sutta*

The Buddha asks Sāriputta whether a noble disciple doubts the Buddha. Not only does he have faith, replies Sāriputta, but the other faculties each come to be developed in turn.

- **Sūkarakhata Vagga**

- [SN 48.51: At Sālā](#) *Sālā Sutta*

Just as the lion is the king of beasts, wisdom is the chief of qualities that lead to awakening.

- [SN 48.52: In the Land of the Mallas](#) *Mallika Sutta*

Only when noble wisdom arises do the other four faculties become stable.

- [SN 48.53: A Trainee](#) *Sekha Sutta*

How does someone recognize that they are a trainee? By understanding the four noble truths and the five faculties. But only a perfected one fully embodies these qualities.

- [SN 48.54: Footprints](#) *Pada Sutta*

Just as all footprints fit into that of an elephant, wisdom is the chief of qualities that lead to awakening.

- [SN 48.55: Heartwood](#) *Sāra Sutta*

Just as red sandalwood is the best of fragrances, wisdom is the chief of qualities that lead to awakening.

- [SN 48.56: Grounded](#) *Patitṭhita Sutta*

When established in diligence, the five faculties come to be developed.

- [SN 48.57: With Brahmā Sahampati](#) *Sahampatibrahma Sutta*

Just after the Buddha's awakening, Brahmā Sahampati supports the Buddha's reflection that the five faculties lead to the deathless.

- [SN 48.58: The Boar's Cave](#) *Sūkarakhata Sutta*

A mendicant honors the Realized One and his teaching for the sake of the supreme sanctuary.

- [SN 48.59: Arising \(1st\)](#) *Paṭhamauppāda Sutta*

The five faculties only arise in the dispensation of a Realized One.

- [SN 48.60: Arising \(2nd\)](#) *Dutiyauppāda Sutta*

The five faculties only arise in the training of a Holy One.

- **Bodhipakkhiya Vagga**

- [SN 48.61: Fetters](#) *Samyojana Sutta*
- [SN 48.62: Tendencies](#) *Anusaya Sutta*
- [SN 48.63: Complete Understanding](#) *Pariññā Sutta*
- [SN 48.64: Ending of Defilements](#) *Āsavakkhaya Sutta*
- [SN 48.65: Two Fruits](#) *Paṭhamaphala Sutta*
- [SN 48.66: Seven Benefits](#) *Dutiyaaphala Sutta*
- [SN 48.67: A Tree \(1st\)](#) *Paṭhamarukkha Sutta*
- [SN 48.68: A Tree \(2nd\)](#) *Dutiyarukkha Sutta*
- [SN 48.69: A Tree \(3rd\)](#) *Tatīyarukkha Sutta*
- [SN 48.70: A Tree \(4th\)](#) *Catuttharukkha Sutta*

- **Gaṅgāpeyyāla Vagga**

- [Slanting East, Etc.](#) *Gaṅgāpeyyāla Vagga*

- **Appamāda Vagga**

- [Diligence](#) *Appamāda Vagga*

- **Balakarāṇīya Vagga**

- [Hard Work](#) *Balakarāṇīya Vagga*

- **Esanā Vagga**

- [Searches](#) *Esanā Vagga*

- **Ogha Vagga**

- [Floods](#) *Ogha Vagga*

- **Punagaṅgāpeyyāla Vagga**

- [Another on Sloping East, Etc.](#) *Punagaṅgāpeyyāla Vagga*

- **Punaappamāda Vagga**

- **Punabalakarāṇīya Vagga**

- **Punaesanā Vagga**

- [Another Chapter on Searches](#) *Punaesanā Vagga*

- **Punaogha Vagga**

- [Another Series on Floods, Etc.](#) *Punaogha Vagga*

- **Sammappadhāna Saṃyutta**

The “Linked Discourses on the Right Efforts” contains 54 discourses, which are, however, a mere instantiation of the standard repetition series as applied to the four right efforts. There are many discourses on right effort throughout the Pali *nikāyas*, but for some reason the redactors did not collect them here.

- **Gaṅgā Peyyālavagga**

- [SN 49.1–12: Sloping East, Etc.](#) *Gaṅgā Peyyālavagga*

- **Appamāda Vagga**

- [SN 49.13–22: Diligence](#) *Appamāda Vagga*
- **Balakaraṇīya Vagga**
 - [Hard Work, Etc.](#) *Balakaraṇīya Vagga*
- **Esanā Vagga**
 - [Ten Discourses on Searches, Etc.](#) *Esanā Vagga*
- **Ogha Vagga**
 - [Floods, Etc.](#) *Ogha Vagga*
- **Bala Saṃyutta**

The “Linked Discourses on the Five Powers” contains 108 discourses, which are, however, a mere instantiation of the standard repetition series as applied to the five powers. These powers are effectively identical with the five faculties, as stated at SN 48.43, being merely distinguished as a different teaching approach. There are several discourses on these qualities found mainly in the Aṅguttara Fives, but for some reason the redactors did not collect them here.

- **Gaṅgā Peyyālavagga**
 - [SN 50.1–12: Sloping East, Etc.](#) *Gaṅgā Peyyālavagga*
- **Appamāda Vagga**
 - [Diligence](#) *Appamāda Vagga*
- **Balakaraṇīya Vagga**
 - [Hard Work](#) *Balakaraṇīya Vagga*
- **Esanā Vagga**
 - [Searches](#) *Esanā Vagga*
- **Ogha Vagga**
 - [Floods, Etc.](#) *Ogha Vagga*
- **Punagaṅgā Peyyālavagga**
 - [Sloping East, Etc.](#) *Punagaṅgā Peyyālavagga*
- **Punaappamāda Vagga**
- **Punabalakaraṇīya Vagga**
 - [Another Chapter on Hard Work](#) *Punabalakaraṇīya Vagga*
- **Punaesanā Vagga**
 - [Another Series on Searches, Etc.](#) *Punaesanā Vagga*
- **Punaogha Vagga**
 - [Another Series on Floods, Etc.](#) *Punaogha Vagga*
- **Iddhipāda Saṃyutta**

The “Linked Discourses on the Bases of Psychic Power” contains 86 discourses dealing with the qualities of enthusiasm or desire for practice, energy, higher consciousness, and inquiry, which are said to lead to the development of various psychic powers. The purpose of Buddhism, of course, is not to develop such powers. But they are a matter of constant interest and intrigue among spiritual practitioners—not just in ancient India—and it seems the Buddha formulated this approach to the path to inspire those interested in them. The emphasis is on the development of deep meditation immersion (*samādhi*) through applying effort.

- **Cāpāla Vagga**

- [SN 51.1: From the Near Shore](#) *Apāra Sutta*
 The four bases of psychic power lead from the near to the far shore.
- [SN 51.2: Missed Out](#) *Viraddha Sutta*
 One who has neglected the four bases of psychic power has neglected the path to the end of suffering.
- [SN 51.3: A Noble One](#) *Ariya Sutta*
 The four bases of psychic power are noble and emancipating.
- [SN 51.4: Disillusionment](#) *Nibbidā Sutta*
 The four bases of psychic power lead to dispassion.
- [SN 51.5: Partly](#) *Iddhipadesa Sutta*
 Those who have developed psychic powers in part have developed the four bases of psychic power in part.
- [SN 51.6: Completely](#) *Samatta Sutta*
 Those who have developed psychic powers in full have developed the four bases of psychic power in full.
- [SN 51.7: A Mendicant](#) *Bhikkhu Sutta*
 Whatever mendicants realize perfection do so by developing the four bases of psychic power.
- [SN 51.8: Awakened](#) *Buddha Sutta*
 It is because of developing the four bases of psychic power that the Realized One is called a Buddha.
- [SN 51.9: Knowledge](#) *Ñāṇa Sutta*
 On the night of his awakening, understanding and vision came to the Buddha regarding the four bases of psychic power.
- [SN 51.10: At the Cāpāla Shrine](#) *Cetiya Sutta*
 The Buddha says he could live to the end of the eon due to developing the four bases of psychic power. But Ānanda doesn't get the hint.
- **Pāsādakampana Vagga**
 - [SN 51.11: Before](#) *Pubba Sutta*

The Buddha recounts the process of inquiry that led to him fully understanding the four bases of psychic power, as well as the powers that result from that.

- [SN 51.12: Very Fruitful](#) *Mahapphala Sutta*

The four bases of psychic power are very beneficial.

- [SN 51.13: Immersion Due to Enthusiasm](#) *Chandasamādhī Sutta*

An analysis of the four bases of psychic power showing how enthusiasm, energy, higher consciousness, and inquiry work in the context of advanced meditation.

- [SN 51.14: With Moggallāna](#) *Moggallāna Sutta*

When lazy monks were wasting time, the Buddha asks Moggallāna to stir them up. He shakes with his toe the large building in which they were staying, terrifying the monks. They sought refuge in the Buddha, and he taught them the four bases of psychic power.

- [SN 51.15: The Brahmin Uṇṇābha](#) *Uṇṇābhabrāhmaṇa Sutta*

Ānanda explains to the brahmin Uṇṇābha that the spiritual path is lived to give up desire through the four bases of psychic power. But Uṇṇābha says this is a contradiction, as desire is itself one of the four bases. Ānanda resolves the contradiction with the simile of a man walking to a park.

- [SN 51.16: Ascetics and Brahmins \(1st\)](#) *Paṭhamasamaṇabrāhmaṇa Sutta*

Whatever ascetics are of great spiritual power have developed the four bases of psychic power.

- [SN 51.17: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

Whatever ascetics are of great spiritual power have developed the four bases of psychic power.

- [SN 51.18: A Mendicant](#) *Bhikkhu Sutta*

It is because of developing the four bases of psychic power that a mendicant ends the defilements.

- [SN 51.19: A Teaching on Psychic Power, Etc.](#) *Iddhādidesanā Sutta*

The Buddha distinguishes between psychic powers, the basis for

psychic power, and the development of the bases for psychic power.

- [SN 51.20: Analysis](#) *Vibhaṅga Sutta*

The Buddha teaches the bases for psychic power and analyzes them in detail.

- **Ayogūḷa Vagga**

- [SN 51.21: The Path](#) *Magga Sutta*

Before his awakening, the Buddha reflected on the path for developing the bases of psychic power.

- [SN 51.22: The Iron Ball](#) *Ayogūḷa Sutta*

Ānanda asks the Buddha whether he travels to the Brahmā realm in a mind-made body or in a physical body.

- [SN 51.23: A Mendicant](#) *Bhikkhu Sutta*

It is because of developing the four bases of psychic power that a mendicant ends the defilements.

- [SN 51.24: Plain Version](#) *Suddhika Sutta*

The four bases for psychic power are desire, energy, higher mind, and inquiry.

- [SN 51.25: Fruits \(1st\)](#) *Paṭhamaphala Sutta*

The four bases for psychic power lead to perfection or once-return.

- [SN 51.26: Fruits \(2nd\)](#) *Dutiyaaphala Sutta*

The four bases for psychic power lead to seven benefits; perfection or one of the lesser attainments.

- [SN 51.27: With Ānanda \(1st\)](#) *Paṭhamaānanda Sutta*

The Buddha explains to Ānanda the difference between psychic powers, the basis for psychic power, and the development of the bases for psychic power.

- [SN 51.28: With Ānanda \(2nd\)](#) *Dutiyaānanda Sutta*

The Buddha explains to Ānanda the difference between psychic powers, the basis for psychic power, and the development of the bases for psychic power.

- [SN 51.29: Several Mendicants \(1st\)](#) *Paṭhamabhikkhu Sutta*

The Buddha explains to several mendicants the difference between psychic powers, the basis for psychic power, and the development of the bases for psychic power.

- [SN 51.30: Several Mendicants \(2nd\)](#) *Dutiyabhikkhu Sutta*

The Buddha explains to several mendicants the difference between psychic powers, the basis for psychic power, and the development of the bases for psychic power.

- [SN 51.31: About Moggallāna](#) *Moggallāna Sutta*

Moggallāna is so very powerful due to developing the four bases for psychic power.

- [SN 51.32: The Realized One](#) *Tathāgata Sutta*

The Realized One is so very powerful due to developing the four bases for psychic power.

- **Gaṅgāpeyyāla Vagga**

- [The Ganges River, Etc.](#) *Gaṅgāpeyyāla Vagga*

- **Appamāda Vagga**

- [Diligence](#) *Appamāda Vagga*

- **Balakaraṇīya Vagga**

- [Hard Work](#) *Balakaraṇīya Vagga*

- **Esanā Vagga**

- [Searches](#) *Esanā Vagga*

- **Ogha Vagga**

- [Floods, Etc.](#) *Ogha Vagga*

- **Anuruddha Saṃyutta**

The “Linked Discourses with Anuruddha” contains 24 discourses with Anuruddha, famous for his powers of clairvoyance, but here revealed as an exponent of mindfulness meditation. It is to mindfulness meditation that he attributes his spiritual attainments, whether psychic powers, absorptions, or awakening. This series of texts can be regarded as a supplement to SN 47.

- **Rahogata Vagga**

- [SN 52.1: In Private \(1st\)](#) *Paṭhamarahogata Sutta*

While meditating alone, Anuruddha reflected that one who has neglected the four kinds of mindfulness meditation has neglected the path to the end of suffering. Moggallāna reads his mind and visits to question him on this. Anuruddha speaks of developing the four kinds of mindfulness meditation internally and externally, in terms of origin and

cessation, and developing power over perceptions.

- [SN 52.2: In Private \(2nd\)](#) *Dutiyarahogata Sutta*

While meditating alone, Anuruddha reflected that one who has neglected the four kinds of mindfulness meditation has neglected the path to the end of suffering. Moggallāna reads his mind and visits to question him on this. Anuruddha speaks of developing the four kinds of mindfulness meditation internally and externally.

- [SN 52.3: On the Bank of the Sutanu](#) *Sutanu Sutta*

When some mendicants ask Anuruddha how he attained such higher knowledge, he replies it is from developing the four kinds of mindfulness meditation.

- [SN 52.4: At Thorny Wood \(1st\)](#) *Paṭhamakaṇḍakī Sutta*

Sāriputta and Moggallāna ask Anuruddha what a trainee mendicant should practice. He replies that it is the four kinds of mindfulness meditation.

- [SN 52.5: At Thorny Wood \(2nd\)](#) *Dutiyakaṇḍakī Sutta*

Sāriputta and Moggallāna ask Anuruddha what an adept mendicant should practice. He replies that it is the four kinds of mindfulness meditation.

- [SN 52.6: At Thorny Wood \(3rd\)](#) *Tatīyakaṇḍakī Sutta*

When Sāriputta ask Anuruddha how he attained such higher knowledge, he replies it is from developing the four kinds of mindfulness meditation.

- [SN 52.7: The Ending of Craving](#) *Taṇhākkhaya Sutta*

The four kinds of mindfulness meditation lead to the ending of craving.

- [SN 52.8: The Frankincense-Tree Hut](#) *Salaḷāgāra Sutta*

Even if kings beg them to disrobe, a mendicant who has developed the four kinds of mindfulness meditation is unmoved. their mind flows to Nibbāna like the Ganges to the sea.

- [SN 52.9: In Ambapālī's Wood](#) *Ambapālivana Sutta*

Sāriputta asks why Anuruddha looks so peaceful, and he replies it is due to developing the four kinds of mindfulness meditation.

- [SN 52.10: Gravely Ill](#) *Bāḷhagilāna Sutta*

Some mendicants ask Anuruddha how he remains equanimous even though ill. he replies that it is due to the four kinds of mindfulness meditation.

- **Dutiya Vagga**

- [SN 52.11: A Thousand Aeons](#) *Kappasahassa Sutta*

By developing the four kinds of mindfulness meditation Anuruddha surveys a thousand world systems.

- [SN 52.12: Psychic Powers](#) *Iddhividha Sutta*
- [SN 52.13: Clairaudience](#) *Dibbasota Sutta*
- [SN 52.14: Comprehending the Mind](#) *Cetopariya Sutta*
- [SN 52.15: Possible](#) *Thāna Sutta*
- [SN 52.16:](#) *Kammasamādāna Sutta*
- [SN 52.17: Where All Paths of Practice Lead](#) *Sabbatthagāmini Sutta*
- [SN 52.18: Diverse Elements](#) *Nānādhātu Sutta*
- [SN 52.19: Diverse Beliefs](#) *Nānādhimutti Sutta*
- [SN 52.20: Comprehending the Faculties of Others](#) *Indriyaparopariyatta Sutta*
- [SN 52.21: Absorptions, etc.](#) *Jhānādi Sutta*
- [SN 52.22: Past Lives](#) *Pubbenivāsa Sutta*
- [SN 52.23: Clairvoyance](#) *Dibbacakkhu Sutta*
- [SN 52.24: The Ending of Defilements](#) *Āsavakkhaya Sutta*

- **Jhāna Saṃyutta**

The “Linked Discourses on Absorption” contains 54 discourses on the topic of absorption meditation (*jhāna*), which however merely apply the standard repetition series to the formula for the four absorptions.

- **Gaṅgā Peyyālavagga**
 - [Absorptions, etc.](#) *Gaṅgā Peyyālavagga*
- **Appamāda Vagga**
 - [Diligence](#) *Appamāda Vagga*
- **Balakaraṇīya Vagga**
 - [Hard Work](#) *Balakaraṇīya Vagga*
- **Esanā Vagga**
 - [Searches](#) *Esanā Vagga*
- **Ogha Vagga**
 - [Floods, etc.](#) *Ogha Vagga*

- **Ānāpāna Saṃyutta**

The “Linked Discourses on Breath Meditation” contains 20 discourses on breath meditation (*ānāpānassati*), the most revered form of meditation from early Buddhism until the present day. It was practiced by the Buddha himself. The

meditation is taught in a detailed series of sixteen steps. These are partially sequential, but also overlap in some cases. The development of these fulfills all four kinds of mindfulness meditation and the seven factors of awakening. Thus this one form of meditation can lead to awakening; which is not, however, to say that it is invariably the best approach. The Buddha taught many different meditations for a reason; each has its own qualities and benefits. Breath meditation is seen as a peaceful and pleasant meditation which helps still distracting thoughts. It is a simple practice broadly suitable for most meditators, but leading to profound depths.

- **Ekadhamma Vagga**

- [SN 54.1: One Thing](#) *Ekadhamma Sutta*

Breath meditation is very beneficial. It is developed by going into seclusion, establishing mindfulness on the breath, and proceeding through sixteen stages.

- [SN 54.2: Awakening Factors](#) *Bojjhaṅga Sutta*

Breath meditation is very beneficial. It is developed together with the seven factors of awakening.

- [SN 54.3: Plain Version](#) *Suddhika Sutta*

Breath meditation is very beneficial. It is developed by going into seclusion, establishing mindfulness on the breath, and proceeding through sixteen stages.

- [SN 54.4: Fruits \(1st\)](#) *Paṭhamaphala Sutta*

Breath meditation is very beneficial. When developed it leads to perfection or once-return.

- [SN 54.5: Fruits \(2nd\)](#) *Dutiyaphala Sutta*

Breath meditation is very beneficial. When developed it leads to perfection or one of the lesser attainments.

- [SN 54.6: With Ariṭṭha](#) *Ariṭṭha Sutta*

When the Buddha asks Venerable Ariṭṭha about breath meditation, his answer, while not incorrect, does not do full justice to the practice.

- [SN 54.7: About Mahākappina](#) *Mahākappina Sutta*

The Buddha sees Venerable Mahākappina meditating nearby and points out that his steadiness and tranquility are due to practicing breath meditation.

- [SN 54.8: The Simile of the Lamp](#) *Padīpopama Sutta*

Before his awakening the Buddha generally practiced breath meditation, which kept him alert and peaceful and led to the ending of defilements. One who wishes for any of the higher fruits of the renunciate life should practice the same way.

- [SN 54.9: At Vesālī](#) *Vesālī Sutta*

The Buddha taught the meditation on the ugliness of the body, then left to go on retreat. However, many monks, misconstruing the teachings, ending up killing themselves. The Buddha taught breath meditation as a peaceful and pleasant abiding.

- [SN 54.10: With Kimbila](#) *Kimila Sutta*

When the Buddha asks Venerable Kimbila about breath meditation, he is unable to answer. At Ānanda's urging, the Buddha explains in detail.

- **Dutiya Vagga**

- [SN 54.11: Icchānaṅgala](#) *Icchānaṅgala Sutta*

The Buddha goes on a three month retreat, and later says that during that time he mostly practiced breath meditation.

- [SN 54.12: In Doubt](#) *Kaṅkheyya Sutta*

Venerable Lomasavaṅḡisa explains to Mahānāma that the difference between a trainee and the Realized One is that the trainees practice to give up the hindrances, whereas the Realized One has already ended all defilements.

- [SN 54.13: With Ānanda \(1st\)](#) *Paṭhamaānanda Sutta*

Answering Ānanda, the Buddha explains how one thing fulfills four things, four things fulfill seven things, and seven things fulfill two things.

- [SN 54.14: With Ānanda \(2nd\)](#) *Dutiyaānanda Sutta*

The Buddha explains to Ānanda how one thing fulfills four things, four things fulfill seven things, and seven things fulfill two things.

- [SN 54.15: Several Mendicants \(1st\)](#) *Paṭhamabhikkhu Sutta*

Answering some mendicants, the Buddha explains how one thing fulfills four things, four things fulfill seven things, and seven things fulfill two things.

- [SN 54.16: Several Mendicants \(2nd\)](#) *Dutiyabhikkhu Sutta*

The Buddha explains to some mendicants how one thing fulfills four things, four things fulfill seven things, and seven things fulfill two things.

- [SN 54.17: Giving Up the Fetters](#) *Samyojanappahāna Sutta*
- [SN 54.18: Uprooting the Tendencies](#) *Anusayasamugghāta Sutta*
- [SN 54.19: Completely Understanding the Course of Time](#) *Addhānapariññā Sutta*
- [SN 54.20: The Ending of Defilements](#) *Āsavakkhaya Sutta*

- **Sotāpatti Saṃyutta**

The “Linked Discourses on Stream-Entry” contains 74 discourses on the topic of stream-entry, or more precisely, two sets of four qualities, one of which distinguishes a person as a stream-enterer, and one which help lead to stream-entry. The primary qualities of the first set are faith and ethical conduct. For the second, it is hearing the teaching and practicing accordingly. Note that these sets do not exhaust the qualities of a stream-enterer, many others of which are described elsewhere, but serve to emphasize the crucial role especially of faith.

- **Veḷudvāra Vagga**

- [SN 55.1: A Wheel-Turning Monarch](#) *Cakkavattirāja Sutta*

Even a universal monarch may have a bad rebirth, but someone who has the four factors of stream-entry—experiential faith in the Buddha, the teaching, and the Saṅgha, and ethical conduct—is freed from such destinies.

- [SN 55.2: The Culmination of the Spiritual Life](#) *Brahmacariyogadha Sutta*

Someone who has the four factors of stream-entry—experiential faith in the Buddha, the teaching, and the Saṅgha, and ethical conduct—is a stream-enterer, destined for awakening.

- [SN 55.3: With Dīghāvu](#) *Dīghāvuupāsaka Sutta*

The lay follower Dīghāvu is ill and he asks for the Buddha to visit. Dīghāvu confirms that he possesses the four factors of stream-entry and in addition six contemplations leading to insight. Yet he is still worried that his close companion will miss him when he dies.

- [SN 55.4: With Sāriputta \(1st\)](#) *Paṭhamasāriputta Sutta*

Sāriputta explains to Ānanda that someone who has the four factors of stream-entry—experiential faith in the Buddha, the teaching, and the Saṅgha, and ethical conduct—is a stream-enterer, destined for

awakening.

- [SN 55.5: With Sāriputta \(2nd\)](#) *Dutiyasāriputta Sutta*

The Buddha asks Sāriputta about the four factors for stream-entry: association with good people, hearing the teaching, proper attention, and right practice. He also defines the “stream” and the “stream-enterer”.

- [SN 55.6: The Chamberlains](#) *Thapati Sutta*

After the rainy season, the chamberlains Isidatta and Purāṇa hear that the Buddha is approaching and go to see him. They describe their joy at knowing when the Buddha is approaching, and speak of their special duties guarding the royal harem. The Buddha says they have four factors of stream-entry—experiential faith in the Buddha, the teaching, and the Saṅgha; and here generosity rather than ethics as the final factor.

- [SN 55.7: The People of Bamboo Gate](#) *Veḷudvāreyya Sutta*

The brahmin householders of Bamboo Gate ask the Buddha how to live well in the home. The Buddha teaches them seven principles they can apply to themselves, which are practical applications of the Golden Rule. Someone with these seven principles and the four factors of stream-entry is a stream-enterer.

- [SN 55.8: In the Brick Hall \(1st\)](#) *Paṭhamagiṇṇakāvasatha Sutta*

Ānanda asks the Buddha about the rebirths of several disciples. The Buddha confirms those details, and proposes a way for people to know for themselves by reflecting on the four factors of stream-entry.

- [SN 55.9: At the Brick Hall \(2nd\)](#) *Dutiyagiṇṇakāvasatha Sutta*

Ānanda asks the Buddha about the rebirths of several disciples. The Buddha confirms those details, and proposes a way for people to know for themselves by reflecting on the four factors of stream-entry.

- [SN 55.10: At the Brick Hall \(3rd\)](#) *Tatīyagiṇṇakāvasatha Sutta*

Ānanda asks the Buddha about the rebirths of several disciples. The Buddha confirms those details, and proposes a way for people to know for themselves by reflecting on the four factors of stream-entry.

- **Rājakārāma Vagga**

- [SN 55.11: A Saṅgha of a Thousand Nuns](#) *Sahassabhikkhunisaṅgha Sutta*

The Buddha teaches a thousand nuns the four factors of stream-entry.

- **[SN 55.12: The Brahmins](#)** *Brāhmaṇa Sutta*

The Buddha contrasts a foolish brahmanical ritual called “going upwards” with the four factors of stream-entry.

- **[SN 55.13: With the Senior Monk Ānanda](#)** *Ānandatthera Sutta*

Sāriputta asks Ānanda how many things are given up and how many things possessed by the stream-enterer.

- **[SN 55.14: Fear of the Bad Place](#)** *Duggatibhaya Sutta*

A noble disciple has transcended fears of a bad rebirth.

- **[SN 55.15: Fear of the Bad Place, the Underworld](#)**

Duggativinipātabhaya Sutta

A noble disciple has transcended fears of a bad rebirth.

- **[SN 55.16: Friends and Colleagues \(1st\)](#)** *Paṭhamamittāmacca Sutta*

You should encourage your friends in the four factors of stream-entry.

- **[SN 55.17: Friends and Colleagues \(2nd\)](#)** *Dutiyamittāmacca Sutta*

You should encourage your friends in the four factors of stream-entry.

- **[SN 55.18: A Visit to the Gods \(1st\)](#)** *Paṭhamadevacārika Sutta*

Moggallāna visits the gods of the Thirty-Three and encourages them in the four factors of stream-entry.

- **[SN 55.19: A Visit to the Gods \(2nd\)](#)** *Dutiyadevacārika Sutta*

Moggallāna visits the gods of the Thirty-Three and encourages them in the four factors of stream-entry.

- **[SN 55.20: A Visit to the Gods \(3rd\)](#)** *Tatīyadevacārika Sutta*

Moggallāna visits the gods of the Thirty-Three and encourages them in the four factors of stream-entry.

- **Saraṇāni Vagga**

- **[SN 55.21: With Mahānāma \(1st\)](#)** *Paṭhamamahānāma Sutta*

Mahānāma the Sakyan expresses his fear that if he dies unmindful he may go to a bad rebirth. The Buddha tells him not to fear, as he will

definitely go to a good place, since he has long practiced the Dhamma.

- [SN 55.22: With Mahānāma \(2nd\)](#) *Dutiyamahānāma Sutta*

Mahānāma the Sakyan expresses his fear that if he dies unmindful he may go to a bad rebirth. The Buddha tells him not to fear, as he will definitely go to a good place, since he has the four factors of stream-entry.

- [SN 55.23: With Godhā the Sakyan](#) *Godhasakka Sutta*

Mahānāma and Godhā the Sakyans discuss whether a stream-enterer has three or four factors. They go to the Buddha to settle it, and Mahānāma testifies to his faith.

- [SN 55.24: About Sarakāni \(1st\)](#) *Paṭhamasaraṇānisakka Sutta*

When Sarakāni the Sakyan died the Buddha declared him a stream-enterer. But others complained, since he was known as a drinker. However, the Buddha confirmed to Mahānāma that Sarakāni had undertaken the precepts on his deathbed.

- [SN 55.25: About Sarakāni the Sakyan \(2nd\)](#) *Dutiyasaraṇānisakka Sutta*

When Sarakāni the Sakyan died the Buddha declared him a stream-enterer. But others complained, since he was known as a drinker. However, the Buddha confirmed to Mahānāma that Sarakāni had undertaken the precepts on his deathbed.

- [SN 55.26: Anāthapiṇḍika \(1st\)](#) *Paṭhamaanāthapiṇḍika Sutta*

When the householder Anāthapiṇḍika was sick, Sāriputta reminds him of his considerable accomplishments in the Dhamma, analyzing stream-entry in ten factors, at which Anāthapiṇḍika recovers. Later he invited Sāriputta and Ānanda for a meal, and Sāriputta thanked him with verses.

- [SN 55.27: With Anāthapiṇḍika \(2nd\)](#) *Dutiyaanāthapiṇḍika Sutta*

When the householder Anāthapiṇḍika was sick, Ānanda reminds him of the four factors of stream-entry, which Anāthapiṇḍika claims to possess.

- [SN 55.28: Dangers and Threats \(1st\)](#) *Paṭhamabhayaverūpasanta Sutta*

A noble disciple who is a layperson has eliminated the fear that comes from breaking precepts, possesses the four factors of stream-entry, and

understands dependent origination.

- [SN 55.29: Dangers and Threats \(2nd\)](#) *Dutiyabhayaverūpasanta Sutta*

A noble disciple who is a layperson has eliminated the fear that comes from breaking precepts, possesses the four factors of stream-entry, and understands dependent origination.

- [SN 55.30: With Nandaka the Licchavi](#) *Nandakalicchavi Sutta*

The Buddha teaches the four factors of stream-entry to Nandaka, the minister of the Licchavis. When his servant tells him it is time for his ritual bath, he says that the inner bathing of the Dhamma is enough.

- **Puññābhisanda Vagga**

- [SN 55.31: Overflowing Merit \(1st\)](#) *Paṭhamapuññābhisanda Sutta*

The four factors of stream-entry—with ethics as the fourth—are streams of merit.

- [SN 55.32: Overflowing Merit \(2nd\)](#) *Dutiyapuññābhisanda Sutta*

The four factors of stream-entry—with generosity as the fourth—are streams of merit.

- [SN 55.33: Overflowing Merit \(3rd\)](#) *Tatīyapuññābhisanda Sutta*

The four factors of stream-entry—with wisdom as the fourth—are streams of merit.

- [SN 55.34: Footprints of the Gods \(1st\)](#) *Paṭhamadevapada Sutta*

The four factors of stream-entry are footprints of the gods.

- [SN 55.35: Footprints of the Gods \(2nd\)](#) *Dutiyadevapada Sutta*

The four factors of stream-entry are footprints of the gods, for the gods hold non-violence as supreme.

- [SN 55.36: In Common With the Gods](#) *Devasabhāgata Sutta*

When a person possesses the four factors of stream-entry, the gods regard them as similar to themselves.

- [SN 55.37: With Mahānāma](#) *Mahānāma Sutta*

The Buddha explains to Mahānāma what is a lay follower, what is a virtuous lay follower, and a lay follower accomplished in faith, generosity, and wisdom.

- [SN 55.38: Rain](#) *Vassa Sutta*

Like rain falling on the mountain top, the four factors of stream-entry flow on to the ending of defilements.

- [SN 55.39: With Kāligodhā](#) *Kāligodha Sutta*

Kāligodhā the Sakyan lady confirms to the Buddha that she possesses the four factors of stream-entry.

- [SN 55.40: Nandiya the Sakyan](#) *Nandiyasakka Sutta*

Someone who completely lacks the four factors of stream-entry is an ordinary person. But even a stream-enterer may be negligent if they do not make further effort in meditation.

- **Sagāthakapuññābhisanda Vagga**

- [SN 55.41: Overflowing Merit \(1st\)](#) *Paṭhamaabhisanda Sutta*

The four factors of stream-entry—with ethics as the fourth—are streams of merit, and like the ocean cannot be counted. With verses.

- [SN 55.42: Overflowing Merit \(2nd\)](#) *Dutiyaabhisanda Sutta*

The four factors of stream-entry—with generosity as the fourth—are streams of merit, and like the ocean cannot be counted. With verses.

- [SN 55.43: Overflowing Merit \(3rd\)](#) *Tatiyaabhisanda Sutta*

The four factors of stream-entry—with wisdom as the fourth—are streams of merit, and like the ocean cannot be counted. With verses.

- [SN 55.44: Rich \(1st\)](#) *Paṭhamamahaddhana Sutta*

A noble disciple with the four factors of stream-entry is said to be prosperous.

- [SN 55.45: Rich \(2nd\)](#) *Dutiyamahaddhana Sutta*

A noble disciple with the four factors of stream-entry is said to be prosperous.

- [SN 55.46: Plain Version](#) *Suddhaka Sutta*

A noble disciple with the four factors of stream-entry is a stream-enterer.

- [SN 55.47: With Nandiya](#) *Nandiya Sutta*

A noble disciple with the four factors of stream-entry is a stream-enterer.

- [SN 55.48: With Bhaddiya](#) *Bhaddiya Sutta*

A noble disciple with the four factors of stream-entry is a stream-enterer.

- [SN 55.49: With Mahānāma](#) *Mahānāma Sutta*

A noble disciple with the four factors of stream-entry is a stream-enterer.

- [SN 55.50: Factors](#) *Aṅga Sutta*

Four factors for stream-entry: association with good people, hearing the teaching, proper attention, and right practice.

- **Sappañña Vagga**

- [SN 55.51: With Verses](#) *Sagāthaka Sutta*

A noble disciple with the four factors of stream-entry is a stream-enterer. With verses.

- [SN 55.52: One Who Completed the Rains](#) *Vassaṃvuttha Sutta*

When a monk comes from Sāvattthī to Kapilavatthu, the Sakyans visit him and ask as to the health of the Buddha and the Saṅgha. Then they ask what the monk has learned. He replies that the number of perfected ones is few, and those on lower levels of attainment are greater in number.

- [SN 55.53: With Dhammadinna](#) *Dhammadinna Sutta*

The lay follower Dhammadinna leads a group of 500 to visit the Buddha. He encourages them to study deep discourses, but they protest that they don't have enough time. So the Buddha encourages them in the four factors of stream-entry.

- [SN 55.54: Sick](#) *Gilāna Sutta*

Mahānāma asks the Buddha how a lay follower should teach a wise lay follower who is ill. He should first be encouraged in the four factors of stream-entry, and then urged to let go of attachments, until he realizes full freedom.

- [SN 55.55: The Fruit of Stream-Entry](#) *Sotāpattiphala Sutta*

Association with good people, hearing the teaching, proper attention,

and right practice lead to the fruit of stream-entry.

- [SN 55.56: The Fruit of Once-Return](#) *Sakadāgāmiphala Sutta*
- [SN 55.57: The Fruit of Non-Return](#) *Anāgāmiphala Sutta*
- [SN 55.58: The Fruit of Perfection](#) *Arahattaphala Sutta*
- [SN 55.59: The Getting of Wisdom](#) *Paññāpaṭilābha Sutta*
- [SN 55.60: The Growth of Wisdom](#) *Paññāvuddhi Sutta*
- [SN 55.61: The Increase of Wisdom](#) *Paññāvepulla Sutta*
- **Mahāpañña Vagga**
 - [SN 55.62: Great Wisdom](#) *Mahāpañña Sutta*
 - [SN 55.63: Widespread Wisdom](#) *Puthupañña Sutta*
 - [SN 55.64: Abundant Wisdom](#) *Vipulapañña Sutta*
 - [SN 55.65: Deep Wisdom](#) *Gambhīrapañña Sutta*
 - [SN 55.66: Extraordinary Wisdom](#) *Appamattapañña Sutta*
 - [SN 55.67: Vast Wisdom](#) *Bhūripañña Sutta*
 - [SN 55.68: Much Wisdom](#) *Paññābāhulla Sutta*
 - [SN 55.69: Fast Wisdom](#) *Sīghapañña Sutta*
 - [SN 55.70: Light Wisdom](#) *Lahupañña Sutta*
 - [SN 55.71: Laughing Wisdom](#) *Hāsapañña Sutta*
 - [SN 55.72: Swift Wisdom](#) *Javanapañña Sutta*
 - [SN 55.73: Sharp Wisdom](#) *Tikkhapañña Sutta*
 - [SN 55.74: Penetrating Wisdom](#) *Nibbedhikapañña Sutta*
- **Sacca Saṃyutta**

The “Linked Discourses on the Truths” contains 131 discourses on the four noble truths: suffering, its origin, its cessation, and the path. These formed the main subject of the Buddha’s first discourse, which is included here as SN 56.11. The Buddha said that all of his teaching was comprised within the four noble truths. Indeed, the overall structure of the main doctrinal Saṃyuttas can be seen as an expanded example of this: The sections on the Aggregates and the Sense Fields deal with the first noble truth; Dependent Origination deals with the second and third; and the chapters on the Path deal with the final truth. This chapter thus provides an overall perspective on the other teachings, and the chapter occurs at the end just as the realization of the four noble truths emerges from the path.

- **Samādhi Vagga**

- [SN 56.1: Immersion](#) *Samādhi Sutta*

Mendicants should develop immersion so as to understand the four noble truths: suffering, its origin, its cessation, and the path.

- [SN 56.2: Retreat](#) *Paṭisallāna Sutta*

Mendicants should develop seclusion so as to understand the four noble truths.

- [SN 56.3: Respectable \(1st\)](#) *Paṭhamakulaputta Sutta*

Members of good families go forth to understand the four noble truths.

- [SN 56.4: Respectable \(2nd\)](#) *Dutiyakulaputta Sutta*

Members of good families go forth to penetrate the four noble truths.

- [SN 56.5: Ascetics and Brahmins \(1st\)](#) *Paṭhamasamaṇabrāhmaṇa Sutta*

True ascetics understand the four noble truths.

- [SN 56.6: Ascetics and Brahmins \(2nd\)](#) *Dutiyasamaṇabrāhmaṇa Sutta*

True ascetics become awakened through understanding the four noble truths.

- [SN 56.7: Thoughts](#) *Vitakka Sutta*

Don't think bad thoughts. Instead, think of the four noble truths.

- [SN 56.8: State of Mind](#) *Cinta Sutta*

Don't think reflect in useless ways. Instead, reflect on the four noble truths.

- [SN 56.9: Arguments](#) *Viggāhikakathā Sutta*

Don't argue. Instead, converse on the four noble truths.

- [SN 56.10: Unworthy Talk](#) *Tiracchānakathā Sutta*

Don't gossip. Instead, talk about the four noble truths.

- **Dhammacakkappavattana Vagga**

- [SN 56.11: Rolling Forth the Wheel of Dhamma](#)
Dhammacakkappavattana Sutta

The famous first discourse, taught at Varanasi to the group of five ascetics. It begins by rejecting the extremes of asceticism and indulgence and recommends the middle way of the eightfold path. Then it defines the four noble truths and analyzes them in twelve aspects. It ends with Venerable Kondañña becoming the first person apart from the Buddha to realize the Dhamma.

- [SN 56.12: The Realized Ones](#) *Tathāgata Sutta*

All Realized Ones understand the four noble truths in their twelve aspects.

- [SN 56.13: Masses](#) *Khandha Sutta*

The four noble truths are defined, with the five aggregates under the truth of suffering.

- [SN 56.14: Interior Sense Fields](#) *Ajjhattikāyatana Sutta*

The four noble truths are defined, with the six sense fields under the truth of suffering.

- [SN 56.15: Remembering \(1st\)](#) *Paṭhamadhāraṇa Sutta*

The Buddha asks the mendicants how they remember the four noble truths.

- [SN 56.16: Remembering \(2nd\)](#) *Dutiyadhāraṇa Sutta*

The Buddha asks the mendicants how they remember the four noble truths.

- [SN 56.17: Ignorance](#) *Avijjā Sutta*

Ignorance is not knowing the four noble truths.

- [SN 56.18: Knowledge](#) *Vijjā Sutta*

Understanding is knowing the four noble truths.

- [SN 56.19: Saṅkāsana](#) *Sutta*

Each of the four noble truths has innumerable implications.

- [SN 56.20: Real](#) *Tatha Sutta*

Each of the four noble truths is real, not otherwise.

- **Koṭigāma Vagga**

- [SN 56.21: At the Village of Koṭi \(1st\)](#) *Paṭhamakoṭigāma Sutta*

It is because of not understanding the four noble truths that both the Buddha and others have wandered for so long in transmigration. With verses.

- [SN 56.22: At the Village of Koṭi \(2nd\)](#) *Dutiyakoṭigāma Sutta*

True ascetics understand the four noble truths. With verses.

- [SN 56.23: The Fully Awakened Buddha](#) *Sammāsambuddha Sutta*

The Realized One is called the Buddha because he understands the four noble truths.

- **[SN 56.24: The Perfected Ones](#)** *Arahanta Sutta*

All Buddhas become awakened through the four noble truths.

- **[SN 56.25: The Ending of Defilements](#)** *Āsavakkhaya Sutta*

Only by knowing and seeing the four noble truths are the defilements ended.

- **[SN 56.26: Friends](#)** *Mitta Sutta*

You should encourage your friends in the four noble truths.

- **[SN 56.27: Real](#)** *Tatha Sutta*

The four noble truths is real, not otherwise, that is why they are noble.

- **[SN 56.28: The World](#)** *Loka Sutta*

In this world, the Realized One is the noble one, that is why the four truths are noble.

- **[SN 56.29: Should Be Completely Understood](#)** *Pariññeyya Sutta*

The first truth is to be understood; the second is to be given up; the third is to be realized; and the fourth is to be developed.

- **[SN 56.30: With Gavampati](#)** *Gavampati Sutta*

Some mendicants are discussing whether the four truths are necessarily seen together. Venerable Gavampati asserts that he has learned it from the Buddha that they are: if you see one, you see them all.

- **Sīsapāvana Vagga**

- **[SN 56.31: In a Rosewood Forest](#)** *Sīsapāvana Sutta*

In a siṃsapā grove, the Buddha holds up a handful of leaves, and compares it to all the leaves in the forest. So too, he has taught the four noble truths, which is only a fraction of what he knows.

- **[SN 56.32: Acacia Leaves](#)** *Khadirapatta Sutta*

Just as it's impossible to keep water in a basket of pine needles, it's impossible to end suffering without penetrating the four noble truths.

- **[SN 56.33: A Stick](#)** *Daṇḍa Sutta*

Beings who have not seen the four noble truths roam on from one birth to another, like a stick thrown end to end.

- [SN 56.34: Clothes](#) *Cela Sutta*

Even more than if your clothes are on fire, you should make an effort to understand the four noble truths.

- [SN 56.35: A Hundred Spears](#) *Sattisata Sutta*

Even more than if you're being tortured with spikes, you should make an effort to understand the four noble truths.

- [SN 56.36: Living Creatures](#) *Pāṇa Sutta*

The small creatures in the ocean are greater in number than all the foliage in the jungles of India. Still, your rebirths are more than this.

- [SN 56.37: The Simile of the Sun \(1st\)](#) *Paṭhamasūriya Sutta*

As the dawn precedes the sunrise, right view precedes the penetration of the four noble truths.

- [SN 56.38: The Simile of the Sun \(2nd\)](#) *Dutiyasūriya Sutta*

As long as there are no sun and moon, the world is in darkness. So too, as long as the Realized One has not arisen and declared the four noble truths, the world is in darkness.

- [SN 56.39: A Boundary Pillar](#) *Indakhīla Sutta*

One who has not seen the four noble truths is as feeble as a tuft of cotton wool, while one who has seen them is like a deep-rooted pillar.

- [SN 56.40: Looking For a Debate](#) *Vādatthika Sutta*

No-one can refute you if you are well grounded in the four noble truths.

- **Papāta Vagga**

- [SN 56.41: Speculation About the World](#) *Lokacintā Sutta*

The Buddha tells the curious tale of a man who sat by a lotus pond to speculate about the world, and saw an army enter a lotus stalk. He thought he was going mad. The Buddha said that no, the army was real. Nevertheless, you should not speculate about such things, but should reflect on the four noble truths.

- [SN 56.42: A Cliff](#) *Papāta Sutta*

The Buddha takes the mendicants to a steep precipice, and points out that those who do not understand the four noble truths fall into a still deeper precipice.

- [SN 56.43: The Intense Fever](#) *Mahāpariḷāha Sutta*

The Buddha speaks of a hell called the great inferno, and points out that those who do not understand the four noble truths fall into a still fiercer inferno.

- [SN 56.44: A Bungalow](#) *Kūṭāgāra Sutta*

Just as it's impossible to build an upper floor without building the lower floors first, it's impossible to end suffering without penetrating the four noble truths.

- [SN 56.45: Splitting Hairs](#) *Vāla Sutta*

Ānanda sees Licchavi youths shoot arrows through split hairs. But seeing the four noble truths is even harder.

- [SN 56.46: Darkness](#) *Andhakāra Sutta*

Interstellar space is dark and empty; but not seeing the four noble truths is even worse.

- [SN 56.47: A Yoke With a Hole \(1st\)](#) *Paṭhamachiggaḷayuga Sutta*

A blind turtle would put its head through a yoke with a hole in it floating in the ocean sooner than someone in the lower realms would be reborn as a human.

- [SN 56.48: A Yoke With a Hole \(2nd\)](#) *Dutiyachiggaḷayuga Sutta*

A blind turtle would put its head through a yoke with a hole in it floating in the ocean sooner than someone in the lower realms would be reborn as a human.

- [SN 56.49: Sineru, King of Mountains \(1st\)](#) *Paṭhamasinerupabbatarāja Sutta*

As seven bits of gravel are smaller than Mount Sineru, so is the suffering remaining to one who has seen the four noble truths.

- [SN 56.50: Sineru, King of Mountains \(2nd\)](#) *Dutiyasinerupabbatarāja Sutta*

As seven bits of gravel are smaller than Mount Sineru, so is the suffering remaining to one who has seen the four noble truths.

■ **Abhisamaya Vagga**

■ **[SN 56.51: A Fingernail](#)** *Nakhasikhā Sutta*

As a bit of dirt under a nail compared to the whole earth, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.52: A Lotus Pond](#)** *Pokkharāṇī Sutta*

As a drop of water on a blade of grass compared to a massive dam, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.53: Where the Waters Flow Together \(1st\)](#)** *Paṭhamasambhejja Sutta*

As a few drops of water compared to the confluence of great rivers, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.54: Where the Waters Flow Together \(2nd\)](#)** *Dutiyasambhejja Sutta*

As a few drops of water compared to confluence of the great rivers, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.55: The Earth \(1st\)](#)** *Paṭhamamahāpathavī Sutta*

As a few jujube seeds compared to the great earth, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.56: The Earth \(2nd\)](#)** *Dutiyamahāpathavī Sutta*

As a few jujube seeds compared to the great earth, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.57: The Ocean \(1st\)](#)** *Paṭhamamahāsamudda Sutta*

As a few drops of water compared to the ocean, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.58: The Ocean \(2nd\)](#)** *Dutiyamahāsamudda Sutta*

As a few drops of water compared to the ocean, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.59: A Mountain \(1st\)](#)** *Paṭhamapabbatūpama Sutta*

As seven bits of gravel are smaller than the Himalayas, so is the suffering remaining to one who has seen the four noble truths.

■ **[SN 56.60: A Mountain \(2nd\)](#)** *Dutiyapabbatūpama Sutta*

As seven bits of gravel are smaller than the Himalayas, so is the suffering remaining to one who has seen the four noble truths.

- **Paṭhamaāmakadhañña Peyyālavagga**
 - [SN 56.61: Not Human](#) *Aññatra Sutta*
 - [SN 56.62: In the Borderlands](#) *Paccanta Sutta*
 - [SN 56.63: Wisdom](#) *Paññā Sutta*
 - [SN 56.64: Alcohol and Drugs](#) *Surāmeraya Sutta*
 - [SN 56.65: Born In Water](#) *Odaka Sutta*
 - [SN 56.66: Respect Mother](#) *Matteyya Sutta*
 - [SN 56.67: Respect Father](#) *Petteyya Sutta*
 - [SN 56.68: Respect Ascetics](#) *Sāmañña Sutta*
 - [SN 56.69: Respect Brahmins](#) *Brahmañña Sutta*
 - [SN 56.70: Honor the Elders](#) *Pacāyika Sutta*
- **Dutiyaāmakadhañña Peyyālavagga**
 - [SN 56.71: Killing Living Creatures](#) *Pāṇātipāta Sutta*
 - [SN 56.72: Stealing](#) *Adinnādāna Sutta*
 - [SN 56.73: Sexual Misconduct](#) *Kāmesumicchācāra Sutta*
 - [SN 56.74: Lying](#) *Musāvāda Sutta*
 - [SN 56.75: Divisive Speech](#) *Pesuñña Sutta*
 - [SN 56.76: Harsh Speech](#) *Pharusavācā Sutta*
 - [SN 56.77: Nonsense](#) *Samphappalāpa Sutta*
 - [SN 56.78: Plants](#) *Bijagāma Sutta*
 - [SN 56.79: Food at the Wrong Time](#) *Vikālabhojana Sutta*
 - [SN 56.80: Perfumes and Makeup](#) *Gandhavilepana Sutta*
- **Tatiyaāmakadhañña Peyyālavagga**
 - [SN 56.81: Dancing and Singing](#) *Naccagīta Sutta*
 - [SN 56.82: High Beds](#) *Uccāsayana Sutta*
 - [SN 56.83: Gold and Money](#) *Jātarūparajata Sutta*
 - [SN 56.84: Raw Grain](#) *Āmakadhañña Sutta*
 - [SN 56.85: Raw Meat](#) *Āmakamaṃsa Sutta*
 - [SN 56.86: Women and Girls](#) *Kumārika Sutta*
 - [SN 56.87: Bondservants](#) *Dāsīdāsa Sutta*
 - [SN 56.88: Goats and Sheep](#) *Ajeḷaka Sutta*
 - [SN 56.89: Chickens and Pigs](#) *Kukkuṭasūkara Sutta*
 - [SN 56.90: Elephants and Cows](#) *Hatthigavassa Sutta*
- **Catutthaāmakadhañña Peyyālavagga**
 - [SN 56.91: Fields and Land](#) *Khettavatthu Sutta*
 - [SN 56.92: Buying and Selling](#) *Kayavikkaya Sutta*
 - [SN 56.93: Errands](#) *Dūteyya Sutta*
 - [SN 56.94: False Weights](#) *Tulākūṭa Sutta*
 - [SN 56.95: Bribery](#) *Ukkoṭana Sutta*
 - [Mutilation, etc.](#) *Chedanādi Sutta*
- **Pañcagati Peyyālavagga**
 - [SN 56.102: Dying as Humans and Reborn in Hell](#) *Manussacutiniraya Sutta*
 - [SN 56.103: Dying as Humans and Reborn as Animals](#)

Manussacutitiracchāna Sutta

- [SN 56.104: Dying as Humans and Reborn as Ghosts](#)

Manussacutipettivisaya Sutta

- [Dying as Humans and Reborn as Gods](#) *Manussacutidevanirayādi Sutta*

- [Dying as Gods and Reborn as Gods](#) *Devacutinirayādi Sutta*

- [Dying as Gods and Reborn as Humans](#) *Devamanussanirayādi Sutta*

- [Dying in Hell and Reborn as Humans](#) *Nirayamanussanirayādi Sutta*

- [Dying in Hell and Reborn as Gods](#) *Nirayadevanirayādi Sutta*

- [Dying as Animals and Reborn as Humans](#)

Tiracchānamanussanirayādi Sutta

- [Dying as Animals and Reborn as Gods](#) *Tiracchānadevanirayādi Sutta*

- [Dying as Ghosts and Reborn as Humans](#) *Pettimanussanirayādi Sutta*

- [Dying as Ghosts and Reborn as Gods](#) *Pettidevanirayādi Sutta*

- [SN 56.131: Dying as Ghosts and Reborn as Ghosts](#)

Pettidevapettivisaya Sutta

1. Crossing the Flood

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, a glorious deity, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him: “Good sir, how did you cross the flood?” “Neither standing nor swimming, sir, I crossed the flood.” “But in what way did you cross the flood neither standing nor swimming?” “When I stood, I became submerged. And when I swam, I was swept away. That’s how I crossed the flood neither standing nor swimming.”

“After a long time I see
a brahmin extinguished.
Neither standing nor swimming,
he’s crossed over clinging to the world.”

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

2. Liberation

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

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

“I do, sir.”

“But in what way do you know this?”

“Because of ending the relishing of rebirth,
and the finishing of perception and consciousness,
and the cessation and stilling of feelings:
that, sir, is how I know
the liberation, emancipation, and seclusion of sentient beings.”

3. Led On

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

“This life, so very short, is led onward.
There's no shelter for someone who's been led on by old age.
Seeing this peril in death,
you should do good deeds that bring happiness.”

“This life, so very short, is led onward.
There's no shelter for someone who's been led on by old age.
Seeing this peril in death,
one looking for peace would drop the world's bait.”

4. Time Flies

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

“Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
you should do good deeds that bring happiness.”

“Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
one looking for peace would drop the world's bait.”

5. Cut How Many?

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

“Cut how many? Drop how many?
How many more should be developed?
How many kinds of clinging must a mendicant get over
before you call them a flood crosser?”

“Five to cut, five to drop,
and five more to develop.
A mendicant must get over five kinds of clinging
before you call them a flood crosser.”

6. Awake

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

“How many sleep while others wake?
How many wake among the sleeping?
By how many do you gather dust?
By how many are you cleansed?”

“Five sleep while others wake.
Five wake among the sleeping.
By five you gather dust.
By five you're cleansed.”

7. Not Comprehending

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

“Those who don't comprehend the teachings,
who may be led astray in the doctrines of others;
asleep, they have not woken up:
it is time for them to wake!”

“Those who clearly comprehend the teachings,
who won't be led astray by the doctrines of others;
they've woken up, they rightly know,
they live smoothly in the rough.”

8. Very Confused

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

“Those who are very confused about the teachings,
who may be led astray in the doctrines of others;
asleep, they have not woken up:
it is time for them to wake!”

“Those who are unconfused about the teachings,
who won't be led astray by the doctrines of others;
they've woken up, they rightly know,
they live smoothly in the rough.”

9. Fond of Conceit

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

“Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't pass beyond Death's domain.”

“Having given up conceit, serene within oneself,
with a healthy heart, everywhere released;
living diligent alone in the wilderness,
they pass beyond Death's domain.”

10. Wilderness

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

“Living in the wilderness,
peaceful spiritual practitioners
eat just one meal a day:
so why is their complexion so clear?”

“They don’t worry about the past,
nor do they long for the future;
feeding on whatever comes in the present day,
that’s why their complexion is so clear.

Because they long for the future,
and worry about the past,
fools wither away,
like a green reed mowed down.”

2. The Garden of Delight

11. The Garden of Delight

So I have heard. At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

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

'They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!'

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

'Fool, don't you understand
the saying of the perfected ones:
all conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.'

12. Delight

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

“Your children bring you delight!
Your cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight.”

“Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows.”

13. Nothing Equals a Child

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

“There's no love like that for a child,
no wealth equal to cattle,
no light like that of the sun,
and of waters the ocean is paramount.”

“There's no love like that for oneself,
no wealth equal to grain,
no light like that of wisdom,
and of waters the rain is paramount.”

14. Aristocrats

“An aristocrat is the best of bipeds,
an ox is the best of quadrupeds,
a maiden is the best of wives,
and a first-born the best of sons.”

“A Buddha is the best of bipeds,
a thoroughbred is the best of quadrupeds,
a good listener is the best of wives,
and the best of sons is loyal.”

15. Whispering

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so scary to me!”

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so delightful to me!”

16. Sleepiness and Sloth

“Sleepiness, sloth, and yawning,
discontent, and sleepiness after eating:
because of this the noble path
isn’t clear for living creatures here.”

“Sleepiness, sloth, and yawning,
discontent, and sleepiness after eating:
when this is energetically fended off,
the noble path is cleared.”

17. Hard to Do

“Hard to do, hard to endure,
is the ascetic life for the inept,
for it has many narrow passes
where the fool founders.”

“How many days could an ascetic live
without controlling the mind?
They’d founder with each step,
under the sway of thoughts.

A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
someone who’s extinguished wouldn’t blame anyone.”

18. Conscience

“Can a person constrained by conscience
be found in the world?

Who shies away from blame,
like a fine horse from the whip?”

“Few are those constrained by conscience,
who live always mindful.

Having reached the end of suffering,
they live smoothly in the rough.”

19. Little Hut

“Don’t you have a little hut?
Don’t you have a little nest?
Don’t you have any networks?
Aren’t you free of shackles?”

“Indeed I have no little hut.
Indeed I have no little nest.
Indeed I have no networks.
Indeed I’m free from shackles.”

“What do you think I call a little hut?
What do I call a little nest?
What do you think I call a network?
And what do I call a shackle?”

“You call a mother a little hut;
and a wife a little nest.
You call children a network,
and you tell me craving’s a shackle.”

“It’s good you have no little hut!
It’s good you have no little nest!
It’s good you have no networks!
And good that you’re free from shackles.”

20. With Samiddhi

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery. Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to Samiddhi, and, standing in the air, addressed him in verse:

“Mendicant, you seek alms before you eat;
you wouldn't seek alms after eating.
But you should eat first, then seek alms:
don't let the time pass you by.”

“I truly don't know the time;
it's hidden and cannot be seen.
That's why I seek alms before eating:
don't let the time pass me by!”

Then that deity landed on the ground and said to Samiddhi: “You've gone forth while young, mendicant. You're black-haired, blessed with youth, in the prime of life, and you've never flirted with sensual pleasures. Enjoy human sensual pleasures! Don't give up what you see in the present life to chase after what takes time.”

“I'm not, good sir; I'm giving up what takes time to chase after what I see in the present life. For the Buddha has said that sensual pleasures take time, with much suffering and distress, and they're all the more full of drawbacks. But this teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“But in what way, mendicant, has the Buddha said that sensual pleasures take time, with much suffering and distress, and they're all the more full of drawbacks? And how is this teaching realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“I'm junior, good sir, recently gone forth, newly come to this teaching and training. I'm not able to explain this in detail. But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rājagaha in the Hot Springs Monastery. You should go to him and ask about this matter. And you should remember it in line with the Buddha's answer.”

“It's not easy for us to approach the Buddha, as he is surrounded by other illustrious deities. If you go to the Buddha and ask him about this matter, we'll come along and listen to the teaching.” “Yes, good sir,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Sir, if that deity spoke the truth, he’ll be close by.”

When he had spoken, that deity said to Samiddhi: “Ask, mendicant, ask! For I have arrived.”

Then the Buddha addressed the deity in verse:

“Sentient beings who perceive the visible,
become established in the visible.
Not understanding the visible,
they come under the yoke of Death.

But having fully understood the visible,
they don’t conceive a seer,
for they have nothing
by which they might be described.
Tell me if you understand, spirit.”

“I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

“If you conceive that ‘I’m equal,
special, or worse’, you’ll get into arguments.
Unwavering in the face of the three discriminations,
you’ll have no thought ‘I’m equal or special’.
Tell me if you understand, spirit.”

“I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

“Reckoning’s given up, conceit rejected;
craving for name and form is cut off right here.
They’ve cut the ties, untroubled and free of hope.
Though gods and humans search for them
both here and beyond, they never find them,
not in heaven nor in any abode.

Tell me if you understand, spirit.”

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

“You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, mindful and aware,
you shouldn’t keep doing what’s painful and pointless.”

3. A Sword

21. A Sword

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

“Like they're struck by a sword,
like their head were on fire,
a mendicant should go forth mindfully,
to give up sensual desire.”

“Like they're struck by a sword,
like their head were on fire,
a mendicant should go forth mindfully,
to give up identity view.”

22. Impact

“It doesn’t impact a person who doesn’t impact others.
It impacts a person because they impact others.
That’s why it impacts someone who impacts:
the one who wrongs one who’s done no wrong.”

“Whoever wrongs a man who’s done no wrong,
a pure man with a spotless record,
the evil backfires on the fool,
like fine dust thrown upwind.”

23. Matted Hair

“Matted hair within, matted hair without:
these people are tangled up in matted hair.
I ask you this, Gotama:
Who can untangle this tangled mass?”

“A wise man grounded in ethics,
developing the mind and wisdom,
a keen and self-disciplined mendicant,
can untangle this tangled mass.

For those who have discarded
greed, hate, and ignorance—
the perfected ones with defilements ended—
the tangle has been untangled.

Where name and form
cease with nothing left over;
and impingement and perception of form:
it's there that the tangle is cut.”

24. Shielding the Mind

“Whatever you’ve shielded the mind from
can’t cause you suffering.
So you should shield the mind from everything,
then you’re freed from all suffering.”

“You needn’t shield the mind from everything.
When the mind is under control,
you need only shield the mind
from the places where bad things come.”

25. A Perfected One

“Regarding a mendicant who is perfected, proficient,
with defilements ended, bearing the final body.
Would they say, ‘I speak’,
or even ‘they speak to me’?”

“Regarding a mendicant who is perfected, proficient,
with defilements ended, bearing the final body.
They would say, ‘I speak’,
and also ‘they speak to me’.
Skillful, understanding conventional usage,
they use these terms as no more than expressions.”

“Regarding a mendicant who is perfected, proficient,
with defilements ended, bearing the final body.
Is such a mendicant coming close to conceit
if they’d say, ‘I speak’,
or even ‘they speak to me’?”

“Someone who has given up conceit has no ties,
they’re cleared of all the ties of conceit.
Though that clever person has transcended conceiving,
they’d still say, ‘I speak’,

and also ‘they speak to me’.
Skillful, understanding conventional usage,
they use these terms as no more than expressions.”

26. Lamps

“How many lamps are there,
to shine their light on the world?
We’ve come to ask the Buddha;
how are we to understand this?”

“There are four lamps in the world,
a fifth is not found.
The sun shines by day,
the moon glows at night,

while a fire burns both
by day and by night.
But a Buddha is the best of lights:
this is the supreme radiance.”

27. Streams

“From where do streams turn back?
Where does the cycle no more revolve?
Where do name and form
cease with nothing left over?”

“Where water and earth,
fire and air find no footing.
From here the streams turn back;
here the cycle no more revolves;
and here it is that name and form
cease with nothing left over.”

28. Affluent

“The affluent and the wealthy,
even the aristocrats who rule the land,
are greedy of each other,
insatiable in sensual pleasures.

Among those of such an avid nature,
flowing along the stream of lives,
who here has given up craving?
Who in the world is not avid?”

“They gave up their house,
their beloved children and cattle, and went forth.
And they gave up desire and hate,
and discarded ignorance.
The perfected ones with defilements ended—
they in the world are not avid.”

29. Four Wheels

“Four are its wheels, and nine its doors;
it’s filled with greed and tied up;
and it’s born from a bog. Great hero,
how am I supposed to live like this?”

“Having cut the strap and harness—
wicked desire and greed—
and having plucked out craving, root and all:
that’s how you’re supposed to live like this.”

30. Antelope Calves

“O hero so lean, with antelope calves,
not greedy, eating little,
living alone like a lion or an elephant,
you’re not concerned for sensual pleasures.
We’ve come to ask a question:
How is one released from all suffering?”

“There are five kinds of sensual stimulation in the world,
and the mind is said to be the sixth.
When you’ve discarded desire for these,
you’re released from all suffering.”

4. The Satullapa Group

31. Virtuous

So I have heard. At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha’s presence:

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse.”

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

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.”

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

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you don’t sorrow even among those who sorrow.”

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

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you shine among your relatives.”

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

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.”

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

“Associate only with the virtuous!
Try to get close to the virtuous!

Understanding the true teaching of the good,
sentient beings live happily.”

Then another deity said to the Buddha: “Sir, who has spoken well?”

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

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

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

32. Stinginess

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

“Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give.”

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

“When a miser fails to give because of fear,
the very thing they're afraid of comes to pass.
The hunger and thirst
that a miser fears
hurt the fool
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

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

“Among the dead they do not die,
those who, like fellow travelers on the road,
are happy to provide, though they have but little.
This is an ancient principle.

Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times.”

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

“Giving what's hard to give,
doing what's hard to do;
the wicked don't act like this,
for the teaching of the good is hard to follow.

That's why the virtuous and the wicked
have different destinations after leaving this place.
The wicked go to hell,
while the virtuous are bound for heaven."

Then another deity said to the Buddha: "Sir, who has spoken well?"

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

A hundred thousand people making a thousand sacrifices
isn't worth a fraction
of one who lives rightly, wandering for gleanings,
or one who supports their partner from what little they have."

Then another deity addressed the Buddha in verse:

"Why doesn't that sacrifice of theirs, so abundant and magnificent,
equal the value of a moral person's gift?
How is it that a hundred thousand people making a thousand sacrifices
isn't worth a fraction of what's offered by such a person?"

"Some give based on immorality—
after injuring, killing, and tormenting.
Such an offering—tearful, violent—
in no way equals the value of a moral person's gift.

That's how it is that a hundred thousand people making a thousand sacrifices
isn't worth a fraction of what's offered by such a person."

33. Good

At Sāvathī. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke these words of inspiration in the Buddha's presence:

“Good, sir, is giving!
Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give.”

Then another deity spoke these words of inspiration in the Buddha's presence:

“Good, sir, is giving!
Even when one has little, giving is good.

Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times.”

Then another deity spoke these words of inspiration in the Buddha's presence:

“Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
Giving and warfare are similar, they say,
for even a few of the good may conquer the many.
If a faithful person gives even a little,
it still brings them happiness in the hereafter.”

Then another deity spoke these words of inspiration in the Buddha's presence:

“Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.

A man who gives legitimate wealth,
earned by his efforts and initiative,
has passed over Yama's Vetaraṇi River;
that mortal arrives at celestial fields.”

Then another deity spoke these words of inspiration in the Buddha's presence:

“Good, sir, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.
And it’s also good to give intelligently.

The Holy One praises giving intelligently
to those worthy of offerings here in the world of the living.
What’s given to these is very fruitful,
like seeds sown in a fertile field.”

Then another deity spoke these words of inspiration in the Buddha’s presence:

“Good, sir, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.
And it’s also good to give intelligently.
And it’s also good to be restrained when it comes to living creatures.

One who lives without harming any living being
never does bad because of others’ blame;
for in that case they praise the coward, not the brave;
and the virtuous never do bad out of fear.”

Then another deity said to the Buddha: “Sir, who has spoken well?”

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

It’s true that giving is praised in many ways
but the path of the teaching is better than giving,
for in days old and older still,
the wise and virtuous even attained extinction.”

34. There's None

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

“Among humans there are no sensual pleasures that are permanent.
Here there are desirable things, bound to which,
drunk on which, there's no coming back.
That person doesn't return here from Death's domain.”

“Misery is born of desire; suffering is born of desire;
when desire is removed, misery is removed;
when misery is removed, suffering is removed.”

“The world's pretty things aren't sensual pleasures.
Greedy intention is a person's sensual pleasure.
The world's pretty things stay just as they are,
but a sage removes desire for them.

You should give up anger and get rid of conceit,
and get past all the fetters.
Sufferings don't torment the one who has nothing,
not clinging to name and form.

Reckoning's given up, conceit rejected;
craving for name and form is cut off right here.
They've cut the ties, untroubled and free of hope.
Though gods and humans search for them
both here and beyond, they never find them,
not in heaven nor in any abode.”

“If neither gods nor humans see one freed in this way
either here nor beyond,” said Venerable Mogharāja,
“are those who revere that best of men,
who lives for the good of mankind, also worthy of praise?”

“The mendicants who revere one freed in this way
are also worthy of praise, Mogharāja,” said the Buddha.
“But having understood the teaching and given up doubt,
those mendicants can get over clinging.”

35. Disdain

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, several glorious deities of the Disdainful Group, lighting up the entire Jeta’s Grove, went up to the Buddha, and stood in the air. Standing in the air, one deity recited this verse in the Buddha’s presence:

“Someone who really is one way,
but shows themselves another way,
is like a cheating gambler
who enjoys what was gained by theft.

You should only say what you would do;
you shouldn’t say what you wouldn’t do.
The wise will recognize
one who talks without doing.”

“Not just by speaking,
nor solely by listening,
are you able to progress
on this hard path,
by which sages practicing absorption
are released from Māra’s bonds.

The sages certainly don’t act like that,
for they understand the ways of the world.
The sages are extinguished by understanding,
they’ve crossed over clinging to the world.”

Then those deities landed on the ground, bowed with their heads at the Buddha’s feet and said: “We have made a mistake, sir. It was foolish, stupid, and unskillful of us to imagine we could attack the Buddha! Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.” At that, the Buddha smiled. Then those deities, becoming even more disdainful, flew up in the air. One deity recited this verse in the Buddha’s presence:

“If you don’t give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you’re fastened tight to enmity.”

“If no mistake is found,
if no-one’s gone astray,
and enmities are settled,
then who could have been unskillful?”

“Who makes no mistakes?
Who doesn’t go astray?
Who doesn’t fall into confusion?
Who is the sage that’s ever mindful?”

“The Realized One, the Buddha,
compassionate for all beings:
that’s who makes no mistakes,
and that’s who doesn’t go astray.
He doesn’t fall into confusion,
for he’s the sage, ever mindful.

If you don’t give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you’re fastened tight to enmity.
I don’t approve of such enmity,
and so I pardon your mistake.”

36. Faith

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

“Faith is a person's partner.
If faithlessness doesn't linger,
fame and renown are theirs,
and when they discard this corpse they go to heaven.”

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

“You should give up anger and get rid of conceit,
and get past all the fetters.
Clingings don't torment the one who has nothing,
not clinging to name and form.”

“Fools and unintelligent people
devote themselves to negligence.
But the intelligent protect diligence
as their best treasure.

Don't devote yourself to negligence,
or delight in sexual intimacy.
For if you're diligent and practice absorption,
you'll attain the highest happiness.”

37. The Congregation

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants. Then four deities of the Pure Abodes, aware of what was happening, thought: “Why don’t we go to the Buddha and each recite a verse in his presence?”

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity recited this verse in the Buddha’s presence:

“There’s a great congregation in the woods,
a host of gods have assembled.
We’ve come to this righteous congregation
to see the invincible Saṅgha!”

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

“The mendicants there have immersion,
they’ve straightened out their own minds.
Like a charioteer who has taken the reins,
the astute ones protect their senses.”

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

“Having cut the stake and cut the bar,
they’re unmoved, with boundary post uprooted.
They live pure and stainless,
the young dragons tamed by the seer.”

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

“Anyone who has gone to the Buddha for refuge
won’t go to a plane of loss.
After giving up this human body,
they swell the hosts of gods.”

38. A Splinter

So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park. Now at that time the Buddha's foot had been cut by a splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured with mindfulness and situational awareness, without worrying. And then he spread out his outer robe folded in four and lay down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Maddukucchi, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such an elephant, sir! And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—with mindfulness and situational awareness, without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a lion, sir! And as a lion, he endures painful physical feelings ... without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a thoroughbred, sir! And as a thoroughbred, he endures painful physical feelings ... without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a chief bull, sir! And as a chief bull, he endures painful physical feelings ... without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is such a behemoth, sir! And as a behemoth, he endures painful physical feelings ... without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "The ascetic Gotama is truly tamed, sir! And as someone tamed, he endures painful physical feelings ... without worrying."

Then another deity spoke these words of inspiration in the Buddha's presence: "See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression. If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a chief bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?"

"Learned in the five Vedas, brahmins practice
mortification for a full century.
But their minds are not properly freed,

for those of base character don't cross to the far shore.

Seized by craving, attached to precepts and observances,
they practice rough mortification for a hundred years.
But their minds are not properly freed,
for those of base character don't cross to the far shore.

Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't pass beyond Death's domain."

"Having given up conceit, serene within oneself,
with a healthy heart, everywhere released;
living diligent alone in the wilderness,
they pass beyond Death's domain."

39. With Pajjunna's Daughter (1st)

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then, late at night, the beautiful Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

“Staying in the woods of Vesālī
is the Buddha, best of beings.
Kokanadā am I who worships him,
Kokanadā, Pajjuna's daughter.

Previously I had only heard
the teaching realized by the seer.
But now I know it as a witness
while the sage, the Holy One teaches.

There are unintelligent people who go about
denouncing the noble teaching.
They fall into the terrible Hell of Screams
where they suffer long.

There are those who have found acceptance and peace
in the noble teaching.
After giving up this human body,
they swell the hosts of gods.”

40. With Pajjunna's Daughter (2nd)

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then, late at night, the beautiful Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

“Kokanadā, Pajjunna's daughter, came here,
beautiful as a flash of lightning.
Revering the Buddha and the teaching,
she spoke these verses full of meaning.

The teaching is such that
I could analyze it in many different ways.
However, I will state the meaning in brief
as far as I have learned it by heart.

You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, mindful and aware,
you shouldn't keep doing what's painful and pointless.”

5. On Fire

41. On Fire

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

“When your house is on fire,
you rescue the pot
that's useful,
not the one that's burnt.

And as the world is on fire
with old age and death,
you should rescue by giving,
for what's given is rescued.

What's given has happiness as its fruit,
but not what isn't given.
Bandits take it, or rulers,
it's consumed by fire, or lost.

Then in the end this corpse is cast off,
along with all your possessions.
Knowing this, a clever person
would enjoy what they have and also give it away.
After giving and using according to their means,
blameless, they go to a heavenly place.”

42. Giving What?

“Giving what do you give strength?
Giving what do you give beauty?
Giving what do you give happiness?
Giving what do you give vision?
And who is the giver of all?
Please answer my question.”

“Giving food you give strength.
Giving clothes you give beauty.
Giving a vehicle you give happiness.
Giving a lamp you give vision.

And the giver of all
is the one who gives a residence.
But a person who teaches the Dhamma
gives the gift of the Deathless.”

43. Food

“Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t like food?”

“Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

44. One Root

“One is the root, two are the whirlpools,
three are the stains, five the spreads,
the ocean with its twelve whirlpools:
such is the abyss crossed over by the seer.”

45. Lofty

“He of peerless name who sees the subtle goal;
giver of wisdom, unattached to the realm of sensuality:
see him, the all-knower, so very intelligent,
the great seer walking down the noble road.”

46. Nymphs

“It’s resounding with a group of nymphs,
but haunted by a gang of goblins!
This grove is called ‘Delusion’.
How am I supposed to live like this?”

“That path is called ‘the straight way’,
and it’s headed for the place called ‘fearless’.
The chariot is called ‘unswerving’,
fitted with wheels of skillful thoughts.

Conscience is its bench-back,
mindfulness its upholstery.
I say the teaching is the driver,
with right view running out in front.

Any woman or man
who has such a vehicle,
by means of this vehicle
has drawn near to extinguishment.”

47. Planters

“Whose merit always grows
by day and by night.
Firm in principle, accomplished in ethical conduct,
who’s going to heaven?”

“Planters of parks or groves,
those who build a bridge,
a drinking place and well,
and those who give a residence.

Their merit always grows
by day and by night.
Firm in principle, accomplished in ethical conduct,
they’re going to heaven.”

48. Jeta's Grove

“This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
and thus be purified in it.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has gone beyond
can at best equal him.”

49. Stingy

“Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give.

What kind of result do they reap?
What kind of future life?
We’ve come to ask the Buddha;
how are we to understand this?”

“Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give:

they’re reborn in hell,
the animal realm, or Yama’s world.
If they return to the human state,
they’re born in a poor family,

where clothes, food, pleasure, and play
are hard to find.
They don’t even get
what they expect from others.
This is the result in the present life,
and in the next, a bad destination.”

“We understand what you’ve said;
and ask another question, Gotama.
What about those who’ve gained the human state,
who are kind and rid of stinginess,

confident in the Buddha and the teaching,
with keen respect for the Saṅgha?
What kind of result do they reap?
What kind of future life?
We’ve come to ask the Buddha;
how are we to understand this?”

“Those who’ve gained the human state
who are kind and rid of stinginess,
confident in the Buddha and the teaching,
with keen respect for the Saṅgha:

they illuminate the heavens
wherever they're reborn.

If they return to the human state,
they're reborn in a rich family,
where clothes, food, pleasure, and play
are easy to find.

They rejoice like those
who control the possessions of others.
This is the result in the present life,
and in the next, a good destination.”

50. With Ghaṭikāra

“Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

“Who are those who’ve crossed the marsh,
Death’s domain so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?”

“Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes.”

“You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?”

“None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

Where name and form
cease with nothing left over;
understanding this teaching,
they cut the bonds of rebirth.”

“The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
to be able to say such things?”

“In the past I was a potter
in Vebhaliṅga called Ghaṭikāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

I refrained from sexual intercourse,

I was celibate, non-carnal.
We lived in the same village;
in the past I was your friend.

I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

"That's exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga called Ghaṭikāra.
You took care of your parents
as a lay follower of Buddha Kassapa.

You refrained from sexual intercourse,
you were celibate, non-carnal.
We lived in the same village;
in the past you were my friend."

"That's how it was
when those friends of old met again.
Both of them have developed themselves,
and bear their final body."

6. Old Age

51. Old Age

“What’s still good in old age?
What’s good when grounded?
What is people’s treasure?
What’s hard for thieves to take?”

“Ethics are still good in old age.
Faith is good when grounded.
Wisdom is people’s treasure.
Merit’s hard for thieves to take.”

52. Getting Old

“What’s good because it never gets old?
What's good when committed?
What is people’s treasure?
What can thieves never take?”

“Ethics are good because they never get old.
Faith is good when committed.
Wisdom is people’s treasure.
Wisdom is what thieves can never take.”

53. A Friend

“Who’s your friend abroad?
Who’s your friend at home?
Who’s your friend in need?
Who’s your friend in the next life?”

“A caravan is your friend abroad.
Mother is your friend at home.
A comrade in a time of need
is a friend time and again.
But the good deeds you’ve done yourself—
that’s your friend in the next life.”

54. Grounds

“What is the ground of human beings?
What is the best companion here?
By what do the creatures who live off the earth
sustain their life?”

“Children are the ground of human beings.
A wife is the best companion.
The creatures who live off the earth
sustain their life by rain.”

55. Gives Birth (1st)

“What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What’s their greatest fear?”

“Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Suffering is their greatest fear.”

56. Gives Birth (2nd)

“What gives birth to a person?
What do they have that runs about?
What enters transmigration?
From what aren't they free?”

“Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
They're not free from suffering.”

57. Gives Birth (3rd)

“What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What’s their destiny?”

“Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Deeds are their destiny.”

58. Deviation

“What’s declared to be a deviation?
What is ending day and night?
What’s the stain of celibacy?
What’s the waterless bath?”

“Lust is declared to be a deviation.
Youth is ending day and night.
Women are the stain of celibacy,
to which this generation clings.
Austerity and celibacy
are the waterless bath.”

59. A Partner

“What is a person’s partner?
What instructs them?
Enjoying what is a mortal
released from all suffering?”

“Faith is a person’s partner.
Wisdom instructs them.
Enjoying extinguishment a mortal
is released from all suffering.”

60. A Poet

“What’s the basis of verses?
What’s their detailed expression?
What do verses depend upon?
What underlies verses?”

“Metre is the basis of verses.
Syllables are their detailed expression.
Verses depend on names.
A poet underlies verses.”

7. Oppressed

61. Name

“What oppresses everything?
What is nothing bigger than?
What is the one thing
that has everything under its sway?”

“Name oppresses everything.
Nothing’s bigger than name.
Name is the one thing
that has everything under its sway.”

62. Mind

“What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

“The mind leads the world on.
The mind drags it around.
Mind is the one thing
that has everything under its sway.”

63. Craving

“What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

“Craving leads the world on.
Craving drags it around.
Craving is the one thing
that has everything under its sway.”

64. Fetter

“What fetters the world?
What explores it?
With the giving up of what
is extinguishment spoken of?”

“Delight fetters the world.
Thought explores it.
With the giving up of craving
extinguishment is spoken of.”

65. Imprisonment

“What binds the world?
What explores it?
With the giving up of what
are all bonds severed?”

“Delight binds the world.
Thought explores it.
With the giving up of craving
all bonds are severed.”

66. Beaten Down

“By what is the world beaten down?
By what is it surrounded?
What arrow has laid it low?
With what is it always fuming?”

“The world is beaten down by death.
It’s surrounded by old age.
The dart of craving has laid it low.
It’s always fuming with desire.”

67. Trapped

“What has trapped the world?
By what is it surrounded?
What has the world fastened shut?
On what is the world grounded?”

“Craving has trapped the world.
It’s surrounded by old age.
Mortality has the world fastened shut.
The world is grounded on suffering.”

69. Fastened Shut

“What has the world fastened shut?
On what is the world grounded?
What has trapped the world?
By what is it surrounded?”

“Mortality has the world fastened shut.
The world is grounded on suffering.
Craving has trapped the world.
It’s surrounded by old age.”

69. Desire

“What is it that binds the world?
By removing what is it freed?
With the giving up of what
are all bonds severed?”

“Desire is what binds the world.
By the removing of desire it’s freed.
With the giving up of craving,
all bonds are severed.”

70. The World

“What has the world arisen in?
What does it get close to?
By grasping what
is the world troubled in what?”

“The world’s arisen in six.
It gets close to six.
By grasping at these six,
the world’s troubled in six.”

8. Incinerated

71. Incinerated

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

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What’s the one thing, Gotama,
whose killing you approve?”

“When anger’s incinerated you sleep at ease.
When anger’s incinerated there is no sorrow.
O deity, anger has a poisoned root
and a honey tip.
The noble ones praise its killing,
for when it’s incinerated there is no sorrow.”

72. A Chariot

“What’s the mark of a chariot?
What’s the mark of fire?
What’s the mark of a nation?
What’s the mark of a woman?”

“A banner is the mark of a chariot.
Smoke is the mark of fire.
A ruler is a nation’s mark.
A husband’s the mark of a woman.”

73. Wealth

“What’s a person’s best wealth?

What brings happiness when practiced well?

What’s the sweetest taste of all?

The one who they say has the best life: how do they live?”

“Faith here is a person’s best wealth.

The teaching brings happiness when practiced well.

Truth is the sweetest taste of all.

The one who they say has the best life lives by wisdom.”

74. Rain

“What’s the best of things that rise?
And what’s the finest of things that fall?
And what of the things that go forth?
And who’s the finest speaker?”

“A seed’s the best of things that rise.
Rain’s the finest thing that falls.
Cattle, of things that go forth.
And a child is the finest speaker.”

“Knowledge is best of things that rise.
Ignorance the finest thing that falls.
The Saṅgha, of things that go forth.
And the Buddha is the finest speaker.”

75. Afraid

“Why are so many people here afraid,
when the path has been taught with so many dimensions?
I ask you, Gotama, whose wisdom is vast:
Standing on what need one not fear the next world?”

“When speech and mind are directed right,
and you don’t do anything bad with the body
while dwelling at home with plenty of food and drink.
Faithful, gentle, charitable, and kind:
standing on these four principles,
standing on the teaching one need not fear the next world.”

76. Getting Old

“What gets old, what doesn’t get old?
What’s called a deviation?
What’s a roadblock for skillful qualities?
What is ending day and night?
What’s the stain of celibacy?
What’s the waterless bath?

How many holes are there in the world,
where one’s wealth leaks out?
We’ve come to ask the Buddha;
how are we to understand this?”

“The physical form of mortals gets old,
but their name and clan don’t.
Lust is called a deviation,

and greed obstructs skillful qualities.
Youth is ending day and night.
Women are the stain of celibacy,
to which this generation clings.
Austerity and celibacy
are the waterless bath.

There are six holes in the world,
where one’s wealth leaks out:
laziness and negligence,
lack of initiative and lack of restraint,
sleepiness and sloth.
You should completely get rid of these holes!”

77. Sovereignty

“What is sovereignty in the world?
What’s the best of goods?
What in the world is a rusty sword?
Who is a plague on the world?”

Who gets arrested when they take things away?
And who is loved when they take things away?
And who is approved by the astute
when they come again and again?”

“Power is sovereignty in the world.
A woman is the best of goods.
Anger in the world is a rusty sword.
A bandit is a plague on the world.

A bandit gets arrested when they take things away.
And an ascetic is loved when they take things away.
An ascetic is approved by the astute
when they come again and again.”

78. Desire

“What should one who desires the good not give away?
What should a mortal not reject?
What should be freed when it’s good,
but not when it’s bad?”

“A man shouldn’t give away himself.
He shouldn’t reject himself.
Speech should be freed when it’s good,
but not when it’s bad.”

79. Provisions

“How should provisions be tied up?
What’s the lair of wealth?
What drags a person around?
What in the world is hard to give up?
What are many beings tied up with,
like birds in a snare?”

“Provisions should be tied up with faith.
Glory is the lair of wealth.
Desire drags a person around.
Desire in the world is hard to give up.
Many beings are tied up with desire,
like birds in a snare.”

80. Lamp

“What’s the lamp for the world?
What in the world is wakeful?
Who are one’s work colleagues?
What is one’s walk of life?”

What nurtures the idle and the tireless,
like a mother her child?
By what do the creatures who live off the earth
sustain their life?”

“Wisdom is the lamp for the world.
Mindfulness in the world is wakeful.
Cattle are one’s work colleagues,
and the furrow is one’s walk of life.

Rain nurtures the idle and the tireless,
like a mother her child.
The creatures who live on the earth
sustain their life by rain.”

81. Without Conflict

“Who in the world has no conflict?
Whose life is not lost?
Who here completely understands desire?
Who always lives as their own master?”

To whom do mother, father, and brothers
bow when they’re established?
Who here, though of low birth,
is bowed to even by aristocrats?”

“Ascetics have no conflict in the world.
The life of ascetics is not lost.
Ascetics completely understand desire.
Ascetics always live as their own master.

Mother, father, and brothers
bow to ascetics when they’re established.
Even though an ascetic is of low birth,
they’re bowed to even by aristocrats.”

The Linked Discourses on Deities are complete.

Linked Discourses 2

1. The Sun

1. With Kassapa (1st)

So I have heard. At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, the glorious god Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him: "The Buddha has revealed the mendicant, but not his instructions to a mendicant." "Well then, Kassapa, clarify this matter yourself."

"They should train in following good advice,
in attending closely to ascetics,
in sitting alone in hidden places,
and in calming the mind."

That's what the god Kassapa said, and the teacher approved. Then Kassapa, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

2. With Kassapa (2nd)

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

“Suppose a mendicant is one who practices absorption, freed in mind.
If they want to reach the heart's peace,
having known the arising and passing of the world,
healthy-minded, independent, that is their reward.”

3. With Māgha

At Sāvathī. Then, late at night, the glorious god Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?”

“When anger's incinerated you sleep at ease.
When anger's incinerated there is no sorrow.
Vatrabhū, anger has a poisoned root,
and a honey tip.
The noble ones praise the slaying of anger,
for when it's incinerated there is no sorrow.”

4. With Māghadha

At Sāvattihī. Standing to one side, the god Māgadha addressed the Buddha in verse:

“How many lamps are there,
to shine their light on the world?
We’ve come to ask the Buddha;
how are we to understand this?”

“There are four lamps in the world,
a fifth is not found.
The sun shines by day,
the moon glows at night,

while a fire burns both
by day and by night.
But a Buddha is the best of lights:
this is the supreme radiance.”

5. With Dāmali

At Sāvathī. Then, late at night, the glorious god Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

“This is what should be done by a brahmin:
unrelenting striving.
Then, with the giving up of sensual pleasures,
they won't hope to be reborn.”

“The brahmin has nothing left to do,” said the Buddha to Dāmali,
“for they've completed the task.
So long as a person fails to gain a footing in the river,
they strive with every limb.
But someone who has gained a footing and stands on dry land
need not strive, for they have reached the far shore.

Dāmali, this is a simile for the brahmin,
with defilements ended, self-disciplined, and practicing absorption.
Since they've reached the end of rebirth and death,
they need not strive, for they have reached the far shore.”

6. With Kāmada

At Sāvathī. Standing to one side, the god Kāmada said to the Buddha: “It’s too hard, Blessed One! It’s just too hard!”

“They do it even though it’s hard,” said the Buddha to Kāmada,
“the stable trainees with ethics, and immersion.
For one who has entered the homeless life,
contentment brings happiness.”

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

“They find it even though it’s hard,” said the Buddha to Kāmada,
“those who love peace of mind;
whose minds love to meditate
day and night.”

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

“They become immersed in samādhi even though it’s hard,” said the Buddha to Kāmada,
“those who love calming the faculties.
Having cut through the net of Death,
the noble ones, Kāmada, go on their way.”

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

“Though it’s rough, hard to travel,
the noble ones, Kāmada, go on their way.
The ignoble fall headfirst
on a rough path.
But the path of the noble ones is smooth,
for the noble ones are smooth amid the rough.”

7. With Pañcālacaṇḍa

At Sāvattihī. Standing to one side, the god Pañcālacaṇḍa recited this verse in the Buddha's presence:

“The opening amid confinement
was discovered by the Buddha of vast intelligence,
who woke up to absorption,
the sage, the solitary bull.”

“Even amid confinement they discover,” said the Buddha to Pañcālacaṇḍa,
“the principle for attaining extinguishment.
Those who have acquired mindfulness
are perfectly serene in samādhi.”

8. With Tāyana

At Sāvathī. Then, late at night, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

“Strive and cut the stream!
Dispel sensual pleasures, brahmin.
A sage who doesn't give up sensual pleasures
is not reborn in a unified state.

If one is to do what should be done,
one should strongly strive.
For the life gone forth when laxly led
just stirs up dust all the more.

It's better to leave a bad deed undone—
later you burn for that misdeed.
It's better to have done a good deed,
after doing which you're free of regrets.

When kusa grass is wrongly grasped
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

Any lax act,
any corrupt observance,
or suspicious spiritual life,
is not very fruitful.”

That's what the god Tāyana said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened. “Mendicants, tonight, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence.” The Buddha repeated the verses in full, adding:

“That's what the god Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Mendicants, learn the verses of Tāyana! Memorize the verses of Tāyana! Remember the verses of Tāyana! These verses are beneficial and relate to the fundamentals of the spiritual life.”

9. The Moon

At Sāvathī. Now at that time the Moon God had been seized by Rāhu, lord of demons. Then the Moon God, recollecting the Buddha, at that time recited this verse:

“Homage to you, Buddha, hero!
You’re freed in every way.
I’ve wandered into confinement:
be my refuge!”

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

“The Moon God has gone for refuge
to the Realized One, the perfected one.
Rāhu, release the Moon!
Buddhas have compassion for the world!”

Then Rāhu, having released the Moon, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

“Why the rush?
Rāhu, you released the Moon
and came here looking like you’re in shock:
why do you stand there so scared?”

“My head would have exploded in seven pieces,
I would have found no happiness in life,
if, when enchanted by the Buddha’s spell,
I had not released the Moon.”

1. The First Chapter

10. The Sun

At Sāvathī. Now at that time the Sun God had been seized by Rāhu, lord of demons. Then the Sun God, recollecting the Buddha, at that time recited this verse:

“Homage to you, Buddha, hero!
You’re freed in every way.
I’ve wandered into confinement:
be my refuge!”

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

“The Sun God has gone for refuge
to the Realized One, the perfected one.
Rāhu, release the Sun!
Buddhas have compassion for the world!

He fills the darkness with light,
the shining sun, circle of magnificent flame.
Rāhu, do not swallow him as he traverses the sky.
Rāhu, release my progeny, the Sun!”

Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

“Why the rush?
Rāhu, you released the Sun
and came here looking like you’re in shock:
why do you stand there so scared?”

“My head would have exploded in seven pieces,
I would have found no happiness in life,
if, when enchanted by the Buddha’s spell,
I had not released the Sun.”

2. With Anāthapiṇḍika

11. With Candimasa

At Sāvathī. Then, late at night, the glorious god Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

“Like deer in a mosquito-free marsh,
they will reach a safe place
having entered the absorptions,
unified, self-disciplined, and mindful.”

“Like fish when the net is cut,
they will reach the far shore
having entered the absorptions,
diligent, with flaws discarded.”

12. With Vishnu

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

“Happy are the children of Manu
who pay homage to the Holy One!
They apply themselves to Gotama's instructions,
diligently training.”

“Those who practice absorption in accord with the training
in the way of teaching I've proclaimed,” said the Buddha to Vishnu,
“they're in time to be diligent;
they won't fall under the sway of Death.”

13. With Dīghalaṭṭhi

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then, late at night, the glorious god Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

“Suppose a mendicant is one who practices absorption, freed in mind.
If they want to reach the heart's peace,
having known the arising and passing of the world,
healthy-minded, independent, that is their reward.”

14. With Nandana

Standing to one side, the god Nandana addressed the Buddha in verse:

“I ask you, Gotama, whose wisdom is vast,
the Blessed One of unhindered knowledge and vision.
What kind of person do they call ethical?
What kind of person do they call wise?
What kind of person lives on after transcending suffering?
What kind of person is worshipped by the deities?”

“A person who is ethical, wise, self-developed,
becomes immersed in samādhi, loving absorption, mindful,
who’s gotten rid of and given up all sorrows,
with defilements ended, they bear their final body.

That’s the kind of person they call ethical.
That’s the kind of person they call wise.
That kind of person lives on after transcending suffering.
That kind of person is worshipped by the deities.”

15. With Candana

Standing to one side, the god Candana addressed the Buddha in verse:

“Who here crosses the flood,
not slacking off by night or day.
Who, not standing and unsupported,
does not sink in the deep?”

“Someone who is always endowed with ethics,
wise and serene,
energetic, and resolute
crosses the flood so hard to cross.

Someone who desists from sensual perception,
has moved past the fetter of form,
and has finished with relishing and greed
does not sink in the deep.”

16. With Vāsudatta

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

“Like they're struck by a sword,
like their head were on fire,
a mendicant should go forth mindfully,
to give up sensual desire.”

“Like they're struck by a sword,
like their head were on fire,
a mendicant should go forth mindfully,
to give up identity view.”

17. With Subrahmā

Standing to one side, the god Subrahmā addressed the Buddha in verse:

“This mind is always anxious,
this mind is always stressed
about stresses that haven’t arisen
and those that have.
If there is a state free of anxiety,
please answer my question.”

“Not without understanding and austerity,
not without restraining the sense faculties,
not without letting go of everything,
do I see safety for living creatures.”

That is what the Buddha said. ... The god vanished right there.

18. With Kakudha

So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then, late at night, the glorious god Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him: “Do you delight, ascetic?” “What have I got, sir?” “Well then, ascetic, do you sorrow?” “What have I lost, sir?” “Well then, ascetic, do you neither delight nor sorrow?” “Yes, sir.”

“I hope you’re untroubled, mendicant,
I hope that delight isn’t found in you.
I hope that discontent doesn’t
overwhelm you as you sit alone.”

“I’m genuinely untroubled, spirit,
and no delight is found in me.
And also discontent doesn’t
overwhelm me as I sit alone.”

“How are you untroubled, mendicant?
How is delight not found in you?
How does discontent not
overwhelm you as you sit alone?”

“Delight is born from misery,
misery is born from delight;
sir, you should know me as
a mendicant free of delight and misery.”

“After a long time I see
a brahmin extinguished.
A mendicant free of delight and misery,
he has crossed over clinging to the world.”

19. With Uttara

At Rājagaha. Standing to one side, the god Uttara recited this verse in the Buddha's presence:

“This life, so very short, is led onward.
There's no shelter for someone who's been led on by old age.
Seeing this peril in death,
you should do good deeds that bring happiness.”

“This life, so very short, is led onward.
There's no shelter for someone who's been led on by old age.
Seeing this peril in death,
one looking for peace would drop the world's bait.”

20. With Anāthapiṇḍika

Standing to one side, the god Anāthapiṇḍika recited these verses in the Buddha's presence:

“This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
and thus be purified in it.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has gone beyond
can at best equal him.”

This is what the god Anāthapiṇḍika said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants: “Mendicants, tonight, a certain glorious god, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence.” The Buddha then repeated the verses in full.

When he said this, Venerable Ānanda said to the Buddha: “Sir, that god must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.” “Good, good, Ānanda. You've reached the logical conclusion, as far as logic goes. For that was indeed the god Anāthapiṇḍika.”

3. Various Sectarrians

21. With Shiva

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, the glorious god Shiva, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha’s presence:

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you don’t sorrow even among those who sorrow.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you shine among your relatives.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily.”

Then the Buddha replied to Shiva in verse:

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

22. With Khema

Standing to one side, the god Khema recited these verses in the Buddha's presence:

“Foolish and unintelligent people
treat themselves like an enemy.
They do bad deeds
with bitter fruit.

It's not good to do a deed
after doing which you're tormented by regrets;
you experience the result
weeping, with a tearful face.

It's good to do a deed
after doing which you're free of regrets;
you experience the result
joyful, with a happy mind.”

“As a precaution, you should do
what you know is for your own welfare.
A thinker, a sage would not proceed
thinking like the cart driver.

Suppose a cart driver leaves the highway,
so even and well compacted.
They enter upon a rough road,
and fret when their axle breaks.

So too, an idiot departs the good
to follow what's against the good.
Fallen in the jaws of death,
they fret like their axle's broken.”

23. With Serī

Standing to one side, the god Serī addressed the Buddha in verse:

“Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t like food?”

“Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

“It’s incredible, sir, it’s amazing, how well said this was by Master Gotama. He repeated the Buddha’s verses, and said:

“Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving. I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, travelers, and beggars. Then the ladies of my harem approached me and said: ‘Your Majesty gives gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me: ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the first gate to the ladies of my harem. There they gave gifts, while my own giving dwindled.

Then my aristocrat vassals approached me and said: ‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me: ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the second gate to my aristocrat vassals. There they gave gifts, while my own giving dwindled.

Then my troops approached me and said: ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me: ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the third gate to my troops. There they gave gifts, while my own giving dwindled.

Then my brahmins and householders approached me and said: ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me:

‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the fourth gate to my brahmins and householders. There they gave gifts, while my own giving dwindled.

Then my men approached me and said: ‘Now Your Majesty is not giving gifts at all!’ When they said this, I said to those men: ‘So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers, vagrants, travelers, and beggars.’ Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say ‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’. It’s incredible, sir, it’s amazing, how well said this was by Master Gotama:

‘Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.’”

24. With Ghaṭikāra

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

“Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

“Who are those who’ve crossed the marsh,
death’s domain so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?”

“Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes.”

“You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?”

“None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

Where name and form
cease with nothing left over;
understanding this teaching,
they cut the bonds of rebirth.”

“The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching do you know
to be able to say such things?”

“In the past I was a potter
in Vebhaliṅga called Ghaṭikāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

I refrained from sexual intercourse,
I was celibate, non-carnal.
We lived in the same village;
in the past I was your friend.

I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

"That's exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhalinga called Ghaṭikāra.

You took care of your parents
as a lay follower of Buddha Kassapa.
You refrained from sexual intercourse,
you were celibate, non-carnal.
We lived in the same village;
in the past you were my friend."

"That's how it was
when those friends of old met again.
Both of them have developed themselves,
and bear their final body."

25. With Jantu

So I have heard. Now at that time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Then on the fifteenth day sabbath the god Jantu went up to those mendicants and addressed them in verse:

“The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

But now they’ve made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

Having raised my joined palms to the Saṅgha,
I speak here only about certain people.
They’re rejects, with no protector,
just like those who have passed away.

I’m speaking about
those who live negligently.
To those who live diligently
I pay homage.”

26. With Rohitassa

At Sāvathī. Standing to one side, the god Rohitassa said to the Buddha: “Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?” “Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.”

“It’s incredible, sir, it’s amazing, how well said this was by Master Gotama.

Once upon a time, I was a seer called Rohitassa, son of Bhoja. I was a sky-walker with psychic power. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean. This wish came to me: ‘I will reach the end of the world by traveling.’ Having such speed and stride, I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

It’s incredible, sir, it’s amazing, how well said this was by Master Gotama: ‘Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.’”

“But Reverend, I also say there’s no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

The end of the world can never
be reached by traveling.
But without reaching the end of the world,
there’s no release from suffering.

So a clever person, understanding the world,
has completed the spiritual journey, and gone to the end of the world.
A peaceful one, knowing the end of the world,
does not hope for this world or the next.”

27. With Nanda

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

“Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
you should do good deeds that bring happiness.”

“Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
one looking for peace would drop the world's bait.”

28. With Nandivīsāla

Standing to one side, the god Nandivīsāla addressed the Buddha in verse:

“Four are its wheels, and nine its doors;
it’s filled with greed and tied up;
and it’s born from a bog. Great hero,
how am I supposed to live like this?”

“Having cut the strap and harness—
wicked desire and greed—
and having plucked out craving, root and all:
that’s how you’re supposed to live like this.”

29. With Susīma

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, do you like Sāriputta?”

“Sir, who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged? Venerable Sāriputta is astute, he has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. He has few wishes, he’s content, secluded, aloof, and energetic. He gives advice and accepts advice; he accuses and criticizes wickedness. Who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?”

“That’s so true, Ānanda! That’s so true! Who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?” And the Buddha repeated all of Ānanda’s terms of praise.

While this praise of Sāriputta was being spoken, the god Susīma approached the Buddha, escorted by a large assembly of gods. He bowed, stood to one side, and said to him:

“That’s so true, Blessed One! That’s so true, Holy One! Who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?” And he too repeated all the terms of praise of Sāriputta, adding:

“For I too, sir, whenever I go to an assembly of gods, frequently hear the same terms of praise.”

While this praise of Sāriputta was being spoken, the gods of Susīma’s assembly—uplifted and overjoyed, full of rapture and happiness—generated a rainbow of bright colors.

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, with expert workmanship. When placed on a cream rug it would shine and glow and radiate. In the same way, the gods of Susīma’s assembly ... generated a rainbow of bright colors.

Suppose there was an ornament of rare gold, fashioned by an expert smith, expertly wrought in the forge. When placed on a cream rug it would shine and glow and radiate. In the same way, the gods of Susīma’s assembly ... generated a spectrum of bright colors.

Suppose that after the rainy season the sky was clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates. In the same way, the gods of Susīma’s assembly ... generated a spectrum of bright colors.

Suppose that after the rainy season the sky was clear and cloudless. As the sun rises, it would dispel all the darkness from the sky as it shines and glows and radiates. In the same way, the gods of Susīma’s assembly ... generated a spectrum of bright colors.

Then the god Susīma recited this verse about Venerable Sāriputta in the Buddha’s presence.

“He’s considered to be an astute person,
Sāriputta, free of anger.
Few in wishes, sweet, tamed,
the seer shines in the Teacher’s praise!”

Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:

“He’s considered to be an astute person,
Sāriputta, free of anger.
Few in wishes, sweet, tamed;
developed and well-tamed, he bides his time.”

30. The Disciples of Various Sectarrians

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then, late at night, several glorious gods lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Ākoṭaka, Vetambarī, and Māṇavaḡāmiya, and all of them were disciples of various sectarian teachers. They went up to the Buddha, bowed, and stood to one side. Standing to one side, the god Asama recited this verse about Pūraṇa Kassapa in the Buddha's presence:

“In injuring and killing here,
in beating and extortion,
Kassapa saw no evil,
nor any merit for oneself.
What he taught should truly be trusted,
he's worthy of esteem as Teacher.”

Then the god Sahalī recited this verse about Makkhali Gosala in the Buddha's presence:

“Through mortification in disgust of sin he became well restrained.
He gave up arguing with people.
Refraining from false speech, he spoke the truth.
Surely such a man does no wrong!”

Then the god Niṅka recited this verse about Nigaṇṭha Nātaputta in the Buddha's presence:

“Disgusted at sin, a self-disciplined mendicant,
well restrained in the four controls;
explaining what is seen and heard:
surely he can be no sinner!”

Then the god Ākoṭaka recited this verse about various sectarian teachers in the Buddha's presence:

“Pakudhaka, Kātiyāna, and Nigaṇṭha,
as well as this Makkhali and Pūraṇa:
Teachers of communities, attained ascetics,
surely they weren't far from truly good men!”

Then the god Vetambarī replied to the god Ākoṭaka in verse:

“Though the wretched jackal howls along,
it never equals the lion.
A naked liar with suspicious conduct,
though they teach a community, doesn't resemble the good.”

Then Māra the Wicked took possession of the god Vetambarī and recited this verse in the Buddha's presence:

“Those dedicated to mortification in disgust of sin,
safeguarding their seclusion,
attached to form,
they rejoice in the heavenly realm.
Indeed, those mortals give correct instructions
regarding the next world.”

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Whatever forms there are here or beyond,
and those of shining beauty in the sky,
all of these you praise, Namuci,
like bait tossed out for catching fish.”

Then the god Māṇavaḡāmiya recited this verse about the Buddha in his presence:

“Of all the mountains of Rājagaha,
Vipulo's said to be the best.
Seta is the best of the Himalayan peaks,
and the sun, of travelers in space.

The ocean is the best of seas,
and the moon, of lights that shine at night.
But in all the world with its gods,
the Buddha is declared foremost.”

The Linked Discourses on Gods are complete.

1. Shackles

1. Young

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then King Pasenadi of Kosala went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Does Master Gotama claim to have awakened to the supreme perfect awakening?” “If anyone should rightly be said to have awakened to the supreme perfect awakening, it’s me. For, great king, I have awakened to the supreme perfect awakening.”

“Well, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people. That is, Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim. So why do you, given that you’re so young in age and newly gone forth?”

“Great king, these four things should not be looked down on or disparaged because they are young. What four? An aristocrat, a snake, a fire, and a mendicant. These four things should not be looked down on or disparaged because they are young.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A man should not despise
an aristocrat of impeccable lineage,
high-born and famous,
just because they’re young.

For it’s possible that that lord of men,
as aristocrat, will gain the throne.
And in his anger he’ll execute a royal punishment,
and have you violently beaten.
Hence you should avoid him
for the sake of your own life.

Whether in village or wilderness,
wherever a serpent is seen,
a man should not look down on it
or despise it for its youth.

With its rainbow of colors,
the snake of fiery breath glides along.

It lashes out and bites the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

A fire devours a huge amount,
a conflagration with a blackened trail.
A man should not look down on it
just because it's young.

For once it gets fuel
it'll become a huge conflagration.
It'll lash out and burn the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

When a forest is burned by fire,
a conflagration with a blackened trail,
the shoots will spring up there again,
with the passing of the days and nights.

But if a mendicant endowed with ethics
burns you with their power,
you'll have no sons or cattle,
nor will your heirs find wealth.
Childless and heirless you become,
like a palm-tree stump.

That's why an astute person,
seeing what's good for themselves,
would always treat these properly:
a snake, a conflagration,
a famous aristocrat,
and a mendicant endowed with ethics."

When this was said, King Pasenadi of Kosala said to the Buddha: "Excellent, sir! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

2. A Man

At Sāvattihī. Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to the Buddha: “Sir, how many things arise inside a person for their harm, suffering, and discomfort?”

“Great king, three things arise inside a person for their harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise inside a person for their harm, suffering, and discomfort.” That is what the Buddha said. ...

“When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a reed is destroyed by its own fruit.”

3. Old Age and Death

At Sāvathī. Seated to one side, King Pasenadi said to the Buddha: “Sir, for someone who has been reborn, is there anything apart from old age and death?” “Great king, for someone who has been reborn, there’s nothing apart from old age and death. Even for well-to-do aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they’re born, there’s nothing apart from old age and death. Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest. That is what the Buddha said. ...

“The fancy chariots of kings wear out,
and this body too gets old.
But goodness never gets old:
so the true and good proclaim.”

4. Loved

At Sāvathī. Seated to one side, King Pasenadi said to the Buddha: “Just now, sir, as I was in private retreat this thought came to mind. ‘Who are those who love themselves? And who are those who don’t love themselves?’ Then it occurred to me: ‘Those who do bad things by way of body, speech, and mind don’t love themselves. Even though they may say: “I love myself”, they don’t really. Why is that? It’s because they treat themselves like an enemy. That’s why they don’t love themselves. Those who do good things by way of body, speech, and mind do love themselves. Even though they may say: “I don’t love myself”, they do really. Why is that? It’s because they treat themselves like a loved one. That’s why they do love themselves.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“If you regard yourself as loved,
you wouldn’t yoke yourself to wickedness.
For happiness is not easy to find
by someone who does bad deeds.

When you’re seized by the Terminator
as you give up your human life,
what can you call your own?
What do you take when you go?
What goes with you,
like a shadow that never leaves?

Both the good and the bad
that a mortal does in this life
is what they can call their own.
That’s what they take when they go.
That’s what goes with them,
like a shadow that never leaves.

That’s why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world.”

5. Self-Protected

At Sāvattihī. Seated to one side, King Pasenadi said to the Buddha: “Just now, sir, as I was in private retreat this thought came to mind. ‘Who are those who protect themselves? And who are those who don’t protect themselves?’ Then it occurred to me: ‘Those who do bad things by way of body, speech, and mind don’t protect themselves. Even if they’re protected by a company of elephants, cavalry, chariots, or infantry, they still don’t protect themselves. Why is that? Because such protection is exterior, not interior. That’s why they don’t protect themselves. Those who do good things by way of body, speech, and mind do protect themselves. Even if they’re not protected by a company of elephants, cavalry, chariots, or infantry, they still protect themselves. Why is that? Because such protection is interior, not exterior. That’s why they do protect themselves.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Restraint of the body is good;
restraint of speech is good;
restraint of mind is good;
restraint everywhere is good.
A sincere person, restrained everywhere,
is said to be ‘protected’.”

6. Few

At Sāvathī. Seated to one side, King Pasenadi said to the Buddha: “Just now, sir, as I was in private retreat this thought came to mind. ‘Few are the sentient beings in the world who, when they obtain luxury possessions, don’t get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others. There are many more who, when they obtain luxury possessions, do get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Full of desire for possessions and pleasures,
greedy, stupefied by sensual pleasures;
they don’t notice that they’ve gone too far,
like deer falling into a trap set out.
It’ll be bitter later on;
for the result will be bad for them.”

7. Judgment

At Sāvattḥī. Seated to one side, King Pasenadi said to the Buddha: “Sir, when I’m sitting in judgment I see well-to-do aristocrats, brahmins, and householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. But they tell deliberate lies for the sake of sensual pleasures. Then it occurred to me: ‘Enough with passing judgment today. Now my dear will be known by the judgments he makes.’”

“That’s so true, great king! That’s so true! Those who are well-to-do aristocrats, brahmins, and householders tell deliberate lies for the sake of sensual pleasures. That is for their lasting harm and suffering.” That is what the Buddha said. ...

“Full of desire for possessions and pleasures,
greedy, stupefied by sensual pleasures;
they don’t notice that they’ve gone too far,
like fish entering a net set out.
It’ll be bitter later on;
for the result will be bad for them.”

8. With Queen Mallikā

At Sāvattihī. Now at that time King Pasenadi of Kosala was upstairs in the stilt longhouse together with Queen Mallikā. Then the king said to the queen: “Mallikā, is there anyone more dear to you than yourself?” “No, great king, there isn’t. But is there anyone more dear to you than yourself?” “For me also, Mallikā, there’s no-one.”

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

“Having explored every quarter with the mind,
one finds no-one dearer than oneself.
Likewise for others, each holds themselves dear.
So one who loves themselves would not harm others.”

9. Sacrifice

At Sāvattthī. Now at that time a big sacrifice had been set up for King Pasenadi of Kosala. Five hundred chief bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been led to the pillar for the sacrifice. His bondservants, employees, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattthī for alms. Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“Horse sacrifice, human sacrifice,
the sacrifices of the ‘stick-casting’,
the ‘royal soma drinking’, and the ‘unbarred’—
these huge violent sacrifices yield no great fruit.

The great sages of good conduct
don’t attend sacrifices
where goats, sheep, and cattle
and various creatures are killed.

But the great sages of good conduct
do attend non-violent sacrifices
of regular family tradition,
where goats, sheep, and cattle,
and various creatures aren’t killed.

A clever person should sacrifice like this,
for this sacrifice is very fruitful.
For a sponsor of sacrifices like this,
things get better, not worse.
Such a sacrifice is truly abundant,
and even the deities are pleased.”

10. Shackles

Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattḥī for alms. Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“The sages say that shackle is not strong
that’s made of iron, wood, or knots.
But infatuation with jewels and earrings,
worry for your partners and children:

this the sages say is a strong shackle
that drags you down, tight, hard to escape.
They cut this too and go forth,
with no worries, having given up sensual pleasures.”

2. Childless

11. Seven Matted-Hair Ascetics

At one time the Buddha was staying near Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra’s mother. Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles. Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times. “Sirs, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!”

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, are they among those in the world who are perfected ones or who have entered the path to perfection?”

“Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless. You can get to know a person’s purity by dealing with them. ... You can get to know a person’s resilience in times of trouble. ... You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.”

“It’s incredible, sir, it’s amazing, how well said this was by Master Gotama. ...

Sir, these are my spies, my undercover agents returning after spying on the country. First they go undercover, then I have them report to me. And now—when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation.”

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“It’s not easy to know a man by his appearance.
You shouldn’t trust them at first sight.
For unrestrained men live in this world
disguised as the restrained.

Like a fake earring made of clay,

like a copper halfpenny coated with gold,
they live hidden in the world,
corrupt inside but impressive outside.”

12. Five Kings

At Sāvathī. Now at that time five kings headed by Pasenadi were amusing themselves, supplied and provided with the five kinds of sensual stimulation, and this discussion came up among them: “What’s the best of sensual pleasures?” Some of them said: “Sights are the best of sensual pleasures!” Others said: “Sounds are best!” Others said: “Smells are best!” Others said: “Tastes are best!” Others said: “Touches are best!” Since those kings were unable to convince each other,

King Pasenadi said to them: “Come, good sirs, let’s go to the Buddha and ask him about this. As he answers, so we’ll remember it.” “Yes, dear sir,” replied those kings.

Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said: “Sir, what’s the best of sensual pleasures?”

“Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say. The very same sights that are agreeable to some are disagreeable to others. When you’re happy with certain sights, as you’ve got all you wished for, you don’t want any other sight that’s better or finer. For you, those sights are perfect and supreme.

The very same sounds ...

smells ...

tastes ...

touches that are agreeable to some are disagreeable to others. When you’re happy with certain touches, as you’ve got all you wished for, you don’t want any other touch that’s better or finer. For you, those touches are perfect and supreme.”

Now at that time the lay follower Candanaṅgalika was sitting in that assembly. Then he got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha.

Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse.

“Like a fragrant pink lotus
that blooms in the morning, its fragrance unfaded—
see Aṅgīrasa shine,
bright as the sun in the sky!”

Then those five kings clothed Candanaṅgalika with five upper robes. And Candanaṅgalika in turn endowed the Buddha with these robes.

13. A Bucket of Rice

At Sāvathī. Now at that time King Pasenadi of Kosala used to eat rice by the bucket. Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha recited this verse:

“When a man is always mindful,
knowing moderation in eating,
his discomfort diminishes,
and he ages slowly, taking care of his life.”

Now at that time the brahmin student Sudassana was standing behind the king. Then King Pasenadi addressed him: “Please, dear Sudassana, memorize this verse in the Buddha’s presence and recite it to me whenever I am presented with a meal. I’ll set up a regular daily allowance of a hundred dollars for you.” “Yes, Your Majesty,” replied Sudassana. He memorized that verse in the Buddha’s presence, and then whenever the king was presented with a meal he would repeat it:

“When a man is always mindful,
knowing moderation in eating,
his discomfort diminishes,
and he ages slowly, taking care of his life.”

Then the king gradually got used to having no more than a pint of rice. After some time King Pasenadi’s body slimmed right down. Stroking his limbs with his hands, at that time he spoke these words of inspiration: “The Buddha truly has compassion for me in both the good of the present life and the good of the next life.”

14. Battle (1st)

At Sāvattihī. Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Ajātasattu defeated Pasenadi, who withdrew to his own capital at Sāvattihī.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattihī for alms. Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then the Buddha said:

“Mendicants, King Ajātasattu has bad friends, companions, and associates. But King Pasenadi has good friends, companions, and associates. Yet on this day King Pasenadi will have a bad night’s sleep as one defeated.” That is what the Buddha said. ...

“Victory gives rise to enmity;
the defeated sleep badly.
The peaceful sleep well,
having left victory and defeat behind.”

15. Battle (2nd)

Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Pasenadi defeated Ajātasattu and captured him alive. Then King Pasenadi thought: “Even though I’ve never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew. Now that I’ve vanquished all of Ajātasattu’s elephant troops, cavalry, chariots, and infantry, why don’t I let him loose with just his life?”

And that’s what he did.

Then several mendicants ... told the Buddha what had happened.

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“A man goes on plundering
as long as it serves his ends.
But as soon as others plunder him,
the plunderer is plundered.

For the fool thinks they’ve got away with it
as long as the wickedness doesn’t ripen.
But when the wickedness ripens,
they fall into suffering.

A killer creates a killer;
a conqueror creates a conqueror;
an abuser creates abuse,
and a bully creates a bully.
And so as deeds unfold
the plunderer is plundered.”

16. A Daughter

At Sāvathī. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. Then a man went up to the king and whispered in his ear: “Your Majesty, Queen Mallikā has given birth to a daughter.” When this was said, King Pasenadi was disappointed.

Then, knowing that King Pasenadi was disappointed, on that occasion the Buddha recited these verses:

“Well, some women are better than men,
O ruler of the people.
Wise and virtuous,
a devoted wife who honors her mother in law.

And when she has a son,
he becomes a hero, O lord of the land.
The son of such a blessed lady
may even rule the realm.”

17. Diligence

At Sāvathī. Seated to one side, King Pasenadi said to the Buddha: “Sir, is there one thing that secures benefits for both the present life and lives to come?”

“There is, great king.”

“So what is it?”

“Diligence, great king, is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come. The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all. In the same way, diligence is one thing that secures benefits for both the present life and lives to come.” That is what the Buddha said. ...

“For one who desires a continuous flow
of exceptional delights—
long life, beauty, and health,
heaven, and birth in an eminent family—

the astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:

the benefit in this life,
and in lives to come.
A sage, comprehending the meaning,
is called ‘astute’.”

18. Good Friends

At Sāvathī. Seated to one side, King Pasenadi said to the Buddha: “Just now, sir, as I was in private retreat this thought came to mind. ‘The teaching is well explained by the Buddha. But it’s for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Great king, this one time I was staying in the land of the Sakyans where they have a town named Nagaraka. Then the mendicant Ānanda came to me, bowed, sat down to one side, and said: ‘Sir, good friends, companions, and associates are half the spiritual life.’

When he had spoken, I said to him: ‘Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path. And here’s another way to understand how good friends are the whole of the spiritual life.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.’

So, great king, you should train like this: ‘I will have good friends, companions, and associates.’ That’s how you should train.

When you have good friends, companions, and associates, you should live supported by one thing: diligence in skillful qualities.

When you’re diligent, supported by diligence, your ladies of the harem,

aristocrat vassals,

troops,

and people of town and country will think: ‘The king lives diligently, supported by diligence. We’d better live diligently, supported by diligence!’

When you’re diligent, supported by diligence, then not only you yourself, but your ladies of the harem, and your treasury and storehouses will be guarded and protected.” That is what the

Buddha said. ...

“For one who desires a continuous flow
of exceptional wealth,
the astute praise diligence
in making merit.

Being diligent, an astute person
secures both benefits:

the benefit in this life,
and in lives to come.

A sage, comprehending the meaning,
is called ‘astute’.”

19. Childless (1st)

At Sāvattḥī. Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him: “So, great king, where are you coming from in the middle of the day?”

“Sir, here in Sāvattḥī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was eight million in gold, not to speak of the silver. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three-pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as sunshade.”

“That’s so true, great king! That’s so true! When a bad person has acquired exceptional wealth they don’t make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don’t establish an uplifting teacher’s offering for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Because they haven’t made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. Since that wealth is not properly utilized, it’s wasted, not used.

Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful. But people don’t collect it or drink it or bathe in it or use it for any purpose. Since that water is not properly utilized, it’s wasted, not used. In the same way, when a bad person has acquired exceptional wealth ... it’s wasted, not used.

When a good person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting teacher’s offering for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Because they make proper use of that wealth, rulers or bandits don’t take it, fire doesn’t consume it, flood doesn’t sweep it away, and unloved heirs don’t take it. Since that wealth is properly utilized, it’s used, not wasted.

Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful. And people collected it and drank it and bathed in it and used it for their own purpose. Since that water is properly utilized, it’s used, not wasted. In the same way, when a good person has acquired exceptional wealth ... it’s used, not wasted.

As cool water in an uninhabited region
evaporates when not drunk;
so too when a corrupt person acquires wealth,
they neither use it themselves nor give it away.

But when a sensible person gets hold of wealth,
they use it and do their duty.

That head, having supported the family unit,
blameless, goes to a heavenly place.”

20. Childless (2nd)

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day ... The Buddha said to him: “So, great king, where are you coming from in the middle of the day?”

“Sir, here in Sāvattihī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was ten million in gold, not to speak of the silver. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three-pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as sunshade.”

“That’s so true, great king! That’s so true! Once upon a time, great king, that financier householder provided alms-food on behalf of a Buddha awakened for himself named Tagarasikhī. He instructed: ‘Give alms to that ascetic,’ before getting up from his seat and leaving. But after giving he regretted it: ‘It would have been better to feed the bondservants or workers with that alms-food.’ What’s more, he murdered his brother’s only child for the sake of his fortune.

Because that financier provided Tagarasikhī with alms-food, as a result of that deed he was reborn seven times in a good place, a heavenly realm. And as a residual result of that same deed he held the position of financier seven times right here in Sāvattihī. But because that financier regretted giving alms, as a result of that deed his mind didn’t tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And because that financier murdered his brother’s only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed for the seventh time, since he is childless, his fortune ends up in the royal treasury. Now the old merit of that financier has been used up, and he hasn’t accumulated new merit. Today, great king, that financier burns in the Great Hell of Screams.” “So, sir, that financier has been reborn in the Great Hell of Screams?” “Yes he has, great king.” That is what the Buddha said. ...

“Grain, wealth, silver, and gold,
or whatever other possessions there are;
bondservants, workers, employees,
and those dependent for their livelihood:

you must go on without taking these;
all of them are left behind.
But the deeds you do
by body, speech, and mind—

that’s what you can call your own.
That’s what you take when you go.
That’s what goes with you,
like a shadow that never leaves.

That's why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world."

3. Kosala

21. Persons

At Sāvathī. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Great king, these four people are found in the world. What four?”

1. The dark bound for darkness,
2. the dark bound for light,
3. the light bound for darkness, and
4. the light bound for light.

And how is a person dark and bound for darkness? It’s when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

This person is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain. That’s how a person is dark and bound for darkness.

And how is a person dark and bound for light? It’s when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. But they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

This person is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse. That’s how a person is dark and bound for light.

And how is a person light and bound for darkness? It’s when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they’re attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

This person is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the

ground they enter darkness. That's how a person is light and bound for darkness.

And how is a person light and bound for light? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

This person is like someone who shifts from one couch to another; from the back of one horse to another; from one elephant to another; or from one stilt longhouse to another. That's how a person is light and bound for light. These are the four people found in the world." That is what the Buddha said. ...

“O king, some people are poor,
faithless and stingy.
Miserly, with bad intentions,
they're disrespectful, with wrong view.

They abuse and insult
ascetics and brahmins
and other renunciates.
They're nihilists and bullies,

who prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they fall into the terrible hell—
from darkness they're bound for darkness.

O king, some people are poor,
but faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

They rise for and bow to
ascetics and brahmins
and other renunciates.
Training in moral conduct,

they don't prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they go to the heaven of the Three—
from darkness they're bound for light.

O king, some people are rich,
but faithless and stingy.
Miserly, with bad intentions,
they're disrespectful, with wrong view.

They abuse and insult
ascetics and brahmins
and other renunciates.
They're nihilists and bullies,

who prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they fall into the terrible hell—
from light they're bound for darkness.

O king, some people are rich,
faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

They rise for and bow to
ascetics and brahmins
and other renunciates.
Training in moral conduct,

they don't prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they go to the heaven of the Three—
from light they're bound for light.”

22. Grandmother

At Sāvathī. King Pasenadi of Kosala sat to one side, and the Buddha said to him: “So, great king, where are you coming from in the middle of the day?”

“Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old. But I loved my grandmother; she was dear to me. If by giving away the elephant treasure I could get my grandmother back, I’d do it. If by giving away the horse treasure I could get my grandmother back, I’d do it. If by giving away a prize village I could get my grandmother back, I’d do it. If by giving away the whole country I could get my grandmother back, I’d do it.” “Great king, all sentient beings are liable to die. Death is their end; they’re not exempt from death.” “It’s incredible, sir, it’s amazing, how well said this was by the Buddha: ‘All sentient beings are liable to die. Death is their end; they’re not exempt from death.’”

“That’s so true, great king! That’s so true! All sentient beings are liable to die. Death is their end; they’re not exempt from death. It’s like the vessels made by potters. Whatever kind they are, whether baked or unbaked, all of them are liable to break apart. Breaking is their end; they’re not exempt from breakage. In the same way, all sentient beings are liable to die. Death is their end; they’re not exempt from death.” That is what the Buddha said. ...

“All beings will die,
for life ends with death.
They pass on according to their deeds,
reaping the fruits of good and bad.
Those who do bad go to hell,
and if you do good you go to heaven.

That’s why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world.”

23. The World

At Sāvattḥī. Seated to one side, King Pasenadi said to the Buddha: “Sir, how many things arise in the world for its harm, suffering, and discomfort?” “Great king, three things arise in the world for its harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise in the world for its harm, suffering, and discomfort.” That is what the Buddha said. ...

“When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a reed is destroyed by its own fruit.”

24. Archery

At Sāvathī. Seated to one side, King Pasenadi said to the Buddha: “Sir, where should a gift be given?” “Wherever your heart feels inspired, great king.” “But sir, where is a gift very fruitful?” “Where a gift should be given is one thing, great king, but where a gift is very fruitful is another. A gift is very fruitful when it’s given to an ethical person, not so much to an unethical person. Well then, great king, I’ll ask you about this in return, and you can answer as you like. What do you think, great king? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is untrained, inexpert, unfit, inexperienced. And he’s fearful, cowardly, trembling, quick to flee. Would you employ such a man? Would he be of any use to you?” “No, sir, I would have no use for such a man.” “What about a brahmin youth, a merchant youth, or a worker youth who was similar?” “No, sir, I would have no use for such a man.”

“What do you think, great king? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is trained, expert, fit, experienced. And he’s fearless, brave, bold, standing his ground. Would you employ such a man? Would he be of any use to you?” “Yes, sir, I would have a use for such a man.” “What about a brahmin youth, a merchant youth, or a worker youth who was similar? Would you employ such a man? Would he be of any use to you?” “Yes, sir, I would have a use for such a man.”

“In the same way, a gift to anyone who has given up five factors and possesses five factors is very fruitful, no matter what family they’ve gone forth from. What are the five factors they’ve given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they’ve given up. What are the five factors they possess? The entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess. I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Any youth skilled at archery,
powerful and vigorous,
would be employed by a king going to war—
one is not a coward because of one’s birth.

Just so, whoever is settled
in the qualities of patience and gentleness,
a clever person with noble conduct,
should be venerated even if they’re low born.

You should build lovely hermitages
and settle learned people in them.
You should set up water supplies in barren regions
and passages in places hard to travel.

Food, drink, edibles,

clothes, and lodgings
should be given to the upright ones,
with a clear and confident heart.

The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the uplands and valleys.

So too an astute person,
faithful and learned,
should prepare a meal to satisfy
renunciates with food and drink.

Rejoicing, they distribute,
saying, 'Give! give!'
For that is their thunder,
like the gods when it rains.
That stream of merit so abundant
showers down on the giver."

25. The Simile of the Mountain

At Sāvathī. King Pasenadi of Kosala sat to one side, and the Buddha said to him: “So, great king, where are you coming from in the middle of the day?” “Sir, there are anointed aristocratic kings who are infatuated with power, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings.”

“What do you think, great king? Suppose a trustworthy and reliable man were to come from the east. He’d approach you and say: ‘Please sir, you should know this. I come from the east. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!’ Then a second trustworthy and reliable man were to come from the west ... a third from the north ... and a fourth from the south. He’d approach you and say: ‘Please sir, you should know this. I come from the south. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!’ Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?”

“Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

“I tell you, great king, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?” “Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions? Sir, there are anointed aristocratic kings who are infatuated with power, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants, cavalry, chariots, or infantry. But there is no place, no scope for such battles when old age and death are advancing. In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel. But there is no place, no scope for such diplomatic battles when old age and death are advancing. In this royal court there is abundant gold coin and bullion stored in dungeons and towers. Using this wealth we can pay off an approaching enemy. But there is no place, no scope for such monetary battles when old age and death are advancing. When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

“That’s so true, great king! That’s so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Suppose there were vast mountains
of solid rock touching the sky
drawing in from all sides
and crushing the four quarters.

So too old age and death

advance upon all living creatures—
aristocrats, brahmins, merchants,
workers, outcastes, and scavengers.
They spare nothing.
They crush all beneath them.

There's nowhere for elephants to take a stand,
nor chariots nor infantry.
They can't be defeated
by diplomatic battles or by wealth.

That's why an astute person,
seeing what's good for themselves,
being wise, would place faith
in the Buddha, the teaching, and the Saṅgha.

Whoever lives by the teaching
in body, speech, and mind,
is praised in this life
and departs to rejoice in heaven.”

The Linked Discourses with the Kosalan are completed.

1. Mortification

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "I am truly freed from that grueling work! Thank goodness I'm freed from that pointless grueling work. Thank goodness that, steadfast and mindful, I have attained awakening."

And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and addressed him in verse:

"You've departed from the practice of mortification
by which humans purify themselves.
You're impure, but think yourself pure;
you've strayed from the path of purity."

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"I realized that it's pointless;
all that mortification in search of immortality
is as futile
as oars and rudder on dry land.

Ethics, immersion, and wisdom:
by developing this path to awakening
I attained ultimate purity.
You're defeated, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

2. In the Form of an Elephant King

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge elephant king and approached him. Its head was like a huge block of soapstone. Its tusks were like pure silver. Its trunk was like a long plough pole. Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Transmigrating for such a long time,
you’ve made forms beautiful and ugly.
Enough of this, Wicked One!
You’re defeated, terminator!”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

3. Beautiful

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away generated a rainbow of bright colors, both beautiful and ugly. Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Transmigrating for such a long time,
you’ve made forms beautiful and ugly.
Enough of this, Wicked One!
You’re defeated, terminator.

Those who are well restrained
in body, speech, and mind
don’t fall under Māra’s sway,
they don’t become your henchmen.”

Then Māra ... vanished right there.

4. Māra's Snares (1st)

So I have heard. At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, I have attained and realized supreme freedom through proper attention and proper effort. You too should attain and realize supreme freedom through proper attention and proper effort." Then Māra the Wicked went up to the Buddha and addressed him in verse:

"You're bound by Māra's snares,
both human and divine.
You're bound by Māra's bonds:
you won't escape me, ascetic!"

"I'm freed from Māra's snares,
both human and divine.
I'm freed from Māra's bonds.
You're defeated, terminator!"

Then Māra ... vanished right there.

5. Māra's Snares (2nd)

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, I am freed from all snares, both human and divine. You are also freed from all snares, both human and divine. Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching! I will travel to Uruvelā, the village of Senāni, in order to teach the Dhamma." Then Māra the Wicked went up to the Buddha and addressed him in verse:

"You're bound by all snares,
both human and divine.
You're bound by the great bond:
you won't escape me, ascetic!"

"I'm freed from all snares,
both human and divine.
I'm freed from the great bonds;
You're defeated, terminator!"

Then Māra ... vanished right there.

6. A Serpent

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge serpent king and approached him. Its body was like a huge canoe carved from a single tree. Its hood was like a large brewer's sieve. Its eyes were like those big bronze dishes from Kosala. Its tongue flickered from its mouth like lightning flashes in a thunderstorm. The sound of its breathing was like the puffing of a blacksmith's bellows.

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“A self-controlled sage frequents
empty buildings for lodging.
It's appropriate for such a person
to live there after relinquishing.

Though there are lots of creepy crawlies,
and lots of flies and snakes,
they wouldn't stir a hair
of a great sage in that empty hut.

Though the sky may split and the earth may quake,
and all creatures be stricken with fear;
and even if an arrow's aimed at their breast,
the Buddhas take no shelter in attachments.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

7. Sleeping

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. He spent most of the night practicing walking meditation in the open. At the crack of dawn he washed his feet and entered his dwelling. He lay down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. Then Māra the Wicked went up to the Buddha and addressed him in verse:

“What, you're asleep? Really, you're asleep?
You sleep like a loser—what's up with that?
You sleep, thinking that the hut is empty.
You sleep when the sun has come up—what's up with that?”

“For them there is no craving—
the weaver, the clinger—to lead them anywhere.
With the ending of all attachments the awakened Buddha sleeps.
What's that got to do with you, Māra?”

Then Māra ... vanished right there.

8. Delighting

So I have heard. At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Māra the Wicked went up to the Buddha and recited this verse in the Buddha's presence:

“Your children bring you delight!
Your cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight.”

“Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

9. Life Span (1st)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Mendicants!"
"Venerable sir," they replied. The Buddha said this:

"Mendicants, the life span of humans is short. You must go to the next life. So you should do what is skillful, you should practice the spiritual life. No-one born is immortal. A long life is a hundred years or a little more."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"The life of humans is long!
A good person wouldn't scorn it.
Live like a suckling babe,
for Death has not come for you."

"The life of humans is short,
and a good person scorns it.
They should live as though their head were on fire,
for Death comes for everyone."

Then Māra ... vanished right there.

1. Long Life

10. Long Life (2nd)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha ... said:

“Mendicants, the life span of humans is short. You must go to the next life. So you should do what is skillful, you should practice the spiritual life. No-one born is immortal. A long life is a hundred years or a little more.”

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“The days and nights don't rush by,
and life isn't cut short.
The life of mortals keeps rolling on,
like a chariot's rim around the hub.”

“The days and nights rush by,
and then life is cut short.
The life of mortals wastes away,
like the water in tiny streams.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

2. Rule

11. Boulders

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and crushed some large boulders close by him.

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Even if you shake
this entire Vulture's Peak,
the rightly released,
the awakened, are unshaken.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

12. Lion

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Then Māra thought: "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I go and pull the wool over their eyes?" Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Why now do you roar like a lion?
You're so self-assured in the assembly!
For there is someone who'll wrestle with you,
so why do you imagine you're the victor?"

"The great heroes they roar,
self-assured in the assembly.
The Realized One, attained to power,
has crossed over clinging to the world."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

13. A Splinter

So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park. Now at that time the Buddha's foot had been cut by a splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured with mindfulness and situational awareness, without worrying. And then he spread out his outer robe folded in four and lay down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware. Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Are you feeble that you lie down? Or are you drunk on poetry?
Don't you have all that you need?
Alone in a secluded lodging,
why this sleeping, sleepyhead?”

“I'm not feeble that I lie down, nor am I drunk on poetry.
Having reached the goal, I'm rid of sorrow.
Alone in a secluded lodging,
I lie down full of compassion for all living creatures.

Even those with a dart stuck in the breast,
piercing the heart again and again,
are able to get some sleep.
So why not I, whose dart is drawn out?

I don't lie awake tense, nor do I fear to sleep.
The days and nights don't disturb me,
as I see no decline for myself in the world.
That's why I lie down full of compassion for all living creatures.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

14. Appropriate

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

Then Māra thought: “The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople. Why don’t I go and pull the wool over their eyes?” Then Māra the Wicked went up to the Buddha and addressed him in verse:

“It’s not appropriate for you
to instruct others.
As you engage in this,
don’t get caught up in favoring and opposing.”

“The Buddha instructs others
out of compassion for their welfare.
The Realized One is liberated
from favoring and opposing.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

15. A Mental Snare

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Māra the Wicked went up to the Buddha and addressed him in verse:

“There’s a mental snare
wandering the sky.
I’ll bind you with it—
you won’t escape me, ascetic!”

“Sights, sounds, tastes, smells,
and touches so delightful:
desire for these is gone from me.
You’re defeated, terminator!”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

16. The Alms Bowls

At Sāvathī. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And those mendicants were paying attention, focusing, concentrating wholeheartedly, and listening well.

Then Māra thought: “This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And the mendicants are paying attention, focusing, concentrating wholeheartedly, and listening well. Why don’t I go and pull the wool over their eyes?”

At that time several alms bowls were placed in the open air. Then Māra the Wicked manifested in the form of an ox and approached those bowls. Then one of the mendicants said to another: “Mendicant, mendicant, that ox will break the bowls.” When this was said, the Buddha said to that mendicant: “Mendicant, that’s no ox. That’s Māra the Wicked come to pull the wool over your eyes!” Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Sights, feeling, and perception,
consciousness and what is chosen:
‘I am not this’ and ‘this is not mine’;
that’s how to lose interest in them.

When you’re detached, secure,
all fetters transcended,
though Māra and his army chase everywhere
they never find you.”

Then Māra ... vanished right there.

17. The Six Fields of Contact

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants were paying attention, focusing, concentrating wholeheartedly, and listening well.

Then Māra thought: “This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants are paying attention, focusing, concentrating wholeheartedly, and listening well. Why don’t I go and pull the wool over their eyes?” Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering. Then one of the mendicants said to another: “Mendicant, mendicant, it seems like the earth is shattering!” When this was said, the Buddha said to that mendicant: “Mendicant, that’s not the earth shattering. That’s Māra the Wicked come to pull the wool over your eyes!” Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Sights, sounds, tastes, smells,
touches, and thoughts, the lot of them—
this is the dreadful bait
that the world’s stupefied by.

But a mindful disciple of the Buddha
has transcended all that.
Having gone beyond Māra’s domain,
they shine like the sun.”

Then Māra ... vanished right there.

18. Alms Food

At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā. Now at that time in Pañcasālā the young women were taking care of guests. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms. Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought: “Don’t let the ascetic Gotama get any alms!”

Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms. Then Māra the Wicked went up to the Buddha and said to him: “Well, ascetic, did you get any alms?” “Wicked One, did you make sure I didn’t get any alms?” “Well then, sir, let the Buddha enter Pañcasālā a second time for alms. I’ll make sure you get alms.”

“Māra’s made bad karma
in attacking the Realized One.
Wicked One, do you imagine that
your wickedness won’t bear fruit?

We who have nothing
live so very happily.
We’ll feed on rapture,
like the gods of streaming radiance.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

19. A Farmer

At Sāvathī. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, focusing, concentrating wholeheartedly, and listening well.

Then Māra thought: “The ascetic Gotama is giving a Dhamma talk about extinguishment ... and the mendicants are listening well. Why don’t I go and pull the wool over their eyes?” Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him: “So, ascetic, did you happen to see any oxen?” “But what have you to do with oxen, Wicked One?” “Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness. Where can you escape me, ascetic? Mine alone is the ear ... nose ... tongue ... body ... mind, mine are thoughts, mine is the field of mind contact consciousness. Where can you escape me, ascetic?”

“Yours alone, ascetic, is the eye, yours are sights, yours is the field of eye contact consciousness. Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One! Yours alone is the ear ... nose ... tongue ... body ... mind, yours are thoughts, yours is the field of mind contact consciousness. Where there is no mind, no thoughts, no mind contact consciousness—you have no place there, Wicked One!”

“The things they call ‘mine’,
and those who say ‘it’s mine’:
if your mind remains there,
you won’t escape me, ascetic!”

“The things they speak of aren’t mine;
I’m not someone who speaks like that.
So know this, Wicked One:
you won’t even see my path.”

Then Māra ... vanished right there.

20. Rule

At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the slopes of the Himalayas. Then as he was in private retreat this thought came to his mind: “I wonder if it’s possible to rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow?”

And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and said: “Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow!” “But what do you see, Wicked One, that you say this to me?” “The Blessed One, sir, has developed and cultivated the four bases for psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was gold, and it would turn into gold.”

“Take a golden mountain,
made entirely of gold, and double it—
it’s still not enough for one!
Knowing this, live a moral life.

When a person has seen where suffering comes from
how could they incline towards sensual pleasures?
Realizing that attachment is a tie in the world,
a person would train to remove it.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

21. Several

So I have heard. At one time the Buddha was staying in the land of the Sakyans near Silāvati. Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute. Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said: “You’ve gone forth while young, reverends. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures. Enjoy human sensual pleasures. Don’t give up what you see in the present life to chase after what takes time.” “Brahmin, that’s not what we’re doing. We’re giving up what takes time to chase after what we see in the present life. For the Buddha says that sensual pleasures take time; they give much suffering and distress, and they are all the more full of drawbacks. But this teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.” When they had spoken, Māra the Wicked wobbled his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and departed leaning on his staff.

Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Mendicants, that was no brahmin. That was Māra the Wicked who came to pull the wool over your eyes!” Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

“When a person has seen where suffering comes from
how could they incline towards sensual pleasures?
Realizing that attachment is a tie in the world,
a person would train to remove it.”

22. With Samiddhi

At one time the Buddha was staying in the land of the Sakyans near Silāvātī. Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute. Then as Venerable Samiddhi was in private retreat this thought came to his mind: “I’m so fortunate, so very fortunate, to have a teacher who is a perfected one, a fully awakened Buddha! I’m so fortunate, so very fortunate, to have gone forth in a teaching and training so well explained! I’m so fortunate, so very fortunate, to have spiritual companions who are ethical and of good character.” And then Māra the Wicked, knowing what Samiddhi was thinking, went up to him and made a terrifyingly loud noise close by him. It seemed as if the earth was shattering.

Then Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Samiddhi, that’s not the earth shattering. That’s Māra the Wicked come to pull the wool over your eyes! Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute.” “Yes, sir,” replied Samiddhi. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute. And for a second time he had the same thought ... and Māra made an earth-shattering noise. Then Samiddhi addressed Māra the Wicked One in verse:

“I went forth out of faith
from the lay life to homelessness.
My mindfulness and wisdom are mature,
my mind is serene in immersion.
Make whatever illusions you want,
it won’t bother me.”

Then Māra the Wicked, thinking, “The mendicant Samiddhi knows me!” miserable and sad, vanished right there.

3. Rule

23. With Godhika

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock. Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart. But then he fell away from that temporary freedom of heart. For a second ... third ... fourth ... fifth ... sixth time Godhika experienced temporary freedom of heart. But for a sixth time he fell away from it. For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Then he thought: "I've fallen away from this temporary freedom of heart no less than six times. Why don't I commit suicide?" And then Māra the Wicked, knowing what Godhika was thinking, went up to the Buddha and addressed him in verse:

"O great hero, O greatly wise!
Shining with power and glory.
You've gone beyond all threats and perils,
I bow to your feet, O seer!

Great hero, master of death,
your disciple longs for death,
he's planning for it.
Stop him, O light-bringer!

For how, Blessed One, can a disciple of yours,
one who loves your teaching,
a trainee who hasn't achieved their heart's desire,
take his own life, O renowned one?"

Now at that time Venerable Godhika had already committed suicide. Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"This is how the sages act,
for they don't long for life.
Having plucked out craving, root and all,
Godhika is extinguished."

Then the Buddha said to the mendicants: "Come, mendicants, let's go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, committed suicide." "Yes, sir," they replied.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Godhika off in the distance lying on his cot, having cast off the

aggregates. Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Then the Buddha said to the mendicants: “Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?” “Yes, sir.” “That’s Māra the Wicked searching for Godhika’s consciousness, wondering: ‘Where is Godhika’s consciousness established?’ But since his consciousness is not established, Godhika is extinguished.” Then Māra, carrying his harp of yellow wood apple, went up to the Buddha and addressed him in verse:

“Above, below, and all around,
in the four quarters and in-between,
I’ve been searching without success:
where has that Godhika got to?”

“He was a steadfast sage,
a meditator who loved to practice absorption.
By day and by night he applied himself,
without concern for his life.

He defeated the army of death,
and won’t return for any future life.
Having plucked out craving root and all
Godhika is extinguished.”

Stricken with sorrow,
his harp dropping from his armpit,
that spirit, downcast,
vanished right there.

24. Seven Years of Following

So I have heard. At one time the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success. Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Are you overwhelmed by sorrow that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you've committed some crime in the village?
Why don't you get too close to people?
And why does no-one get close to you?”

“I've dug out the root of sorrow completely.
I practice absorption free of guilt or sorrow.
I've cut off all greed and hunger for future lives.
Undefined, I practice absorption, O kinsman of the negligent!”

“The things they call ‘mine’,
and those who say ‘it's mine’:
if your mind remains there,
you won't escape me, ascetic!”

“The things they speak of aren't mine;
I'm not someone who speaks like that.
So know this, Wicked One:
you won't even see my path.”

“If you've discovered the path
that's safe, and leads to the deathless,
go and walk that path alone—
why teach it to anyone else?”

“Those crossing to the far shore
ask what's beyond the domain of Death.
When I'm asked, I explain to them
the truth without attachments.”

“Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they'd pull out the crab and put it on dry land. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond. In the same way, sir, the Buddha has snapped, cracked, and broken off all my tricks, dodges, and evasions. Now I'm not able to approach the Buddha again in hopes of finding a vulnerability.”

Then Māra the Wicked recited these verses of disillusionment in the Buddha's presence:

“A crow once circled a stone
that looked like a lump of fat.
'Perhaps I'll find something tender,' it thought,
'perhaps there's something tasty.'

But it didn't find anything tasty,
so the crow left that place.
Like the crow that pecked the stone,
I leave Gotama disillusioned.”

25. Māra's Daughters

And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, scratching the ground with a stick. Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked, and addressed him in verse:

“Why so downhearted, dad?
What man are you upset about?
We'll catch him with the snare of lust,
like an elephant in the wild.
We'll tie him up and bring him back—
he'll fall under your sway!”

“In this world he is the perfected one, the Holy One.
He's not easily seduced by lust.
He has gone beyond Māra's domain;
that's why I'm so upset.”

Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and said to him: “We serve at your feet, ascetic.” But the Buddha ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side to think up a plan. “Men have a diverse spectrum of tastes. Why don't we each manifest in the form of a hundred young maidens?” So that's what they did. Then they went up to the Buddha and said to him: “We serve at your feet, ascetic.” But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side to think up a plan. “Men have a diverse spectrum of tastes. Why don't we each manifest in the form of a hundred women who have never given birth?” So that's what they did. Then they went up to the Buddha and said to him: “We serve at your feet, ascetic.” But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust ... each manifested in the form of a hundred women who have given birth once ...

women who have given birth twice ... middle-aged women ...

old women ... But the Buddha still ignored them, since he was freed with the supreme ending of attachments. Then Craving, Delight, and Lust withdrew to one side and said: “What our father said is true:

‘In this world he is the perfected one, the Holy One.
He’s not easily seduced by lust.
He has gone beyond Māra’s domain;
that’s why I’m so upset.’

For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he’d spew hot blood from his mouth, or he’d go mad and lose his mind. He’d dry up, wither away, and shrivel up like a green reed that was mowed down.”

Then Māra’s daughters Craving, Delight, and Lust went up to the Buddha, and stood to one side. Māra’s daughter Craving addressed the Buddha in verse:

“Are you overwhelmed by sorrow that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you’ve committed some crime in the village?
Why don’t you get too close to people?
And why does no-one get close to you?”

“I’ve reached the goal, peace of heart.
Having conquered the army of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That’s why I don’t get too close to people,
and no-one gets too close to me.”

Then Māra’s daughter Delight addressed the Buddha in verse:

“How does a mendicant who has crossed five floods
usually meditate here while crossing the sixth?
How do they usually practice absorption so that sensual perceptions
are warded off and don’t get hold of them?”

“With tranquil body and mind well freed,
without making plans, mindful, homeless;
understanding the teaching, they practice absorption without placing the mind;
they’re not shaking or drifting or rigid.

That’s how a mendicant who has crossed five floods
usually meditates here while crossing the sixth.
That’s how they usually practice absorption so that sensual perceptions
are warded off and don’t get hold of them.”

Then Māra’s daughter Lust addressed the Buddha in verse:

“He lives with his community after cutting off craving,
and many of the faithful will cross over for sure.
Alas, this homeless one will snatch many men away,
and lead them past the King of Death!”

“The great heroes they lead
by means of the true teaching.
When the Realized Ones are leading by the teaching,
how could anyone with discernment be jealous?”

Then Māra’s daughters Craving, Delight, and Lust went up to Māra the Wicked. Māra the Wicked saw them coming off in the distance, and addressed them in verse:

“Fools! You drill into a mountain
with lotus stalks!
You dig up a hill with your nails!
You chew iron with your teeth!

You seek a footing in the deeps, as it were,
while lifting a rock with your head!
After attacking a stump with your breast, as it were,
you leave Gotama disillusioned.”

“They came in their splendor—
Craving, Delight, and Lust.
But the Teacher brushed them off right there,
like the breeze, a fallen tuft.”

The Linked Discourses with Māra are complete.

1. Nuns

1. With Āḷavikā

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the nun Āḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvattḥī for alms. She wandered for alms in Sāvattḥī. After the meal, on her return from alms-round, she went to the Dark Forest seeking seclusion. Then Māra the Wicked, wanting to make the nun Āḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

“There’s no escape in the world,
so what will seclusion do for you?
Enjoy the delights of sensual pleasure;
don’t regret it later.”

Then the nun Āḷavikā thought: “Who’s speaking this verse, a human or a non-human?” Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!” Then Āḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

“There is an escape in the world,
and I’ve personally experienced it with wisdom.
O Wicked One, kinsman of the negligent,
you don’t know that place.

Sensual pleasures are like swords and stakes;
the aggregates are their chopping block.
What you call sensual delight
was never delightful for me.”

Then Māra the Wicked, thinking, “The nun Āḷavikā knows me!” miserable and sad, vanished right there.

2. With Somā

At Sāvathī. Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvathī for alms. She wandered for alms in Sāvathī. After the meal, on her return from alms-round, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“That state's very challenging;
it's for the sages to attain.
It isn't possible for a woman,
with her two-fingered wisdom.”

Then the nun Somā thought: “Who's speaking this verse, a human or a non-human?” Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!” Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

“What difference does womanhood make
when the mind is serene,
and knowledge is present
as you rightly discern the Dhamma.

Surely someone who might think:
'I am woman', or 'I am man',
or 'I am' anything at all,
is fit for Māra to address.”

Then Māra the Wicked, thinking, “The nun Somā knows me!” miserable and sad, vanished right there.

3. With Kisāgotamī

At Sāvathī. Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvathī for alms. She wandered for alms in Sāvathī. After the meal, on her return from alms-round, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Why do you sit alone and cry
as if your children have died?
You've come to the woods all alone—
you must be looking for a man!”

Then the nun Kisāgotamī thought: “Who's speaking this verse, a human or a non-human?” Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

“I've got over the death of children,
and I'm finished with men.
I don't grieve or lament,
and I'm not afraid of you, sir!

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
I've defeated the army of death,
and live without defilements.”

Then Māra the Wicked, thinking, “The nun Kisāgotamī knows me!” miserable and sad, vanished right there.

4. With Vijayā

At Sāvathī. Then the nun Vijayā robed up in the morning ... and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Vijayā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“You're young and beautiful,
and I'm a youth in my prime.
Come, my lady, let us enjoy
the music of a five-plice band.”

Then the nun Vijayā thought: “Who's speaking this verse, a human or a non-human?” Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!” Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

“Sights, sounds, tastes, smells,
and touches so delightful.
I hand them right back to you, Māra,
for I have no use for them.

This body is foul,
decaying and fragile.
I'm horrified and repelled by it,
and I've uprooted sensual craving.

There are beings in the realm of luminous form,
others established in the formless,
and also those peaceful attainments:
I've destroyed the darkness regarding all of them.”

Then Māra the Wicked, thinking, “The nun Vijayā knows me!” miserable and sad, vanished right there.

5. With Uppalavaṇṇā

At Sāvathī. Then the nun Uppalavaṇṇā robed up in the morning ... and stood at the root of a sal tree in full flower. Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“You’ve come to this sal tree all crowned with flowers
and stand at its root all alone, O nun.
Your beauty is second to none;
silly girl, aren’t you afraid of rascals?”

Then the nun Uppalavaṇṇā thought: “Who’s speaking this verse, a human or a non-human?”
Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!” Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

“Even if 100,000 rascals like you
were to come here,
I’d stir not a hair nor be alarmed.
I’m not scared of you, Māra, even alone.

I’ll vanish,
or I’ll enter your belly;
I could stand between your eyebrows
and you still wouldn’t see me.

I’m the master of my own mind,
I’ve developed the bases of psychic power well.
I’m free from all bonds,
and I’m not afraid of you, sir!”

Then Māra the Wicked, thinking, “The nun Uppalavaṇṇā knows me!” miserable and sad, vanished right there.

6. With Cālā

At Sāvathī. Then the nun Cālā robed up in the morning ... and sat at the root of a tree for the day's meditation. Then Māra the Wicked went up to Cālā and said to her: "Nun, what don't you approve of?" "I don't approve of rebirth, sir."

"Why don't you approve of rebirth?
When you're born, you get to enjoy sensual pleasures.
Who put this idea in your head:
'Nun, don't approve of rebirth?'"

"Death comes for those who are born,
when you're born you undergo sufferings—
imprisonment, execution, hardship—
that's why you shouldn't approve of rebirth.

The Buddha taught me the Dhamma
for passing beyond rebirth,
for giving up all suffering;
he settled me in the truth.

There are beings in the realm of luminous form,
and others established in the formless.
Not understanding cessation,
they come back in future lives."

Then Māra the Wicked, thinking, "The nun Cālā knows me!" miserable and sad, vanished right there.

7. With Upacālā

At Sāvathī. Then the nun Upacālā robed up in the morning ... and sat at the root of a tree for the day's meditation. The Māra the Wicked went up to Upacālā and said to her: "Nun, where do you want to be reborn?" "I don't want to be reborn anywhere, sir."

"There are the Gods of the Thirty-Three, and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of Others.
Set your heart on such places,
and you'll undergo delight."

"The Gods of the Thirty-Three, and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control the Creations of Others—
they're bound with the bonds of sensuality;
they fall under your sway again.

All the world is on fire,
all the world is smoldering,
all the world is ablaze,
all the world is rocking.

My mind adores that place
where Māra cannot go;
it's not shaking or burning,
and not frequented by ordinary people."

Then Māra the Wicked, thinking, "The nun Upacālā knows me!" miserable and sad, vanished right there.

8. With Sīsupacālā

At Sāvathī. Then the nun Sīsupacālā robed up in the morning ... and sat at the root of a tree for the day's meditation. Then Māra the Wicked went up to Sīsupacālā and said to her: "Nun, whose creed do you believe in?" "I don't believe in anyone's creed, sir."

"In whose name did you shave your head?
You look like an ascetic,
but you don't believe in any creed.
Why do you live as if lost?"

"Followers of other creeds
are confident in their views.
But I don't believe in their teaching,
for they're no experts in the Dhamma.

But there is one born in the Sakyan clan,
the unrivaled Buddha,
champion, dispeller of Māra,
everywhere undefeated,

everywhere freed, and unattached,
the all-seeing seer.
He has attained the end of all deeds,
freed with the ending of attachments.
That Blessed One is my Teacher,
and I believe in his instruction."

Then Māra the Wicked, thinking, "The nun Sīsupacālā knows me!" miserable and sad, vanished right there.

9. With Selā

At Sāvattḥī. Then the nun Selā robed up in the morning ... and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Selā feel fear, terror, and goosebumps ... addressed her in verse:

“Who created this puppet?
Where is its maker?
Where has the puppet arisen?
And where does it cease?”

Then the nun Selā thought: “Who's speaking this verse, a human or a non-human?” Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!” Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

“This puppet isn't self-made,
nor is this misery made by another.
It comes to be because of a cause,
and ceases when the cause breaks up.

It's like a seed that's sown
in a field; it grows
relying on both the soil's nutrients
as well as moisture.

In the same way the aggregates and elements
and these six sense fields
come to be because of a cause,
and cease when the cause breaks up.”

Then Māra the Wicked, thinking, “The nun Selā knows me!” miserable and sad, vanished right there.

10. With Vajirā

At Sāvattḥī. Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvattḥī for alms. She wandered for alms in Sāvattḥī. After the meal, on her return from alms-round, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation. Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Who created this sentient being?
Where is its maker?
Where has the being arisen?
And where does it cease?”

Then the nun Vajirā thought: “Who's speaking this verse, a human or a non-human?” Then she thought: “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!” Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

“Why do you believe there's such a thing as a 'sentient being'?
Māra, is this your theory?
This is just a pile of conditions,
you won't find a sentient being here.

When the parts are assembled
we use the word 'chariot'.
So too, when the aggregates are present
'sentient being' is the convention we use.

But it's only suffering that comes to be,
lasts a while, then disappears.
Naught but suffering comes to be,
naught but suffering ceases.”

Then Māra the Wicked, thinking, “The nun Vajirā knows me!” miserable and sad, vanished right there.

The Linked Discourses on Nuns are completed.

1. The Appeal

1. The Appeal of Brahmā

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It's hard for them to see this thing; that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me." And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

"I've struggled hard to realize this,
enough with trying to explain it!
This principle is not easily understood
by those mired in greed and hate.

Those caught up in greed can't see
what's subtle, going against the stream,
deep, hard to see, and very fine,
for they're shrouded in a mass of darkness."

And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what the Buddha was thinking, thought: "Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma." Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the Buddha, and said: "Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!" This is what Brahmā Sahampati said. Then he went on to say:

"Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!

Let them hear the teaching the stainless one discovered.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
ascend the palace built of Dhamma!
You're free of sorrow; but look at these people
overwhelmed with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!"

Then the Buddha, understanding Brahmā's invitation, surveyed the world with the eye of a Buddha, because of his compassion for sentient beings. And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the flaw to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the flaw to do with the next world, while others did not. When he had seen this he replied in verse to Brahmā Sahampati:

"Flung open are the doors to the deathless!
Let those with ears to hear decide their faith.
Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans."

Then Brahmā Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

2. Respect

So I have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "It's unpleasant to live without respect and reverence. What ascetic or brahmin should I honor and respect and rely on?"

Then it occurred to him: "I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of ethics, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of immersion, if it were incomplete. But I don't see any other ascetic or brahmin ... who is more accomplished than myself in immersion ...

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin ... who is more accomplished than myself in wisdom ...

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin ... who is more accomplished than myself in freedom ...

I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of the knowledge and vision of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in the knowledge and vision of freedom, who I should honor and respect and rely on. Why don't I honor and respect and rely on the same Dhamma to which I was awakened?"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching. May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching." This is what Brahmā Sahampati said. Then he went on to say:

"All Buddhas in the past,
the Buddhas of the future,
and the Buddha at present—

destroyer of the sorrows of many—

respecting the true teaching
they did live, they do live,
and they also will live.

This is the nature of the Buddhas.

Therefore someone who loves themselves,
aspiring to transcendence,
should respect the true teaching,
remembering the Buddhas' teaching.”

3. With Brahmadeva

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time a certain brahmin lady had a son called Brahmadeva, who had gone forth from the lay life to homelessness in the presence of the Buddha.

Then Venerable Brahmadeva, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Brahmadeva became one of the perfected.

Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. Wandering for alms to be consumed on site in Sāvattḥī, he approached his own mother’s house. Now at that time Brahmadeva’s mother, the brahmin lady, was offering up a regular oblation to Brahmā. Then Brahmā Sahampati thought: “This Venerable Brahmadeva’s mother, the brahmin lady, offers up a regular oblation to Brahmā. Why don’t I go and stir up a sense of urgency in her?” Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in the house of Brahmadeva’s mother. Then Brahmā Sahampati, while standing in the air, addressed Brahmadeva’s mother in verse:

“Far from here is the Brahmā realm, madam,
to which you offer a regular oblation.
But Brahmā doesn’t eat that kind of food.
Why make invocations, when you don’t know the path to Brahmā?

This Brahmadeva, madam,
free of attachments, has surpassed the gods.
A mendicant without possessions or dependents,
he has entered your house for alms.

He’s worthy of offerings dedicated to the gods, a knowledge master, self-developed.
He’s worthy of a teacher’s offering from gods and men.
Having shunned all evils, he’s unsullied.
Cool at heart, he wanders looking for food.

He has no before and after,
peaceful, unclouded, untroubled, with no need for hope,
he has laid down the rod for all creatures firm and frail.
So let him enjoy your offering of choice alms.

With peaceful mind, he has left the crowd,
he wanders like a tamed elephant, unperturbed.

He's a mendicant fair in ethics, with heart well freed.
So let him enjoy your offering of choice alms.

With unwavering confidence in him,
present your teacher's offering to one who deserves it.
Now that you've seen the sage who has crossed over, madam,
make merit for the sake of future happiness!"

With unwavering confidence in him,
she presented her teacher's offering to one who deserved it.
After seeing the sage who had crossed over, the brahmin lady
made merit for the sake of future happiness.

4. With Baka the Brahmā

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time Baka the Brahmā had the following harmful misconception: “This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.”

Then the Buddha knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm. Baka the Brahmā saw the Buddha coming off in the distance and said to him: “Come, good sir! Welcome, good sir! It’s been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.”

When he had spoken, the Buddha said to him: “Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable. And where there is being born, growing old, dying, passing away, and being reborn, he says that there’s no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there’s no other escape beyond this.”

“Gotama, we seventy-two merit-makers are now wielders of power,
having passed beyond rebirth and old age.
This is our last rebirth as Brahmā, knowledge-master.
And now many people pray to us.”

“But, Baka, the life span here is short, not long,
though you think it’s long.
I know that your life span
is two quinquadecillion years, Brahmā.”

“Blessed One, I am the one of infinite vision,
who has gone beyond rebirth and old age and sorrow.
What precepts and observances did I practice in the past?
Explain to me so I can understand.”

“You gave drink to many people
who were oppressed by thirst and heat.
They’re the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.

When people at Deer River Bank were seized,

you released the captives as they were led away.
That's the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.

When a boat on the Ganges River was seized
by a fierce dragon desiring human flesh,
you freed it wielding mighty force.
That's the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.

I used to be your servant named Kappa.
You thought he was intelligent and loyal.
That's the precepts and observances you practiced in the past.
I recollect it like one who has wakened from sleep.”

“You certainly understand this life span of mine.
And others, too, you know; that's why you're the Buddha.
And that's why your blazing glory
lights up even the Brahmā realm.”

5. A Certain Brahmā

At Sāvathī. Now at that time a certain Brahmā had the following harmful misconception: “No ascetic or brahmin can come here!” Then the Buddha knew what that Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm. Then the Buddha sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Venerable Mahāmoggallāna thought: “Where is the Buddha staying at present?” With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that Brahmā, having entered upon the fire element. Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm. Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Venerable Mahākassapa ... positioned himself in the south ...

Venerable Mahākappina ... positioned himself in the west ...

and Venerable Anuruddha ... positioned himself in the north, below the Buddha, sitting cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Mahāmoggallāna addressed that Brahmā in verse:

“Sir, do you still have the same view
that you had in the past?
Or do you see the radiance
transcending the Brahmā realm?”

“Good sir, I don’t have that view
that I had in the past.
I see the radiance
transcending the Brahmā realm.
So how could I say today
that I am permanent and eternal?”

Having inspired a sense of awe in the Brahmā, as easily as a strong person would extend or contract their arm, the Buddha vanished from the Brahmā realm and reappeared in Jeta’s Grove. Then that Brahmā addressed a member of his retinue: “Please, good sir, go up to Venerable Mahāmoggallāna and say to him: ‘Moggallāna my good sir, are there any other disciples of the Buddha who have power and might comparable to the masters Moggallāna, Kassapa, Kappina, and Anuruddha?’” “Yes, good sir,” replied that retinue member. He went to Moggallāna and asked as instructed. Then Mahāmoggallāna addressed that member of Brahmā’s retinue in verse:

“There are many disciples of the Buddha

who have the three knowledges,
and have attained psychic power, expert in reading minds,
they're perfected ones with defilements ended."

Then that member of Brahmā's retinue, having approved and agreed with what Mahāmoggallāna said, went to that Brahmā and said to him: "Good sir, Venerable Mahāmoggallāna said this:

'There are many disciples of the Buddha
who have the three knowledges,
and have attained psychic power, expert in reading minds,
they're perfected ones with defilements ended.'"

That's what that member of Brahmā's retinue said. Satisfied, that Brahmā was happy with what the member of his retinue said.

6. The Negligent Brahmā

At Sāvattihī. Now at that time the Buddha had retreated to solitude for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. Then Subrahmā said to Suddhāvāsa: "Good sir, it's the wrong time to pay homage to the Buddha. He has retreated into solitude for the day's meditation. But such and such Brahmā realm is successful and prosperous, while the Brahmā living there is negligent. Come, let's go to that Brahmā realm and inspire awe in that Brahmā!" "Yes, good sir," replied Suddhāvāsa.

Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that Brahmā realm. That Brahmā saw those Brahmās coming off in the distance and said to them: "Well now, good sirs, where have you come from?" "Good sir, we've come from the presence of the Blessed One, the perfected one, the fully awakened Buddha. Shouldn't you go to attend on that Blessed One?"

When they had spoken, that Brahmā refused to accept their advice. He multiplied himself a thousand times and said to Subrahmā: "Good sir, can't you see that I have such psychic power?" "I see that, good sir." "Since I have such psychic power and might, what other ascetic or brahmin should I go to and attend upon?"

Then Subrahmā multiplied himself two thousand times and said to that Brahmā: "Good sir, can't you see that I have such psychic power?" "I see that, good sir." "That Buddha has even more psychic power and might than you or me. Shouldn't you go to attend on that Blessed One?" Then that Brahmā addressed Subrahmā in verse:

"There are three hundreds of phoenixes, four of swans, and five of eagles.
This palace belongs to him who practiced absorption.
It shines, Brahmā,
lighting up the northern quarter!"

"So what if your palace shines,
lighting up the northern quarter?
A clever person who has seen the flaw in form,
its chronic trembling, takes no pleasure in it."

Then after inspiring awe in that Brahmā, the independent brahmās Subrahmā and Suddhāvāsa vanished right there. And after some time that Brahmā went to attend on the Buddha.

7. About Kokālika

At Sāvattihī. Now at that time the Buddha had retreated to solitude for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. Then Subrahmā recited this verse about the mendicant Kokālika in the Buddha's presence:

“What wise person here would judge
the immeasurable by measuring them?
I think anyone who'd do such a thing
must be an ordinary person, wrapped in darkness.”

8. About Katamorakatissaka

At Sāvattihī. Now at that time the Buddha had retreated to solitude for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. Then Suddhāvāsa recited this verse about the mendicant Katamorakatissaka in the Buddha's presence:

“What wise person here would judge
the immeasurable by measuring them?
I think anyone who'd do such a thing
must be a fool, wrapped in darkness.”

9. With the Brahmā Tudu

At Sāvathī. Now at that time the mendicant Kokālika was sick, suffering, gravely ill. Then, late at night, the beautiful independent brahmā Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him: "Kokālika, have confidence in Sāriputta and Moggallāna, they're good monks." "Who are you, reverend?" "I am Tudu the independent brahmā." "Didn't the Buddha declare you a non-returner? So what exactly are you doing back here? See how far you have strayed!"

"A man is born
with an axe in his mouth.
A fool cuts themselves with it
when they say bad words.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you'll never find happiness that way.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

10. With Kokālika

At Sāvathī. Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.” When this was said, the Buddha said to Kokālika: “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.” For a second time Kokālika said to the Buddha: “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.” For a second time, the Buddha said to Kokālika: “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.” For a third time Kokālika said to the Buddha: “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.” For a third time, the Buddha said to Kokālika: “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him: “Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.” That’s what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants asked the Buddha: “Sir, how long is the life span in the Pink Lotus hell?” “It’s long, mendicant. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.” “But sir, is it possible to give a simile?” “It’s possible,” said the Buddha.

“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty

lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A man is born
with an axe in his mouth.
A fool cuts themselves with it
when they say bad words.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you’ll never find happiness that way.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What’s really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them.”

2. The Second Chapter

11. With Sanañkumāra

So I have heard. At one time the Buddha was staying near Rājagaha, on the bank of the Sappinī river. Then, late at night, the beautiful Brahmā Sanañkumāra, lighting up the entire Sappinī riverbank, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

“The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.”

That's what Brahmā Sanañkumāra said, and the teacher approved. Then Brahmā Sanañkumāra, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

12. About Devadatta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

“The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a wretch,
as pregnancy destroys a mule.”

13. At Andhakavinda

At one time the Buddha was staying in the land of the Magadhans at Andhakavinda. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then, late at night, the beautiful Brahmā Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

“One should frequent secluded lodgings,
and practice to be released from fetters.
If you don't find enjoyment there,
live in the Saṅgha, guarded and mindful.

Walking for alms from family to family,
with senses guarded, self-disciplined and mindful.
One should frequent secluded lodgings,
free of fear, freed in the fearless.

Where dreadful serpents slither,
where the lightning flashes and the sky thunders
in the dark of the night;
there meditates a mendicant, free of goosebumps.

For this has in fact been seen by me,
it isn't just what the testament says.
Within a single spiritual dispensation
a thousand are destroyers of Death.

And of trainees there are more than five hundred,
and ten times ten tens;
all are stream-enterers,
freed from rebirth in the animal realm.

And as for other people
who I think have shared in merit—
I couldn't even number them,
for fear of speaking falsely.”

14. About Aruṇavatī

So I have heard. At one time the Buddha was staying near Sāvattihī. There he addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, there was a king named Aruṇavā. He had a capital named Aruṇavatī. Sikhī the Blessed One, the perfected one, the fully awakened Buddha lived supported by Aruṇavatī. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava. Then the Buddha Sikhī addressed the mendicant Abhibhū: ‘Come, brahmin, let’s go to one of the brahmā realms until it’s time for our meal.’ ‘Yes, sir,’ replied Abhibhū. Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavatī and appeared in that Brahmā realm.

Then the Buddha Sikhī addressed the mendicant Abhibhū: ‘Brahmin, teach the Dhamma as you feel inspired for that Brahmā, his assembly, and the members of his retinue.’ ‘Yes, sir,’ replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk. But the Brahmā, his assembly, and his retinue complained, grumbled, and objected: ‘It’s incredible, it’s amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?’

Then the Buddha Sikhī addressed the mendicant Abhibhū: ‘Brahmin, Brahmā, his assembly, and his retinue are complaining that a disciple teaches Dhamma in the presence of the Teacher. Well then, brahmin, stir them up even more!’ ‘Yes, sir,’ replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible. And the Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought: ‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!’

Then Abhibhū said to the Buddha Sikhī: ‘Sir, I recall having said this in the middle of the Saṅgha: “Standing in the Brahmā realm, I can make my voice heard throughout the galaxy.”’ ‘Now is the time, brahmin! Now is the time, brahmin! Standing in the Brahmā realm, make your voice heard throughout the galaxy.’ ‘Yes, sir,’ replied Abhibhū. Standing in the Brahmā realm, he recited this verse:

‘Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
like an elephant crushes a hut of reeds.

Whoever will live diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering.’

Having inspired that Brahmā, his assembly, and his retinue with a sense of awe, as easily as a strong person would extend or contract their arm, Sikhī and Abhibhū vanished from that Brahmā

realm and appeared in Aruṇavatī. Then the Buddha Sikhī addressed the mendicants: ‘Mendicants, did you hear the mendicant Abhibhū speaking a verse while standing in a Brahmā realm?’ ‘We did, sir.’ ‘But what exactly did you hear?’ ‘This is what we heard, sir:

“Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
like an elephant crushes a hut of reeds.

Whoever will live heedfully
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering.”

That’s what we heard, sir.’ ‘Good, good, mendicants! It’s good that you heard the mendicant Abhibhū speaking this verse while standing in a Brahmā realm.’”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

15. Final Extinguishment

At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment. Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: Conditions fall apart. Persist with diligence.” These were the Realized One’s last words.

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished. When the Buddha became fully extinguished, along with the full extinguishment, Brahmā Sahampati recited this verse:

“All creatures in this world
must lay their body down.
For even a Teacher such as this,
unrivalled in the world,
the Realized One, attained to power,
the Buddha became fully extinguished.”

When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

“Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

“Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully extinguished.”

When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

“There was no more breathing
for the poised one of steady heart.
Imperturbable, committed to peace,
the seer became fully extinguished.

He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp.”

The Linked Discourses on Brahmā are complete.

1. The Perfected Ones

1. With Dhanañjānī

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time a certain brahmin lady of the Bhāradvāja clan named Dhanañjānī was devoted to the Buddha, the teaching, and the Saṅgha. Once, while she was bringing her husband his meal she tripped and spoke these words of inspiration three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

When she said this, the brahmin said to Dhanañjānī: “That’d be right. For the slightest thing this wretched lady spouts out praise for that bald ascetic. Right now, wretched woman, I’m going to refute your teacher’s doctrine!” “Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha. But anyway, you should go. When you’ve gone you’ll understand.”

Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?”

“When anger’s incinerated you sleep at ease.
When anger’s incinerated there is no sorrow.
O brahmin, anger has a poisoned root
and a honey tip.
The noble ones praise its killing,
for when it’s incinerated there is no sorrow.”

When he said this, the brahmin said to the Buddha: “Excellent, Master Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s

presence?”

And the brahmin received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bhāradvāja became one of the perfected.

2. The Abuser

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bharadvāja the Rude heard a rumor to the effect that: "A brahmin of the Bharadvāja clan has gone forth from the lay life to homelessness in the presence of the ascetic Gotama!" Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

"What do you think, brahmin? Do friends and colleagues, relatives and family members, and guests still come to visit you?" "Sometimes they do, Master Gotama." "Do you then serve them with a variety of foods and savories?" "Sometimes I do." "But if they don't accept it, brahmin, who does it belong to?" "In that case it still belongs to me." "In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don't accept it. It still belongs to you, brahmin, it still belongs to you!

Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it. But we neither eat your food nor do we have a reaction to it. It still belongs to you, brahmin, it still belongs to you!" "The king and his retinue believe that Master Gotama is a perfected one. And yet he still gets angry."

"For one without anger, tamed, living simply,
freed by right knowledge,
at peace, poised:
where would anger come from?

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

People unskilled in the teaching
consider one who heals both
oneself and the other
to be a fool."

When he had spoken, Bhāradvāja the Rude said to the Buddha: "Excellent, Master Gotama! ... I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha's

presence. Not long after his ordination, Venerable Bhāradvāja the Rude, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bhāradvāja became one of the perfected.

3. With Bharadvāja the Fiend

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bharadvāja the Fiend heard a rumor to the effect that: "A brahmin of the Bharadvāja clan has gone forth from the lay life to homelessness in the presence of the ascetic Gotama!" Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. But when he said this, the Buddha kept silent. Then Bharadvāja the Fiend said to the Buddha: "You're beaten, ascetic, you're beaten!"

"Ha! I won!' thinks the fool,
when speaking with harsh words.
Patience is the true victory
for those who understand.

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

People unskilled in Dhamma
consider one who heals both
oneself and the other
to be a fool."

When he had spoken, Bharadvāja the Fiend said to the Buddha: "Excellent, Master Gotama! ..."
... And Venerable Bhāradvāja became one of the perfected.

4. With Bhāradvāja the Bitter

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bharadvāja the Bitter heard a rumor to the effect that: "A brahmin of the Bharadvāja clan has gone forth from the lay life to homelessness in the presence of the ascetic Gotama!" Angry and displeased he went to the Buddha and stood silently to one side. Then the Buddha, knowing what Bhāradvāja the Bitter was thinking, addressed him in verse:

"Whoever wrongs a man who has done no wrong,
a pure man with a spotless record,
the evil backfires back on the fool,
like fine dust thrown upwind."

When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha: "Excellent, Master Gotama! ..." ... And Venerable Bhāradvāja became one of the perfected.

5. Harmless

At Sāvattihī. Then the brahmin Bhāradvāja the Harmless went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “I am Harmless, Master Gotama, I am Harmless!”

“If you were really like your name,
then you’d be Harmless.
But a truly harmless person
does no harm by way of
body, speech, or mind;
they don’t harm anyone else.”

When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha: “Excellent, Master Gotama! ...” ... And Venerable Bhāradvāja the Harmless became one of the perfected.

6. With Bhāradvāja of the Matted Hair

At Sāvathī. Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“Matted hair within, matted hair without:
these people are tangled up in matted hair.
I ask you this, Gotama:
who can untangle this tangled mass?”

“A wise man grounded in ethics,
developing the mind and wisdom,
a keen and self-disciplined mendicant,
can untangle this tangled mass.

For those who have discarded
greed, hate, and ignorance—
the perfected ones with defilements ended—
the tangle has been untangled.

Where name and form
cease with nothing left over;
and impingement and perception of form:
it’s there that the tangle is cut.”

When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha: “Excellent, Master Gotama! ...” ... And Venerable Bhāradvāja became one of the perfected.

7. With Bhāradvāja the Pure

At Sāvathī. Then the brahmin Bhāradvāja the Pure went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and recited this verse in his presence:

“No brahmin in the world is ever purified
even though he’s ethical and mortifies himself.
But one accomplished in knowledge and conduct
is purified, not these commoners.”

“Even one who mutters many invocations
is no brahmin by birth
if they’re filthy and corrupt within,
supporting themselves by fraud.

Regardless of whether you’re an aristocrat,
a brahmin, merchant, worker, or an outcaste or scavenger—
if you’re energetic and resolute,
always trying hard,
you’ll attain the highest happiness.
Know that for a fact, brahmin.”

When he had spoken, the brahmin Bhāradvāja the Pure said to the Buddha: “Excellent, Master Gotama ...” ... And Venerable Bhāradvāja became one of the perfected.

8. With Bhāradvāja the Fire-Worshipper

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshipper, who thought: "I will serve the sacred flame! I will perform the fire sacrifice!"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Wandering for alms to be consumed on site in Rājagaha, he approached Bhāradvāja the Fire-Worshipper's house and stood to one side. Bhāradvāja the Fire-Worshipper saw him standing for alms and addressed him in verse:

"One who's accomplished in the three knowledges,
of good lineage and ample learning,
accomplished in knowledge and conduct
may enjoy this milk-rice."

"Even one who mutters many invocations
is no brahmin by birth
if they're filthy and corrupt within,
with a following gained by fraud.

But one who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that sage has perfect insight.

Because of these three knowledges
a brahmin is a master of the three knowledges.
Accomplished in knowledge and conduct,
they may enjoy this milk-rice."

"Eat, Master Gotama! you are truly a brahmin."

"Food enchanted by a spell isn't fit for me to eat.
That's not the way of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since nature is real, brahmin, that's how they live.

Serve with other food and drink
the consummate one, the great seer,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

When he had spoken, the brahmin Bhāradvāja the Fire-Worshipper said to the Buddha:
"Excellent, Master Gotama! ..." ... And Venerable Bhāradvāja the Fire-Worshipper became one

of the perfected.

9. With Bhāradvāja of Sundarika

At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarika river. Now at that time the brahmin Bhāradvāja of Sundarika was serving the sacred flame and performing the fire sacrifice on the bank of the river Sundarika. Then he looked all around the four directions, wondering: “Now who might eat the leftovers of this offering?” He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head. Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha. When he heard Sundarika’s footsteps the Buddha uncovered his head. Sundarika thought, “This man is shaven, he is shaven!” And he wanted to turn back. But he thought: “Even some brahmins are shaven. Why don’t I go to him and ask about his birth?”

Then Sundarika the brahmin went up to the Buddha, and said to him: “Sir, in what caste were you born?”

“Don’t ask about birth, ask about conduct.
For any wood can surely generate fire.
A steadfast sage, even though from a low class family,
is a thoroughbred checked by conscience.

Tamed by truth, fulfilled by taming,
a complete knowledge master who has completed the spiritual journey—
that’s who a sacrificer should introduce themselves to,
and make a timely offering to one worthy of a teacher’s gift.”

“My sacrificial offering must have been well performed,
since I have met such a knowledge master!
It’s because I’d never met anyone like you
that others ate the leftover offering.

Eat, Master Gotama, you are truly a brahmin.”

“Food enchanted by a spell isn’t fit for me to eat.
That’s not the way of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since nature is real, brahmin, that’s how they live.

Serve with other food and drink
the consummate one, the great seer,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit.”

“Then, Master Gotama, to whom should I give the leftovers of this offering?” “Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest these leftovers, except for the

Realized One or one of his disciples. Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures.”

So Sundarika dropped the leftover offering in water that had no living creatures. And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming. Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming. In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Then Sundarika the brahmin, shocked and awestruck, went up to the Buddha, and stood to one side. The Buddha addressed him in verse:

“When you’re kindling the wood, brahmin,
don’t imagine this is purity, for it’s just an external.
Experts say that those who wish for purity
through externals will not find it.

I’ve given up kindling firewood, brahmin,
now I just light the inner flame.
Always blazing, always immersed,
I am a perfected one living the spiritual life.

Conceit, brahmin, is the burden of your possessions,
anger your smoke, and lies your ashes.
The tongue is the ladle and the heart the fire altar;
a well-tamed self is a person’s light.

The teaching is a lake with shores of ethics, brahmin,
unclouded, praised by the fine to the good.
There the knowledge-masters go to bathe,
and cross to the far shore without getting wet.

Truth, principle, restraint, the spiritual life;
the attainment of the supreme based on the middle, brahmin.
Pay homage to the straightforward ones—
I declare that man to be one who follows the teaching.”

When he had spoken, the brahmin Bhāradvāja of Sundarika said to the Buddha: “Excellent, Master Gotama ...” ... And Venerable Bhāradvāja became one of the perfected.

10. Many Daughters

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove. Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen. While looking for them he went to that forest, where he saw the Buddha sitting down cross-legged, with his body straight, and mindfulness established right there. He went up to the Buddha, and recited these verses in the Buddha's presence:

“This ascetic mustn't have
fourteen oxen
missing for the past six days:
that's why this ascetic is happy.

This ascetic mustn't have
a field of sesame ruined,
with just one or two leaves:
that's why this ascetic is happy.

This ascetic mustn't have
rats in an empty barn
dancing merrily:
that's why this ascetic is happy.

This ascetic mustn't have
carpets that for seven months
have been infested with fleas:
that's why this ascetic is happy.

This ascetic mustn't have
seven widowed daughters
with one or two children each:
that's why this ascetic is happy.

This ascetic mustn't have
a wife with blotchy, pockmarked skin
to wake him up with a kick:
that's why this ascetic is happy.

This ascetic mustn't have
creditors knocking at dawn,
warning, ‘Pay up! Pay up!’:
that's why this ascetic is happy.”

“You're right, brahmin, I don't have
fourteen oxen

missing for the past six days:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
a field of sesame ruined,
with just one or two leaves:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
rats in an empty barn
dancing merrily:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
carpets that for seven months
have been infested with fleas:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
seven widowed daughters
with one or two children each:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
a wife with blotchy, pockmarked skin
to wake me up with a kick:
that's why I'm happy, brahmin.

You're right, brahmin, I don't have
creditors knocking at dawn,
warning, 'Pay up! Pay up!':
that's why I'm happy, brahmin."

When he had spoken, the brahmin said to the Buddha: "Excellent, Master Gotama! Excellent! ... As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

And the brahmin received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

2. Lay Followers

11. With Bhāradvāja the Farmer

So I have heard. At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa. Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred ploughs, it being the season for sowing. Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

Now at that time Bhāradvāja the Farmer was distributing food. Then the Buddha went to where the distribution was taking place and stood to one side. Bhāradvāja the Farmer saw him standing for alms and said to him: “I plough and sow, ascetic, and then I eat. You too should plough and sow, then you may eat.” “I too plough and sow, brahmin, and then I eat.” “I don’t see Master Gotama with a yoke or plough or ploughshare or goad or oxen, yet he says: ‘I too plough and sow, brahmin, and then I eat.’” Then Bhāradvāja the Farmer addressed the Buddha in verse:

“You claim to be a farmer,
but I don’t see your plough.
If you’re a farmer, declare to me:
how are we to understand your farming?”

“Faith is my seed, austerity my rain,
and wisdom is my yoke and plough.
Conscience is my pole, mind my strap,
mindfulness my ploughshare and goad.

Guarded in body and speech,
I restrict my intake of food.
I use truth as my scythe,
and gentleness is my release.

Energy is my beast of burden,
transporting me to a place of sanctuary.
It goes without turning back
to the place where there is no sorrow.

That’s how to do the farming
that has the Deathless as its fruit.
When you finish this farming
you’re released from all suffering.”

“Eat, Master Gotama, you are truly a farmer. For Master Gotama does the farming that has the Deathless as its fruit.”

“Food enchanted by a spell isn’t fit for me to eat.
That’s not the way of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since nature is real, brahmin, that’s how they live.

Serve with other food and drink
the consummate one, the great seer,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit.”

When he had spoken, the brahmin Bhāradvāja the Farmer said to the Buddha: “Excellent, Master Gotama ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

12. With Udaya

At Sāvattḥī. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya. Then Udaya filled the Buddha's bowl with rice. The next day ... and the day after that ... Udaya filled the Buddha's bowl with rice. But when he had filled the Buddha's bowl for a third time, he said to the Buddha: "This insatiable ascetic Gotama keeps coming back again and again!"

“Again and again they sow the seed;
again and again, the sky god sends rain;
again and again, farmers plough the field;
again and again, grain is produced for the nation.

Again and again, the beggars beg;
again and again, the donors give.
Again and again, when the donors have given,
again and again, they go to their place in heaven.

Again and again, dairy farmers milk;
again and again, a calf cleaves to its mother;
again and again, oppressing and intimidating;
that idiot is reborn again and again.

Again and again, you're reborn and die;
again and again, you get carried to a charnel ground.
But when they've gained the path for no further rebirth,
one of vast wisdom is not reborn again and again.”

When he had spoken, the brahmin Udaya said to the Buddha: “Excellent, Master Gotama ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

13. With Devahita

At Sāvathī. Now at that time the Buddha was afflicted by winds. Venerable Upavāṇa was his carer. Then the Buddha said to Upavāṇa: “Please, Upavāṇa, find some hot water for me.” “Yes, sir,” replied Upavāṇa. He robed up, and, taking his bowl and robe, went to the house of the brahmin Devahita, and stood silently to one side. Devahita saw him standing there and addressed him in verse:

“Silent stands the Master,
shaven, wrapped in his outer robe.
What do you want? What are you looking for?
What have you come here to ask for?”

“The perfected one, the Holy One in the world,
the sage is afflicted by winds.
If there’s hot water,
give it to the sage, brahmin.

I wish to bring it to the one
who is esteemed by the estimable,
honored by the honorable,
venerated by the venerable.”

Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāṇa with a jar of molasses. Then Venerable Upavāṇa went up to the Buddha and bathed him with the hot water. Then he stirred molasses into hot water and presented it to the Buddha. Then the Buddha’s illness died down.

Then the brahmin Devahita went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“Where should you give an available gift?
Where is a gift very fruitful?
How does one who is donating
ensure the success of their teacher’s offering?”

“One who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that sage has perfect insight.

Here you should give an available gift;
what’s given here is very fruitful.
That’s how a sponsor of sacrifices

ensures the success of their teacher's offering.”

When he had spoken, the brahmin Devahita said to the Buddha: “Excellent, Master Gotama ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

14. A well-to-do brahmin

At Sāvattḥī. Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him: “Brahmin, why are you so shabby, wearing a shabby cloak?” “Master Gotama, I have four sons. At their wives’ bidding they expelled me from my house.” “Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

‘I was overjoyed when they were born,
and wished for them the very best.
But at their wives’ bidding they chased me out,
like hounds after hogs.

It turns out they’re wicked, those nasty men,
though they called me their dear old Dad.
They’re monsters in the shape of sons,
throwing me out as I’ve grown old.

Like an old, useless horse
led away from its fodder,
the elderly father of those kids
begs for alms at others’ homes.

Even my staff is better
than those disobedient sons,
for it wards off a wild bull,
and even a wild dog.

It goes before me in the dark;
in deep waters it supports me.
By the wonderful power of this staff,
when I stumble, I stand firm again.”

Having memorized those verses in the Buddha’s presence, the brahmin recited them to his sons when they were all seated in the council hall with a large crowd. ...

Then the brahmin’s sons led him back home, bathed him, and each clothed him with a fine pair of garments. Then the brahmin, taking one pair of garments, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Master Gotama, we brahmins seek a fee for our teacher. May Master Gotama please accept my teacher’s fee!” So the Buddha accepted it out of compassion. Then the well-to-do brahmin said to the Buddha: “Excellent, Master Gotama ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

15. Stuck-Up

At Sāvattḥī. Now at that time a brahmin named Stuck-Up was residing in Sāvattḥī. He didn't bow to his mother or father, his teacher, or his oldest brother. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly. Then Stuck-Up thought: "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I approach him? If he speaks to me, I'll speak to him. But if he doesn't speak, neither will I." Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side. But the Buddha didn't speak to him. Then Stuck-Up thought: "This ascetic Gotama knows nothing!" And he wanted to go back from there right away. Then the Buddha, knowing what Stuck-Up was thinking, addressed him in verse:

"It's not good to foster conceit
if you want what's good for you, brahmin.
You should foster the goal
which brought you here."

Then Stuck-Up thought: "The ascetic Gotama knows my mind!" He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Master Gotama, I am Stuck-Up! I am Stuck-Up!" Then that assembly was stunned: "It's incredible, it's amazing! This brahmin Stuck-Up doesn't bow to his mother or father, his teacher, or his oldest brother. Yet he shows such utmost devotion to the ascetic Gotama!" Then the Buddha said to the brahmin Stuck-Up: "Enough, brahmin. Get up, and take your own seat. For your mind has confidence in me." Then Stuck-Up took his seat and said to the Buddha:

"Regarding whom should you not be conceited?
Who should you respect?
Who should you esteem?
Who is it good to venerate properly?"

"Your mother and father,
and also your oldest brother,
with teacher as fourth.
Regarding these you should not be conceited.
They are who you should respect.
They are who you should esteem.
And they're who it's good to venerate properly.

And when you've humbled conceit, and aren't stuck-up,
show supreme reverence for
the perfected ones, cooled,
their task complete, free of defilements."

When he had spoken, the brahmin Stuck-Up said to the Buddha: "Excellent, Master Gotama ... From this day forth, may Master Gotama remember me as a lay follower who has gone for

refuge for life.”

16. The Contraphile

At Sāvathī. Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvathī. Then Contraphile thought: “Why don’t I go to the ascetic Gotama and contradict everything he says?” At that time the Buddha was walking meditation in the open air. Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking meditation: “Ascetic, preach the Dhamma.”

“Fine words aren’t easy to understand
by a lover of contradiction,
whose mind is tainted
and full of aggression.

But when you’ve dispelled aggression,
and your suspicious mind,
and you’ve got rid of resentment,
then you’ll understand fine words.”

When he had spoken, the brahmin Contraphile said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

17. The Builder

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove. Now at that time the brahmin Bhāradvāja the Builder was doing some building work in that jungle thicket. He saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there. Seeing this, it occurred to him: “I enjoy doing this building work here in the jungle. I wonder what the ascetic Gotama enjoys doing?” Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

“What kind of work do you do
as a mendicant in the sal jungle?
How do you find enjoyment
alone in the wilderness, Gotama?”

“There’s nothing I need to do in the jungle;
my jungle’s cut down at the root, it’s withered away.
With jungle cleared and free of thorns,
I enjoy being alone in the jungle, having given up discontent.”

When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha: “Excellent, Master Gotama ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

18. Collecting Firewood

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove. Then several youths, students of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, with his body straight, and mindfulness established right there. Seeing this, they went up to Bhāradvāja and said to him: “Please sir, you should know this. In such and such a forest grove the ascetic Gotama is sitting down cross-legged, with his body straight, and mindfulness established right there.” Then Bhāradvāja together with those students went to that forest grove where he saw the Buddha sitting down cross-legged, with his body straight, and mindfulness established right there. He went up to the Buddha, and addressed him in verse:

“Deep in the jungle so full of terrors,
you’ve plunged into the empty, desolate wilderness.
Still, steady, and graceful:
how beautifully you meditate, mendicant!

Where there is no song or music,
a lonely sage resorts to the wilderness.
This strikes me as an amazing thing,
that you dwell so joyfully alone in the jungle.

I suppose you wish to be reborn in the company
of the supreme sovereign of the heaven of the Three.
Is that why you resort to the desolate wilderness,
to practice austerities for attaining Brahmā?”

“Any wishes and hopes that are always attached
to the many and various realms—
the yearnings sprung from the root of unknowing—
I’ve eliminated them all down to the root.

So I’m wishless, unattached, disengaged;
I clearly see all things.
I’ve attained the blissful, the supreme awakening;
I meditate alone, brahmin, and self-assured.”

When he had spoken, Bhāradvāja said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

19. The Brahmin Who Provided for His Mother

At Sāvathī. Then a brahmin who provided for his mother went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Master Gotama, I seek alms by legitimate means, which I use to provide for my mother and father. In doing so, am I doing my duty?” “Indeed, brahmin, in so doing you are doing your duty. Whoever seeks alms by legitimate means, and uses them to provide for their mother and father makes much merit.

A mortal provides for their mother
and father by legitimate means;
because they look after
their parents like this,
they’re praised in this life by the astute,
and they depart to rejoice in heaven.”

When he said this, the brahmin who provided for his mother said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

20. A Beggar

At Sāvattihī. Then a begging brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Master Gotama, both you and I are beggars. What, then, is the difference between us?”

“You don’t become a beggar
just by begging from others.
Someone who has accepted domestic responsibilities
has not yet become a mendicant.

But one living a spiritual life
who has shunned both good and bad,
having considered, they live in this world:
that’s who’s called a mendicant.”

When he had spoken, the begging brahmin said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

21. With Saṅgārava

At Sāvattḥī. Now at that time there was a brahmin named Saṅgārava staying in Sāvattḥī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at dawn and dusk. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. He wandered for alms in Sāvattḥī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and said to him: “Sir, there is a brahmin named Saṅgārava staying in Sāvattḥī. He practices purification by water, believing in purification by water. He lives committed to the practice of immersing himself in water at dawn and dusk. Please visit him at his home out of compassion.” The Buddha consented in silence.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out. Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him: “Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at dawn and dusk?” “Yes, Master Gotama.” “But brahmin, for what reason do you practice purification by water?” “It’s because, Master Gotama, whatever bad deeds I’ve done during the day I wash off by bathing at dusk; and whatever bad deeds I’ve done during the night, I wash off by bathing at dawn. That’s the reason why I practice purification by water.”

“The teaching is a lake with shores of ethics, brahmin,
unclouded, praised by the fine to the good.
There the knowledge-masters go to bathe,
and cross to the far shore without getting wet.”

When he had spoken, Saṅgārava said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

22. At Khomadussa

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms. Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down. Then the Buddha approached that council. The brahmins and householders saw the Buddha coming off in the distance, and said: “Who are these shavelings, these fake ascetics? Don’t they understand the council rules?” Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

“If good people are not present it is no true council;
and those whose speak against principle are not good people.
Having given up greed, hate, and delusion,
speakers of principle are good people.”

When he had spoken, the brahmins and householders of Khomadussa said to the Buddha: “Excellent, Master Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

The Linked Discourses with Brahmins are complete.

1. With Vaṅgīsa

1. Renounced

So I have heard. At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa. Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling. Then several women dressed in all their finery went to the monastery at Aggāḷava in order to inspect the dwelling. When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind. Then he thought: “It’s my loss, my misfortune, that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don’t I do it myself?” Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Now that I’ve renounced
the home life for homelessness
I’m assailed
by the reckless thoughts of the Dark One.

Even if a thousand mighty princes and great archers,
well trained, with strong bows,
were to completely surround me;
I would never flee.

And even if women come,
many more than that,
they won’t scare me,
for I stand firm in the teaching.

I heard this with my own ears
from the Buddha, Kinsman of the Sun,
about the path going to extinguishment;
that’s what delights my mind.

Wicked One, if you come near me
as I live like this,
I’ll make sure that you, Death,
won’t even see the path I travel.”

2. Dissatisfaction

At one time Venerable Vaṅḡisa was staying near Ālavī, at the Aggālava Tree-shrine, together with his mentor, Venerable Nigrodhakappa. Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from alms-round, he would enter his dwelling and not emerge for the rest of that day, or the next. And at that time Venerable Vaṅḡisa became dissatisfied, as lust infected his mind. Then he thought: “It’s my loss, my misfortune, that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don’t I do it myself?” Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Giving up discontent and desire,
along with all thoughts of the lay life,
they wouldn’t get entangled in anything;
unentangled, undesiring: that’s a real mendicant.

Whether on this earth or in the sky,
whatever in the world is included in form
wears out, it is all impermanent;
the wise live having comprehended this truth.

People are bound to their attachments,
to what is seen, heard, felt, and thought.
Unstirred, dispel desire for these things;
for one called ‘a sage’ does not cling to them.

Attached to the sixty wrong views, and full of their own opinions,
ordinary people are fixed in wrong principles.
But that mendicant wouldn’t join a sectarian group,
still less would they utter lewd speech.

Clever, long trained in immersion,
free of deceit, disciplined, without longing,
the sage has reached the state of peace;
and because he’s extinguished, he awaits his time.”

3. Good-Hearted

At one time Venerable Vaṅgīsa was staying near Ālavī, at the Aggālava Tree-shrine, together with his mentor, Venerable Nigrodhakappa. Now at that time Venerable Vaṅgīsa looked down on other good-hearted mendicants because of his own poetic virtuosity. Then he thought: “It’s my loss, my misfortune, that I look down on other good-hearted mendicants because of my own poetic virtuosity.” Then, on the occasion of arousing remorse in himself, he recited these verses:

“Give up conceit, Gotama!
Completely abandon the different kinds of conceit!
Infatuated with the different kinds of conceit,
you’ve had regrets for a long time.

Smearred by smears and slain by conceit,
people fall into hell.
When people slain by conceit are reborn in hell,
they grieve for a long time.

But a mendicant who practices rightly,
owning the path, never grieves.
They enjoy happiness and a good reputation,
and they rightly call him a ‘Seer of Truth’.

So don’t be hard-hearted, be energetic,
with hindrances given up, be pure.
Then with conceit given up completely,
use knowledge to make an end, and be at peace.”

4. With Ānanda

At one time Venerable Ānanda was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms with Venerable Vaṅḡsa as his second monk. And at that time Venerable Vaṅḡsa became dissatisfied, as lust infected his mind. Then he addressed Ānanda in verse:

“I’ve got a burning desire for pleasure;
My mind is on fire!
Please, out of compassion, Gotama,
tell me how to quench the flames.”

“Your mind is on fire
because of a perversion of perception.
Avoid noticing the attractive aspect of things,
for that just provokes lust.

See all conditioned phenomena as other,
as suffering and not-self.
Extinguish the great fire of lust,
don’t burn up again and again.

Meditate on the unattractive,
unified, serene;
with mindfulness immersed in the body,
be full of disillusionment.

Meditate on the signless,
give up the underlying tendency to conceit;
and when you comprehend conceit,
you will live at peace.”

5. Well-Spoken Words

At Sāvathī. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, speech that has four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people. What four? It’s when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely. Speech with these four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Good people say that well-spoken words are foremost;
second, speak on the teaching, not against it;
third, speak pleasantly, not unpleasantly;
and fourth, speak truthfully, not falsely.”

Then Venerable Vaṅḡisa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha. Then Vaṅḡisa extolled the Buddha in his presence with appropriate verses:

“Speak only such words
as do not hurt yourself
nor harm others;
such speech is truly well spoken.

Speak only pleasing words,
words gladly welcomed.
Pleasing words are those
that bring nothing bad on others.

Truth itself is the undying word:
this is an ancient principle.
Good people say that the teaching and its meaning
are grounded in the truth.

The words spoken by the Buddha
for realizing the sanctuary, extinguishment,
for making an end of suffering:
this really is the best kind of speech.”

6. With Sāriputta

At one time Venerable Sāriputta was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning. And those mendicants were paying attention, focusing, concentrating wholeheartedly, and listening well. Then Venerable Vaṅgīsa thought: “This Venerable Sāriputta is educating the mendicants. ... And those mendicants are paying attention, focusing, concentrating wholeheartedly, and listening well. Why don’t I extoll him in his presence with appropriate verses?”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward Sāriputta, and said: “I feel inspired to speak, Reverend Sāriputta! I feel inspired to speak, Reverend Sāriputta!” “Then speak as you feel inspired,” said Sāriputta. Then Vaṅgīsa extolled Sāriputta in his presence with appropriate verses:

“Deep in wisdom, intelligent,
expert in the variety of paths;
Sāriputta, so greatly wise,
teaches Dhamma to the mendicants.

He teaches in brief,
or he speaks at length.
His call, like a myna bird,
overflows with inspiration.

While he teaches
the mendicants listen to his sweet voice,
sounding attractive,
clear and graceful.
They listen joyfully,
their hearts uplifted.”

7. The Invitation to Admonish

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them: “Come now, monks, I invite you all: Is there anything I’ve done by way of body or speech that you would criticize?”

When he had spoken, Venerable Sāriputta got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “There is nothing, sir, that you’ve done by way of body or speech that we would criticize. For the Blessed One is the one who gave rise to the unarisen path, who gave birth to the unborn path, who explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later. And sir, I invite the Blessed One. Is there anything I’ve done by way of body or speech that you would criticize?”

“There is nothing, Sāriputta, that you’ve done by way of body or speech that I would criticize. Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, penetrating wisdom. A wheel-turning monarch’s oldest son rightly keeps wielding the power set in motion by his father. In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me.”

“Since it seems I have done nothing worthy of the Blessed One’s criticism, is there anything these five hundred monks have done by way of body or speech that you would criticize?” “There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize. For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom.”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

“Today, on the fifteenth day uposatha,
five hundred monks have gathered together to purify their precepts.
These untroubled sages have cut off their fetters and bonds,
they will not be reborn again into any state of existence.

Just as a wheel-turning monarch
surrounded by ministers
travels all around this
land that’s girt by sea.

So disciples with the three knowledges,
destroyers of death,
revere the winner of the battle,
the unsurpassed caravan leader.

All are sons of the Blessed One—
there is no rubbish here.
I bow to the Kinsman of the Sun,
destroyer of the dart of craving.”

8. Over a Thousand

At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery, together with a large Saṅgha of 1,250 mendicants. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, focusing, concentrating wholeheartedly, and listening well. Then Venerable Vaṅgīsa thought: “The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And the mendicants are paying attention, focusing, concentrating wholeheartedly, and listening well. Why don’t I extoll him in his presence with appropriate verses?”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

“Over a thousand mendicants
revere the Holy One
as he teaches the immaculate Dhamma,
extinguishment, fearing nothing from any quarter.

They listen to the stainless Dhamma
taught by the fully awakened Buddha;
the Buddha is so brilliant,
seated before the mendicant Saṅgha.

Blessed One, your name is ‘Giant’,
seventh of the sages.
You are like a great cloud
that rains on your disciples.

I’ve emerged from my day’s meditation,
out of desire to see the teacher.
Great hero, your disciple Vaṅgīsa
bows at your feet.”

“Vaṅgīsa, had you previously composed these verses, or did they spontaneously occur to you in the moment?” “They spontaneously occurred to me in the moment, sir.” “Well then, Vaṅgīsa, speak some more spontaneously inspired verses.” “Yes, sir,” replied Vaṅgīsa. Then he extolled the Buddha with some more spontaneously inspired verses, not previously composed:

“Having overcome Māra’s devious path,
you wander with hard-heartedness dissolved.
See him, the liberator from bonds, unattached,
analyzing the teaching.

He has explained in many ways
the path to cross the flood.
The seers of Dhamma stand unfaltering
in the deathless you've explained.

The bringer of light who has pierced the truth,
you've seen what lies beyond all states of rebirth.
When you saw and realized this for yourself,
you taught it first to the group of five.

When the Dhamma has been so well taught,
how could those who understand it be negligent?
So being diligent, we should always respectfully train
in the Buddha's teaching."

9. With Koṇḍañña

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Koṇḍañña Who Understood approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!" Then Venerable Vaṅgīsa thought: "This Venerable Koṇḍañña Who Understood has approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: 'I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!' Why don't I extoll him in the Buddha's presence with appropriate verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled Koṇḍañña in the Buddha's presence with appropriate verses:

"The senior monk who was awakened after the Buddha,
Koṇḍañña, is keenly energetic.
He regularly gains blissful meditative states,
and the three kinds of seclusion.

Whatever can be attained by a disciple
who does the Teacher's bidding,
he has attained it all,
through diligently training himself.

With great power and the three knowledges,
expert in comprehending the minds of others,
Koṇḍañña, the heir to the Buddha,
bows at the teacher's feet."

10. With Moggallāna

At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones. Thereupon, with his mind, Venerable Mahāmoggallāna searched to see whose mind was liberated and free of attachments. Then Venerable Vaṅgīsa thought: “The Buddha is staying on the slopes of Isigili ... with five hundred perfected ones. Mahāmoggallāna is searching to see whose mind is liberated and free of attachments. Why don’t I extoll him in the Buddha’s presence with appropriate verses?”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha. Then Vaṅgīsa extolled Mahāmoggallāna in his presence with appropriate verses:

“As the sage, who has gone beyond suffering,
sits upon the mountain slope,
he is revered by disciples with the three knowledges,
destroyers of death.

Moggallāna, of great psychic power,
comprehends with his mind,
searching their minds,
liberated, without attachments.

So they revere Gotama,
the sage gone beyond suffering,
who is endowed with all path factors,
and with a multitude of attributes.”

11. At Gaggarā

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. But the Buddha outshone them all in beauty and glory. Then Venerable Vaṅgīsa thought: “The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. And he outshines them all in beauty and glory. Why don’t I extoll him in his presence with appropriate verses?”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!” “Then speak as you feel inspired,” said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with appropriate verses:

“Like the moon on a cloudless night,
like the shining stainless sun,
so too Aṅgīrasa, O great sage,
your glory outshines the entire world.”

12. With Vaṅgīsa

At one time Venerable Vaṅgīsa was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

“We used to wander, drunk on poetry,
village to village, town to town.
Then we saw the Buddha,
and faith arose in us.

He taught me Dhamma:
the aggregates, sense fields, and elements.
When I heard his teaching
I went forth to homelessness.

It has truly been for the benefit of many
that the sage achieved awakening—
for the monks and for the nuns
who see that they’ve reached certainty.

It was so welcome for me
to be in the presence of the Buddha.
I’ve attained the three knowledges,
I’ve done what the Buddha taught.

I know my past lives,
my clairvoyance is purified,
I have the three knowledges and psychic power,
and I’m expert in comprehending the minds of others.”

The Linked Discourses with Vaṅgīsa are complete.

1. In the Woods

1. Seclusion

So I have heard. At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the lay life. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“You entered the woods desiring seclusion,
yet your mind wanders off to outward things.
As a person, you should dispel the desire for people.
Then you'll be happy, free of greed.

Mindful, give up discontent;
let us remind you of the way of the good.
The dusty abyss is so hard to cross;
don't let sensual dust drag you down.

Just as a bird strewn with dirt
sheds that clingy dust with a shake;
so too, an energetic, mindful mendicant
sheds that clingy dust with a shake.”

Stirred up by that deity, that mendicant came to their senses.

2. Getting Up

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant fell asleep during the day's meditation. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“Get up, mendicant! Why lie down?
What's the point in your sleeping?
What slumber can there be for those afflicted,
injured, pierced by an arrow?

You should amplify the faith
that led you to go forth
from the home life to homelessness.
Don't fall under the sway of slumber.”

“Sensual pleasures are impermanent and unstable,
but idiots still fall for them.
Among those who are bound, they're free and unattached:
why bother a renunciate?

By removing desire and greed,
by going beyond ignorance,
that knowledge has been perfectly cleansed:
why bother a renunciate?

By breaking ignorance with knowledge,
by the ending of defilements,
they're sorrowless, unstressed:
why bother a renunciate?

Energetic, resolute,
always strong in striving,
aspiring to extinguishment:
why bother a renunciate?”

3. With Kassapagotta

At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove. Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a tribal hunter. Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:

“A tribal hunter wandering the rugged hills
is unintelligent, unthinking.
It's a waste of time to advise him;
this mendicant seems to me like an idiot.

The tribal hunter listens without understanding,
he looks without seeing.
Though the teaching is spoken,
the fool doesn't get it.

Even if you lit ten lamps
and brought them to him, Kassapa,
he wouldn't see anything,
for he has no eyes to see.”

Stirred up by that deity, Venerable Kassapagotta came to his senses.

4. Several Mendicants Set Out Wandering

At one time several mendicants were staying in the land of the Kosalans in a certain forest grove. Then after completing the three months of the rainy season residence, those mendicants set out wandering. Not seeing those mendicants, the deity haunting that forest cried. And on that occasion they recited this verse:

“Seeing so many vacated seats today,
it seems to me that they must have become dissatisfied.
They were so learned, such brilliant speakers!
Where have these disciples of Gotama gone?”

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

“They’ve gone to Magadha, they’ve gone to Kosala,
and some are in the Vajjian lands.
Like deer that wander free of ties,
the mendicants live with no abode.”

5. With Ānanda

At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove. Now at that time Ānanda was spending too much time informing the lay people. Then the deity haunting that forest had compassion for Ānanda, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

“You’ve left for the jungle, the root of a tree,
with extinguishment in your heart.
Practice absorption, Gotama, don’t be negligent!
What is this hullabaloo to you?”

Stirred up by that deity, Venerable Ānanda came to his senses.

6. With Anuruddha

At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove. Then a certain deity of the company of the Thirty-Three named Penelope had been Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:

“Set your heart there,
where you used to live;
among the gods of the Thirty-Three,
whose every desire is granted!
At the head of a retinue
of divine maidens, you'll shine!”

“Divine maidens are in a sorry state,
stuck in self-identity.
And those beings too are in a sorry state,
who are attached to divine maidens.”

“They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!”

“Fool, don't you understand
the saying of the perfected ones:
all conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.

Penelope, weaver of the web,
now there are no future lives in the company of gods.
Transmigration through births is finished,
now there is no further existence.”

7. With Nāgadatta

At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove. Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day. Then the deity haunting that forest had compassion for Nāgadatta, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

“Entering too early,
and returning after spending too much of the day,
Nāgadatta socializes with lay people,
sharing their joys and sorrows.

I'm afraid for Nāgadatta; he's so reckless
in his attachment to families.
May he not come under the King of Death's power,
under the sway of the Terminator!”

Stirred up by that deity, Venerable Nāgadatta came to his senses.

8. The Mistress of the House

At one time one of the monks was staying in the land of the Kosalans in a certain forest grove. Now at that time that monk had become too closely involved in the affairs of a certain family. The deity haunting that forest had compassion for that monk, wanting what's best for him. So, wanting to stir him up, they manifested in the appearance of the mistress of that family, approached the monk, and addressed him in verse:

“On the banks of the rivers and in the guest houses,
in meeting halls and highways,
people come together and gossip:
what's going on between you and me?”

“There are lots of annoying sounds
that an austere ascetic must endure.
But they mustn't be dismayed by that,
for that's not what defiles you.

If you're startled by every little sound,
like a wind-deer in the wood,
they'll call you 'flighty minded';
and your practice won't succeed.”

9. A Vajjian

At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove. Now at that time the Vajjians were holding an all-night event in Vesālī. Then that mendicant, groaning at the noise of musical instruments being beaten and played, on that occasion recited this verse:

“We dwell alone in the wilderness,
like a cast-off log in the forest.
On a night like this,
who’s worse off than me?”

The deity haunting that forest had compassion for that mendicant, and wanted what’s best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“You dwell alone in the wilderness,
like a cast-off log in the forest.
Lots of people are jealous of you,
like beings in hell of those going to heaven.”

Stirred up by that deity, that mendicant came to their senses.

10. Recitation

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant had previously been spending too much time in recitation. But some time later they adhered to passivity and silence. Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:

“Mendicant, why don’t you recite passages of the teaching,
living together with other mendicants?
When you hear the teaching confidence grows;
and the reciter is praised in the present life.”

“I used to be enthusiastic about passages of the teaching,
so long as I’d not realized dispassion.
But then I realized dispassion, which the good call
the laying to rest by completely understanding
whatever is seen, heard, and thought.”

11. Unskillful Thoughts

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts, that is: sensual, malicious, and cruel thoughts. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“Because of improper attention,
you're consumed by your thoughts.
When you've given up irrationality,
make sure your thoughts are rational.

Thinking about the Teacher, the teaching,
the Saṅgha, and your own ethics,
you'll find gladness,
and rapture and bliss as well, no doubt.
And when you're full of joy,
you'll make an end to suffering.”

Stirred up by that deity, that mendicant came to their senses.

12. Midday

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. The deity haunting that forest approached that mendicant and recited this verse in their presence:

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so scary to me!”

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so delightful to me!”

13. Undisciplined Faculties

Now at that time several mendicants were staying in the Kosalan lands in a certain forest grove. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. The deity haunting that forest had compassion for those mendicants, and wanted what's best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:

“The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

Having raised my joined palms to the Saṅgha,
I speak here only about certain people.
They're rejects, with no protector,
just like those who have passed away.

I'm speaking about
those who live negligently.
To those who live diligently
I pay homage.”

Stirred up by that deity, those mendicants came to their senses.

14. The Thief of Scent

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. Now at that time, after the meal, on their return from alms-round, that mendicant plunged into a lotus pond and sniffed a pink lotus. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“This water flower has not been given.
When you sniff it,
this is one factor of theft.
Good sir, you are a thief of scent!”

“I do not take, nor do I break;
I sniff the water flower from afar.
So based on what evidence
do you call me a thief of scent?”

Why don't you accuse someone
who does such vandalizing
as digging up the roots,
or breaking off the flowers?”

“I have nothing to say
to a person who is a crude vandal,
soiled like a used nappy.
You're the one who deserves to be spoken to.

To the man with a spotless record
who is always seeking purity,
even a hair-tip of evil
seems as big as a cloud.”

“Indeed, O spirit, you understand me,
and you empathize with me.
Please speak to me again,
whenever you see something like this.”

“I'm no dependent of yours,
nor am I your servant.
You yourself should know, mendicant,
the way that leads to a good place.”

Stirred up by that deity, that mendicant came to their senses.

The Linked Discourses in the Forest are completed.

1. With Indaka

1. With Indaka

So I have heard. At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka. Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

“The Buddhas say that form is not the soul.
Then how does this body manifest?
Where do the bones and liver come from?
And how does one cling on in the womb?”

“First there's a drop of coagulate;
from there a little bud appears;
next it becomes a piece of flesh;
which produces a swelling.
From that swelling the limbs appear,
the head hair, body hair, and teeth.

And whatever the mother eats—
the food and drink that she consumes—
nourishes them there,
the person in the mother's womb.”

2. With a Spirit Named Sakka

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then a spirit named Sakka went up to the Buddha, and addressed him in verse:

“You've given up all ties,
and are fully freed.
It's not a good idea for you, ascetic,
to be instructing others.”

“No matter what the apparent reason
why people are together, Sakka,
it's unworthy for a wise person
to not think of the other with compassion.

If you instruct others
with a mind clear and confident,
your compassion and empathy
don't create attachments.”

3. With Spiky

At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit. Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha. So Shaggy said to Spiky: “That’s an ascetic.” “That’s no ascetic, he’s a faker! I’ll soon find out whether he’s an ascetic or a faker.”

Then Spiky went up to the Buddha and leaned up against his body, but the Buddha drew back. Then Spiky said to the Buddha: “Are you afraid, ascetic?” “No, sir, I’m not afraid. But your touch is bad.” “I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!” “I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish.”

“Where do greed and hate come from?
From where do discontent, desire, and terror spring?
Where do the mind’s thoughts originate,
like a crow let loose by boys.”

“Greed and hate come from here;
from here spring discontent, desire, and terror;
here’s where the mind’s thoughts originate,
like a crow let loose by boys.

Born of affection, originating in oneself,
like the shoots from a banyan’s trunk;
the many kinds of attachment to sensual pleasures
are like camel’s foot creeper strung through the woods.

Those who understand where they come from
get rid of them—listen up, spirit!
They cross this flood so hard to cross,
not crossed before, so as to not be reborn.”

4. With Maṇibhadda

At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika tree shrine, the haunt of the native spirit Maṇibhadda. Then the native spirit Maṇibhadda went up to the Buddha, and recited this verse in the Buddha's presence:

“It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
and they're freed from enmity.”

“It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
but they're not freed from enmity.

But someone whose mind delights in harmlessness,
all day and all night,
with love for all living creatures—
they have no enmity for anyone.”

5. With Sānu

At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay woman had a son named Sānu who had been possessed by a native spirit. And as that lay woman wept, on that occasion she recited these verses:

“I have heard this from the perfected ones.
The native spirits will not mess with anyone
who lives the spiritual life
by observing the sabbath

complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.
But now today I see
native spirits messing with Sānu.”

“What you heard from the perfected ones is right.
The native spirits will not mess with anyone
who lives the spiritual life
by observing the sabbath

complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.

When Sānu regains consciousness tell him
this saying of the native spirits:
Don't do bad deeds
either openly or in secret.

If you should do a bad deed,
or you're doing one now,
you won't be freed from suffering,
though you fly away and flee.”

“Mum, they cry for the dead,
or for one who's alive but has disappeared.
I'm alive and you can see me,
so mum, why do you weep for me?”

“Son, they cry for the dead,
or for one who's alive but has disappeared.

But someone who has given up sensual pleasures
only to come back here again:
they cry for them as well,
for though still alive they're really dead.

My dear, you've been rescued from hot coals,
and you want to plunge right back in them!
My dear, you've been rescued from the inferno,
and you want to plunge right back there!

Keep pushing forward, it's what's best for you!
Who have I got to complain to?
When your things have been saved from a fire,
would you want them to be burnt again?"

6. With Piyaṅkara

At one time Venerable Sāriputta was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the teaching. Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

“Don't make a sound, Piyaṅkara!
A mendicant recites passages of the teaching.
When we understand a passage,
we can practice for our welfare.

Let us keep from harming living creatures,
and speak no lying words.
We should train ourselves well in ethics,
and hopefully we'll be freed from the goblin realm.”

7. With Punabbasu

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And the mendicants were paying attention, focusing, concentrating wholeheartedly, and listening well. Then the native spirit Punabbasu’s Mother soothed her little children, saying:

“Hush, little Uttarā!
Hush, Punabbasu!
For I want to listen to the teaching
of the Teacher, the supreme Buddha.

Since the Blessed One spoke of extinguishment,
the release from all ties,
I have a lasting love
for this teaching.

In this world, your own child is dear;
in this world, your own husband is dear;
but even greater than that is my love
for this teaching’s quest.

For neither son nor husband,
dear as they are, can free you from suffering;
as listening to the true teaching
frees living creatures from suffering.

In this world mired in suffering,
fettered by old age and death,
I want to listen to the teaching
that the Buddha awakened to,
which frees you from old age and death.
So hush, Punabbasu!”

“Mom, I’m not speaking,
and Uttarā is silent, too.
Pay attention just to the teaching,
for it’s nice to listen to the true teaching.
And it’s because we haven’t understood the teaching
that we’ve lived in suffering, Mom.

For those who are lost, gods and humans,
he shines a light.
The Buddha, bearing his final body,

the Seer teaches Dhamma.”

“It’s good that my child’s so astute,
this child I bore and suckled!
My child loves the pure teaching
of the supreme Buddha.

Punabbasu, may you be happy!
Today, I rise.
Hear me too, Uttarā:
I have seen the noble truths!”

8. With Sudatta

At one time the Buddha was staying near Rājagaha in the Cool Grove. Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business. He heard a rumor that a Buddha had arisen in the world. Right away he wanted to go and see the Buddha, but he thought: “It’s too late to go and see the Buddha today. I’ll go and see him tomorrow.” He went to bed thinking of the Buddha. During the night he got up three times thinking it was morning. Then he approached the Sivaka Gate, and non-human beings opened it for him. But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back. Then the invisible spirit Sivaka called out:

“A hundred elephants, a hundred horses,
a hundred mule-drawn chariots,
a hundred thousand maidens
bedecked with jewels and earrings:
these are not worth a sixteenth part
of a single forward stride!

Forward, householder!
Forward, householder!
Going forward is better for you,
not turning back!”

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. But for a second time, light vanished and darkness appeared to him. ... For a second time the invisible spirit Sivaka called out ...

“... Going forward is better for you,
not turning back!”

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. But for a third time, light vanished and darkness appeared to him. ... For a third time the invisible spirit Sivaka called out ...

“... Going forward is better for you,
not turning back!”

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

Now at that time the Buddha had risen at the crack of dawn and was walking meditation in the open. He saw Anāthapiṇḍika coming off in the distance. So he stepped down from the walking path, sat down on the seat spread out, and said to Anāthapiṇḍika: “Come, Sudatta.” Then Anāthapiṇḍika thought: “The Buddha calls my name!” Smiling and joyful, he bowed with his head to the Buddha’s feet and said to him: “Sir, I trust the Buddha slept well?”

“A brahmin who is fully extinguished
always sleeps well.
Sensual pleasures slide off them,
they’re cooled, free of attachments.

Since they’ve cut off all clinging,
and removed the stress from the heart,
the peaceful sleep well,
abiding in peace of mind.”

9. With the Nun Sukkā (1st)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly. Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

“What’s up with these people in Rājagaha?
They sleep like they’ve been drinking mead!
They don’t attend on Sukkā
as she’s teaching the deathless state.

But the wise—
it’s as if they drink it up,
so irresistible, delicious, and nutritious,
like travelers enjoying a cool cloud.”

10. With the Nun Sukkā (2nd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time a certain lay follower gave food to the nun Sukkā. Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

“O! He has made so much merit!
That lay follower is so very wise.
He just gave food to Sukkā,
who is released from all ties.”

11. With the Nun Cīrā

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time a certain lay follower gave a robe to the nun Cīrā. Then a native spirit was so devoted to Cīrā that he went street to street and square to square, and on that occasion recited these verses:

“O! He has made so much merit!
That lay-follower is so very wise.
He gave a robe to Cīrā,
who is released from all bonds.”

12. With Ālavaka

So I have heard. At one time the Buddha was staying near Ālavī in the haunt of the native spirit Ālavaka. Then the native spirit Ālavaka went up to the Buddha, and said to him: “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in. And for a second time the native spirit Ālavaka said to the Buddha: “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in. And for a third time the native spirit Ālavaka said to the Buddha: “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in. And for a fourth time the native spirit Ālavaka said to the Buddha: “Get out, ascetic!” “No, sir, I won’t get out. Do whatever you have to do.” “I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!” “I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish.”

“What’s a person’s best wealth?
What brings happiness when practiced well?
What’s the sweetest taste of all?
The one who they say has the best life: how do they live?”

“Faith here is a person’s best wealth.
The teaching brings happiness when practiced well.
Truth is the sweetest taste of all.
The one who they say has the best life lives by wisdom.”

“How do you cross the flood?
How do you cross the deluge?
How do you get over suffering?
How do you get purified?”

“By faith you cross the flood,
and by diligence the deluge.
By energy you get past suffering,
and you’re purified by wisdom.”

“How do you get wisdom?
How do you earn wealth?
How do you get a good reputation?
How do you hold on to friends?
When you pass on from this world to the next,
how do you not sorrow?”

“One who is diligent and discerning
gains wisdom by wanting to learn,

having faith in the perfected ones,
and the teaching for becoming extinguished.

Being responsible, acting appropriately,
and working hard you earn wealth.
Truthfulness wins you a good reputation.
You hold on to friends by giving.
When you pass on from this world to the next,
that's how you do not sorrow.

A faithful householder
who has these four qualities
does not sorrow after death:
truth, principle, steadfastness, and generosity.

Go ahead, ask others as well,
there are many ascetics and brahmins.
See whether anything better is found
than truth, self-control, generosity, and patience.”

“Why now would I question
the many ascetics and brahmins?
Today I understand
what's good for the next life.

It was truly for my benefit
that the Buddha came to stay at Āḷavī.
Today I understand
where a gift is very fruitful.

I myself will journey
village to village, town to town,
paying homage to the Buddha,
and the natural excellence of the teaching!”

The Linked Discourses with Native Spirits are complete.

1. With Suvāra

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, the demons marched against the gods. Then Sakka, lord of gods, addressed the god Suvāra: ‘Dear Suvāra, the demons march against the gods! Go, and march against the demons!’ ‘Yes, lord,’ replied Suvāra. But he fell into negligence. For a second time Sakka addressed Suvāra: ‘Dear Suvāra, the demons march against the gods! Go, and march against the demons!’ ‘Yes, lord,’ replied Suvāra. But for a second time he fell into negligence. For a third time Sakka addressed Suvāra: ‘Dear Suvāra, the demons march against the gods! Go, and march against the demons!’ ‘Yes, lord,’ replied Suvāra. But for a third time he fell into negligence. Then Sakka addressed the god Suvāra in verse:

‘Suvāra, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!’

‘That a lazy man who does no work,
and doesn’t do his duty,
should fulfill all his desires:
Sakka, grant me this boon!’

‘Suvāra, go to that place
where a lazy man who does no work
 prospers in unending happiness—
and take me with you!’

‘O Sakka, best of gods,
that we might find the happiness
that’s sorrowless, unstressed:
Sakka, grant me this boon!’

‘If there exists anyone anywhere
who can live happily without working,
that surely would be extinguishment’s path!
Go there, Suvāra,
and take me with you!’

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of

initiative and energy. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

2. With Susīma

At Sāvathī. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, the demons marched against the gods. Then Sakka, lord of gods, addressed the god Susīma: ‘Dear Susīma, the demons march against the gods! Go, and march against the demons!’ ‘Yes, lord,’ replied Susīma. But he fell into negligence. For a second time ... For a third time ... Then Sakka addressed the god Susīma in verse:

‘Susīma, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!’

‘That a lazy man who does no work,
and doesn’t do his duty,
should fulfill all his desires:
Sakka, grant me this boon!’

‘Susīma, go to that place
where a lazy man who does no work
prosperes in unending happiness—
and take me with you!’

‘O Sakka, best of gods,
that we might find the happiness
that’s sorrowless, unstressed:
Sakka, grant me this boon!’

‘If there exists anywhere a place
where you can live happily without working,
that surely would be extinguishment’s path!
Susīma, go to that place
and take me with you!’

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

3. The Banner's Crest

At Sāvathī. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, a battle was fought between the gods and the demons. Then Sakka, lord of gods, addressed the gods of the Thirty-Three:

‘Good sirs, when the gods are fighting, if you get scared or terrified, just look up at my banner’s crest. Then your fear and terror will go away.

If you can’t see my banner’s crest, then look up at the banner’s crest of Pajāpati, king of gods. Then your fear and terror will go away.

If you can’t see his banner’s crest, then look up at the banner’s crest of Varuṇa, king of gods. Then your fear and terror will go away.

If you can’t see his banner’s crest, then look up at the banner’s crest of Īsāna, king of gods. Then your fear and terror will go away.’

However, when they look up at those banner’s crests their fear and terror might go away or it might not.

Why is that? Because Sakka is not free of greed, hate, and delusion. He gets fearful, scared, terrified, and runs away.

But, mendicants, I say this: If you’ve gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then your fear and terror will go away.

If you can’t recollect me, then recollect the teaching: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ Then your fear and terror will go away.

If you can’t recollect the teaching, then recollect the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, and worthy of greeting with joined palms. It is a supreme field of merit for the world.’ Then your fear and terror will go away.

Why is that? Because the Realized One is free of greed, hate, and delusion. He does not get fearful, scared, terrified, or run away.” That is what the Buddha said. Then the Holy One, the

Teacher, went on to say:

“In the wilderness, at a tree’s root,
or an empty hut, O mendicants,
recollect the Buddha,
and no fear will come to you.

If you can’t recollect the Buddha—
the eldest in the world, the bull of a man—
then recollect the teaching,
emancipating, well taught.

If you can’t recollect the teaching—
emancipating, well taught—
then recollect the Saṅgha,
the supreme field of merit.

Thus recollecting the Buddha,
the teaching, and the Saṅgha, mendicants,
fear and terror
and goosebumps will be no more.”

4. With Vepacitti

At Sāvattihī. “Once upon a time, mendicants, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, addressed the demons: ‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.’ Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three: ‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.’ In that battle the gods won and the demons lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Sudhamma hall of the gods. And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude, harsh words. So Mātali the charioteer addressed Sakka in verse:

‘O Maghavā, O Sakka,
is it from fear or from weakness
that you put up with such harsh words
in the presence of Vepacitti?’

‘It’s not out of fear or weakness
that I’m patient with Vepacitti.
For how can a sensible person like me
get in a fight with a fool?’

‘Fools would vent even more
if there’s no-one to put a stop to them.
So an intelligent person should stop
a fool with forceful punishment.’

‘I think that this is the only way
to put a stop to a fool:
when you know that the other is upset,
be mindful and stay calm.’

‘I see this flaw, Vāsava,
in just being patient.
When a fool thinks:
“He puts up with me out of fear,”
the idiot will go after you even harder,
like a cow chasing someone who runs away.’

‘Let him think this if he wishes, or not—
“He puts up with me out of fear.”
Of goals culminating in one’s own good,
none better than patience is found.

When a strong person
puts up with a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

The strength of folly
is really just weakness, they say.
But no-one can challenge a person
who's strong because guarded by the teaching.

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

People unskilled in the teaching
consider one who heals both
oneself and the other
to be a fool.'

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of patience and gentleness. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to be patient and gentle!”

5. Victory by Good Speech

At Sāvathī. “Once upon a time, mendicants, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, said to Sakka, lord of gods: ‘Lord of gods, let there be victory by fine words!’ ‘Vepacitti, let there be victory by fine words!’ Then the gods and the demons appointed a panel of judges, saying: ‘These will understand our good and bad statements.’ Then Vepacitti, lord of demons, said to Sakka, lord of gods: ‘Lord of gods, recite a verse!’ When he said this, Sakka said to him: ‘Vepacitti, you are the elder god here. Recite a verse.’ So Vepacitti recited this verse:

‘Fools would vent even more
if there’s no-one to put a stop to them.
So an intelligent person should stop
a fool with forceful punishment.’

The demons applauded Vepacitti’s verse, while the gods remained silent. Then Vepacitti said to Sakka: ‘Lord of gods, recite a verse!’ So Sakka recited this verse:

‘I think that this is the only way
to put a stop to a fool:
when you know that the other is upset,
be mindful and stay calm.’

The gods applauded Sakka’s verse, while the demons remained silent. Then Sakka said to Vepacitti: ‘Vepacitti, recite a verse!’ So Vepacitti recited this verse:

‘I see this flaw, Vāsava,
in just being patient.
When a fool thinks:
“He puts up with me out of fear,”
the idiot will go after you even harder,
like a cow chasing someone who runs away.’

The demons applauded Vepacitti’s verse, while the gods remained silent. Then Vepacitti said to Sakka: ‘Lord of gods, recite a verse!’ So Sakka recited this verse:

‘Let him think this if he wishes, or not—
“He puts up with me out of fear.”
Of goals culminating in one’s own good,
none better than patience is found.

When a strong person
puts up with a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

The strength of folly
is really just weakness, they say.
But no-one can challenge a person
who's strong because guarded by the teaching.

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

People unskilled in the teaching
consider one who heals both
oneself and the other
to be a fool.'

The gods applauded Sakka's verses, while the demons remained silent. Then the panel of judges consisting of both gods and demons said this: 'The verses spoken by Vepacitti evoke punishment and violence. That's how you get arguments, quarrels, and disputes. The verses spoken by Sakka don't evoke punishment and violence. That's how you stay free of arguments, quarrels, and disputes. Sakka, lord of gods, wins victory by fine words!' And that's how Sakka came to win victory by fine words."

6. Bird Nests

At Sāvathī. “Once upon a time, mendicants, a battle was fought between the gods and the demons. In that battle the demons won and the gods lost. Defeated, the gods fled north with the demons in pursuit. Then Sakka, lord of gods, addressed his charioteer Mātali in verse:

‘Mātali, don’t ram the bird nests
in the red silk-cotton woods with your chariot pole.
I’d rather give up our lives to the demons
than deprive these birds of their nests.’

‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds. Then the demons thought: ‘Now Sakka’s chariot has turned back. The demons will have to fight the gods a second time!’ Terrified, they retreated right away to the castle of the demons. And that’s how Sakka came to win victory by principle.”

7. Not Betray

At Sāvathī. “Once upon a time, mendicants, as Sakka, lord of gods, was in private retreat this thought came to his mind: ‘I should never betray even a sworn enemy.’ And then Vepacitti, lord of demons, knowing what Sakka was thinking, approached him. Sakka saw Vepacitti coming off in the distance, and said to him: ‘Stop, Vepacitti, you’re caught!’

‘Dear sir, don’t give up the idea you just had!’

‘Swear, Vepacitti, that you won’t betray me.’

‘Whatever bad things happen to a liar,
or to someone who slanders the noble ones,
or to someone who betrays a friend,
or to someone who’s ungrateful:
the same bad things impact
anyone who betrays you, Sujā’s husband.’”

8. Verocana, Lord of Demons

Near Sāvattihī in Jeta's Grove. Now at that time the Buddha had retreated to solitude for the day's meditation. Then Sakka, lord of gods, and Verocana, lord of demons, approached the Buddha and stationed themselves one by each door-post. Then Verocana recited this verse in the Buddha's presence:

“A man should make an effort
until his goal is accomplished.
When goals are accomplished they shine:
this is the word of Verocana!”

“A man should make an effort
until his goal is accomplished.
Of goals that shine when accomplished,
none better than patience is found.”

“All beings are goal-orientated,
as befits them in each case.
But connection is the ultimate
of pleasures for all living creatures.
When goals are accomplished they shine:
this is the word of Verocana!”

“All beings are goal-orientated,
as befits them in each case.
But connection is the ultimate
of pleasures for all living creatures.
Of goals that shine when accomplished,
none better than patience is found.”

9. Seers in the Wilderness

At Sāvathī. “Once upon a time, mendicants, several seers who were ethical, of good character, settled in leaf huts in a wilderness region. Then Sakka, lord of gods, and Vepacitti, lord of demons, went to those seers. Then Vepacitti put on his boots, strapped on his sword, and, carrying a sunshade, entered the hermitage through the main gate. He walked right past those seers, keeping them at a distance. Then Sakka took off his boots, gave his sword to others, and, putting down his sunshade, entered the hermitage through a gate he happened upon. He stood downwind of those seers, revering them with joined palms. Then those seers addressed Sakka in verse:

‘When seers have been long ordained,
the odor of their bodies goes with the wind.
You’d better leave, O thousand-eyed!
The odor of the seers is unclean, king of gods.’

‘When seers have been long ordained,
let the odor of their bodies go with the wind.
We yearn for this odor, sirs,
like a colorful crown of flowers.
The gods don’t see it as repulsive.’”

10. Seers by the Ocean

At Sāvathī. “Once upon a time, mendicants, several seers who were ethical, of good character, settled in leaf huts by the ocean. Now at that time a battle was fought between the gods and the demons. Then the seers thought: ‘The gods are principled, the demons are unprincipled. We may be at risk from the demons. Why don’t we approach Sambara, lord of demons, and beg him for a pledge of safety.’ Then, as easily as a strong person would extend or contract their arm, those seers vanished from those leaf huts by the ocean and reappeared in Sambara’s presence. Then those seers addressed Sambara in verse:

‘The seers have come to Sambara
to beg for a pledge of safety.
For you can give them what you wish,
whether danger or safety.’

‘There is no safety for seers,
the hated associates of Sakka!
Though you beg me for your safety,
I’ll only give you fear!’

‘Though we beg you for our safety,
you give us only fear.
This is what we get from you:
may endless peril come to you!

Whatever kind of seed you sow,
that is the fruit you reap.
A doer of good gets good,
a doer of bad gets bad.
You have sown your own seed, friend,
now you’ll experience the fruit.’

Then those seers, having cursed Sambara, as easily as a strong person would extend or contract their arm, vanished from Sambara’s presence and reappeared in those leaf huts by the ocean. But after being cursed by the seers, Sambara woke in alarm three times that night.”

11. Vows

At Sāvattḥī. “Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven? As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it. In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;

who’s committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person.”

12. Sakka's Names

Near Sāvattḥī in Jeta's Grove. There the Buddha said to the mendicants: "Mendicants, in a former life, when Sakka was a human being, he was a brahmanical student named Magha. That's why he's called Maghavā.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That's why he's called Purindada, the Stronghold-Giver.

In a former life, when Sakka was a human being, he gave gifts carefully. That's why he's called Sakka, the Careful.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava, the Houser.

Sakka thinks of a thousand things in a moment. That's why he's called Sahassakkha, the Thousand-Eye.

Sakka's wife is the demon maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven? As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it. In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;

who's committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person."

13. With Mahāli

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, have you seen Sakka, lord of gods?”

“I have, Mahāli.”

“But surely, sir, you must have seen someone who looked like Sakka. For Sakka is hard to see.”

“Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

In a former life, when Sakka was a human being, he was a brahmanical student named Magha. That’s why he’s called Maghavā.

In a former life, when Sakka was a human being, he gave gifts carefully. That’s why he’s called Sakka, the careful.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That’s why he’s called Purindada, the stronghold-giver.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava, the houser.

Sakka thinks of a thousand things in a moment. That’s why he’s called Sahassakkha, Thousand-Eye.

Sakka’s wife is the demon maiden named Sujā. That’s why he’s called Sujampati, Sujā’s husband.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That’s why he’s called lord of gods.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven? As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it. In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;

who's committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person.”

14. Poor

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, there was a poor person, impoverished and pitiful. They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There they outshone the other gods in beauty and glory. But the gods of the Thirty-Three complained, grumbled, and objected: 'It's incredible, it's amazing! For when this god was a human being in their past life they were poor, impoverished, and pitiful. And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. Here they outshine the other gods in beauty and glory.'

Then Sakka, lord of gods, addressed the gods of the Thirty-Three: 'Good sirs, don't complain about this god. When this god was a human being in their past life they took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they've been reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. Here they outshine the other gods in beauty and glory.' Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Whoever has faith in the Realized One,
unwavering and well established;
whose ethical conduct is good,
praised and loved by the noble ones;

who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

And so a clever person,
remembering the Buddha's instructions,
should be committed to faith and ethical conduct,
confidence, and seeing the truth.'"

15. Delightful

Near Sāvattḥī in Jeta’s Grove. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him: “Sir, what is a delightful place?”

“Shrines in parks and forests,
well-made lotus ponds,
are not worth a sixteenth part
of a delightful human being.

Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live
is a delightful place.”

16. Sponsoring Sacrifice

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

“For humans, those merit-seeking creatures,
who sponsor sacrifices,
making merit that results in attachments,
where is a gift very fruitful?”

“Four practicing the path,
and four established in the fruit.
This is the upright Saṅgha,
with wisdom, ethics, and immersion.

For humans, those merit-seeking creatures,
who sponsor sacrifices,
making merit that results in attachments,
what is given to the Saṅgha is very fruitful.”

17. Homage to the Buddha

Near Sāvattihī in Jeta's Grove. Now at that time the Buddha had retreated to solitude for the day's meditation. Then Sakka, lord of gods, and Brahmā Sahampati approached the Buddha and stationed themselves one by each door-post. Then Sakka recited this verse in the Buddha's presence:

“Rise, hero! Victor in battle, with burden put down,
wander the world without obligation.
Your mind is fully liberated,
like the moon on the fifteenth night.”

“Lord of gods, that's not how to pay homage to the Realized Ones. This is how it should be done:

‘Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!’”

18. Who Sakka Worships

At Sāvathī. “Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali: ‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the nice scenery.’ ‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka: ‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.’ Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the different quarters. So Mātali the charioteer addressed Sakka in verse:

‘Those expert in the three Vedas worship you,
as do all the aristocrats on earth,
the Four Great Kings,
and the glorious Thirty.
So what’s the name of the spirit
that you worship, Sakka?’

‘Those expert in the three Vedas worship me,
as do all the aristocrats on earth,
the Four Great Kings,
and the glorious Thirty.

But I revere those accomplished in ethics,
who have long trained in immersion,
who have rightly gone forth
to complete the spiritual life.

I also worship those householders,
the ethical lay followers
who make merit, Mātali,
supporting a partner in a principled manner.’

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.’

After saying this, Maghavā the chief,
king of gods, Sujā’s husband,
having worshipped the quarters
climbed into his chariot.”

19. Who Sakka Worships

Near Sāvattī in Jeta’s Grove. “Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali: ‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’ ‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka: ‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.’ Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the Buddha. So Mātali the charioteer addressed Sakka in verse:

‘Gods and men
worship you, Vāsava.
So what’s the name of the spirit
that you worship, Sakka?’

‘It’s the fully awakened Buddha,
the Teacher of peerless name
in this world with its gods—
that’s who I worship, Mātali.

Those who have discarded
greed, hate, and ignorance,
the perfected ones with defilements ended—
they’re who I worship, Mātali.

The trainees who take pleasure in decreasing suffering,
diligently pursuing the training
for getting rid of greed and hate,
and going past ignorance—
they’re who I worship, Mātali.’

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.’

After saying this, Maghavā the chief,
king of gods, Sujā’s husband,
having worshipped the Buddha,
climbed into his chariot.”

20. Who Sakka Worships

Near Sāvattḥī in Jeta’s Grove. “Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali: ‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’ ‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka: ‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.’ Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the mendicant Saṅgha. So Mātali the charioteer addressed Sakka in verse:

‘It’s these who should worship you,
namely the humans stuck in their putrid bodies,
sunk in a corpse,
struck down by hunger and thirst.

Why then do you envy those
who are homeless, Vāsava?
Relate the seer’s way of life,
let us hear what you have to say.’

‘This is why I envy the
homeless, Mātali.
When they leave a village,
they go without concern.

They hoard no goods in storerooms,
nor in pots or baskets.
They seek food prepared by others,
and, true to their vows, live on that.

The sages whose words are full of wisdom,
live peacefully and quietly.
Gods fight with demons,
and mortals fight each other, Mātali.

Not fighting among those who fight,
they’re extinguished among those who’ve taken up arms.
Not grasping among those who grasp,
they’re who I worship, Mātali.’

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Vāsava.’

After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshipped the mendicant Saṅgha,
climbed into his chariot.”

3. The Third Chapter

21. Incinerated

Near Sāvathī in Jeta's Grove. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?”

“When anger's incinerated you sleep at ease.
When anger's incinerated there is no sorrow.
O Vāsava, anger has a poisoned root
and a honey tip.
The noble ones praise its killing,
for when it's incinerated there is no sorrow.”

22. Ugly

Near Sāvattḥī in Jeta’s Grove. “Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods. But the gods of the Thirty-Three complained, grumbled, and objected: ‘It’s incredible, it’s amazing! This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.’ But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

So the gods went up to Sakka and told him what had happened, adding: ‘Surely, good sir, that must be the anger-eating spirit!’

Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the anger-eating spirit, and pronounced his name three times: ‘Good sir, I am Sakka, lord of gods! Good sir, I am Sakka, the lord of gods!’ But the more Sakka pronounced his name, the uglier and more deformed the spirit became. Until eventually it vanished right there. Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘My mind isn’t easily upset;
I’m not easily drawn into the maelstrom.
I don’t get angry for long,
anger doesn’t last in me.

When I do get angry I don’t speak harshly,
nor do I advertise my own virtues.
I carefully restrain myself
out of regard for my own welfare.’”

23. The Sambari Sorcery

At Sāvattihī. The Buddha said this: “Once upon a time, mendicants, Vepacitti, lord of demons, was sick, suffering, gravely ill. Then Sakka went to see him to ask after his illness. Vepacitti saw Sakka coming off in the distance, and said to him: ‘Heal me, lord of gods!’ ‘Teach me, Vepacitti, the Sambari sorcery.’ ‘I can’t do that, good sir, until I have consulted with the demons.’ Then Vepacitti, lord of demons, asked the demons: ‘Good sirs, may I teach the Sambari sorcery to Sakka, lord of gods?’ ‘Do not, good sir, teach the Sambari sorcery to Sakka!’ So Vepacitti addressed Sakka in verse:

‘O Maghavā, O Sakka,
king of gods, Sujā’s husband,
a sorceror falls into the terrible hell—
like Sambara, for a hundred years.’”

24. Transgression

At Sāvattihī. Now at that time two mendicants were overly attached, and one of them transgressed against the other. The transgressor confessed to the other mendicant, but they didn't accept it. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, there are two fools. One who doesn't recognize when they've made a mistake. And one who doesn't properly accept the confession of someone who's made a mistake. These are the two fools. There are two who are astute. One who recognizes when they've made a mistake. And one who properly accepts the confession of someone who's made a mistake. These are the two who are astute.

Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Control your anger;
don't let friendships decay.
Don't blame the blameless,
and don't say divisive things.
For anger crushes bad people
like a mountain.’”

25. Don't Be Angry

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

"Don't let anger be your master,
don't get angry at angry people.
Kindness and harmlessness
are always present in the noble ones.
For anger crushes bad people
like a mountain."

The Linked Discourses with Sakka are complete.

The Book With Verses is finished.

1. The Buddhas

1. Dependent Origination

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this: “Mendicants, I will teach you dependent origination. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called dependent origination.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.” That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

2. Analysis

At Sāvathī. “Mendicants, I will teach and analyze for you dependent origination. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is continued existence? There are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. This is called continued existence.

And what is grasping? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. This is called grasping.

And what is craving? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and thoughts. This is called craving.

And what is feeling? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling.

And what is contact? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. This is called contact.

And what are the six sense fields? The sense fields of the eye, ear, nose, tongue, body, and mind. These are called the six sense fields.

And what are name and form? Feeling, perception, intention, contact, and attention. This is called name. The four primary elements, and form derived from the four primary elements. This

is called form. Such is name and such is form. These are called name and form.

And what is consciousness? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness.

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

And what is ignorance? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

And so, ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.”

3. Practice

At Sāvattḥī. “Mendicants, I will teach you the wrong practice and the right practice. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what’s the wrong practice? Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. This is called the wrong practice.

And what’s the right practice? When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases. This is called the right practice.”

4. About Vipassī

At Sāvathī. “Mendicants, Vipassī the Blessed One, the perfected one, the fully awakened Buddha had this thought before his awakening, when he was still unawakened but intent on awakening: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

Then Vipassī, the one intent on awakening, thought: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then Vipassī thought: ‘When what exists is there rebirth? What is a condition for rebirth?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Then Vipassī thought: ‘When what exists is there continued existence? What is a condition for continued existence?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Then Vipassī thought: ‘When what exists is there grasping? What is a condition for grasping?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When craving exists there’s grasping. Craving is a condition for grasping.’

Then Vipassī thought: ‘When what exists is there craving? What is a condition for craving?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When feeling exists there’s craving. Feeling is a condition for craving.’

Then Vipassī thought: ‘When what exists is there feeling? What is a condition for feeling?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When contact exists there’s feeling. Contact is a condition for feeling.’

Then Vipassī thought: ‘When what exists is there contact? What is a condition for contact?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Then Vipassī thought: ‘When what exists are there the six sense fields? What is a condition for the six sense fields?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Then Vipassī thought: ‘When what exists are there name and form? What is a condition for name and form?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When

consciousness exists there are name and form. Consciousness is a condition for name and form.’

Then Vipassī thought: ‘When what exists is there consciousness? What is a condition for consciousness?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When choices exist there’s consciousness. Choices are a condition for consciousness.’

Then Vipassī thought: ‘When what exists are there choices? What is a condition for choices?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When ignorance exists there are choices. Ignorance is a condition for choices.’

And so, ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. ‘Origination, origination.’ While Vipassī was intent on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

Then Vipassī thought: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Then Vipassī thought: ‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no craving? When what ceases does craving cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no contact? When what ceases does contact cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Then Vipassī thought: ‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’ Then, through proper attention, Vipassī comprehended with

wisdom: ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Then Vipassī thought: ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Then Vipassī thought: ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When choices don’t exist there’s no consciousness. When choices cease, consciousness ceases.’

Then Vipassī thought: ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through proper attention, Vipassī comprehended with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.”

(The text should be expanded in this way for each of the seven Buddhas.)

5. Sikhī

“Sikhī, the Blessed One, the perfected one, the fully awakened Buddha ...”

6. Vessabhū

“Vessabhū, the Blessed One, the perfected one, the fully awakened Buddha ...”

7. Kakusandha

“Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha ...”

8. Koṇāgamana

“Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha ...”

9. Kassapa

“Kassapa, the Blessed One, the perfected one, the fully awakened Buddha ...”

10. Gotama

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

Then it occurred to me: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through proper attention, I comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then it occurred to me: ‘When what exists is there rebirth? ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ...’ ‘When what exists are there choices? What is a condition for choices?’ Then, through proper attention, I comprehended with wisdom: ‘When ignorance exists there are choices. Ignorance is a condition for choices.’

And so, ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Then it occurred to me: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through proper attention, I comprehended with wisdom: ‘When rebirth doesn’t exist there’s no old age and death? When rebirth ceases, old age and death cease.’

Then it occurred to me: ‘When what doesn’t exist is there no rebirth? ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ...’ ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through proper attention, I comprehended with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

2. Fuel

11. Fuel

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. ... "Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

What is the source, origin, birthplace, and root of these four fuels? Craving. And what is the source, origin, birthplace, and root of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

And so, ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases."

12. Moḷiyaphagga

At Sāvathī. “Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.”

When he said this, Venerable Moḷiyaphagga said to the Buddha: “But sir, who consumes the fuel for consciousness?” “That’s not a fitting question,” said the Buddha. “I don’t speak of one who consumes. If I were to speak of one who consumes, then it would be fitting to ask who consumes. But I don’t speak like that. Hence it would be fitting to ask: ‘Consciousness is a fuel for what?’ And a fitting answer to this would be: ‘Consciousness is a fuel that conditions rebirth into a new state of existence in the future. When that which has been reborn is present, there are the six sense fields. The six sense fields are a condition for contact.’”

“But sir, who contacts?” “That’s not a fitting question,” said the Buddha. “I don’t speak of one who contacts. If I were to speak of one who contacts, then it would be fitting to ask who contacts. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for contact?’ And a fitting answer to this would be: ‘The six sense fields are a condition for contact. Contact is a condition for feeling.’”

“But sir, who feels?” “That’s not a fitting question,” said the Buddha. “I don’t speak of one who feels. If I were to speak of one who feels, then it would be fitting to ask who feels. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for feeling?’ And a fitting answer to this would be: ‘Contact is a condition for feeling. Feeling is a condition for craving.’”

“But sir, who craves?” “That’s not a fitting question,” said the Buddha. “I don’t speak of one who craves. If I were to speak of one who craves, then it would be fitting to ask who craves. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for craving?’ And a fitting answer to this would be: ‘Feeling is a condition for craving. Craving is a condition for grasping.’”

“But sir, who grasps?” “That’s not a fitting question,” said the Buddha. “I don’t speak of one who grasps. If I were to speak of one who grasps, then it would be fitting to ask who grasps. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for grasping?’ And a fitting answer to this would be: ‘Craving is a condition for grasping. Grasping is a condition for continued existence.’ ... That is how this entire mass of suffering originates.

When the six sense fields fade away and cease with nothing left over, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

13. Ascetics and Brahmins

At Sāvattḥī. “Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They understand choices, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

14. Ascetics and Brahmins (2nd)

At Sāvathī. “Mendicants, there are ascetics and brahmins who don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don’t they understand?

They don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. They don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

They understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They understand choices, their origin, their cessation, and the practice that leads to their cessation. They understand these things, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

15. Kaccānagotta

At Sāvathī. Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, they speak of this thing called ‘right view’. How is right view defined?”

“Kaccāna, this world mostly relies on the dual notions of existence and non-existence. But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world. And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world. The world is for the most part shackled to attraction, grasping, and insisting. But if—when it comes to this attraction, grasping, mental resolve, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion ‘my self’, you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others. This is how right view is defined.

‘All exists’: this is one extreme. ‘All doesn’t exist’: this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.’”

16. A Dhamma Speaker

At Sāvathī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

“If a mendicant teaches Dhamma for disillusionment with old age and death, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with old age and death, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping, by disillusionment with old age and death, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

If a mendicant teaches Dhamma for disillusionment with rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... choices ... If a mendicant teaches Dhamma for disillusionment with ignorance, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with ignorance, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping, by disillusionment with ignorance, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

17. With Kassapa, the Naked Ascetic

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Buddha coming off in the distance. He went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said to the Buddha: "I'd like to ask Master Gotama about a certain point, if you'd take the time to answer." "Kassapa, it's the wrong time for questions. We've entered an inhabited area."

A second time, and a third time, Kassapa spoke to the Buddha and the Buddha replied. When this was said, Kassapa said to the Buddha: "I don't want to ask much." "Ask what you wish, Kassapa."

"Well, Master Gotama, is suffering made by oneself?" "Not so, Kassapa," said the Buddha. "Then is suffering made by another?" "Not so, Kassapa," said the Buddha. "Well, is suffering made by both oneself and another?" "Not so, Kassapa," said the Buddha. "Then does suffering arise by chance, not made by oneself or another?" "Not so, Kassapa," said the Buddha. "Well, is there no such thing as suffering?" "It's not that there's no such thing as suffering. Suffering is real." "Then Master Gotama doesn't know nor see suffering." "It's not that I don't know or see suffering. I do know suffering, I do see suffering."

"Master Gotama, when asked these questions, you say 'not so'. Yet you say that there is such a thing as suffering. And you say that you do know suffering, and you do see suffering. Sir, explain suffering to me! Teach me about suffering!"

"Suppose that the person who does the deed experiences the result. Then for one who has existed since the beginning, suffering is made by oneself. This statement leans toward eternalism. Suppose that one person does the deed and another experiences the result. Then for one stricken by feeling, suffering is made by another. This statement leans toward annihilationism. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.'"

When this was said, Kassapa said to the Buddha: "Excellent, sir! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences."

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Kassapa became one of the perfected.

18. With Timbaruka

At Sāvathī. Then the wanderer Timbaruka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Well, Master Gotama, are pleasure and pain made by oneself?” “Not so, Timbaruka,” said the Buddha. “Then are pleasure and pain made by another?” “Not so, Timbaruka,” said the Buddha. “Well, are pleasure and pain made by both oneself and another?” “Not so, Timbaruka,” said the Buddha. “Then do pleasure and pain arise by chance, not made by oneself or another?” “Not so, Timbaruka,” said the Buddha. “Well, is there no such thing as pleasure and pain?” “It’s not that there’s no such thing as pleasure and pain. Pleasure and pain are real.” “Then Master Gotama doesn’t know nor see pleasure and pain.” “It’s not that I don’t know or see pleasure and pain. I do know pleasure and pain, I do see pleasure and pain.”

“Master Gotama, when asked these questions, you say ‘not so’. Yet you say that there is such a thing as pleasure and pain. And you say that you do know pleasure and pain, and you do see pleasure and pain. Sir, explain pleasure and pain to me! Teach me about pleasure and pain!”

“Suppose that the feeling and the one who feels it are the same thing. Then for one who has existed since the beginning, pleasure and pain is made by oneself. I don’t say this. Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don’t say this. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.’”

When he said this, the wanderer Timbaruka said to the Buddha: “Excellent, sir! Excellent! ... I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

19. The Astute and the Foolish

At Sāvattḥī. “Mendicants, for a fool hindered by ignorance and fettered by craving, this body has been produced. So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

For an astute person hindered by ignorance and fettered by craving, this body has been produced. So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

What, then, is the difference between the foolish and the astute?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“For a fool hindered by ignorance and fettered by craving, this body has been produced. But the fool has not given up that ignorance or finished that craving. Why is that? The fool has not completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the fool is reborn in another body. When reborn in another body, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

For an astute person hindered by ignorance and fettered by craving, this body has been produced. But the astute person has given up that ignorance and finished that craving. Why is that? The astute person has completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the astute person is not reborn in another body. Not being reborn in another body, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. This is the difference here between the foolish and the astute, that is, living the spiritual life.”

20. Conditions

At Sāvathī. “Mendicants, I will teach you dependent origination and dependently originated phenomena. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is dependent origination? Rebirth is a condition for old age and death. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it. ‘Look,’ he says, ‘Rebirth is a condition for old age and death.’

Continued existence is a condition for rebirth ... Grasping is a condition for continued existence ... Craving is a condition for grasping ... Feeling is a condition for craving ... Contact is a condition for feeling ... The six sense fields are a condition for contact ... Name and form are conditions for the six sense fields ... Consciousness is a condition for name and form ... Choices are a condition for consciousness ... Ignorance is a condition for choices. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it. ‘Look,’ he says, ‘Ignorance is a condition for choices.’ So the fact that this is real, not unreal, not otherwise; the specific conditionality of it: this is called dependent origination.

And what are the dependently originated phenomena? Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Rebirth ... Continued existence ... Grasping ... Craving ... Feeling ... Contact ... The six sense fields ... Name and form ... Consciousness ... Choices ... Ignorance is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. These are called the dependently originated phenomena.

When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it’s impossible for them to turn back to the past, thinking: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?’ Or to turn forward to the future, thinking: ‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’ Or to be undecided about the present, thinking: ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’ Why is that? Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are.”

3. The Ten Powers

21. The Ten Powers

At Sāvathī. “Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel. Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness. When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.”

22. The Ten Powers (2nd)

At Sāvathī. “Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel. Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness. When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.

So the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. Just this much is quite enough for someone who has gone forth out of faith from a good family to rouse up their energy. ‘Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

A lazy person lives in suffering, mixed up with bad, unskillful qualities, and ruins a great deal of their own good. An energetic person lives happily, secluded from bad, unskillful qualities, and fulfills a great deal of their own good. The best isn’t reached by the worst. The best is reached by the best. This spiritual life is the cream, mendicants, and the Teacher is before you. So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking: ‘In this way our going forth will not be wasted, but will be fruitful and fertile. And our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them.’ That’s how you should train. Considering your own good, mendicants, is quite enough for you to persist with diligence. Considering the good of others is quite enough for you to persist with diligence. Considering the good of both is quite enough for you to persist with diligence.”

23. Vital Conditions

At Sāvathī. “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ The ending of the defilements is for one who knows and sees this.

I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Freedom.’ I say that freedom has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Dispassion.’ I say that dispassion has a vital condition. And what is it? You should say: ‘Disillusionment.’ I say that disillusionment has a vital condition. And what is it? You should say: ‘Truly knowing and seeing.’ I say that truly knowing and seeing has a vital condition. And what is it? You should say: ‘Immersion.’ I say that immersion has a vital condition.

And what is it? You should say: ‘Bliss.’ I say that bliss has a vital condition. And what is it? You should say: ‘Tranquility.’ I say that tranquility has a vital condition. And what is it? You should say: ‘Rapture.’ I say that rapture has a vital condition. And what is it? You should say: ‘Joy.’ I say that joy has a vital condition. And what is it? You should say: ‘Faith.’ I say that faith has a vital condition.

And what is it? You should say: ‘Suffering.’ I say that suffering has a vital condition. And what is it? You should say: ‘Rebirth.’ I say that rebirth has a vital condition. And what is it? You should say: ‘Continued existence.’ I say that continued existence has a vital condition. And what is it? You should say: ‘Grasping.’ I say that grasping has a vital condition. And what is it? You should say: ‘Craving.’ I say that craving has a vital condition.

And what is it? You should say: ‘Feeling.’ ... You should say: ‘Contact.’ ... You should say: ‘The six sense fields.’ ... You should say: ‘Name and form.’ ... You should say: ‘Consciousness.’ ... You should say: ‘Choices.’ ... I say that choices have a vital condition, they don’t lack a vital condition. And what is the vital condition for choices? You should say: ‘Ignorance.’

So ignorance is a vital condition for choices. Choices are a vital condition for consciousness. Consciousness is a vital condition for name and form. Name and form are vital conditions for the six sense fields. The six sense fields are vital conditions for contact. Contact is a vital condition for feeling. Feeling is a vital condition for craving. Craving is a vital condition for grasping. Grasping is a vital condition for continued existence. Continued existence is a vital condition for rebirth. Rebirth is a vital condition for suffering. Suffering is a vital condition for faith. Faith is a vital condition for joy. Joy is a vital condition for rapture. Rapture is a vital condition for tranquility. Tranquility is a vital condition for bliss. Bliss is a vital condition for immersion. Immersion is a vital condition for truly knowing and seeing. Truly knowing and seeing is a vital condition for disillusionment. Disillusionment is a vital condition for dispassion. Dispassion is a vital condition for freedom. Freedom is a vital condition for the knowledge of ending.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, ignorance is a vital condition for choices. ... Freedom is a vital condition for the knowledge of ending.”

24. Followers of Other Paths

Near Rājagaha, in the Bamboo Grove. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then he thought: “It’s too early to wander for alms in Rājagaha. Why don’t I go to the monastery of the wanderers who follow other paths?”

Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that suffering is made by oneself. Some of them declare that suffering is made by another. Some of them declare that suffering is made by both oneself and another. Some of them declare that suffering arises by chance, not made by oneself or another. What does the ascetic Gotama say about this? How does he explain it? How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Reverends, the Buddha said that suffering is dependently originated. Dependent on what? Dependent on contact. If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that’s conditioned by contact. In the case of those who declare that suffering is made by another, that’s also conditioned by contact. In the case of those who declare that suffering is made by oneself and another, that’s also conditioned by contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, that’s also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, it’s impossible that they will experience that without contact. In the case of those who declare that suffering is made by another, it’s impossible that they will experience that without contact. In the case of those who declare that suffering is made by oneself and another, it’s impossible that they will experience that without contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, it’s impossible that they will experience that without contact.”

Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers who follow other paths. Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained. I have said that suffering is

dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact. ... In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. ... In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ānanda, this one time I was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Then I thought: 'It's too early to wander for alms in Rājagaha. Why don't I go to the monastery of the wanderers who follow other paths?'

Then I went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, I sat down to one side. ..."

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

"It's incredible, sir, it's amazing, how the whole meaning is stated with one phrase. Could there be a detailed explanation of this meaning that is both deep and appears deep?"

"Well then, Ānanda, clarify this matter yourself." "Sir, suppose they were to ask me: 'Reverend Ānanda, what is the source, origin, birthplace, and root of old age and death?' I'd answer like this: 'Reverends, rebirth is the source, origin, birthplace, and root of old age and death.' That's how I'd answer such a question.

Suppose they were to ask me: 'What is the source of rebirth?' I'd answer like this: 'Continued existence is the source of rebirth.' That's how I'd answer such a question.

Suppose they were to ask me: 'What is the source of continued existence?' I'd answer like this: 'Grasping is the source of continued existence.' That's how I'd answer such a question.

Suppose they were to ask me: 'What is the source of grasping?' ... craving ... feeling ... Suppose they were to ask me: 'What is the source of contact?' I'd answer like this: 'The six sense fields are the source, origin, birthplace, and root of contact.' 'When the six sense fields fade away and cease with nothing left over, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' That's how I'd answer such a question."

25. With Bhūmija

At Sāvathī. Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that pleasure and pain are made by oneself. Some of them declare that pleasure and pain are made by another. Some of them declare that pleasure and pain are made by both oneself and another. Some of them declare that pleasure and pain arise by chance, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Reverend, the Buddha said that suffering is dependently originated. Dependent on what? Dependent on contact. If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. ... In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that’s also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it’s impossible that they will experience that without contact. In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it’s impossible that they will experience that without contact.”

Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained. I have said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. ... In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that’s also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who

declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ānanda, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others instigate the choice ... One consciously instigates the choice ... Or else one unconsciously instigates the choice ...

Ignorance is included in all these things. But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself. There is no field, no ground, no scope, no basis, conditioned by which that pleasure and pain arise in oneself.”

26. With Upavāṇa

At Sāvathī. Then Venerable Upavāṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, there are some ascetics and brahmins who declare that suffering is made by oneself. There are some who declare that suffering is made by another. There are some who declare that suffering is made by both oneself and another. There are some who declare that suffering arises by chance, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Upavāṇa, I have said that suffering is dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, that’s conditioned by contact. ... In the case of those who declare that suffering arises by chance, not made by oneself or another, that’s also conditioned by contact.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, it’s impossible that they will experience that without contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, it’s impossible that they will experience that without contact.”

27. Conditions

At Sāvathī. Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? ... And what is continued existence? ... And what is grasping? ... And what is craving? ... And what is feeling? ... And what is contact? ... And what are the six sense fields? ... And what are name and form? ... And what is consciousness? ...

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands conditions, their origin, their cessation, and the practice that leads to their cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

28. A Mendicant

At Sāvathī. “A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They understand choices, their origin, their cessation, and the practice that leads to their cessation.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. ... Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? ... And what is continued existence? ... And what is grasping? ... And what is craving? ... feeling ... contact ... the six sense fields ... name and form ... consciousness ...

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They understand choices, their origin, their cessation, and the practice that leads to their cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

29. Ascetics and Brahmins

At Sāvathī. “There are ascetics and brahmins who don’t completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t completely understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They don’t completely understand choices, their origin, their cessation, and the practice that leads to their cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They understand choices, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

30. Ascetics and Brahmins (2nd)

At Sāvathī. “Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It’s impossible that they will abide having transcended old age and death. They don’t understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. It’s impossible that they will abide having transcended choices.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It’s possible that they will abide having transcended old age and death. They understand rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... They understand choices, their origin, their cessation, and the practice that leads to their cessation. It’s possible that they will abide having transcended choices.”

31. What Has Come to Be

At one time the Buddha was staying near Sāvathī. Then the Buddha said to Venerable Sāriputta: “Sāriputta, this was said in ‘The Way to the Beyond’, in ‘The Questions of Ajita’:

‘Those who have comprehended the teaching,
and the many kinds of trainees here—
dear sir, you are self-disciplined;
when questioned, please tell me their conduct.’

How should we see the detailed meaning of this brief statement?” When he said this, Sāriputta kept silent.

For a second time ... and a third time ...

Sāriputta kept silent.

“Sāriputta, do you see that this has come to be?” “Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is practicing for disillusionment with what has come to be, for its fading away and cessation. One truly sees with right wisdom that it originated with that as fuel. Seeing this, one is practicing for disillusionment with the fuel for its origination, for its fading away and cessation. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is practicing for disillusionment with what is liable to cease, for its fading away and cessation. In this way one is a trainee.

And what, sir, is one who has comprehended the teaching? Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is freed by not grasping through disillusionment with what has come to be, through its fading away and cessation. One truly sees with right wisdom that it originated with that as fuel. Seeing this, one is freed by not grasping through disillusionment with the fuel for its origination, through its fading away and cessation. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is freed by not grasping through disillusionment with what is liable to cease, through its fading away and cessation. In this way one has comprehended the teaching. Sir, regarding what was said in ‘The Way to the Beyond’, in ‘The Questions of Ajita’:

‘Those who have comprehended the teaching,
and the many kinds of trainees here—
dear sir, you are self-disciplined;
when questioned, please tell me their conduct.’

This is how I understand the detailed meaning of what was said in brief.”

“Good, good, Sāriputta!” (The Buddha repeated all of Sāriputta’s explanation, concluding:)

This is how to understand the detailed meaning of what was said in brief.”

32. With Kaḷāra the Aristocrat

At Sāvathī. Then the mendicant Kaḷāra the Aristocrat went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: “Reverend Sāriputta, the mendicant Moḷiyaphagga has rejected the training and returned to a lesser life.” “That venerable mustn’t have got any satisfaction in this teaching and training.”

“Well then, has Venerable Sāriputta found satisfaction in this teaching and training?”

“Reverend, I have no uncertainty.” “But what of the future?”

“I have no doubt.”

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, Venerable Sāriputta has declared enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

So the Buddha said to a certain monk: “Please, monk, in my name tell Sāriputta that the teacher summons him.” “Yes, sir,” that monk replied. He went to Sāriputta and said to him: “Reverend Sāriputta, the teacher summons you.” “Yes, reverend,” replied Sāriputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Sāriputta, is it really true that you have declared enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?” “Sir, I did not state the meaning in these words and phrases.” “Sāriputta, no matter how a person from a good family declares enlightenment, what they have declared should be regarded as such.” “Sir, did I not also say that I did not state the meaning in these words and phrases?”

“Sāriputta, suppose they were to ask you: ‘But Reverend Sāriputta, how have you known and seen so that you’ve declared enlightenment: “I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’” How would you answer?’”

“Sir, if they were to ask me this, I would answer: ‘Reverends, because of the ending of the source of rebirth, when it ended, I knew “it is ended”. Knowing this, I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘But what is the source, origin, birthplace, and root of rebirth?’ How would you answer?’” “Sir, if they were to ask me this, I would answer: ‘Continued existence is the source, origin, birthplace, and root of rebirth.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘What is the source of continued existence?’ How

would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Grasping is the source of continued existence.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘What is the source of grasping?’ ... But Sāriputta, suppose they were to ask you: ‘What is the source of craving?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Feeling is the source of craving.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘But how have you known and seen so that the relishing of feelings is no longer present?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Reverends, there are three feelings. What three? Pleasant, painful, and neutral feeling. These three feelings are impermanent, and what’s impermanent is suffering. When I understood this, the relishing of feelings was no longer present.’ That’s how I’d answer such a question.”

“Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘Suffering includes whatever is felt.’

But Sāriputta, suppose they were to ask you: ‘But Reverend, how have you been released that you declare enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”?’ How would you answer?” “Sir, if they were to ask me this, I’d answer: ‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’ That’s how I’d answer such a question.”

“Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’” That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants: “Reverends, the first question that the Buddha asked me was something that I’d not previously considered, so I hesitated. But when the Buddha agreed with my answer, I thought: ‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways. If he were to question me all night, all day and night, for two days and nights, for three, four, five, six, or seven days and nights, I could answer in different words and ways for seven days and nights.’”

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, Venerable Sāriputta has roared his lion’s roar!” (And he told the Buddha all that Sāriputta had said.)

“Mendicant, Sāriputta has clearly comprehended the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

33. Grounds for Knowledge

At Sāvathī. “Mendicants, I will teach forty-four grounds for knowledge. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what are the forty-four grounds for knowledge? Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death. Knowledge of rebirth ... Knowledge of continued existence ... Knowledge of grasping ... Knowledge of craving ... Knowledge of feeling ... Knowledge of contact ... Knowledge of the six sense fields ... Knowledge of name and form ... Knowledge of consciousness ... Knowledge of choices, knowledge of the origin of choices, knowledge of the cessation of choices, and knowledge of the practice that leads to the cessation of choices. These are called the forty-four grounds for knowledge.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon. With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their knowledge of what follows.

A noble disciple has purified and cleansed these two knowledges— knowledge of the present phenomena, and knowledge of what follows. When a noble disciple has done this, they’re called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one

who stands pushing open the door of the deathless’.

And what is rebirth? ... And what is continued existence? ... And what is grasping? ... And what is craving? ... And what is feeling? ... And what is contact? ... And what are the six sense fields? ... And what are name and form? ... And what is consciousness? ... And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon. With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their knowledge of what follows.

A noble disciple has purified and cleansed these two knowledges— knowledge of the present phenomena, and knowledge of what follows. When a noble disciple has done this, they’re called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

34. Grounds for Knowledge (2nd)

At Sāvattḥī. “Mendicants, I will teach seventy-seven grounds for knowledge. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what are the seventy-seven grounds for knowledge? The knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death. Also regarding the past: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death. Also regarding the future: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death. And the knowledge that this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

The knowledge that continued existence is a condition for rebirth ... The knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn’t exist, there are no choices. Also regarding the past: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn’t exist, there are no choices. Also regarding the future: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn’t exist, there are no choices. And the knowledge that this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease. These are called the seventy-seven grounds for knowledge.”

35. Ignorance is a Condition

At Sāvathī. “Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates.” When this was said, one of the mendicants asked the Buddha: “What are old age and death, sir, and who do they belong to?” “That’s not a fitting question,” said the Buddha. “You might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Rebirth is a condition for old age and death.’”

“What is rebirth, sir, and who does it belong to?” “That’s not a fitting question,” said the Buddha. “You might say, ‘What is rebirth, and who does it belong to?’ Or you might say, ‘Rebirth is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Continued existence is a condition for rebirth.’”

“What is continued existence, sir, and who is it for?” “That’s not a fitting question,” said the Buddha. “You might say, ‘What is continued existence, and who does it belong to?’ Or you might say, ‘Continued existence is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are identical, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Grasping is a condition for continued existence.’ ... ‘Craving is a condition for grasping.’ ... ‘Feeling is a condition for craving.’ ... ‘Contact is a condition for feeling.’ ... ‘The six sense fields are conditions for contact.’ ... ‘Name and form are conditions for the six sense fields.’ ... ‘Consciousness is a condition for name and form.’ ... ‘Choices are a condition for consciousness.’”

“What are choices, sir, and who do they belong to?” “That’s not a fitting question,” said the Buddha. “You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.’”

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: ‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’ These are all cut off at the root, made like a palm

stump, exterminated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What is rebirth, and who does it belong to?' or 'rebirth is one thing, who it belongs to is another', or 'the soul and the body are the same thing', or 'the soul and the body are different things.' These are all cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What is continued existence ...' 'What is grasping ...' 'What is craving ...' 'What is feeling ...' 'What is contact ...' 'What are the six sense fields ...' 'What are name and form ...' 'What is consciousness ...'

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: 'What are choices, and who do they belong to?' or 'choices are one thing, who they belong to is another', or 'the soul and the body are the same thing', or 'the soul and the body are different things.' These are all cut off at the root, made like a palm stump, exterminated, and unable to arise in the future."

36. Ignorance is a Condition (2nd)

At Sāvathī. “Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates.

Mendicants, you might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Rebirth is a condition for old age and death.’

‘What is rebirth ...’ ‘What is continued existence ...’ ‘What is grasping ...’ ‘What is craving ...’ ‘What is feeling ...’ ‘What is contact ...’ ‘What are the six sense fields ...’ ‘What are name and form ...’ ‘What is consciousness ...’ You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are identical, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.’

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: ‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’. These are all cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up: ‘What is rebirth ...’ ‘What is continued existence ...’ ‘What is grasping ...’ ‘What is craving ...’ ‘What is feeling ...’ ‘What is contact ...’ ‘What are the six sense fields ...’ ‘What are name and form ...’ ‘What is consciousness ...’ ‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’. These are all cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.”

37. Not Yours

At Sāvattḥī. “Mendicants, this body doesn’t belong to you or to anyone else. It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

A learned noble disciple carefully and properly attends to dependent origination itself: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.’”

38. Intention

At Sāvattḥī. “Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is rebirth into a new state of existence in the future. When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is rebirth into a new state of existence in the future. When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn’t grow, there’s no rebirth into a new state of existence in the future. When there is no rebirth into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases.”

39. Intention (2nd)

At Sāvathī. “Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established, name and form are conceived. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. ... craving ... grasping ... continued existence ... rebirth ... old age and death, sorrow, lamentation, pain, sadness, and distress come to be. That is how this entire mass of suffering originates.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established, name and form are conceived. Name and form are conditions for the six sense fields. ... That is how this entire mass of suffering originates.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established, name and form are not conceived. When name and form cease, the six sense fields cease. ... That is how this entire mass of suffering ceases.”

40. Intention (3rd)

At Sāvathī. “Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn’t grow, there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and going, there’s no passing away and reappearing. When there’s no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases.”

5. Householders

41. Dangers and Threats

At Sāvattḥī. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from stealing.

Anyone who commits sexual misconduct creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from committing sexual misconduct.

Anyone who lies creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from lying.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is

practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, and worthy of greeting with joined palms. It is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, uncorrupted, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble process that they have clearly seen and comprehended with wisdom? A noble disciple carefully and properly attends to dependent origination itself: 'When this exists, that is; when this doesn't exist, that is not. Due to the arising of this, that arises; due to the cessation of this, that ceases. Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.' This is the noble process that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

42. Dangers and Threats (2nd)

At Sāvathī. “Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Killing living creatures ... stealing ... sexual misconduct ... lying ... taking alcoholic drinks that cause negligence ... These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... and their ethical conduct is loved by the noble ones. These are the four factors of stream-entry that they have.

And what is the noble process that they have clearly seen and comprehended with wisdom? A noble disciple carefully and properly attends to dependent origination itself ... This is the noble process that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

43. Suffering

At Sāvathī. “Mendicants, I will teach you the origin and ending of suffering. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and touches. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.

Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and touches. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.”

44. The World

At Sāvathī. “Mendicants, I will teach you the origin and ending of the world. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and touches. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. ... Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases. This is the ending of the world.

Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and touches. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases. This is the ending of the world.”

45. At Nādika

So I have heard. At one time the Buddha was staying at Nādika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and touches. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases.

Ear consciousness arises dependent on the ear and sounds. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases.”

Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said: “Monk, did you hear that exposition of the teaching?” “Yes, sir.” “Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

46. A Certain Brahmin

At Sāvathī. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, does the person who does the deed experience the result?” ““The person who does the deed experiences the result’: this is one extreme, brahmin.”

“Then does one person do the deed and another experience the result?” ““One person does the deed and another experiences the result’: this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease ... That is how this entire mass of suffering ceases.’”

When he said this, the brahmin said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

47. Jāṇussoṇi

At Sāvathī. Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“Master Gotama, does all exist?” “‘All exists’: this is one extreme, brahmin.”

“Then does all not exist?” “‘All doesn’t exist’: this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.’”

When he said this, the brahmin Jāṇussoṇi said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

48. A Cosmologist

At Sāvathī. Then a brahmin cosmologist went up to the Buddha ... Seated to one side he said to the Buddha:

“Master Gotama, does all exist?” “‘All exists’: this is the oldest cosmology, brahmin.”

“Then does all not exist?” “‘All doesn’t exist’: this is the second cosmology.

“Well, is all a unity?” “‘All is a unity’: this is the third cosmology.

“Then is all a plurality?” “‘All is a plurality’: this is the fourth cosmology.

Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.’”

When he said this, the brahmin cosmologist said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

49. A Noble Disciple

At Sāvathī. “Mendicants, a learned noble disciple doesn’t think: ‘When what exists, what is? Due to the arising of what, what arises? When what exists do name and form come to be? What what exists do the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this exists, that is; due to the arising of this, that arises. When ignorance exists choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be. When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.’ They understand: ‘This is the origin of the world.’

A learned noble disciple doesn’t think: ‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases? When what doesn’t exist do choices not come to be? When what doesn’t exist do name and form not come to be? When what doesn’t exist do the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death not come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this doesn’t exist, that is not; due to the cessation of this, that ceases. When ignorance doesn’t exist choices don’t come to be. When choices don’t exist consciousness doesn’t come to be. When consciousness doesn’t exist name and form don’t come to be. When name and form don’t exist the six sense fields don’t come to be. ... continued existence doesn’t come to be ... rebirth doesn’t come to be ... When rebirth doesn’t exist old age and death don’t come to be.’ They understand: ‘This is the cessation of the world.’

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands knocking at the door of the deathless’.”

50. A Noble Disciple (2nd)

At Sāvathī. “Mendicants, a learned noble disciple doesn’t think: ‘When what exists, what is? Due to the arising of what, what arises? When what exists do choices come to be? When what exists does consciousness come to be? When what exists do name and form ... the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this exists, that is; due to the arising of this, that arises. When ignorance exists, choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be. When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.’ They understand: ‘This is the origin of the world.’

A learned noble disciple doesn’t think: ‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases? When what doesn’t exist do choices not come to be? When what doesn’t exist does consciousness not come to be? When what doesn’t exist do name and form ... the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death not come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance doesn’t exist, choices don’t come to be. When choices don’t exist consciousness doesn’t come to be. When consciousness doesn’t exist name and form don’t come to be. When name and form don’t exist the six sense fields don’t come to be. ... When rebirth doesn’t exist old age and death don’t come to be.’ They understand: ‘This is the cessation of the world.’

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

6. Suffering

51. A Full Inquiry

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, how do you define a mendicant who is making a full inquiry for the complete ending of suffering?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Mendicants, take a mendicant who makes a full inquiry: ‘The suffering that arises in the world starting with old age and death takes many and diverse forms. What is the source, origin, birthplace, and root of this suffering? When what exists do old age and death come to be? When what does not exist do old age and death not come to be?’ While making a full inquiry they understand: ‘The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth. When rebirth exists, old age and death come to be. When rebirth doesn’t exist, old age and death don’t come to be.’

They understand old age and death, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Then they inquire further: ‘But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?’ While making a full inquiry they understand: ‘Continued existence is the source of rebirth. When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn’t come to be.’

They understand rebirth, its origin, its cessation, and the appropriate practice for its cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

Then they inquire further: ‘But what is the source of this continued existence? ...’ ... ‘But what is the source of this grasping? ...’ ... ‘But what is the source of this craving? ...’ ... ‘But what is the source of this feeling? ...’ ... ‘But what is the source of this contact? ...’ ... ‘But what is the source of these six sense fields? ...’ ... ‘But what is the source of this name and form? ...’ ... ‘But what is the source of this consciousness? ...’ ... ‘But what is the source of these choices? When what exists do choices come to be? When what does not exist do choices not come to be?’ While making a full inquiry they understand: ‘Ignorance is the source of choices. When ignorance exists, choices come to be. When ignorance does not exist, choices don’t come to be.’

They understand choices, their origin, their cessation, and the appropriate practice for their

cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

If an ignorant individual makes a good choice, their consciousness enters a good realm. If they make a bad choice, their consciousness enters a bad realm. If they make an imperturbable choice, their consciousness enters an imperturbable realm. When a mendicant has given up ignorance and given rise to knowledge, they don't make a good choice, a bad choice, or an imperturbable choice. Not choosing or intending, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

Suppose a person were to remove a hot clay pot from a potter's kiln and place it down on level ground. Its heat would dissipate right there, and the shards would be left behind. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

What do you think, mendicants? Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?" "No, sir."

"And when there are no choices at all, with the cessation of choices, would consciousness still be found?" "No, sir."

"And when there's no consciousness at all, would name and form still be found?" "No, sir."

"And when there are no name and form at all, would the six sense fields still be found?" "No, sir."

"And when there are no six sense fields at all, would contact still be found?" "No, sir."

"And when there's no contact at all, would feeling still be found?" "No, sir."

“And when there’s no feeling at all, would craving still be found?” “No, sir.”

“And when there’s no craving at all, would grasping still be found?” “No, sir.”

“And when there’s no grasping at all, would continued existence still be found?” “No, sir.”

“And when there’s no continued existence at all, would rebirth still be found?” “No, sir.”

“And when there’s no rebirth at all, would old age and death still be found?” “No, sir.”

“Good, good, mendicants! That’s how it is, not otherwise. Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter. Just this is the end of suffering.”

52. Grasping

At Sāvathī. “There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood. And from time to time someone would toss in dry grass, cow dung, or wood. Fueled and sustained by that, the bonfire would burn for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood. And no-one would toss in dry grass, cow dung, or wood from time to time. As the original fuel is used up and no more is added, the bonfire would be extinguished due to lack of fuel. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. ... That is how this entire mass of suffering ceases.”

53. Fetters

At Sāvathī. “There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fueled and sustained by that, the oil lamp would burn for a long time. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Suppose an oil lamp depended on oil and a wick to burn. And no-one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. ... That is how this entire mass of suffering ceases.”

54. Fetters (2nd)

At Sāvattḥī. “Mendicants, suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fueled and sustained by that, the oil lamp would burn for a long time. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

Suppose an oil lamp depended on oil and a wick to burn. And no-one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. ... That is how this entire mass of suffering ceases.”

55. A Great Tree

At Sāvathī. “There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. ... That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. They'd cut the tree down at the roots, dig it up, and pull the roots out, down to the fibers and stems. They'd cut the tree apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases.”

56. A Great Tree (2nd)

At Sāvattthī. “Mendicants, suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into little bits. They’d dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. ... That is how this entire mass of suffering ceases.”

57. A Sapling

At Sāvathī. “There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

Suppose there was a sapling. And from time to time someone would clear around the roots, supply soil, and water it. Fueled and sustained in this way the sapling would grow, increase, and mature. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. ... That is how this entire mass of suffering originates.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. ... That is how this entire mass of suffering ceases.

Suppose there was a sapling. Then a person comes along with a spade and basket. ... They’d cut the sapling apart, cut up the parts, and chop it into little bits. They’d dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the sapling is cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. ... That is how this entire mass of suffering ceases.”

58. Name and Form

At Sāvattḥī. “There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. Name and form are conditions for the six sense fields. ... That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. ...

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. ... That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. ... In this way the great tree is cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. ... That is how this entire mass of suffering ceases.”

59. Consciousness

At Sāvathī. “There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. Consciousness is a condition for name and form. ... That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. ... In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. ...

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. ... That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. ... In this way the great tree is cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. ... That is how this entire mass of suffering ceases.”

60. Sources

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Khomadussa. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha: “It’s incredible, sir! It’s amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and appears deep. It is because of not understanding and not comprehending this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time. In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. ... That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. Then they’d split the tree apart, cut up the parts, and chop it into little bits. They’d dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

61. Uneducated

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. ... "Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed. Why is that? This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest. That's why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

But when it comes to that which is called 'mind' or 'sentience' or 'consciousness', an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed. Why is that? Because for a long time they've been attached to it, thought of it as their own, and mistaken it: 'This is mine, I am this, this is my self.' That's why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind. Why is that? This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

But that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night. It's like a monkey moving through the forest. It grabs hold of one branch, lets it go, and grabs another; then it lets that go and grabs yet another. In the same way, that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and properly attends to dependent origination itself: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.'

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

62. Uneducated (2nd)

At Sāvathī. “Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed. Why is that? This body made up of the four primary elements is seen to increase and diminish, to be taken up and laid to rest. That’s why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed. But when it comes to that which is called ‘mind’ or ‘sentience’ or ‘consciousness’, an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed. Why is that? Because for a long time they’ve been attached to it, thought of it as their own, and mistaken it: ‘This is mine, I am this, this is my self.’ That’s why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind. Why is that? This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer. But that which is called ‘mind’ or ‘sentience’ or ‘consciousness’ arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and properly attends to dependent origination itself: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling ... Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

63. A Child's Flesh

At Sāvattḥī. “Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

And how should you regard solid food? Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies. They had an only child, dear and beloved. As the couple were crossing the desert their limited quantity of supplies would run out, and they'd still have the rest of the desert to cross. Then it would occur to that couple: ‘Our limited quantity of supplies has run out, and we still have the rest of the desert to cross. Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat? Then we can make it across the desert by eating our child's flesh. Let not all three perish.’ Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced meat. They'd make it across the desert by eating their child's flesh. And as they'd eat their child's flesh, they'd beat their breasts and cry: ‘Where are you, our only child? Where are you, our only child?’

What do you think, mendicants? Would they eat that food for fun, indulgence, adornment, or decoration?” “No, sir.” “Wouldn't they eat that food just so they could make it across the desert?” “Yes, sir.” “I say that this is how you should regard solid food. When solid food is completely understood, desire for the five kinds of sensual stimulation is completely understood. When desire for the five kinds of sensual stimulation is completely understood, a noble disciple is bound by no fetter that might return them again to this world.

And how should you regard contact as fuel? Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her. If she stands under a tree, the creatures in the tree bite her. If she stands in some water, the creatures in the water bite her. If she stands in the open, the creatures in the open bite her. Wherever that flayed cow stands, the creatures there would bite her. I say that this is how you should regard contact as fuel. When contact as fuel is completely understood, the three feelings are completely understood. When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

And how should you regard mental intention as fuel? Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals. Then that person's intention, aim, and wish would be to get far away. Why is that? Because that person would think: ‘If I fall in that pit of glowing coals, that will result in my death or deadly pain.’ I say that this is how you should regard mental intention as fuel. When mental intention as fuel is completely understood, the three cravings are completely understood. When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

And how should you regard consciousness as fuel? Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say: 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say: 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the middle of the day with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say: 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told. What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears a day?" "Sir, that man would experience pain and distress from being struck with one spear, how much more so three hundred spears!" "I say that this is how you should regard consciousness as fuel. When consciousness as fuel is completely understood, name and form is completely understood. When name and form are completely understood, a noble disciple has nothing further to do, I say."

64. If There Is Desire

At Sāvattḥī. “Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

If there is desire, relishing, and craving for solid food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is desire, relishing, and craving for contact as fuel ... If there is desire, relishing, and craving for mental intention as fuel ... If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts. In the same way, if there is desire, relishing, and craving for solid food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is desire, relishing, and craving for contact as fuel ... If there is desire, relishing, and craving for mental intention as fuel ... If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow. Where consciousness is not established and doesn't grow,

name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

If there is no desire, relishing, and craving for contact as fuel ... If there is no desire, relishing, and craving for mental intention as fuel ... If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?" "On the western wall, sir." "If there was no western wall, where would it land?" "On the ground, sir." "If there was no ground, where would it land?" "In water, sir." "If there was no water, where would it land?" "It wouldn't land, sir." "In the same way, if there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow. ...

If there is no desire, relishing, and craving for contact as fuel ... If there is no desire, relishing, and craving for mental intention as fuel ... If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress."

65. The City

At Sāvathī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’ Then it occurred to me: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through proper attention, I comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then it occurred to me: ‘When what exists is there rebirth? ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... What is a condition for name and form?’ Then, through proper attention, I comprehended with wisdom: ‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’ Then it occurred to me: ‘When what exists is there consciousness? What is a condition for consciousness?’ Then, through proper attention, I comprehended with wisdom: ‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Then it occurred to me: This consciousness turns back from name and form, and doesn’t go beyond that. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. ... That is how this entire mass of suffering originates. ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Then it occurred to me: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through proper attention, I comprehended with wisdom: ‘When rebirth doesn’t exist there is no old age and death. When rebirth ceases old age and death cease.’ Then it occurred to me: ‘When what doesn’t exist is there no rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... six sense fields ... name and form? When what ceases do name and form cease?’ Then, through proper attention, I comprehended with wisdom: ‘When consciousness doesn’t exist name and form don’t come to be. When consciousness ceases name and form cease.’

Then it occurred to me: ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through proper attention, I comprehended with wisdom: ‘When name and form don’t exist, there is no consciousness. When name and form cease, consciousness ceases.’

Then it occurred to me: I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. ... That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from

another.

Suppose a person was walking through a forest. They'd see an ancient path, an ancient road traveled by humans in the past. Following it along, they'd see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Then that person would inform a king or their minister: 'Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient road traveled by humans in the past. Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Sir, you should rebuild that city!' Then that king or their minister would have that city rebuilt. And after some time that city was successful and prosperous and full of people, attained to growth and expansion. In the same way, I saw an ancient path, an ancient road traveled by fully awakened Buddhas in the past.

And what is that ancient path, the ancient road traveled by fully awakened Buddhas in the past? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that ancient path, the ancient road traveled by fully awakened Buddhas in the past. Following it along, I directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation. Following it along, I directly knew rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... Following it along, I directly knew choices, their origin, their cessation, and the practice that leads to their cessation. Having directly known this, I told the monks, nuns, laymen, and laywomen. And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans."

66. Self-examination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this: “Mendicants, do you perform inner self-examination?” When he said this, one of the mendicants said to the Buddha: “Sir, I perform inner self-examination.” “But mendicant, how do you perform inner self-examination?” Then that mendicant answered, but the Buddha was not happy with the answer.

When this was said, Venerable Ānanda said to the Buddha: “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak of the inner self-examination. The mendicants will listen and remember it.” “Well then, Ānanda, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Take a mendicant who performs inner self-examination: ‘The suffering that arises in the world starting with old age and death takes many and diverse forms. But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?’ While examining they know: ‘The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don’t come to be.’ They understand old age and death, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

They perform further inner self-examination: ‘But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?’ While examining they know: ‘The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn’t exist attachments don’t come to be.’ They understand attachments, their origin, their cessation, and the appropriate practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

They perform further inner self-examination: ‘But where does that craving arise and where does it settle?’ While examining they know: ‘That craving arises and settles on whatever in the world seems nice and pleasant. And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear ... nose ... tongue ... body ... mind in the world seems nice and pleasant, and it is there that craving arises and settles.’

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grew. As their craving grew, their attachments grew. As their attachments grew, their suffering grew. And as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving will grow. As their craving grows, their attachments will grow. As their attachments grow, their suffering will grow. And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They will not be freed from suffering, I say.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grows. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't reject that beverage. Hastily, without thinking, he'd drink it, resulting in death or deadly pain. In the same way, there are ascetics and brahmins of the past ... future ... There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They will give up craving. Giving up craving ... they will be freed from suffering, I say.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. Drink it if you like. If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.' Then that man might think: 'I

could quench my thirst with water, whey, or broth. But I shouldn't drink that beverage, for it would be for my lasting harm and suffering.' He'd reject that beverage. After reflection, he wouldn't drink it, and it wouldn't result in death or deadly pain. In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

There will be ascetics and brahmins in the future ... There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say."

67. Bundles of Reeds

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta: “Well, Reverend Sāriputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?” “No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, rebirth is a condition for old age and death.”

“Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?” “No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, continued existence is a condition for rebirth.”

“Well, Reverend Sāriputta, is continued existence made by oneself? ...” ... “Is grasping made by oneself? ...” ... “Is craving made by oneself? ...” ... “Is feeling made by oneself? ...” ... “Is contact made by oneself? ...” ... “Are the six sense fields made by oneself? ...” ... “Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?” “No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, consciousness is a condition for name and form.”

“Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?” “No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, name and form are conditions for consciousness.”

“Just now I understood you to say: ‘No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, consciousness is a condition for name and form.’

But I also understood you to say: ‘No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, name and form are conditions for consciousness.’

How then should we see the meaning of this statement?” “Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were two bundles of reeds leaning up against each other. In the same way, name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for

contact. ... That is how this entire mass of suffering originates. If the first of those bundles of reeds were to be pulled away, the other would collapse. And if the other were to be pulled away, the first would collapse. In the same way, when name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. ... That is how this entire mass of suffering ceases.”

“It’s incredible, Reverend Sāriputta, it’s amazing! How well spoken this was by Venerable Sāriputta! And we can express our agreement with Venerable Sāriputta’s statement on these thirty-six grounds.

If a mendicant teaches Dhamma for disillusionment with old age and death, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with old age and death, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with old age and death, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. If a mendicant teaches Dhamma for disillusionment with rebirth ... continued existence ... grasping ... craving ... feeling ... contact ... the six sense fields ... name and form ... consciousness ... choices ... If a mendicant teaches Dhamma for disillusionment with ignorance, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with ignorance, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with ignorance, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

68. At Kosambī

At one time the venerables Musīla, Saviṭṭha, Nārada, and Ānanda were staying near Kosambī in Ghosita’s monastery. Then Venerable Saviṭṭha said to Venerable Musila: “Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that rebirth is a condition for old age and death?” “Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that rebirth is a condition for old age and death.”

“Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that continued existence is a condition for rebirth ... grasping is a condition for continued existence ... craving is a condition for grasping ... feeling is a condition for craving ... contact is a condition for feeling ... the six sense fields are conditions for contact ... name and form are conditions for the six sense fields ... consciousness is a condition for name and form ... choices are a condition for consciousness ... ignorance is a condition for choices?” “Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that ignorance is a condition for choices.”

“Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that when rebirth ceases, old age and death cease?” “Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that when rebirth ceases, old age and death cease.”

“Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that when continued existence ceases, rebirth ceases ... when grasping ceases, continued existence ceases ... when craving ceases, grasping ceases ... when feeling ceases, craving ceases ... when contact ceases, feeling ceases ... when the six sense fields cease, contact ceases ... when name and form cease, the six sense fields cease ... when consciousness ceases name and form cease ... when choices cease consciousness ceases ... when ignorance ceases, choices cease?” “Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that when ignorance ceases, choices cease.”

“Reverend Musila, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that the cessation of continued existence is extinguishment?” “Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that the cessation of continued existence is extinguishment.”

“Then Venerable Musila is a perfected one, with defilements ended.” When he said this, Musila kept silent.

Then Venerable Nārada said to Venerable Saviṭṭha: “Reverend Saviṭṭha, please let me answer these questions. Ask me and I will answer them for you.” “By all means, Venerable Nārada, try these questions. I’ll ask you and you can answer them for me.”

(Saviṭṭha repeats exactly the same series of questions, and Nārada answers just as Musila did.)

“Reverend Nārada, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that the cessation of continued existence is extinguishment?” “Reverend Saviṭṭha, apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that the cessation of continued existence is extinguishment.”

“Then Venerable Nārada is a perfected one, with defilements ended.” “I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one. Suppose there was a well on a desert road that had neither rope nor bucket. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They’d know that there was water, but they couldn’t physically touch it. In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.”

When he said this, Venerable Ānanda said to Venerable Saviṭṭha: “Reverend Saviṭṭha, what do you have to say to Venerable Nārada when he speaks like this?” “Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome.”

69. Surge

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. “Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge. In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes craving surge. When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede. In the same way, when ignorance recedes it makes choices recede. When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede. When feeling recedes it makes craving recede. When craving recedes it makes grasping recede. When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede.”

70. The Wanderer Susīma

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, alms-food, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, alms-food, lodgings, and medicines and supplies for the sick. But the wanderers who followed other paths were not honored, respected, esteemed, revered, and venerated. And they didn't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Now at that time the wanderer Susīma was residing at Rājagaha together with a large community of wanderers. Then his community said to Susīma: "Reverend Susīma, please live the spiritual life with the ascetic Gotama. Memorize that teaching and have us recite it with you. When we've memorized it we'll recite it to the laity. In this way we too will be honored, respected, esteemed, revered, and venerated. And we'll receive robes, alms-food, lodgings, and medicines and supplies for the sick." "Yes, reverends," replied Susīma. Then he went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: "Reverend Ānanda, I wish to live the spiritual life in this teaching and training."

Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to the Buddha: "Sir, this wanderer Susīma says that he wishes to live the spiritual life in this teaching and training." "Well then, Ānanda, give Susīma the going forth." And the wanderer Susīma received the going forth, the ordination in the Buddha's presence.

Now at that time several mendicants had declared their enlightenment in the Buddha's presence: "We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'" Venerable Susīma heard about this. He went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side and said to those mendicants: "Is it really true that the venerables have declared enlightenment in the Buddha's presence?" "Yes, reverend."

"But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. Do you control the body as far as the Brahmā realm?" "No, reverend."

"Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?" "No, reverend."

"Well, knowing and seeing thus, do you understand the minds of other beings and individuals,

having comprehended them with your mind? Do you understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’? Do you understand mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’? Do you understand mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’? Do you understand contracted mind as ‘contracted mind’, and scattered mind as ‘scattered mind’? Do you understand expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’? Do you understand mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’? Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’? Do you understand freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’?” “No, reverend.”

“Well, knowing and seeing thus, do you recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world evolving, many eons of the world contracting and evolving? Do you remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Do you recollect your many kinds of past lives, with features and details?” “No, reverend.”

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds? ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, do you see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings are reborn according to their deeds?” “No, reverend.”

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?” “No, reverend.”

“Well now, venerables, how could there be such a declaration when these things are not attained?” “Reverend Susīma, we are freed by wisdom.”

“I don’t understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning.” “Reverend Susīma, whether you understand or not, we are freed by wisdom.”

Then Susīma went to the Buddha, bowed, sat down to one side, and informed the Buddha of all

he had discussed with those mendicants. “Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.”

“Sir, I don’t understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning.” “Reverend Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

What do you think, Susīma? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is perception permanent or impermanent?” “Impermanent, sir.” ... “Are choices permanent or impermanent?” “Impermanent, sir.” “But if they’re impermanent, are they suffering or happiness?” “Suffering, sir.” “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

“So, Susīma, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Susīma, do you see that rebirth is a condition for old age and death?” “Yes, sir.” “Do you see that continued existence is a condition for rebirth?” “Yes, sir.” “Do you see that grasping is a condition for continued existence?” “Yes, sir.” “Do you see that craving is a condition for grasping?” “Yes, sir.” “Do you see that feeling is a condition for craving ... contact is a condition for feeling ... the six sense fields are conditions for contact ... name and form are

conditions for the six sense fields ... consciousness is a condition for name and form ... choices are a condition for consciousness ... ignorance is a condition for choices?” “Yes, sir.”

“Do you see that when rebirth ceases old age and death cease?” “Yes, sir.” “Do you see that when continued existence ceases rebirth ceases?” “Yes, sir.” “Do you see that when grasping ceases continued existence ceases ... when craving ceases, grasping ceases ... when feeling ceases, craving ceases ... when contact ceases, feeling ceases ... when the six sense fields cease, contact ceases ... when name and form cease, the six sense fields cease ... when consciousness ceases name and form cease ... when choices cease consciousness ceases ... when ignorance ceases choices cease?” “Yes, sir.”

“But knowing and seeing thus, do you wield the many kinds of psychic power? ...” “No, sir.”

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?” “No, sir.”

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? ...” “No, sir.”

“Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?” “No, sir.”

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn ... according to their deeds?” “No, sir.”

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?” “No, sir.”

“Well now, Susīma, how could there be such a declaration when these things are not attained?”

Then Venerable Susīma bowed with his head at the Buddha’s feet and said: “I have made a mistake, sir. It was foolish, stupid, and unskillful of me to go forth as a thief in such a well-explained teaching and training. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief in such a well-explained teaching and training. Suppose they were to arrest a bandit, a criminal and present him to the king, saying: ‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’ The king would say: ‘Go, my men, and tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.’ The king’s men would do as they were told. What do you think, Susīma? Wouldn’t that man experience pain and distress because of that?” “Yes, sir.”

“Although that man would experience pain and distress because of that, going forth as a thief in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a

mistake for what it is, deal with it properly, and commit to restraint in the future.”

8. Ascetics and Brahmins

71. Old Age and Death

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. "Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

72–81. A Set of Ten on Rebirth, Etc.

At Sāvathī. “... they don’t understand rebirth ...

continued existence ...

grasping ...

craving ...

feeling ...

contact ...

the six sense fields ...

name and form ...

consciousness ...

choices they understand ...”

82. The Teacher

At Sāvattthī. “Mendicants, one who does not truly know or see old age and death should seek the Teacher so as to truly know old age and death. One who does not truly know or see the origin of old age and death should seek the Teacher so as to truly know the origin of old age and death. One who does not truly know or see the cessation of old age and death should seek the Teacher so as to truly know the cessation of old age and death. One who does not truly know or see the practice that leads to the cessation of old age and death should seek the Teacher so as to truly know the practice that leads to the cessation of old age and death.”

(All the abbreviated texts should be expanded in full.)

83–92. The Teacher (2nd)

“Mendicants, one who does not truly know or see rebirth ...

continued existence ...

grasping ...

craving ...

feeling ...

contact ...

the six sense fields ...

name and form ...

consciousness ...

choices ...”

(All should be treated according to the four truths.)

1. Comprehension

1. A Fingernail

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Sir, the great earth is far more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

2. A Lotus Pond

At Sāvathī. “Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass. What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

3. Where the Waters Flow Together

At Sāvattihī. “Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose a person was to draw two or three drops of water from such a place. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

4. Where the Waters Flow Together (2nd)

At Sāvattthī. “Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

5. The Earth

At Sāvattḥī. “Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth. What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

6. The Earth (2nd)

At Sāvathī. “Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds. What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

7. The Ocean

At Sāvattihī. “Mendicants, suppose a man was to draw up two or three drops of water from the ocean. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?”

“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

8. The Ocean (2nd)

At Sāvathī. “Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

9. A Mountain

At Sāvattḥī. “Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains. What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.” “In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

10. A Mountain (2nd)

At Sāvathī. “Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds. What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

11. A Mountain (3rd)

At Sāvathī. “Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans. What do you think, mendicants? Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?”

“Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers who follow other paths is not nearly a hundredth, a thousandth, or a hundred thousandth part. So great is the achievement of the person accomplished in view, so great is their direct knowledge.”

The Linked Discourses on comprehension are complete.

1. Diversity

1. Diversity of Elements

At Sāvathī. “Mendicants, I will teach you the diversity of elements. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is the diversity of elements? The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, thought element, and mind consciousness element. This is called the diversity of elements.”

2. Diversity of Contacts

At Sāvattḥī. “Mendicants, diversity of elements gives rise to diversity of contacts. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts? The eye element gives rise to eye contact. The ear element ... nose ... tongue ... body ... The mind element gives rise to mind contact. That’s how diversity of elements gives rise to diversity of contacts.”

3. Not Diversity of Contacts

At Sāvathī. “Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact doesn’t give rise to the eye element. ... The mind element gives rise to mind contact. Mind contact doesn’t give rise to the mind element. That’s how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements.”

4. Diversity of Feelings

At Sāvattḥī. “Mendicants, diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings? The eye element gives rise to eye contact. Eye contact gives rise to the feeling born of eye contact. ... The mind element gives rise to mind contact. Mind contact gives rise to the feeling born of mind contact. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

5. Diversity of Feelings (2nd)

At Sāvathī. “Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn’t give rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact. Feeling born of eye contact doesn’t give rise to eye contact. Eye contact doesn’t give rise to the eye element. ... The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn’t give rise to mind contact. Mind contact doesn’t give rise to the mind element. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements.”

6. External Diversity of Elements

At Sāvattthī. “Mendicants, I will teach you the diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.”

7. Diversity of Perceptions

At Sāvathī. “Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. ... The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts.

That’s how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of intentions, and diversity of intentions gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches.”

8. No Diversity of Searches

At Sāvathī. “Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches doesn’t give rise to diversity of passions. Diversity of passions doesn’t give rise to diversity of desires. Diversity of desires doesn’t give rise to diversity of thoughts. Diversity of thoughts doesn’t give rise to diversity of perceptions. Diversity of perceptions doesn’t give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions ... diversity of perceptions doesn’t give rise to diversity of elements?

The sight element gives rise to the perception of sights ... The thought element gives rise to the perception of thoughts ... the search for thoughts. The search for thoughts doesn’t give rise to the passion for thoughts. The passion for thoughts doesn’t give rise to the desire for thoughts. The desire for thoughts doesn’t give rise to thoughts about thoughts. Thoughts about thoughts don’t give rise to perceptions of thoughts. Perceptions of thoughts don’t give rise to the thought element.

That’s how diversity of elements gives rise to diversity of perceptions ... diversity of perceptions doesn’t give rise to diversity of elements.”

9. Diversity of Gains

At Sāvattḥī. “Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions ... diversity of searches give rise to diversity of gains?

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights ... The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts. Searching for thoughts gives rise to gaining thoughts.

That’s how diversity of elements gives rise to diversity of perceptions ... diversity of searches gives rise to diversity of gains.”

10. No Diversity of Gains

At Sāvathī. “Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. ... feelings ... desires ... passions ... Diversity of searches gives rise to diversity of gains. Diversity of gains doesn’t give rise to diversity of searches. Diversity of searches doesn’t give rise to diversity of passions. ... desires ... feelings ... contacts ... thoughts ... Diversity of perceptions doesn’t give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions ... contacts ... feelings ... desires ... passions ... searches ... gains ... while diversity of gains doesn’t give rise to diversity of searches ... passions ... desires ... feelings ... contacts ... thoughts ... perceptions ... elements?

The sight element gives rise to the perception of sights ... The thought element gives rise to the perception of thoughts ... The search for thoughts gives rise to gaining thoughts. The gaining of thoughts doesn’t give rise to the search for thoughts. The search for thoughts doesn’t give rise to the passion for thoughts. The passion for thoughts doesn’t give rise to the desire for thoughts. The desire for thoughts doesn’t give rise to thoughts about thoughts. Thoughts about thoughts don’t give rise to perceptions of thoughts. Perceptions of thoughts don’t give rise to the thought element.

That’s how diversity of elements gives rise to diversity of perceptions ... diversity of perceptions doesn’t give rise to diversity of elements.”

11. Seven Elements

At Sāvattḥī. “Mendicants, there are these seven elements. What seven? The element of light, the element of beauty, the element of the dimension of infinite space, the element of the dimension of infinite consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, and the element of the cessation of perception and feeling. These are the seven elements.”

When he said this, one of the mendicants asked the Buddha: “Sir, due to what does each of these elements appear?”

“Mendicant, the element of light appears due to the element of darkness. The element of beauty appears due to the element of ugliness. The element of the dimension of infinite space appears due to the element of form. The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space. The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness. The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness. The element of the cessation of perception and feeling appears due to the element of cessation.”

“Sir, how is each of these elements to be attained?”

“The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception. The element of the dimension of neither perception nor non-perception is an attainment with only a residue of conditioned phenomena. The element of the cessation of perception and feeling is an attainment of cessation.”

12. With a Cause

At Sāvathī. “Mendicants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason? The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual thoughts. Sensual thoughts give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures. An uneducated ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. ... malicious desires ... malicious passions ... malicious searches ... An uneducated ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel thoughts. ... cruel desires ... cruel passions ... cruel searches ... An uneducated ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they don't quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin. In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don't quickly give it up, get rid of it, eliminate it, and exterminate it, they'll suffer in the present life, with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

Thoughts of renunciation, love, and kindness arise for a reason, not without reason.

And how do thoughts of renunciation, love, and kindness arise for a reason, not without reason? The element of renunciation gives rise to perceptions of renunciation. Perceptions of renunciation give rise to thoughts of renunciation. Thoughts of renunciation give rise to enthusiasm for renunciation. Enthusiasm for renunciation gives rise to fervor for renunciation. Fervor for renunciation gives rise to the search for renunciation. An educated noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

The element of love gives rise to loving perceptions. Loving perceptions give rise to loving thoughts. ... enthusiasm for love ... fervor for love ... the search for love. An educated noble disciple on a search for love behaves well in three ways: by body, speech, and mind.

The element of kindness gives rise to kind perceptions. Kind perceptions give rise to kind thoughts. ... enthusiasm for kindness ... fervor for kindness ... the search for kindness. An educated noble disciple on a search for kindness behaves well in three ways: by body, speech, and mind.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin. In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, get rid of it, eliminate it, and exterminate it, they'll be happy in the present life, free of anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a good place."

13. In the Brick Hall

At one time the Buddha was staying at Nāḍika in the brick house. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, an element gives rise to a perception, a view, and a thought.” When he said this, Venerable Kaccāna said to the Buddha: “Sir, regarding those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view appear?”

“It’s a mighty thing, Kaccāna, the element of ignorance. An inferior element gives rise to inferior perceptions, inferior views, inferior thoughts, inferior intentions, inferior aims, inferior wishes, an inferior person, and inferior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the inferior. I say that their rebirth is inferior.

A middling element gives rise to middling perceptions, middling views, middling thoughts, middling intentions, middling aims, middling wishes, a middling person, and middling speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the middling. I say that their rebirth is middling.

A superior element gives rise to superior perceptions, superior views, superior thoughts, superior intentions, superior aims, superior wishes, a superior person, and superior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the superior. I say that their rebirth is superior.”

14. Interested in Low Things

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things. Those interested in good things come together and converge with those interested in good things.

In the past, too, sentient beings came together and converged because of an element. ...

In the future, too, sentient beings will come together and converge because of an element. ...

At present, too, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things. Those interested in good things come together and converge with those interested in good things.”

15. Walking Meditation

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Now at that time Venerable Sāriputta was walking meditation together with several mendicants not far from the Buddha. Venerable Mahāmoggallāna was doing likewise, as were Venerable Mahākassapa, Venerable Anuruddha, Venerable Puṇṇa Mantāniputta, Venerable Upāli, Venerable Ānanda, and Devadatta.

Then the Buddha said to the mendicants: “Mendicants, do you see Sāriputta walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have great wisdom. Do you see Moggallāna walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have great psychic power. Do you see Kassapa walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants advocate austerities. Do you see Anuruddha walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have clairvoyance. Do you see Puṇṇa Mantāniputta walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants are Dhamma speakers. Do you see Upāli walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants are experts in monastic training. Do you see Ānanda walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants are very learned. Do you see Devadatta walking meditation together with several mendicants?” “Yes, sir.” “All of those mendicants have bad desires.

Sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things. Those interested in good things come together and converge with those interested in good things. In the past ...

In the future ...

At present, too, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things. Those interested in good things come together and converge with those interested in good things.”

16. With Verses

At Sāvathī. “Mendicants, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things. In the past ...

In the future ...

At present, too, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things.

It’s like how dung comes together with dung, urine with urine, spit with spit, pus with pus, and blood with blood. In the same way, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things. In the past ... In the future ... At present, too, sentient beings come together and converge because of an element. Those interested in low things come together and converge with those interested in low things.

Sentient beings come together and converge because of an element. Those interested in good things come together and converge with those interested in good things. In the past ...

In the future ... At present, too, sentient beings come together and converge because of an element. Those interested in good things come together and converge with those interested in good things.

It’s like how milk comes together with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses. In the same way, sentient beings come together and converge because of an element. Those interested in good things come together and converge with those interested in good things. In the past ... In the future ... At present, too, sentient beings come together and converge because of an element. Those interested in good things come together and converge with those interested in good things.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Socializing promotes attachments;
they’re cut off by not socializing.
If you’re lost in the middle of a great sea,
and you clamber up on a little log, you’ll sink.

So too, a person who lives well
sinks by relying on a lazy person.
Hence you should avoid such
a lazy person who lacks energy.

You should dwell with the noble ones

who are secluded and determined
and always energetic;
the astute who practice absorption.”

17. Faithless

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless, the shameless with the shameless, the imprudent with the imprudent, the uneducated with the uneducated, the lazy with the lazy, the unmindful with the unmindful, and the witless with the witless.

In the past, too, sentient beings came together and converged because of an element. ...

In the future, too, sentient beings will come together and converge because of an element. ...

At present, too, sentient beings come together and converge because of an element. ...

Sentient beings come together and converge because of an element: the faithful with the faithful, the conscientious with the conscientious, the prudent with the prudent, the learned with the learned, the energetic with the energetic, the mindful with the mindful, and the wise with the wise. In the past ... In the future ... At present, too, sentient beings come together and converge because of an element. ...”

18. Beginning With the Faithless

At Sāvathī. “Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless, the shameless with the shameless, the witless with the witless, the faithful with the faithful, the conscientious with the conscientious, and the wise with the wise. In the past ... In the future ...

At present, too, sentient beings come together and converge because of an element. ...

Sentient beings come together and converge because of an element: the faithless with the faithless, the imprudent with the imprudent, the witless with the witless, the faithful with the faithful, the prudent with the prudent, and the wise with the wise. (The following should be expanded like the first section.)

... faithless ... uneducated ... witless ...

faithless ... lazy ... witless ... faithful ...

faithless ... unmindful ... witless ...”

19. Beginning With the Shameless

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element:
the shameless with the shameless ... imprudent ... witless ...

... shameless ... uneducated ... witless ...

... shameless ... lazy ... witless ...

... shameless ... unmindful ... witless ...”

20. Beginning With Imprudence

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: the imprudent with the imprudent ... uneducated ... witless ... prudent ... educated ... wise ...

imprudent ... lazy ... witless ... prudent ...

imprudent ... unmindful ... witless ... prudent ...”

21. Beginning With the Uneducated

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element:
the uneducated with the uneducated ... lazy ... witless ... learned ...

uneducated ... unmindful ... witless ... learned ... mindful ... wise ...”

22. Beginning With the Lazy

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: the lazy with the lazy ... unmindful ... witless ... energetic ... mindful ... wise ...”

(All these should be treated in terms of the past, future, and present.)

3. Ways of Performing Deeds

23. Lacking Immersion

At Sāvathī. “Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless ... shameless ... imprudent ... lacking immersion ... witless ...

The faithful with the faithful ... conscientious ... prudent ... possessing immersion ... and the wise with the wise.”

24. Unethical

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless ... shameless ... imprudent ... unethical ... witless ...

The faithful with the faithful ... conscientious ... prudent ... ethical ... and the wise with the wise.”

25. The Five Precepts

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal ... commit sexual misconduct ... lie ... consume alcoholic drinks that cause negligence ...

Those who refrain from killing living creatures ... who refrain from stealing ... who refrain from sexual misconduct ... who refrain from lying ... those who refrain from consume alcoholic drinks that cause negligence with those who refrain from consume alcoholic drinks that cause negligence.”

26. Seven Ways of Performing Deeds

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal ... commit sexual misconduct ... lie ... speak divisively ... speak harshly ... talk nonsense ...

Those who refrain from killing living creatures. ... who refrain from stealing ... who refrain from sexual misconduct ... who refrain from lying ... who refrain from divisive speech ... who refrain from harsh speech ... who refrain from talking nonsense with those who refrain from talking nonsense.”

27. Ten Ways of Performing Deeds

At Sāvathī. “Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal ... commit sexual misconduct ... lie ... speak divisively ... speak harshly ... talk nonsense ... are covetous ... are malicious ... have wrong view ...

Those who refrain from killing living creatures ... who refrain from stealing ... who refrain from sexual misconduct ... who refrain from lying ... who refrain from divisive speech ... who refrain from harsh speech ... who refrain from talking nonsense ... are not covetous ... are not malicious ... have right view with those who have right view.”

28. The Eightfold Path

At Sāvattḥī. “Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view ... wrong thought ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong immersion ...

Those who have right view ... right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion with those who have right immersion.”

29. Ten Factored Path

At Sāvathī. “Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view ... wrong thought ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong immersion ... wrong knowledge ... wrong freedom ...

Those who have right view ... right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion ... right knowledge ... right freedom with those who have right freedom.”

(All these should be treated in terms of the past, future, and present.)

4. The Fourth Chapter

30. Four Elements

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery. ... "Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. These are the four elements."

31. Before Awakening

At Sāvattḥī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the earth element ... the water element ... the fire element ... and the air element?’

Then it occurred to me: ‘The pleasure and happiness that arise from the earth element: this is its gratification. That the earth element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the earth element: this is its escape. The pleasure and happiness that arise from the water element ... The pleasure and happiness that arise from the fire element ... The pleasure and happiness that arise from the air element: this is its gratification. That the air element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the air element: this is its escape.

As long as I didn’t truly understand these four elements’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these four elements’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

32. In Search of Gratification

At Sāvattḥī. “Mendicants, I went in search of the earth element’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of gratification in the earth element. I went in search of the earth element’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the drawback in the earth element. I went in search of escape from the earth element, and I found it. I’ve seen clearly with wisdom the full extent of escape from the earth element.

I went in search of the water element’s gratification ... I went in search of the fire element’s gratification ... I went in search of the air element’s gratification ...

As long as I didn’t truly understand these four elements’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the four elements’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

33. If There Was No

At Sāvattḥī. “Mendicants, if there were no gratification in the earth element, sentient beings wouldn’t love it. But because there is gratification in the earth element, sentient beings do love it. If the earth element had no drawback, sentient beings wouldn’t become disillusioned with it. But because the earth element has a drawback, sentient beings do become disillusioned with it. If there were no escape from the earth element, sentient beings wouldn’t escape from it. But because there is an escape from the earth element, sentient beings do escape from it.

If there were no gratification in the water element ... If there were no gratification in the fire element ... If there were no gratification in the air element ...

As long as sentient beings don’t truly understand these four elements’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

But when sentient beings truly understand these four elements’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

34. Exclusively Painful

At Sāvathī. “Mendicants, if the earth element were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t love it. But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do love it.

If the water element ... If the fire element ... If the air element ...

If the earth element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t become disillusioned with it. But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do become disillusioned with it.

If the water element ... If the fire element ... If the air element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t become disillusioned with it. But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do become disillusioned with it.”

35. Taking Pleasure

At Sāvathī. “Mendicants, if you take pleasure in the earth element, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you take pleasure in the water element ... If you take pleasure in the fire element ... If you take pleasure in the air element, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you don’t take pleasure in the earth element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering. If you don’t take pleasure in the water element ... If you don’t take pleasure in the fire element ... If you don’t take pleasure in the air element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

36. Arising

At Sāvattḥī. “Mendicants, the arising, continuation, rebirth, and manifestation of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the water element ... The arising, continuation, rebirth, and manifestation of the fire element ... The arising, continuation, rebirth, and manifestation of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the earth element is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the water element ... The cessation, settling, and ending of the fire element ... The cessation, settling, and ending of the air element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

37. Ascetics and Brahmins

At Sāvattḥī. “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ gratification, drawback, and escape for what they are. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand these four elements’ gratification, drawback, and escape for what they are. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

38. Ascetics and Brahmins (2nd)

At Sāvattihī. “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ origin, ending, gratification, drawback, and escape ... There are ascetics and brahmins who do truly understand these four elements’ origin, ending, gratification, drawback, and escape ...”

39. Ascetics and Brahmins (3rd)

At Sāvathī. “Mendicants, there are ascetics and brahmins who don’t understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the water element ... fire element ... air element ... Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They do understand the water element ... the fire element ... the air element ... Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

The Linked Discourses on the elements are complete.

1. Grass and Sticks

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and chop them each into four inch pieces. They’d lay them down, saying: ‘This is my mother, this is my grandmother.’ The grass, sticks, branches, and leaves of India would run out before that person’s mothers and grandmothers. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

2. The Earth

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a person was to make the whole earth into clay balls the size of jujube seeds. They’d lay them down, saying: ‘This is my father, this is my grandfather.’ The whole earth would run out before that person’s fathers and grandfathers. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

3. Tears

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. What do you think? Which is more: the flow of tears you’ve shed while roaming and transmigrating for such a very long time—weeping and wailing from being united with the unloved and separated from the loved—or the water in the four oceans?” “As we understand the Buddha’s teaching, the flow of tears we’ve shed while roaming and transmigrating is more than the water in the four oceans.”

“Good, good, mendicants! It’s good that you understand my teaching like this. The flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you’ve undergone the death of a mother ... father ... brother ... sister ... son ... daughter ... loss of relatives ... loss of wealth ... or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

4. Mother's Milk

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. What do you think? Which is more: the mother's milk you've drunk while roaming and transmigrating for such a very long time, or the water in the four oceans?” “As we understand the Buddha's teaching, the mother's milk we've drunk while roaming and transmigrating is more than the water in the four oceans.”

“Good, good, mendicants! It's good that you understand my teaching like this. The mother's milk you've drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

5. A Mountain

At Sāvathī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, how long is an eon?” “Mendicant, an eon is long. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“But sir, is it possible to give a simile?” “It’s possible,” said the Buddha. “Suppose there was a huge stone mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass. And as each century passed someone would stroke it with a fine cloth from Kāsī. By this means the huge stone mountain would be worn away before the eon comes to an end. That’s how long an eon is. And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

6. A Mustard Seed

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him: “Sir, how long is an eon?” “Mendicant, an eon is long. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“But sir, is it possible to give a simile?” “It’s possible,” said the Buddha. “Suppose there was an iron city, a league long, a league wide, and a league high, full of mustard seeds pressed into balls. And as each century passed someone would remove a single mustard seed. By this means the huge heap of mustard seeds would be used up before the eon comes to an end. That’s how long an eon is. And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

7. Disciples

At Sāvathī. Then several mendicants went up to the Buddha ... and said to him: “Sir, how many eons have passed?” “Mendicants, many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“But sir, is it possible to give a simile?” “It’s possible,” said the Buddha. “Suppose there were four disciples with a lifespan of a hundred years. And each day they would each recollect a hundred thousand eons. Those four disciples would pass away after a hundred years and there would still be eons that they haven’t recollected. That’s how many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

8. The Ganges

Near Rājagaha, in the Bamboo Grove. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Sir, how many eons have passed?” “Brahmin, many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“But sir, can you give a simile?” “I can,” said the Buddha. “Consider the Ganges river from where it originates to where it enters the ocean. Between these places it’s not easy to calculate how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand. The eons that have passed are more than this. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

When he said this, the brahmin said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

9. A Stick

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the top. It’s the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

10. A Single Person

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. ... One person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"If the bones of a single person
for a single eon were gathered up,
they'd make a pile the size of a mountain:
so said the great seer.

And this is declared to be
as huge as Mount Vepulla,
higher than the Vulture's Peak
in the Magadhan mountain range.

But then, with right understanding,
a person sees the noble truths—
suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

After roaming on seven times at most,
that person
makes an end of suffering,
with the ending of all fetters."

11. In a Bad Way

At one time the Buddha was staying near Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. When you see someone in a bad way, in distress, you should conclude: ‘In all this long time, we too have undergone the same thing.’ Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

12. In a Good Way

At Sāvattḥī. “Mendicants, transmigration has no known beginning. ... When you see someone in a good way, in a happy state, you should conclude: ‘In all this long time, we too have undergone the same thing.’ Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

13. Thirty Mendicants

Near Rājagaha, in the Bamboo Grove. Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side. Then it occurred to the Buddha: “These thirty mendicants from Pāvā live in the wilderness, eat only alms-food, wear rag robes, and own just three robes; yet they all still have fetters. Why don’t I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?” Then the Buddha said to the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. What do you think? Which is more: the flow of blood you’ve shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?” “As we understand the Buddha’s teaching, the flow of blood we’ve shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans.”

“Good, good, mendicants! It’s good that you understand my teaching like this. The flow of blood you’ve shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you’ve been cows, and the flow of blood you’ve shed when your head was chopped off as a cow is more than the water in the four oceans. For a long time you’ve been buffalo ... rams ... goats ... deer ... chickens ... pigs ... For a long time you’ve been bandits, arrested for raiding villages, highway robbery, or adultery. And the flow of blood you’ve shed when your head was chopped off as a bandit is more than the water in the four oceans. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.

14. Mother

At Sāvattḥī. “Mendicants, transmigration has no known beginning. ... It’s not easy to find a sentient being who in all this long time has not previously been your mother. Why is that? Transmigration has no known beginning. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

15. Father

At Sāvattḥī. “Mendicants, transmigration has no known beginning. ... It’s not easy to find a sentient being who in all this long time has not previously been your father. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

16. Brother

At Sāvattḥī. “It’s not easy to find a sentient being who in all this long time has not previously been your brother. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

17. Sister

At Sāvathī. “It’s not easy to find a sentient being who in all this long time has not previously been your sister. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

18. Son

At Sāvathī. “It’s not easy to find a sentient being who in all this long time has not previously been your son. ... This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

19. Daughter

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. It’s not easy to find a sentient being who in all this long time has not previously been your daughter. Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

20. Mount Vepulla

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavam̐sa. And at that time people were known as Tivaras. The lifespan of the Tivaras was 40,000 years. It took them four days to climb Mount Vepulla, and four days to descend. At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. See, mendicants! This mountain’s name has vanished, those people have passed away, and that Buddha has become finally extinguished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.

Once upon a time this Mount Vepulla was known as Vaṅkaka. And at that time people were known as Rohitassas. The lifespan of the Rohitassas was 30,000 years. It took them three days to climb Mount Vepulla, and three days to descend. At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. See, mendicants! This mountain’s name has vanished, those people have passed away, and that Buddha has become finally extinguished. So impermanent are conditions ...

Once upon a time this Mount Vepulla was known as Supassa. And at that time people were known as Suppiyas. The lifespan of the Suppiyas was 20,000 years. It took them two days to climb Mount Vepulla, and two days to descend. At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. See, mendicants! This mountain’s name has vanished, those people have passed away, and that Buddha has become finally extinguished. So impermanent are conditions ...

These days this Mount Vepulla is known as Vepulla. And these people are known as Magadhans. The lifespan of the Magadhans is short, brief, and fleeting. A long life is a hundred years or a little more. It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend. And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world. I have a fine pair of chief disciples named Sāriputta and Moggallāna. There will come a time when this mountain’s name will disappear, those people will die, and I will be finally extinguished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“For the Tivaras it was Pācīnavamsa,
for the Rohitassa, Vaṅkaka,
Supassa for the Suppiyas,
and Vepulla for the Magadhans.

Alas! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

The Linked Discourses on the unknown beginning are complete.

1. Content

At Sāvattthī. “Mendicants, Kassapa is content with any kind of robe, and praises such contentment. He doesn’t try to get hold of a robe in an improper way. He doesn’t get upset if he doesn’t get a robe. And if he does get a robe, he uses it untied, unstupefied, unattached, seeing the drawback, and understanding the escape.

Kassapa is content with any kind of alms-food ...

Kassapa is content with any kind of lodging ...

Kassapa is content with any kind of medicines and supplies for the sick ...

So you should train like this: ‘We will be content with any kind of robe, and praise such contentment. We won’t try to get hold of a robe in an improper way. We won’t get upset if we don’t get a robe. And if we do get a robe, we’ll use it untied, unstupefied, unattached, seeing the drawback, and understanding the escape.’ (All should be treated the same way.)

‘We will be content with any kind of alms-food ...’ ‘We will be content with any kind of lodging ...’ ‘We will be content with any kind of medicines and supplies for the sick ...’ That’s how you should train. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

2. Imprudent

So I have heard. At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa: “Reverend Kassapa, it’s said that without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary. But if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.

To what extent is this the case?” “Reverend, take a mendicant who doesn’t foster keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re not keen.

And how are you not prudent? Take a mendicant who doesn’t foster prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re not prudent. That’s how without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary.

And how are you keen? Take a mendicant who fosters keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re keen.

And how are you prudent? Take a mendicant who fosters prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re prudent. That’s how if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.”

3. Like the Moon

At Sāvathī. “Mendicants, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never impudent. Suppose a person were to look down at an old well, a rugged cliff, or an inaccessible riverland. They’d withdraw their body and mind. In the same way, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never impudent.

Kassapa approaches families like the moon: withdrawn in body and mind, always the newcomer, and never impudent. What do you think, mendicants? What kind of mendicant is worthy of approaching families?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

Then the Buddha waved his hand in space. “Mendicants, this hand is not stuck or held or caught in space. In the same way, when approaching families, a mendicant’s mind is not stuck or held or caught, thinking: ‘May those who want material possessions get them, and may those who want merit make merits!’ They’re just as pleased and happy when others get something as they are when they get something. This kind of mendicant is worthy of approaching families.

When Kassapa approaches families, his mind is not stuck or held or caught, thinking: ‘May those who want material possessions get them, and may those who want merit make merits!’ He’s just as pleased and happy when others get something as he is when he gets something.

What do you think, mendicants? What kind of mendicant’s teaching is pure, and what kind is impure?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Whoever teaches Dhamma to others with the thought: ‘Oh! May they listen to the teaching from me. When they’ve heard it, may they gain confidence in the teaching and demonstrate their confidence to me.’ Such a mendicant’s teaching is impure.

Whoever teaches Dhamma to others with the thought: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’ So they teach others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy. Such a mendicant’s teaching is pure.

Kassapa teaches Dhamma to others with the thought: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’ So he teaches

others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

4. Visiting Families

At Sāvathī. “What do you think, mendicants? What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?” “Our teachings are rooted in the Buddha. ...” The Buddha said this:

“Whoever visits families with the thought: ‘May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.’ If a mendicant with such a thought approaches a family and they don’t give, the mendicant feels slighted. And they experience pain and sadness because of that. If they give only a little ... if they give coarse things ... if they give slowly ... if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that. That kind of mendicant is not worthy of visiting families.

Whoever visits families with the thought: ‘When among other families, how could I possibly think: “May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.”’ If a mendicant with such a thought approaches a family and they don’t give, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that. If they give only a little ... if they give coarse things ... if they give slowly ... if they give carelessly, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that. That kind of mendicant is worthy of visiting families.

Kassapa visits families with the thought: ‘When among other families, how could I possibly think: “May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.”’ With such a thought, if he approaches a family and they don’t give, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that. If they give only a little ... if they give coarse things ... if they give slowly ... if they give carelessly, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

5. Old Age

So I have heard. Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “You’re old now, Kassapa. Those worn-out hempen rag robes must be a burden for you. So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence.”

“For a long time, sir, I’ve lived in the wilderness, eaten only alms-food, worn rag robes, and owned just three robes; and I’ve praised these things. I’ve been one of few wishes, content, secluded, aloof, and energetic; and I’ve praised these things.”

“But seeing what benefit, Kassapa, have you long practiced these things?”

“Sir, seeing two benefits I have long practiced these things.

I see a happy life for myself in the present. And I have compassion for future generations, thinking: ‘Hopefully those who come after might follow my example.’ For they may think: ‘It seems that the awakened disciples of the Buddha for a long time lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.’ They’ll practice accordingly, which will be for their lasting welfare and happiness.

Seeing these two benefits I have long practiced these things.”

“Good, good, Kassapa! You’re acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness.”

6. Advice

Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

“Sir, the mendicants these days are hard to correct, having qualities that make them hard to correct. They’re impatient, and don’t take instruction respectfully. Take the monk called Bhaṇḍa, Ānanda’s pupil. He’s been competing in studies with the monk called Abhiñjika, Anuruddha’s pupil. They say: ‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’”

So the Buddha said to a certain monk: “Please, monk, in my name tell the monk called Bhaṇḍa, Ānanda’s pupil, and the monk called Abhiñjika, Anuruddha’s pupil that the teacher summons them.” “Yes, sir,” that monk replied. He went to those monks and said: “Venerables, the teacher summons you.”

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them: “Is it really true, monks, that you’ve been competing in studies, saying: ‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’” “Yes, sir.” “Have you ever known me to teach the Dhamma like this: ‘Please mendicants, compete in studies to see who can recite more and better and longer?’” “No, sir.” “If you’ve never known me to teach the Dhamma like this, then what exactly do you know and see, you foolish men, that after going forth in such a well explained teaching and training you’d compete in studies to see who can recite more and better and longer?”

Then those monks bowed with their heads at the Buddha’s feet and said: “We have made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to see who can recite more and better and longer. Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

“Indeed, monks, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

7. Advice (2nd)

Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

“Sir, the mendicants these days are hard to correct, having qualities that make them hard to correct. They’re impatient, and don’t take instruction respectfully. Sir, whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An angry individual is in decline. A hostile individual is in decline. When there are no mendicant advisers there is decline.

Sir, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn’t decline. An individual with a conscience doesn’t decline. A prudent individual doesn’t decline. An energetic individual doesn’t decline. A wise individual doesn’t decline. A loving individual doesn’t decline. A kind individual doesn’t decline. When there are mendicant advisers there is no decline.”

“Good, good, Kassapa! Whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth ...

When there are no mendicant advisers there is decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline ...

When there are mendicant advisers there is no decline.”

8. Advice (3rd)

Near Rājagaha, in the squirrels' feeding ground. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk."

"Sir, the mendicants these days are hard to correct, having qualities that make them hard to correct. They're impatient, and don't take instruction respectfully." "Kassapa, that's because formerly the senior mendicants lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.

The senior mendicants invite such a mendicant to a seat, saying: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really wants to train. Please, mendicant, take a seat.'

Then the junior mendicants think: 'It seems that when a mendicant lives in the wilderness ... and is energetic, and praises these things, senior mendicants invite them to a seat ...' They practice accordingly. That is for their lasting welfare and happiness.

But these days, Kassapa, the senior mendicants don't live in the wilderness ... and aren't energetic; and they don't praise these things.

When a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really likes his fellow monks. Please, mendicant, take a seat.'

Then the junior mendicants think: 'It seems that when a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat ...' They practice accordingly. That is for their lasting harm and suffering. And if it could ever be rightly said that spiritual practitioners are imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said."

9. Absorptions and Insights

At Sāvathī. “Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Kassapa.

Whenever I want, as the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And so does Kassapa.

Whenever I want, with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ And so does Kassapa.

Whenever I want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. And so does Kassapa.

Whenever I want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I enter and remain in the dimension of infinite space. And so does Kassapa.

Whenever I want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I enter and remain in the dimension of infinite consciousness. And so does Kassapa.

Whenever I want, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I enter and remain in the dimension of nothingness. And so does Kassapa.

Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception. And so does Kassapa.

Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling. And so does Kassapa.

Whenever I want, I wield the many kinds of psychic power: multiplying myself and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. I control the body as far as the Brahmā realm. And so does Kassapa.

Whenever I want, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far. And so does Kassapa.

Whenever I want, I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’; mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... contracted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... unfreed mind ... And so does Kassapa.

Whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world evolving, many eons of the world contracting and evolving. I remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollect my many kinds of past lives, with features and details. And so does Kassapa.

Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. And so does Kassapa.

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Kassapa.”

10. The Nuns' Quarters

So I have heard. At one time Venerable Mahākassapa was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to Mahākassapa and said: "Kassapa, come, sir. Let's go to one of the nuns' quarters." "You go, Reverend Ānanda. You have many duties and responsibilities." And a second time ... And a third time, Ānanda said: "Kassapa, come, sir. Let's go to one of the nuns' quarters."

Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns' quarters, where he sat on the seat spread out. And then several nuns went up to Mahākassapa, bowed, and sat down to one side. Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left.

Then the nun Thullatissā was upset and blurted out: "What is Master Mahākassapa thinking, that he'd teach Dhamma in front of Master Ānanda, the Videhan sage? He's like a needle seller who thinks they can sell a needle to a needle maker!"

Mahākassapa heard Thullatissā say these words, and he said to Ānanda: "Is that right, Reverend Ānanda? Am I the needle seller and you the needle maker? Or am I the needle maker and you the needle seller?" "Forgive her, sir. The woman's a fool." "Hold on, Reverend Ānanda! Don't make the Saṅgha investigate you further!"

What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Ānanda?'" "No, sir."

"I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Kassapa. ...' (The nine progressive meditations and the five insights should be treated in full.)

What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Ānanda?'" "No, sir."

"I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Kassapa.'

Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights.”

But the nun Thullatissā fell from the spiritual life.

11. Robes

At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.

And at that time thirty of Ānanda's mendicant pupils rejected the training and returned to a lesser life. Most of them were youths. When Venerable Ānanda had wandered in the Southern Hills as long as he wished, he set out for Rājagaha, to the Bamboo Grove, the squirrels' feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him: "Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?"

"Sir, the Buddha laid down that rule for three reasons. For keeping difficult persons in check and for the comfort of good-hearted mendicants. To prevent those of wicked desires from taking sides and dividing the Saṅgha. And out of consideration for families. These are the three reasons why the Buddha laid down that rule."

"So what exactly are you doing, wandering together with these junior mendicants? They don't guard their sense doors, they eat too much, and they're not committed to wakefulness. It's like you're wandering about wrecking crops and ruining families! Your following is falling apart, Reverend Ānanda, and those just getting started are slipping away. Yet this boy knows no bounds!"

"Though there are grey hairs on my head, I still can't escape being called a boy by Venerable Mahākassapa." "It's because you wander with these junior mendicants. ... Your following is falling apart, Reverend Ānanda, and those just getting started are slipping away. Yet this boy knows no bounds!"

The nun Thullanandā heard: "It seems that Master Mahākassapa has rebuked Master Ānanda the Videhan sage by calling him a boy!"

Then the nun Thullanandā was upset and blurted out: "How can Master Mahākassapa, who formerly followed another path, presume to rebuke Master Ānanda the Videhan sage by calling him a boy?" Mahākassapa heard Thullanandā say these words,

and he said to Ānanda: "Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without thinking. Since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, I don't recall acknowledging any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha. Formerly when I was still a layman, I thought: 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in ocher robes, and

went forth from the lay life to homelessness.

When I had gone forth, I traveled along the road between Rājagaha and Nālanda, where I saw the Buddha sitting at the Bahuputta Shrine. Seeing him, I thought: 'If I'm ever to see a Teacher, it would be this Blessed One! If I'm ever to see a Holy One, it would be this Blessed One! If I'm ever to see a fully awakened Buddha, it would be this Blessed One!' Then I bowed with my head at the Buddha's feet and said: 'Sir, the Buddha is my Teacher, I am his disciple! The Buddha is my Teacher, I am his disciple!' When I said this, the Buddha said: 'Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don't know, or that they see when they don't see, their head would explode. But Kassapa, when I say that I know and see I really do know and see.

So you should train like this: "I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle." That's how you should train.

And you should train like this: "Whenever I hear a teaching connected with what's skillful, I will pay attention, focus, concentrate wholeheartedly, and listen well to that teaching." That's how you should train.

And you should train like this: "I will never neglect mindfulness of the body that is full of pleasure." That's how you should train.'

And when the Buddha had given me this advice he got up from his seat and left. For seven days I ate the nation's almsfood as a debtor. On the eighth day I was enlightened.

And then the Buddha left the road and went to the root of a tree. So I spread out my outer robe of patches folded in four and said to the Buddha: 'Sir, sit here. That would be for my lasting welfare and happiness.' The Buddha sat on the seat spread out and said to me: 'Kassapa, this outer robe of patches is soft.' 'Sir, please accept my outer robe of patches out of compassion.' 'Well then, Kassapa, will you wear my worn-out hempen rag robe?' 'I will wear it, sir.' And so I presented my outer robe of patches to the Buddha. And the Buddha presented me with his worn-out hempen rag robe.

So if anyone should be rightly called the Buddha's true-born son, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it's me.

Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. ... (The nine progressive meditations and the five insights should be treated in full.)

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights."

But the nun Thullanandā fell from the spiritual life.

12. The Realized One After Death

At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa: “Reverend Kassapa, does a Realized One exist after death?” “Reverend, this has not been declared by the Buddha.” “Well then, does a Realized One not exist after death?” “This too has not been declared by the Buddha.” “Well then, does a Realized One both exist and not exist after death?” “This too has not been declared by the Buddha.” “Well then, does a Realized One neither exist nor not exist after death?” “This too has not been declared by the Buddha.” “And why has this not been declared by the Buddha?” “Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment. That’s why it has not been declared by the Buddha.”

“So what now has been declared by the Buddha?” “‘This is suffering’ has been declared by the Buddha. ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.” “And why has this been declared by the Buddha?” “Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.”

13. The Counterfeit of the True Teaching

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Mahākassapa went up to the Buddha, bowed, sat down to one side, and said to him: “What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?” “That’s how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The true teaching doesn’t disappear as long the counterfeit of the true teaching hasn’t appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

It’s like true gold, which doesn’t disappear as long as counterfeit gold hasn’t appeared in the world. But when counterfeit gold appears in the world then real gold disappears. In the same way, the true teaching doesn’t disappear as long the counterfeit of the true teaching hasn’t appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

It’s not the elements of earth, water, fire, or air that make the true teaching disappear. Rather, it’s the foolish people who appear right here that make the true teaching disappear. The true teaching doesn’t disappear like a ship that sinks all at once.

There are five detrimental things that lead to the decline and disappearance of the true teaching. What five? It’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five detrimental things lead to the decline and disappearance of the true teaching.

There are five things that lead to the continuation, persistence, and enduring of the true teaching. What five? It’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five things lead to the continuation, persistence, and enduring of the true teaching.”

The Linked Discourses with Kassapa are complete.

1. Brutal

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary. So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

2. A Hook

At Sāvathī. “Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary. Suppose a fisherman was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

‘Fisherman’ is a term for Māra the Wicked. ‘Hook’ is a term for possessions, honor, and popularity. Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do what he wants with them. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

3. A Turtle

At Sāvathī. “Possessions, honor, and popularity are brutal ... Once upon a time in a certain lake there was a large family of turtles that had lived there for a long time. Then one of the turtles said to another: ‘My dear turtle, don’t you go to that place.’ But that turtle did go to that place, and a hunter pierced her with a harpoon. Then that turtle went back to the other turtle. When the other turtle saw her coming off in the distance, he said: ‘My dear turtle, I hope you didn’t go to that place!’ ‘I did.’ ‘But my dear turtle, I hope you’re not hurt or injured!’ ‘I’m not hurt or injured. But this cord keeps dragging behind me.’ ‘Indeed, my dear turtle, you’re hurt and injured! Your father and grandfather met with tragedy and disaster because of such a cord. Go now, you are no longer one of us.’

‘Hunter’ is a term for Māra the Wicked. ‘Harpoon’ is a term for possessions, honor, and popularity. ‘Cord’ is a term for desire with relishing. Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They’ve met with tragedy and disaster, and the Wicked One can treat them however he wants. So brutal are possessions, honor, and popularity. ...”

4. A Fleecy Sheep

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... Suppose a fleecy sheep was to enter a briar patch. She’d get caught, snagged, and trapped at every turn, coming to ruin. In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. They get caught, snagged, and trapped at every turn, coming to ruin. So brutal are possessions, honor, and popularity. ...”

5. A Dung Beetle

At Sāvathī. “Possessions, honor, and popularity are brutal ... Suppose there was a dung-eating beetle full of dung, stuffed with dung, and before her was a huge pile of dung. She’d look down on other beetles, thinking: ‘For I am a dung-eating beetle full of dung, stuffed with dung, and before me is a huge pile of dung.’ In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. There they eat as much as they like, get invited back tomorrow, and have plenty of alms-food. When they get back to the monastery, they boast in the middle of a group of mendicants: ‘I ate as much as I liked, got invited back tomorrow, and had plenty of alms-food. I get robes, alms-food, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don’t get these things.’ With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants. This will be for their lasting harm and suffering. So brutal are possessions, honor, and popularity. ...”

6. A Bolt of Lightning

At Sāvattthī. “Possessions, honor, and popularity are brutal ... Who should be struck by lightning? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

‘Lightning strike’ is a term for possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

7. A Poisoned Arrow

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... Who should be pierced by a poisoned arrow? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

‘Arrow’ is a term for possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

8. A Jackal

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... Mendicants, did you hear an old jackal howling at the crack of dawn?” “Yes, sir.” “That old jackal has the disease called mange. He’s not happy in his den, or at the root of a tree, or out in the open. Wherever he goes, stands, sits, or lies down he meets with tragedy and disaster. In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They’re not happy in an empty hut, at the root of a tree, or out in the open. Wherever they go, stand, sit, or lie down they meet with tragedy and disaster. So brutal are possessions, honor, and popularity. ...”

9. Gale-force Winds

At Sāvattthī. “Possessions, honor, and popularity are brutal ... High in the sky there are gale-force winds blowing. Any bird that flies there is flung about by those gale-force winds. Their feet go one way, their wings another, their head another, and their body another. In the same way, take a certain monk whose mind is overcome and overwhelmed by possessions, honor, and popularity. He robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind. He rejects the training and returns to a lesser life. Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the bird flung about by the gale-force winds. So brutal are possessions, honor, and popularity. ...”

10. With Verses

At Sāvathī. “Possessions, honor, and popularity are brutal ... Take a case where I see a certain person whose mind is overcome and overwhelmed by honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. Take another case where I see a certain person whose mind is overcome and overwhelmed by lack of honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. And take another case where I see a certain person whose mind is overcome and overwhelmed by both honor and lack of honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. So brutal are possessions, honor, and popularity. ...”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Whether they’re honored
or not honored, or both,
their immersion doesn’t waver
as they live diligently.

They regularly practice absorption
with subtle view and discernment.
Rejoicing in the ending of grasping,
they’re said to be a good person.”

11. A Golden Bowl

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a golden bowl filled with silver powder.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

12. A Silver Bowl

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a silver bowl filled with gold powder.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

13–20. A Gold Coin, Etc.

At Sāvathī. “Mendicants, when I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a gold coin.’ ... ‘... for the sake of a hundred gold coins.’ ... ‘... for the sake of a gold doubloon.’ ... ‘... for the sake of a hundred gold doubloons.’ ... ‘... for the sake of the whole earth full of gold.’ ... ‘... for any kind of material reward.’ ... ‘... for the sake of life.’ ... ‘... for the sake of the finest lady in the land.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

21. A Female

At Sāvattthī. “Possessions, honor, and popularity are brutal ... Even if you’re alone with a female she might not occupy your mind, but possessions, honor and popularity would still occupy your mind. So brutal are possessions, honor, and popularity. ...”

22. The Finest Lady in the Land

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... Even if you’re alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind. So brutal are possessions, honor, and popularity. ...”

23. An Only Son

At Sāvattthī. “Possessions, honor, and popularity are brutal ... A faithful laywoman with a dear and beloved only son would rightly appeal to him: ‘My darling, please be like the householder Citta and Hatthaka of Aḷavī.’ These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavī. ‘But my darling, if you go forth from the lay life to homelessness, please be like Sāriputta and Moggallāna.’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna. ‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’ If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them. So brutal are possessions, honor, and popularity. ...”

24. An Only Daughter

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... A faithful laywoman with a dear and beloved only daughter would rightly appeal to her: ‘My darling, please be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.’ These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother. ‘But my darling, if you go forth from the lay life to homelessness, please be like the nuns Khemā and Uppalavaṇṇā.’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā. ‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’ If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them. So brutal are possessions, honor, and popularity. ...”

25. Ascetics and Brahmins

At Sāvathī. “Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight. There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

26. Ascetics and Brahmins (2nd)

At Sāvattihī. “There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to possessions, honor, and popularity ... There are ascetics and brahmins who do truly understand ...”

27. Ascetics and Brahmins (3rd)

At Sāvattihī. “There are ascetics and brahmins who don’t truly understand possessions, honor, and popularity, their origin, their cessation, and the path that leads to their cessation ... There are ascetics and brahmins who do truly understand ...”

28. Skin

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there. So brutal are possessions, honor, and popularity. ...”

29. A Rope

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Suppose a strong man was to twist a tough horse-hair rope around your shin and tighten it. It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and stayed pressing there. In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there. So brutal are possessions, honor, and popularity. ...”

30. A Mendicant With Defilements Ended

At Sāvathī. “Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.” When he said this, Venerable Ānanda said to the Buddha: “Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?” “Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart. But I do say that possessions, honor, and popularity obstruct the achievement of blissful meditations in this very life for a meditator who is diligent, keen, and resolute. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

31. Schism

At Sāvattihī. “Possessions, honor, and popularity are brutal ... Devadatta caused a schism in the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

32. Skillful Root

At Sāvattihī. “Possessions, honor, and popularity are brutal ... Devadatta cut off his skillful root because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

33. Skillful Quality

At Sāvattthī. “Possessions, honor, and popularity are brutal ... Devadatta cut off his skillful quality because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

34. Bright Quality

At Sāvattḥī. “Possessions, honor, and popularity are brutal ... Devadatta cut off his bright quality because his mind was overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity. ...”

35. Shortly After He Left

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta: "Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

It's like a banana tree ...

or a bamboo ...

or a reed, all of which bear fruit to their own ruin and downfall ...

It's like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall. So brutal are possessions, honor, and popularity. ..." That's how you should train."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a corrupt person,
as pregnancy destroys a mule."

36. Five Hundred Carts

Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Prince Ajātasattu was going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, Prince Ajātasattu is going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food." "Mendicants, don't envy Devadatta's possessions, honor, and popularity. As long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

If bile were to burst from a wild dog's nose, it would become even wilder. In the same way, as long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities. So brutal are possessions, honor, and popularity.
...

37. Mother

At Sāvattḥī. “Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary. When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of their mother.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

38–43. Father, Etc.

At Sāvattthī. “Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary. When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of their father. ... (To be expanded as in SN 17.37.) brother ... sister ... son ... daughter ... wife.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity. So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary. So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

The Linked Discourses on possessions, honor, and popularity are complete.

1. The Eye, Etc.

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Rāhula? Is the eye permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” “No, sir.”

“Is the ear permanent or impermanent?” “Impermanent, sir.” ... “Is the nose permanent or impermanent?” “Impermanent, sir.” ... “Is the tongue permanent or impermanent?” “Impermanent, sir.” ... “Is the body permanent or impermanent?” “Impermanent, sir.” ... “Is the mind permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” “No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’” (The ten discourses of this series should be treated in the same way.)

2. Sights, Etc.

At Sāvattḥī. “What do you think, Rāhula? Are sights permanent or impermanent?”

“Impermanent, sir.” ... “... sounds ... smells ... tastes ... touches ... Are thoughts permanent or impermanent?” “Impermanent, sir.” ... “Seeing this, a learned noble disciple becomes disillusioned with sights, sounds, smells, tastes, touches, and thoughts. Being disillusioned they become dispassionate. ...”

3. Consciousness

At Sāvathī. “What do you think, Rāhula? Is eye consciousness permanent or impermanent?”
“Impermanent, sir.” ... “... ear consciousness ... nose consciousness ... tongue consciousness ...
body consciousness ... Is mind consciousness permanent or impermanent?” “Impermanent, sir.”
... “Seeing this, a learned noble disciple becomes disillusioned with eye consciousness, ear
consciousness, nose consciousness, tongue consciousness, body consciousness, and mind
consciousness. Being disillusioned they become dispassionate. ...”

4. Contact

At Sāvathī. “What do you think, Rāhula? Is eye contact permanent or impermanent?”
“Impermanent, sir.” ... “... ear contact ... nose contact ... tongue contact ... body contact ... Is mind contact permanent or impermanent?” “Impermanent, sir.” ... “Seeing this, a learned noble disciple becomes disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. Being disillusioned they become dispassionate. ...”

5. Feeling

At Sāvattḥī. “What do you think, Rāhula? Is feeling born of eye contact permanent or impermanent?” “Impermanent, sir.” ... “... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... Is feeling born of mind contact permanent or impermanent?” “Impermanent, sir.” ... “Seeing this, a learned noble disciple becomes disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. ...”

6. Perceptions

At Sāvattḥī. “What do you think, Rāhula? Is perception of sights permanent or impermanent?”
“Impermanent, sir.” ... “... perception of sounds ... perception of smells ... perception of tastes
... perception of touches ... Is perception of thoughts permanent or impermanent?”
“Impermanent, sir.” ... “Seeing this, a learned noble disciple becomes disillusioned with the
perception of sights, sounds, smells, tastes, touches, and thoughts. ...”

7. Intention

At Sāvattḥī. “What do you think, Rāhula? Is intention regarding sights permanent or impermanent?” “Impermanent, sir.” ... “... intention regarding sounds ... intention regarding smells ... intention regarding tastes ... intention regarding touches ... Is intention regarding thoughts permanent or impermanent?” “Impermanent, sir.” ... “Seeing this, a learned noble disciple becomes disillusioned with intention regarding sights, sounds, smells, tastes, touches, and thoughts. ...”

8. Craving

At Sāvattḥī. “What do you think, Rāhula? Is craving for sights permanent or impermanent?”
“Impermanent, sir.” ... “... craving for sounds ... craving for smells ... craving for tastes ...
craving for touches ... Is craving for thoughts permanent or impermanent?” “Impermanent, sir.”
... “Seeing this, a learned noble disciple becomes disillusioned with craving for sights, sounds,
smells, tastes, touches, and thoughts. ...”

9. Elements

At Sāvattḥī. “What do you think, Rāhula? Is the earth element permanent or impermanent?”
“Impermanent, sir.” ... “... the water element ... the fire element ... the air element ... the space element ... Is the consciousness element permanent or impermanent?” “Impermanent, sir.” ...
“Seeing this, a learned noble disciple becomes disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element ...”

10. The Aggregates

At Sāvathī. “What do you think, Rāhula? Is form permanent or impermanent?” “Impermanent, sir.” ... “... feeling ... perception ... choices ... Is consciousness permanent or impermanent?” “Impermanent, sir.” ... “Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

11. The Eye, Etc.

So I have heard. At one time the Buddha was staying near Sāvathī. Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “What do you think, Rāhula? Is the eye permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “... the ear ... the nose ... the tongue ... the body ... Is the mind permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Seeing this, a learned noble disciple becomes disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’” (The ten discourses of this series should be treated in the same way.)

12–20. The Nine Discourses on Sights, Etc.

At Sāvathī. “What do you think, Rāhula? Are sights permanent or impermanent?”

“Impermanent, sir.” ... “... sounds ... smells ... tastes ... touches ... thoughts ...”

“... eye consciousness ... ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness ...”

“... eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact ...”

“... feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact ...”

“... perception of sights ... perception of sounds ... perception of smells ... perception of tastes ... perception of touches ... perception of thoughts ...”

“... intention regarding sights ... intention regarding sounds ... intention regarding smells ... intention regarding tastes ... intention regarding touches ... intention regarding thoughts ...”

“... craving for sights ... craving for sounds ... craving for smells ... craving for tastes ... craving for touches ... craving for thoughts ...”

“... the earth element ... the water element ... the fire element ... the air element ... the space element ... the consciousness element ...”

“... form ... feeling ... perception ... choices ... Is consciousness permanent or impermanent?”

“Impermanent, sir.” ... “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

21. Tendency

At Sāvathī. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?” “Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

22. Rid of Conceit

At Sāvathī. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?” “Rāhula, when any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near—*all* form has been truly seen with right understanding in this way: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

One truly sees any kind of feeling ... perception ... choices ... When any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near—*all* consciousness has been truly seen with right understanding in this way: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping. That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

The Linked Discourses with Rāhula are complete.

1. A Skeleton

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Lakkhaṇa and Venerable Mahāmoggallāna were staying on the Vulture's Peak Mountain. Then Mahāmoggallāna robed up in the morning and, taking his bowl and robe, went to Lakkhaṇa and said to him: "Come, Reverend Lakkhaṇa, let's enter Rājagaha for alms." "Yes, reverend," Lakkhaṇa replied. As Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. So Lakkhaṇa said to Mahāmoggallāna: "What is the cause, Reverend Moggallāna, what is the reason you smiled?" "Reverend Lakkhaṇa, it's the wrong time for this question. Ask me when we're in the Buddha's presence."

Then Lakkhaṇa and Mahāmoggallāna wandered for alms in Rājagaha. After the meal, on their return from alms-round, they went to the Buddha, bowed, and sat down to one side. Lakkhaṇa said to Mahāmoggallāna: "Just now, as Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. What is the cause, Reverend Moggallāna, what is the reason you smiled?"

"Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a skeleton flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. It occurred to me: 'It's incredible, it's amazing! That there can be such a sentient being, such an entity, such an incarnation!'"

Then the Buddha said to the mendicants: "Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing. Formerly, I too saw that being, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering. That being used to be a cattle butcher right here in Rājagaha. As a result of that deed he burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now he experiences the residual result of that deed in such an incarnation." (All these discourses should be expanded like this.)

2. A Piece of Meat

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a piece of meat flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. ...” ... “That being used to be a cattle butcher right here in Rājagaha. ...”

3. A Piece of Flesh

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a piece of flesh flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. ...” ... “That being used to be a bird hunter right here in Rājagaha. ...”

4. A Flayed Man

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed man flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as he screamed in pain. ...” ... “That being used to be a sheep butcher right here in Rājagaha. ...”

5. Sword Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were swords flying through the air. And those swords kept rising up and falling on his body as he screamed in pain. ...” ... “That being used to be a pig butcher right here in Rājagaha. ...”

6. Spear Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were spears flying through the air. And those spears kept rising up and falling on his body as he screamed in pain. ...” ... “That being used to be a deer hunter right here in Rājagaha. ...”

7. Arrow Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were arrows flying through the air. And those arrows kept rising up and falling on his body as he screamed in pain. ...” ... “That being used to be a torturer right here in Rājagaha. ...”

8. Needle Hairs

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air. And those needles kept rising up and falling on his body as he screamed in pain. ...” ... “That being used to be a war herald right here in Rājagaha. ...”

9. Needle Hairs (2nd)

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air. The needles bored into his head and out his mouth, into his mouth and out his chest, into his chest and out his belly, into his belly and out his thighs, into his thighs and out his calves, and into his calves and out his feet. And he screamed in pain. ...” ... “That being used to be an informant right here in Rājagaha. ...”

10. Pot Balls

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man with testicles as big as pots flying through the air. When he was walking he had to lift his testicles on to his shoulder. And when he sat down, he sat right on them. Vultures, crows, and hawks kept chasing him, pecking, plucking, and hacking as he screamed in pain. ...” ... “That being used to be a corrupt official right here in Rājagaha. ...”

11. Over His Head

So I have heard. At one time near Rājagaha in the Bamboo Grove ... “Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk over his head in a sewer. ...” ... “That being used to be an adulterer right here in Rājagaha. ...”

12. A Dung Eater

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk in a sewer, eating dung with both hands. ...” ... “That being used to be a nasty brahmin right here in Rājagaha. In the time of the Buddha Kassapa’s dispensation he invited the Saṅgha of mendicants for a meal. He filled a trough with dung and said: ‘My good men, eat as much as you like, and take what’s left.’ ...”

13. A Flayed Woman

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed woman flying through the air. Vultures, crows, and hawks kept chasing her, pecking, plucking, and hacking as she screamed in pain. ...” ... “That woman used to be an adulteress right here in Rājagaha. ...”

14. A Fishwife

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a stinking fishwife flying through the air. Vultures, crows, and hawks kept chasing her, pecking, plucking, and hacking as she screamed in pain. ...” ... “That woman used to be a fortune-teller right here in Rājagaha. ...”

15. A Sweltering Woman

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a scorched woman, sooty and sweaty, flying through the air, as she screamed in pain. ...” ... “That woman used to be the king of Kalinga’s chief queen. She was of jealous nature, and poured a brazier of hot coals over her co-wife. ...” ...

16. A Headless Trunk

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a headless trunk flying through the air. Its eyes and mouth were on its chest. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screamed in pain. ...” ... “That being used to be an executioner called Hārika right here in Rājagaha. ...”

17. A Bad Monk

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a monk flying through the air. His outer robe, bowl, belt, and body were burning, blazing, and glowing as he screamed in pain. ...” ... “That monk used to be a bad monk in the time of Buddha Kassapa’s dispensation. ...”

18. A Bad Nun

“I saw a nun flying through the air. Her outer robe was burning ...” ... “She used to be a bad nun ...”

19. A Bad Female Probationer

“I saw a female probationer flying through the air. Her outer robe was burning ...” ... “She used to be a bad female probationer ...”

20. A Bad Male Novice

“I saw a male novice flying through the air. His outer robe was burning ...” ... “He used to be a bad male novice ...”

21. A Bad Female Novice

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a female novice flying through the air. Her outer robe, bowl, belt, and body were burning, blazing, and glowing as she screamed in pain. It occurred to me: ‘It’s incredible, it’s amazing! That there can be such a sentient being, such an entity, such an incarnation!’”

Then the Buddha said to the mendicants: “Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing. Formerly, I too saw that female novice, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering. That female novice used to be a bad female novice in the time of the Buddha Kassapa’s dispensation. As a result of that deed she burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now she experiences the residual result of that deed in such an incarnation.”

The Linked Discourses with Lakkhaṇa are complete.

1. Similes

1. A Roof Peak

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha ... said: “Mendicants, the rafters of a bungalow all lean to the peak and meet at the peak, and when the peak is demolished they’re all demolished too. In the same way any unskillful qualities are rooted in ignorance and meet in ignorance, and when ignorance is demolished they’re all demolished too. So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

2. A Fingernail

At Sāvattḥī. Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?” “Sir, the great earth is far more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way the sentient beings reborn as humans are few, while those not reborn as humans are many. So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

3. Families

At Sāvattḥī. “Mendicants, those families with many women and few men are easy prey for bandits and thieves. In the same way any mendicant who has not developed and cultivated the heart’s release by love is easy prey for non-humans. Those families with few women and many men are hard prey for bandits and thieves. In the same way a mendicant who has developed and cultivated the heart’s release by love is hard prey for non-humans. So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

4. Rice Pots

At Sāvattḥī. “Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful. So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

5. A Spear

At Sāvattḥī. “Mendicants, suppose there was a sharp-pointed spear. And a man came along and thought: ‘With my hand or fist I’ll fold this sharp spear over, bend it back, and twist it around!’ What do you think, mendicants? Is that man capable of doing so?” “No, sir. Why not? Because it’s not easy to fold that sharp spear over, bend it back, and twist it around with the hand or fist. That man will eventually get weary and frustrated.”

“In the same way, suppose a mendicant has developed the heart’s release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind, they’ll eventually get weary and frustrated. So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

6. The Archers

At Sāvathī. “Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four directions. And a man came along and thought: ‘When these four well-trained expert archers shoot arrows in four directions, I’ll catch them before they reach the ground, and then I’ll bring them back.’ What do you think, mendicants? Are they qualified to be called ‘a speedster, with ultimate speed’?”

“If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back, he’d be qualified to be called ‘a speedster, with ultimate speed’. How much more so arrows shot by four archers!”

“As fast as that man is, the sun and moon are faster. As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster. So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

7. The Drum Peg

At Sāvattḥī. “Once upon a time, mendicants, the Dasārahas had a clay drum called the Commander. Each time the Commander split they repaired it by inserting another peg. But there came a time when the clay drum Commander’s original wooden rim disappeared and only a mass of pegs remained. In the same way, in a future time there will be mendicants who won’t want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited. They won’t pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They’ll pay attention and apply their minds to understand them, and they’ll think those teachings are worth learning and memorizing. And that is how the discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—will disappear. So you should train like this: ‘When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited we will want to listen. We will pay attention and apply our minds to understand them, and we will think those teachings are worth learning and memorizing.’ That’s how you should train.”

8. Wood Blocks

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise diligently and keenly. King Ajātasattu Vedehiputta of Magadha finds no vulnerability, he’s got no foothold. But in the future the Licchavis will become delicate, with soft and tender hands and feet. They’ll sleep on soft beds with down pillows until the sun comes up. King Ajātasattu Vedehiputta of Magadha will find a vulnerability, he’ll get his foothold.

These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly. Māra the Wicked finds no vulnerability, he’s got no foothold. But in the future the mendicants will become delicate, with soft and tender hands and feet. They’ll sleep on soft beds with down pillows until the sun comes up. Māra the Wicked will find a vulnerability and will get a foothold. So you should train like this: ‘We will live using wood blocks as pillows, and we will meditate diligently and keenly.’ That’s how you should train.”

9. A Bull Elephant

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain junior mendicant went to visit families too often. The mendicants said to him: "Venerable, don't go to visit families too often." But that mendicant, when spoken to by the mendicants, said this: "But these senior mendicants think they can go to visit families, so why can't I?"

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Once upon a time, mendicants, there was a great lake in the jungle, with bull elephants living nearby. They'd plunge into the lake and pull up lotus bulbs with their trunks. They'd wash them thoroughly until they were free of mud before chewing and swallowing them. That was good for their appearance and health, and wouldn't result in death or deadly pain. The young cubs, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn't wash them thoroughly, and while they were still muddy they chewed and swallowed them. That was not good for their appearance and health, and resulted in death or deadly pain.

In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. And when they get things, they use them untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape. That's good for their appearance and health, and doesn't result in death or deadly pain. Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. But when they get things, they use them tied, stupefied, attached, blind to the drawbacks, not understanding the escape. That's not good for their appearance and health, and results in death or deadly pain. So you should train like this: 'When we get things, we will use them untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape.' That's how you should train."

10. A Cat

At Sāvattthī. Now at that time a certain junior mendicant socialized with families too often. The mendicants said to him: “Venerable, don’t socialize with families too often.” But that mendicant, when spoken to by the mendicants, did not stop. And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse: ‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’ And then that little mouse came out to feed. The cat caught it and hastily swallowed it without chewing. And that little mouse ate its intestines and mesentery, resulting in death and deadly pain.

In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, resulting in death or deadly pain. For it is death in the training of the noble one to reject the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offences for which rehabilitation is possible. So you should train like this: ‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’ That’s how you should train.”

11. A Jackal

At Sāvattḥī. “Mendicants, did you hear an old jackal howling at the crack of dawn?” “Yes, sir.” “That old jackal has the disease called mange. Yet it still goes where it wants, stands where it wants, sits where it wants, and lies down where it wants. And the cool breeze still blows on it. A certain person here who claims to be a follower of the Sakyan son would be lucky to experience even such an incarnation. So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

12. A Jackal (2nd)

At Sāvathī. “Mendicants, did you hear an old jackal howling at the crack of dawn?” “Yes, sir.” “There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to be a follower of the Sakyan son. So you should train like this: ‘We will be grateful and thankful. We won’t forget even a small thing done for us.’ That’s how you should train.”

The Linked Discourses with similes are complete.

1. Monks

1. With Kolita

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Venerable Mahāmgallāna addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied.

Venerable Mahāmgallāna said this: “Just now, reverends, as I was in private retreat this thought came to mind: ‘They speak of this thing called “noble silence”. What then is this noble silence?’ It occurred to me: ‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called noble silence.’ And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.’ And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ... So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

2. With Upatissa

At Sāvattḥī. There Sāriputta addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Sāriputta said this:

“Just now, reverends, as I was in private retreat this thought came to mind: ‘Is there anything in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?’ It occurred to me: ‘There is nothing in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.’”

When he said this, Venerable Ānanda said to him: “Even if the Teacher were to decay and perish? Wouldn’t that give rise to sorrow, lamentation, pain, sadness, and distress in you?” “Even if the Teacher were to decay and perish, that wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think: ‘Alas, the illustrious Teacher, so mighty and powerful, has vanished! If the Buddha was to remain for a long time, that would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.’” “That must be because Venerable Sāriputta has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. So even if the Teacher were to decay and perish, it wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in him.”

3. A Mound of Salt

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. At that time Venerables Sāriputta and Moggallāna were staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side, and said to Mahāmoggallāna:

“Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright. Have you spent the day in a peaceful meditation?” “Reverend, I’ve spent the day in a coarse meditation. But I have had some Dhamma talk.” “Who did you have a Dhamma talk with?” “With the Buddha.” “But Reverend, the Buddha is far away. He’s staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Did you go to him with your psychic power, or did he come to you?” “No reverend, I didn’t go to him with my psychic power, nor did he come to me. Rather, the Buddha cleared his clairvoyance and clairaudience towards me, and I cleared my clairvoyance and clairaudience towards him.” “But what manner of Dhamma talk did you have together?”

“Well, reverend, I said to the Buddha: ‘Sir, they speak of one who is energetic. How is an energetic person defined?’ When I said this, the Buddha said: ‘Moggallāna, it’s when a mendicant lives with energy roused up: “Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.” That’s how a person is energetic.’ That’s the Dhamma talk I had together with the Buddha.”

“Reverend, next to Venerable Mahāmoggallāna I’m like a few pieces of gravel next to the Himalayas, the king of mountains. Venerable Mahāmoggallāna is so mighty and powerful he could, if he wished, live on for the eon.”

“Reverend, next to Venerable Sāriputta I’m like a few grains of salt next to a mound of salt. Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

‘In wisdom,
ethics, and peace,
any mendicant who has gone beyond
can at best equal Sāriputta.’”

And so these two spiritual giants agreed with each others’ fine words.

4. A Junior Mendicant

At Sāvattḥī. Now at that time a certain junior monk, after his meal, on his return from alms-round, entered his dwelling, where he adhered to passivity and silence. And he didn't help the mendicants out when it was time to sew robes. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk: "Please, monk, in my name tell that monk that the Teacher summons him." "Yes, sir," that monk replied. He went to that monk and said to him: "Reverend, the teacher summons you." "Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, monk, that after your meal, on your return from alms-round, you entered your dwelling, where you adhered to passivity and silence, and you didn't help the mendicants out when it was time to sew robes?" "Sir, I am doing my own work."

Then the Buddha, knowing what that monk was thinking, addressed the mendicants: "Mendicants, don't complain about this monk. This monk gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. He has realized the supreme culmination of the spiritual path in this very life, and lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Not by being slack,
or with little strength
is extinguishment realized,
the freedom from all suffering.

This young monk,
this best of men,
carries his final body,
having defeated Māra and his mount."

5. With Sujāta

At Sāvattihī. Then Venerable Sujāta went to see the Buddha. The Buddha saw him coming off in the distance, and addressed the mendicants: “This son of a good family is beautiful in both ways. He’s attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“This mendicant is truly beautiful.
His heart is upright,
he’s unfettered, detached,
extinguished by not grasping.
He carries his final body,
having defeated Māra and his mount.”

6. With Lakuṇṭaka Bhaddiya

At Sāvathī. Then Venerable Lakuṇṭaka Bhaddiya went to see the Buddha. The Buddha saw him coming off in the distance, and addressed the mendicants: “Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by the mendicants?” “Yes, sir.” “That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Geese, herons, and peacocks,
elephants and spotted deer—
though their bodies are not equal,
they all fear the lion.

So it is for humans—
if a little person is wise,
they’re the truly great one,
not the fool with a good body.”

7. With Visākha, Pañcālī's Son

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Visākha, Pañcālī's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?" "Sir, it was Venerable Visākha, Pañcālī's son."

Then the Buddha said to Visākha: "Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Though an astute person is mixed up with fools,
they don't know unless he speaks.
But when he speaks they know,
he's teaching the deathless state.

He should speak and illustrate the teaching,
holding up the banner of the seers.
Words well spoken are the seers' banner,
for the teaching is the banner of the seers.”

8. With Nanda

At Sāvattḥī. Then Venerable Nanda—the Buddha’s cousin on his mother’s side—dressed in nicely pressed and ironed robes, applied eyeshadow, and took a polished black bowl. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Nanda, as a son of a good family who has gone forth in faith from the lay life to homelessness, it’s not appropriate for you to dress in nicely pressed and ironed robes, apply eyeshadow, and carry a polished black bowl. It’s appropriate for you to stay in the wilderness, eat only alms-food, wear rag robes, and live without concern for sensual pleasures.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“When will I see Nanda
in the wilderness, wearing rag robes,
feeding on scraps offered by strangers,
unconcerned for sensual pleasures?”

Then some time later Venerable Nanda stayed in the wilderness, ate only alms-food, wore rag robes, and lived without concern for sensual pleasures.

9. With Tissa

At Sāvathī. Then Venerable Tissa—the Buddha’s cousin on his father’s side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him: “Tissa, why are you sitting there so miserable and sad, with tears flowing?” “Sir, it’s because the mendicants on all sides provoke me with barbed words.” “That’s because you admonish others, but don’t accept admonition yourself. As a son of a good family who has gone forth in faith from the lay life to homelessness, it’s not appropriate for you to admonish others without accepting admonition yourself. It’s appropriate for you to admonish others and accept admonition yourself.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Why are you angry? Don’t be angry!
It’s better to not be angry, Tissa.
For this spiritual life is lived
in order to remove anger, conceit, and denigration.”

10. A Mendicant Named Senior

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time there was a certain mendicant named Senior. He lived alone and praised living alone. He entered the village for alms alone, returned alone, sat in private alone, and concentrated on walking meditation alone. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, there's a certain mendicant called Senior who lives alone and praises living alone."

So the Buddha said to a certain monk: "Please, monk, in my name tell the mendicant Senior that the teacher summons him." "Yes, sir," that monk replied. He went to Venerable Senior and said to him: "Reverend Senior, the teacher summons you." "Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Senior, that you live alone and praise living alone?" "Yes, sir." "But in what way do you live alone and praise living alone?" "Well, sir, I enter the village for alms alone, return alone, sit in private alone, and concentrate on walking meditation alone. That's how I live alone and praise living alone."

"That is a kind of living alone, I don't deny it. But as to how living alone is fulfilled in detail, listen and pay close attention, I will speak." "Yes, sir," he replied. "And how, Senior, is living alone fulfilled in detail? It's when what's in the past is given up, what's in the future is relinquished, and desire and greed for present incarnations is eliminated. That's how living alone is fulfilled in detail."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The sage, champion, knower of all,
is unsullied in the midst of all things.
He's given up all, freed in the ending of craving:
I declare that man to be one who lives alone."

11. With Mahākappina

At Sāvathī. Then Venerable Mahākappina went to see the Buddha. The Buddha saw him coming off in the distance, and addressed the mendicants: “Mendicants, do you see that monk coming—white, thin, with a pointy nose?” “Yes, sir.” “That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.

The sun shines by day,
the moon glows at night,
the aristocrat shines in armor,
and the brahmin shines in absorption.
But all day and all night,
the Buddha shines with glory.”

12. Companions

At Sāvattḥī. Then two mendicants who were companions, pupils of Venerable Mahākappina, went to see the Buddha. The Buddha saw them coming off in the distance, and addressed the mendicants: “Mendicants, do you see those monks coming who are companions, pupils of Venerable Mahākappina?” “Yes, sir.” “Those mendicants are very mighty and powerful. It’s not easy to find an attainment that they have not already attained. And they’ve realized the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which people from good families rightly go forth from the lay life to homelessness.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“These companion mendicants
have been together for a long time.
The true teaching has brought them together,
the teaching proclaimed by the Buddha.

They’ve been well trained by Kappina
in the teaching proclaimed by the noble one.
They carry their final body,
having defeated Māra and his mount.”

The Linked Discourses on monks are complete.

The Book of Causality is finished.

1. Nakula's Father

1. Nakula's Father

So I have heard. At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell. I hardly ever get to see the esteemed mendicants. May the Buddha please advise me, and instruct me. It will be for my lasting welfare and happiness.”

“That's so true, householder! That's so true, householder! For this body is ailing, trapped in its shell. If anyone dragging around this body claimed to be healthy even for a minute, what's that but foolishness? So you should train like this: ‘Though my body is ailing, my mind will be healthy.’ That's how you should train.”

And then the householder Nakula's father approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him: “Householder, your faculties are so very clear, and your complexion is pure and bright. Did you get to hear a Dhamma talk in the Buddha's presence today?”

“What else, sir, could it possibly be? Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk.” “But what kind of ambrosial Dhamma talk has the Buddha anointed you with?” So Nakula's father told Sāriputta all that had happened, and said:

“That's the ambrosial Dhamma talk that the Buddha anointed me with.”

“But didn't you feel the need to ask the Buddha the further question: ‘Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind?’” “Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this.”

“Well then, householder, listen and pay close attention, I will speak.” “Yes, sir,” replied Nakula's father. Sāriputta said this:

“And how is a person ailing in body and ailing in mind? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They're obsessed with the thought: ‘I am form, form is mine!’ But that form of theirs decays and perishes, which gives rise to sorrow,

lamentation, pain, sadness, and distress.

They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're obsessed with the thought: 'I am feeling, feeling is mine!' But that feeling of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard perception as self, self as having perception, perception in self, or self in perception. They're obsessed with the thought: 'I am perception, perception is mine!' But that perception of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard choices as self, self as having choices, choices in self, or self in choices. They're obsessed with the thought: 'I am choices, choices are mine!' But those choices of theirs decay and perish, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're obsessed with the thought: 'I am consciousness, consciousness is mine!' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That's how a person is ailing in body and ailing in mind.

And how is a person ailing in body and healthy in mind? It's when an educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They've seen good persons, and are skilled and trained in their teaching. They don't regard form as self, self as having form, form in self, or self in form. They're not obsessed with the thought: 'I am form, form is mine!' So when that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're not obsessed with the thought: 'I am feeling, feeling is mine!' So when that feeling of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard perception as self, self as having perception, perception in self, or self in perception. They're not obsessed with the thought: 'I am perception, perception is mine!' So when that perception of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard choices as self, self as having choices, choices in self, or self in choices. They're not obsessed with the thought: 'I am choices, choices are mine!' So when those choices of theirs decay and perish, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're not obsessed with the thought: 'I am consciousness, consciousness is mine!' So when that consciousness of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. That's how a person is ailing in body and healthy in mind."

That's what Venerable Sāriputta said. Satisfied, Nakula's father was happy with what Sāriputta said.

2. At Devadaha

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha. Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, we wish to go to a western land to take up residence there.”

“But mendicants, have you consulted with Sāriputta?” “No, sir, we haven’t.” “You should consult with Sāriputta. He’s astute, and supports his spiritual companions, the mendicants.” “Yes, sir,” they replied.

Now at that time Venerable Sāriputta was meditating not far from the Buddha in a clump of golden shower trees. And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him: “Reverend Sāriputta, we wish to go to a western land to take up residence there. We have consulted with the Teacher.”

“Reverends, there are those who question a mendicant who has gone abroad— astute aristocrats, brahmins, householders, and ascetics— for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ I trust the venerables have properly heard, learned, attended, and remembered the teachings, and penetrated them with wisdom. That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuke and criticism.

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this.” “Well then, reverends, listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Sāriputta said this:

“Reverends, there are those who question a mendicant who has gone abroad— astute aristocrats, brahmins, householders, and ascetics— for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ When questioned like this, reverends, you should answer: ‘Reverend, our Teacher explained the removal of desire and lust.’

When you answer like this, such astute people may inquire further: ‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’ When questioned like this, reverends, you should answer: ‘Our teacher explains the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

When you answer like this, such astute people may inquire further: ‘But what drawback has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you’re not free of

greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. If you're not free of greed, desire, fondness, thirst, passion, and craving for feeling ... perception ... choices ... consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.'

When you answer like this, such astute people may inquire further: 'But what benefit has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?' When questioned like this, reverends, you should answer: 'If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling ... perception ... choices ... consciousness, when that consciousness decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.'

If those who acquired and kept unskillful qualities were to live happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities. But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

If those who acquired and kept skillful qualities were to live unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise acquiring skillful qualities. But since those who acquire and keep skillful qualities live happily in the present life, free of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises acquiring skillful qualities."

This is what Venerable Sāriputta said. Satisfied, the mendicants were happy with what Sāriputta said.

3. With Hāliddikāni

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him: “Sir, this was said by the Buddha in the Chapter of the Eights, in ‘The Questions of Māgandiya’:

‘After leaving shelter to become an unsettled migrant,
a sage doesn’t get close to anyone in town.
Rid of sensual pleasures, expecting nothing,
they don’t argue with anyone.’

How should we see the detailed meaning of the Buddha’s brief statement?”

“Householder, the form element is a shelter for consciousness. One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter. The feeling element is a shelter for consciousness. One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter. The perception element is a shelter for consciousness. One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter. The choices element is a shelter for consciousness. One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter. That’s how one is a migrant going from shelter to shelter.

And how is one a migrant without a shelter? The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental resolve, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, exterminated it, so it’s unable to arise in the future. That’s why the Realized One is called a migrant without a shelter. The Realized One has given up any desire, greed, relishing, and craving for the feeling element ... the perception element ... the choices element ... the consciousness element; any attraction, grasping, mental resolve, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, exterminated it, so it’s unable to arise in the future. That’s why the Realized One is called a migrant without a shelter. That’s how one is a migrant without a shelter.

And how is one a migrant going from settlement to settlement? Being attached to migrating from settlement to settlement in pursuit of sights, one is called a migrant going from settlement to settlement. Being attached to migrating from settlement to settlement in pursuit of sounds ... smells ... tastes ... touches ... thoughts, one is called a migrant going from settlement to settlement. That’s how one is a migrant going from settlement to settlement.

And how is one an unsettled migrant? The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sights. He has cut it off at the root, made it like a palm stump, exterminated it, so it’s unable to arise in the future. That’s why the Realized One is called an unsettled migrant. The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sounds ... smells ... tastes ... touches ... thoughts. He has cut it off at the

root, made it like a palm stump, exterminated it, so it's unable to arise in the future. That's why the Realized One is called an unsettled migrant. That's how one is an unsettled migrant.

And how does one get close to people in town? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business. That's how one gets close to people in town.

And how does one not get close to people in town? It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting involved in their business. That's how one doesn't get close to people in town.

And how is one not rid of sensual pleasures? It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is not rid of sensual pleasures.

And how is one rid of sensual pleasures? It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is rid of sensual pleasures.

And how does one have expectations? It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one has expectations.

And how does one expect nothing? It's when someone doesn't think: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one expects nothing.

And how does one argue with people? It's when someone takes part in this sort of discussion: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' That's how one argues with people.

And how does one not argue with people? It's when a mendicant doesn't take part in this sort of discussion: 'You don't understand this teaching and training ... get yourself out of this—if you can!' That's how one doesn't argue with people.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

'After leaving shelter to become an unsettled migrant,
a sage doesn't get close to anyone in town.
Rid of sensual pleasures, expecting nothing,
they don't argue with anyone.'"

4. Hāliddikāni (2nd)

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and said to him: “Sir, this was said by the Buddha in ‘The Questions of Sakka’: ‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’”

How should we see the detailed meaning of the Buddha’s brief statement?”

“Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental resolve, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

Consider any desire, greed, relishing, and craving for the feeling element ... the perception element ... the choices element ... the consciousness element; any attraction, grasping, mental resolve, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

So, householder, that’s how to understand the detailed meaning of what the Buddha said in brief in ‘The Questions of Sakka’: ‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’”

5. Development of Immersion

So I have heard. At Sāvaththī. “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness.

And what is the origin of form, feeling, perception, choices, and consciousness? It’s when a mendicant approves, welcomes, and keeps clinging.

What do they approve, welcome, and keep clinging to? They approve, welcome, and keep clinging to form. This gives rise to relishing. Relishing forms is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

They approve, welcome, and keep clinging to feeling ... perception ... choices ... consciousness. This gives rise to relishing. Relishing consciousness is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

This is the origin of form, feeling, perception, choices, and consciousness.

And what is the ending of form, feeling, perception, choices, and consciousness?

It’s when a mendicant doesn’t approve, welcome, or keep clinging.

What don’t they approve, welcome, or keep clinging to? They don’t approve, welcome, or keep clinging to form. As a result, relishing of form ceases. When that relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. ... That is how this entire mass of suffering ceases.

They don’t approve, welcome, or keep clinging to feeling ...

perception ... choices ...

consciousness. As a result, relishing of consciousness ceases. When that relishing ceases, grasping ceases. ... That is how this entire mass of suffering ceases.

This is the ending of form, feeling, perception, choices, and consciousness.”

6. Retreat

At Sāvattḥī. “Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness. ...” (Expand in detail as in the previous discourse.)

7. Anxiety Because of Grasping

At Sāvathī. “Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And how does grasping lead to anxiety? It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping.

They regard feeling as self ...

They regard perception as self ... They regard choices as self ...

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That’s how grasping leads to anxiety.

And how does not grasping lead to freedom from anxiety? It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They’ve seen good persons, and are skilled and trained in their teaching. They don’t regard form as self, self as having form, form in self, or self in form. When that form of theirs decays and perishes, consciousness doesn’t latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don’t occupy their mind. So they don’t become frightened, worried, concerned, or anxious because of grasping.

They don’t regard feeling as self ...

They don’t regard perception as self ... They don’t regard choices as self ...

They don’t regard consciousness as self ... When that consciousness of theirs decays and perishes, consciousness doesn’t latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don’t occupy their mind. So they don’t become frightened, worried, concerned, or anxious because of grasping. That’s how not grasping leads to freedom from anxiety.”

8. Anxiety Because of Grasping (2nd)

At Sāvathī. “Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and pay close attention, I will speak. And how does grasping lead to anxiety? It’s when an uneducated ordinary person regards form like this: ‘This is mine, I am this, this is my self.’ But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling ... perception ... choices ... consciousness like this: ‘This is mine, I am this, this is my self.’ But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That’s how grasping leads to anxiety.

And how does not grasping lead to freedom from anxiety? It’s when an educated noble disciple regards form like this: ‘This is not mine, I am not this, this is not my self.’ When that form of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling ... perception ... choices ... consciousness like this: ‘This is not mine, I am not this, this is not my self.’ When that consciousness of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. That’s how not grasping leads to freedom from anxiety.”

9. Impermanence in the Three Times

At Sāvattḥī. “Mendicants, form of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for the disillusionment, fading away, and cessation of present form. Feeling ... Perception ... Choices ... Consciousness of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for the disillusionment, fading away, and cessation of present consciousness.”

10. Suffering in the Three Times

At Sāvattḥī. “Mendicants, form of the past and future is suffering, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for the disillusionment, fading away, and cessation of present form. Feeling ... Perception ... Choices ... Consciousness of the past and future is suffering, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for the disillusionment, fading away, and cessation of present consciousness.”

11. Not-Self in the Three Times

At Sāvattḥī. “Mendicants, form of the past and future is not-self, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for the disillusionment, fading away, and cessation of present form. Feeling ... Perception ... Choices ... Consciousness of the past and future is not-self, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for the disillusionment, fading away, and cessation of present consciousness.”

2. Impermanence

12. Impermanence

So I have heard. At Sāvathī. “Mendicants, form, feeling, perception, choices, and consciousness are impermanent. Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

13. Suffering

At Sāvattḥī. “Mendicants, form, feeling, perception, choices, and consciousness are suffering. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

14. Not-Self

At Sāvattḥī. “Mendicants, form, feeling, perception, choices, and consciousness are not-self. Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

15. That Which is Impermanent

At Sāvattḥī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is impermanent ... Perception is impermanent ... Choices are impermanent ... Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

16. That Which is Suffering

At Sāvattḥī. “Mendicants, form is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is suffering ... Perception is suffering ... Choices are suffering ... Consciousness is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

17. That Which is Not-Self

At Sāvattḥī. “Mendicants, form is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is not-self ... Perception is not-self ... Choices are not-self ... Consciousness is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

18. Impermanence With Its Cause

At Sāvattḥī. “Mendicants, form is impermanent. The cause and condition that gives rise to form is also impermanent. Since form is produced by what is impermanent, how could it be permanent? Feeling is impermanent ... Perception is impermanent ... Choices are impermanent ... Consciousness is impermanent. The cause and condition that gives rise to consciousness is also impermanent. Since consciousness is produced by what is impermanent, how could it be permanent? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

19. Suffering With Its Cause

At Sāvathī. “Mendicants, form is suffering. The cause and condition that gives rise to form is also suffering. Since form is produced by what is suffering, how could it be happiness? Feeling is suffering ... Perception is suffering ... Choices are suffering ... Consciousness is suffering. The cause and condition that gives rise to consciousness is also suffering. Since consciousness is produced by what is suffering, how could it be happiness? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

20. Not-Self With Its Cause

At Sāvattḥī. “Mendicants, form is not-self. The cause and condition that gives rise to form is also not-self. Since form is produced by what is not-self, how could it be self? Feeling is not-self ... Perception is not-self ... Choices are not-self ... Consciousness is not-self. The cause and condition that gives rise to consciousness is also not-self. Since consciousness is produced by what is not-self, how could it be self? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

21. With Ānanda

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha: “Sir, they speak of ‘cessation’. The cessation of what things does this refer to?” “Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to. Feeling ... Perception ... Choices ... Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to. When they speak of ‘cessation’, its the cessation of these things that this refers to.”

3. The Burden

22. The Burden

At Sāvathī. “Mendicants, I will teach you the burden, the bearer of the burden, the picking up of the burden, and the putting down of the burden. Listen ... And what is the burden? The five grasping aggregates, it should be said. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the burden.

And who is the bearer of the burden? The person, it should be said; the venerable of such and such name and clan. This is called the bearer of the burden.

And what is the picking up of the burden? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. This is called the picking up of the burden.

And what is the putting down of the burden? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the putting down of the burden.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The five aggregates are indeed burdens,
and the person is the bearer of the burden.
Picking up the burden is suffering in the world,
and putting the burden down is happiness.

When the heavy burden is put down
without picking up another,
and craving’s pulled out from the root,
you’re hungerless, extinguished.”

23. Complete Understanding

At Sāvattḥī. “Mendicants, I will teach you the things that should be completely understood, and complete understanding. Listen ... And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood. And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.”

24. Directly Knowing

At Sāvattḥī. “Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding feeling ... perception ... choices ... consciousness, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding feeling ... perception ... choices ... consciousness, having dispassion for it and giving it up, you can end suffering.”

25. Desire and Greed

At Sāvathī. “Mendicants, give up desire and greed for form. Thus that form will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. Give up desire and greed for feeling ... perception ... choices ... consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.”

26. Gratification

At Sāvattḥī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to form ... feeling ... perception ... choices ... and consciousness?’ Then it occurred to me: ‘The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling ... perception ... choices ... consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.’

As long as I didn’t truly understand these five grasping aggregates’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these five grasping aggregates’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

27. Gratification (2nd)

At Sāvathī. “Mendicants, I went in search of form’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of form’s gratification. I went in search of form’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of form’s drawback. I went in search of form’s escape, and I found it. I’ve seen clearly with wisdom the full extent of form’s escape. I went in search of the gratification of feeling ... perception ... choices ... and consciousness, and I found it. I’ve seen clearly with wisdom the full extent of consciousness’s gratification. I went in search of consciousness’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of consciousness’s drawback. I went in search of consciousness’s escape, and I found it. I’ve seen clearly with wisdom the full extent of consciousness’s escape. As long as I didn’t truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening ... But when I did truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening ... Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

28. Gratification (3rd)

At Sāvathī. “Mendicants, if there were no gratification in form, sentient beings wouldn’t love it. But because there is gratification in form, sentient beings do love it. If form had no drawback, sentient beings wouldn’t become disillusioned with it. But because form has a drawback, sentient beings do become disillusioned with it. If there were no escape from form, sentient beings wouldn’t escape from it. But because there is an escape from form, sentient beings do escape from it. If there were no gratification in feeling ... perception ... choices ... consciousness, sentient beings wouldn’t love it. But because there is gratification in consciousness, sentient beings do love it. If consciousness had no drawback, sentient beings wouldn’t become disillusioned with it. But because consciousness has a drawback, sentient beings do become disillusioned with it. If there were no escape from consciousness, sentient beings wouldn’t escape from it. But because there is an escape from consciousness, sentient beings do escape from it.

As long as sentient beings don’t truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits. But when sentient beings truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

29. Taking Pleasure

At Sāvattḥī. “Mendicants, if you take pleasure in form, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you take pleasure in feeling ... perception ... choices ... consciousness, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you don’t take pleasure in form, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering. If you don’t take pleasure in feeling ... perception ... choices ... consciousness, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

30. Arising

At Sāvattthī. “Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of feeling ... perception ... choices ... consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of feeling ... perception ... choices ... consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

31. The Root of Misery

At Sāvathī. “Mendicants, I will teach you misery and the root of misery. Listen ... And what is misery? Form, feeling, perception, choices, and consciousness are misery. This is called misery. And what is the root of misery? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. This is called the root of misery.”

32. The Breakable

At Sāvattḥī. “Mendicants, I will teach you the breakable and the unbreakable. Listen ... And what is the breakable? What is the unbreakable? Form is breakable, but its cessation, settling, and ending is unbreakable. Feeling ... perception ... choices ... consciousness is breakable, but its cessation, settling, and ending is unbreakable.”

4. It's Not Yours

33. It's Not Yours

At Sāvathī. “Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? Form isn't yours: give it up. Giving it up will be for your welfare and happiness. Feeling ... Perception ... Choices ... Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us?’” “No, sir. Why is that? Because that's neither self nor belonging to self.” “In the same way, mendicants, form isn't yours: give it up. Giving it up will be for your welfare and happiness. Feeling ... Perception ... Choices ... Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.”

34. It's Not Yours (2nd)

At Sāvathī. “Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? Form isn’t yours: give it up. Giving it up will be for your welfare and happiness. Feeling ... Perception ... Choices ... Consciousness isn’t yours: give it up. Giving it up will be for your welfare and happiness. Give up what’s not yours. Giving it up will be for your welfare and happiness.”

35. A Mendicant

At Sāvathī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, you’re defined by what you have an underlying tendency for. You’re not defined by what you have no underlying tendency for.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “If you have an underlying tendency for form, you’re defined by that. If you have an underlying tendency for feeling ... perception ... choices ... consciousness, you’re defined by that. If you have no underlying tendency for form, you’re not defined by that. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you’re not defined by that. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. If you have an underlying tendency for form, you’re defined by that. If you have an underlying tendency for feeling ... perception ... choices ... consciousness, you’re defined by that. If you have no underlying tendency for form, you’re not defined by that. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you’re not defined by that. This is how to understand the detailed meaning of what I said in brief.”

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

36. A Mendicant (2nd)

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, you’re measured against what you have an underlying tendency for, and you’re defined by what you’re measured against. You’re not measured against what you have no underlying tendency for, and you’re not defined by what you’re not measured against.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “If you have an underlying tendency for form, you’re measured against that, and you’re defined by what you’re measured against. If you have an underlying tendency for feeling ... perception ... choices ... consciousness, you’re measured against that, and you’re defined by what you’re measured against. If you have no underlying tendency for form, you’re not measured against that, and you’re not defined by what you’re not measured against. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you’re not measured against that, and you’re not defined by what you’re not measured against. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. If you have an underlying tendency for form, you’re measured against that, and you’re defined by what you’re measured against. If you have an underlying tendency for feeling ... perception ... choices ... consciousness, you’re measured against that, and you’re defined by what you’re measured against. If you have no underlying tendency for form, you’re not measured against that, and you’re not defined by what you’re not measured against. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you’re not measured against that, and you’re not defined by what you’re not measured against. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

37. With Ānanda

At Sāvathī. And then Venerable Ānanda ... sitting to one side, the Buddha said to him:

“Ānanda, suppose they were to ask you: ‘Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’ How would you answer?” “Sir, suppose they were to ask me: ‘What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’ I’d answer like this: ‘Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling ... perception ... choices ... consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’ That’s how I’d answer such a question.”

“Good, good, Ānanda. The arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling ... perception ... choices ... consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident. That’s how you should answer such a question.”

38. With Ānanda (2nd)

At Sāvathī. Sitting to one side, the Buddha said to Ānanda:

“Ānanda, suppose they were to ask you: ‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?’ How would you answer?” “Sir, suppose they were to ask me: ‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?’ I’d answer like this: ‘Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling ... perception ... choices ... consciousness has passed, ceased, and changed, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling ... perception ... choices ... consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting is evident. Whatever feeling ... perception ... choices ... consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’ That’s how I’d answer such a question.”

“Good, good, Ānanda. ‘Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling ... perception ... choices ... consciousness has passed, ceased, and changed, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling ... perception ... choices ... consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting are evident. Whatever feeling ... perception ... choices ... consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is

evident. That's how you should answer such a question.”

39. In Line With the Teachings

At Sāvattḥī. “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

40. In Line with the Teachings (2nd)

At Sāvattḥī. “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. ... They’re freed from suffering, I say.”

41. In Line with the Teachings (3rd)

At Sāvattḥī. “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. ... They’re freed from suffering, I say.”

42. In Line with the Teachings (4th)

At Sāvattḥī. “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. ...

They’re freed from suffering, I say.”

5. Be Your Own Island

43. Be Your Own Island

At Sāvathī. “Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. When you live like this, you should examine the cause: ‘From what are sorrow, lamentation, pain, sadness, and distress born and produced?’

And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced? It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling as self ... They regard perception as self ... They regard choices as self ... They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with proper understanding that all form, whether past or present, is impermanent, suffering, and perishable. When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect. Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling ... perception ... choices ... consciousness—its perishing, fading away, and cessation—and you truly see with proper understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable. When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.”

44. Practice

At Sāvattḥī. “Mendicants, I will teach you the practice that leads to the origin of identity and the practice that leads to the cessation of identity. Listen ... And what is the practice that leads to the origin of identity? It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling as self ... They regard perception as self ... They regard choices as self ... They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. This is called the practice that leads to the origin of identity. And that’s why it’s called a way of seeing things that leads to the origin of suffering.

And what is the practice that leads to the cessation of identity? It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They’ve seen good persons, and are skilled and trained in their teaching. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling as self ... They don’t regard perception as self ... They don’t regard choices as self ... They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. This is called the practice that leads to the cessation of identity. And that’s why it’s called a way of seeing things that leads to the cessation of suffering.”

45. Impermanence

At Sāvattḥī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping. Feeling is impermanent ... Perception ... Choices ... Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping. If a mendicant’s mind is dispassionate towards the form element, the feeling element, the perception element, the choices element, and the consciousness element, it’s freed from defilements by not grasping. Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

46. Impermanence (2nd)

At Sāvathī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling is impermanent ... Perception is impermanent ... Choices are impermanent ... Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’”

Seeing truly with right understanding like this, they have no theories about the past. Not having theories about the past, they have no theories about the future. Not having theories about the future, they don’t hold tight. Not holding tight, the mind becomes dispassionate towards form, feeling, perception, choices, and consciousness; it’s freed from defilements by not grasping. Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

47. Ways of Regarding

At Sāvathī. “Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them. What five? It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So they’re not rid of this way of regarding things and the conceit ‘I am’. As long as they’re not rid of the conceit ‘I am’, the five faculties are conceived— the eye, ear, nose, tongue, and body. The mind, thoughts, and the element of ignorance are all present. Struck by feelings born of contact with ignorance, an uneducated ordinary person thinks ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will not be percipient’, ‘I will be neither percipient nor non-percipient’.

The five faculties stay right where they are. But an educated noble disciple gives up ignorance about them and gives rise to knowledge. With the fading away of ignorance and the arising of knowledge, they don’t think ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient’.”

48. Aggregates

At Sāvattḥī. “Mendicants, I will teach you the five aggregates and the five grasping aggregates. Listen ... And what are the five aggregates? Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all ... Any kind of perception at all ... Any kind of choices at all ... Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. These are called the five aggregates.

And what are the five grasping aggregates? Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping. Any kind of feeling at all ... Any kind of perception at all ... Any kind of choices at all ... Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping. These are called the five grasping aggregates.”

49. With Soṇa

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the householder Soṇa went up to the Buddha ... The Buddha said to him:

“Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: ‘I’m better’, or ‘I’m equal’, or ‘I’m worse’. What is that but a failure to see truly? Based on feeling ... perception ... choices ... consciousness, which is impermanent, suffering, and perishable, they regard themselves thus: ‘I’m better’, or ‘I’m equal’, or ‘I’m worse’. What is that but a failure to see truly?”

There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don’t regard themselves thus: ‘I’m better’, or ‘I’m equal’, or ‘I’m worse’. What is that but seeing truly? Based on feeling ... perception ... choices ... consciousness, which is impermanent, suffering, and perishable, they don’t regard themselves thus: ‘I’m better’, or ‘I’m equal’, or ‘I’m worse’. What is that but seeing truly?”

What do you think, Soṇa? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

“So, Soṇa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’”

You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’”

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

50. With Soṇa (2nd)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Soṇa, there are ascetics and brahmins who don't understand form, its origin, its cessation, and the practice that leads to its cessation. They don't understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand form, its origin, its cessation, and the practice that leads to its cessation. They do understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

51. The End of Relishing

At Sāvattḥī. “Mendicants, form really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they become disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed. Feeling ... Perception ... Choices ... Consciousness really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they become disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

52. The End of Relishing (2nd)

At Sāvattḥī. “Mendicants, properly attend to form. Truly see the impermanence of form. When a mendicant does this, they become disillusioned with form. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed. Properly attend to feeling ... perception ... choices ... consciousness. Truly see the impermanence of consciousness. When a mendicant does this, they become disillusioned with consciousness. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

6. Involvement

53. Involvement

At Sāvathī. “Mendicants, if you’re involved, you’re not free. If you’re not involved, you’re free. As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature. Or consciousness would remain involved with feeling ... Or consciousness would remain involved with perception ... Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. If a mendicant has given up greed for the feeling element ... perception element ... choices element ... consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness has no foundation, it doesn’t increase; with no power to regenerate, it is freed. Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

54. A Seed

At Sāvathī. “Mendicants, there are five kinds of plants propagated from seeds. What five? Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth. Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there’s no soil or water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?” “No, sir.” “Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?” “Yes, sir.” “The four grounds of consciousness should be seen as like the earth element. Relishing and greed should be seen as like the water element. Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.

As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature. Or consciousness would remain involved with feeling ... Or consciousness would remain involved with perception ... Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. If a mendicant has given up greed for the feeling element ... perception element ... choices element ... consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness has no foundation, it doesn’t increase; with no power to regenerate, it is freed. Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended ... there is no return to any state of existence.’”

55. An Inspired Saying

At Sāvathī. There the Buddha spoke these words of inspiration: “‘It might not be, and it might not be mine. It will not be, and it will not be mine.’ A mendicant who makes such a resolution can cut off the five lower fetters.” When he said this, one of the mendicants asked the Buddha: “But sir, how can a mendicant who makes such a resolution cut off the five lower fetters?”

“Mendicant, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don’t truly understand form—which is impermanent—as impermanent. They don’t truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.

They don’t truly understand form—which is suffering—as suffering. They don’t truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.

They don’t truly understand form—which is not-self—as not-self. They don’t truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.

They don’t truly understand form—which is conditioned—as conditioned. They don’t truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned. They don’t truly understand that form will disappear. They don’t truly understand that feeling ... perception ... choices ... consciousness will disappear.

But an educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They’ve seen good persons, and are skilled and trained in their teaching. They don’t regard form as self ... They don’t regard feeling ... perception ... choices ... consciousness as self.

They truly understand form—which is impermanent—as impermanent. They truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent. They truly understand form ... feeling ... perception ... choices ... consciousness—which is suffering—as suffering. They truly understand form ... feeling ... perception ... choices ... consciousness—which is not-self—as not-self. They truly understand form ... feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned. They truly understand that form will disappear. They truly understand that feeling ... perception ... choices ... consciousness will disappear.

It’s because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution— ‘It might not be, and it might not be mine. It will not be, and it will not be mine’— can cut off the five lower fetters.” “Sir, a mendicant who makes

such a resolution can cut off the five lower fetters.

But how are they to know and see in order to end the defilements in the present life?"

"Mendicant, an uneducated ordinary person worries about things that aren't a worry. For an uneducated ordinary person worries: 'It might not be, and it might not be mine. It will not be, and it will not be mine.'

An educated noble disciple doesn't worry about things that aren't a worry. For an educated noble disciple doesn't worry: 'It might not be, and it might not be mine. It will not be, and it will not be mine.' As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature. Or consciousness would remain involved with feeling ... Or consciousness would remain involved with perception ... Or consciousness would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. If a mendicant has given up greed for the feeling element ... perception element ... choices element ... consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness has no foundation, it doesn't increase; with no power to regenerate, it is freed. Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended ... there is no return to any state of existence.'" The ending of the defilements is for one who knows and sees this."

56. Perspectives

At Sāvathī. “Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. As long as I didn’t truly understand these five grasping aggregates from four perspectives, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these five grasping aggregates from four perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

And how are there four perspectives? I directly knew form, its origin, its cessation, and the practice that leads to its cessation. I directly knew feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for the disillusionment, fading away, and cessation of form: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to the disillusionment, fading away, and cessation of form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

And what is feeling? There are these six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path ...

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path ...

And what are choices? There are these six classes of intention: intention regarding sights, sounds, smells, tastes, touches, and thoughts. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path ...

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for the disillusionment, fading away, and cessation of consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to the disillusionment, fading away, and cessation of consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.”

57. Seven Cases

At Sāvathī. “Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person. And how is a mendicant skilled in seven cases? It’s when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation. They understand form’s gratification, drawback, and escape. They understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. They understand consciousness’s gratification, drawback, and escape.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for the disillusionment, fading away, and cessation of form: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to the disillusionment, fading away, and cessation of form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

And what is feeling? There are these six classes of feeling: feeling born of eye contact ... feeling born of mind contact. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. ...

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path ...

And what are choices? There are these six classes of intention: intention regarding sights ... intention regarding thoughts. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path ...

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for the disillusionment, fading away, and cessation of consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to the disillusionment, fading away, and cessation of consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. That's how a mendicant is skilled in seven cases.

And how does a mendicant examine in three ways? It's when a mendicant examines the elements, sense fields, and dependent origination. That's how a mendicant examines in three ways. In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.”

58. The Fully Awakened Buddha

At Sāvathī. “Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, fading away, and cessation of form. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, fading away, and cessation of form. They’re called a mendicant freed by wisdom.

... feeling ...

perception ... choices ... A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, fading away, and cessation of consciousness. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, fading away, and cessation of consciousness. They’re called a mendicant freed by wisdom.

What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“A Realized One, a perfected one, a fully awakened Buddha gives rise to the unarisen path, gives birth to the unborn path, and explains the unexplained path. They know the path, understand the path, and are experts in the path. And now the disciples live following the path; they acquire it later. This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom.”

59. The Characteristic of Not-Self

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’

Feeling is not-self ...

Perception is not-self ... Choices are not-self ...

Consciousness is not-self. For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness: ‘May my consciousness be like this! May it not be like that!’ But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness: ‘May my consciousness be like this! May it not be like that!’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” “No, sir.” “Is feeling permanent or impermanent?” ... “Is perception permanent or impermanent?” ... “Are choices permanent or impermanent?” ... “Is consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” “No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of feeling at all ...

Any kind of perception at all ... Any kind of choices at all ...

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to

any state of existence.’”

That is what the Buddha said. Satisfied, the group of five mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

60. With Mahāli

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha ... and said to him:

“Sir, Pūraṇa Kassapa says this: ‘There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason.’ What does the Buddha say about this?”

“Mahāli, there is a cause and condition for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and condition for the purification of sentient beings. Sentient beings are purified with cause and reason.”

“But sir, what is the cause and condition for the corruption of sentient beings? How are sentient beings corrupted with cause and reason?”

“Mahāli, if form were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t lust after it. But because form is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it. Since they lust after it, they’re caught up in it, and so they become corrupted. This is a cause and condition for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason.

If feeling ...

perception ... choices ...

consciousness were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t lust after it. But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it. Since they lust after it, they’re caught up in it, and so they become corrupted. This is a cause and condition for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason.”

“But sir, what is the cause and condition for the purification of sentient beings? How are sentient beings purified with cause and reason?” “Mahāli, if form were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t become disillusioned with it. But because form is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do become disillusioned with it. Being disillusioned they become dispassionate, and so they are purified. This is a cause and condition for the purification of sentient beings. This is how sentient beings are purified with cause and reason.

If feeling ... perception ... choices ... consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t become disillusioned with it. But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do become disillusioned with it. Being disillusioned they become

dispassionate, and so they are purified. This is a cause and condition for the purification of sentient beings. This is how sentient beings are purified with cause and reason.”

61. Burning

At Sāvattḥī. “Mendicants, form, feeling, perception, choices, and consciousness are burning. Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

62. The Scope of Language

At Sāvathī. “Mendicants, there are these three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them. What three? When form has passed, ceased, and perished, its designation, label, and description is ‘was’. It’s not ‘is’ or ‘will be’.

When feeling ...

perception ... choices ...

consciousness has passed, ceased, and perished, its designation, label, and description is ‘was’. It’s not ‘is’ or ‘will be’.

When form is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’. It’s not ‘is’ or ‘was’.

When feeling ...

perception ... choices ...

consciousness is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’. It’s not ‘is’ or ‘was’.

When form has been born, and has appeared, its designation, label, and description is ‘is’. It’s not ‘was’ or ‘will be’.

When feeling ...

perception ... choices ...

consciousness has been born, and has appeared, its designation, label, and description is ‘is’. It’s not ‘was’ or ‘will be’.

These are the three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them. Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn’t imagine that these three scopes of language should be criticized or rejected. Why is that? For fear of being blamed, criticized, and faulted.”

63. When You Grasp

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "When you grasp, mendicant, you're bound by Māra. Not grasping, you're free from the Wicked One." "Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?" "Sir, when you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One. When you grasp feeling ... perception ... choices ... consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. When you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One." When you grasp feeling ... perception ... choices ... consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One. This is how to understand the detailed meaning of what I said in brief."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant became one of the perfected.

64. When You Identify

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “When you identify, mendicant, you’re bound by Māra. Not identifying, you’re free from the Wicked One.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, when you identify with form you’re bound by Māra. Not identifying, you’re free from the Wicked One. When you identify with feeling ... perception ... choices ... consciousness, you’re bound by Māra. Not identifying, you’re free from the Wicked One. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. When you identify with form you’re bound by Māra. Not identifying, you’re free from the Wicked One. When you identify with feeling ... perception ... choices ... consciousness, you’re bound by Māra. Not identifying, you’re free from the Wicked One. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

65. When You Take Pleasure

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “When you take pleasure, mendicant, you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, when you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling ... perception ... choices ... consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. When you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling ... perception ... choices ... consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

66. Impermanence

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, give up desire for anything that’s impermanent.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, form is impermanent; I should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is impermanent; I should give up desire for it. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. Form is impermanent; you should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is impermanent; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

67. Suffering

At Sāvattḥī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, give up desire for anything that’s suffering.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, form is suffering; I should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is suffering; I should give up desire for it. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. Form is suffering; you should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is suffering; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

68. Not-Self

At Sāvattḥī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, give up desire for what is not-self.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, form is not-self; I should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is not-self; I should give up desire for it. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. Form is not-self; you should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is not-self; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

69. Not Belonging to Self

At Sāvattḥī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, give up desire for anything that doesn’t belong to self.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, form doesn’t belong to self; I should give up desire for it. Feeling ... Perception ... Choices ... Consciousness doesn’t belong to self; I should give up desire for it. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. Form doesn’t belong to self; you should give up desire for it. Feeling ... Perception ... Choices ... Consciousness doesn’t belong to self; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

70. Definitely Arousing

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Mendicant, give up desire for anything that’s stuck in what’s arousing.” “Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?” “Sir, form is stuck in what’s arousing; I should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is stuck in what’s arousing; I should give up desire for it. That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. “Form is stuck in what’s arousing; you should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is stuck in what’s arousing; you should give up desire for it. This is how to understand the detailed meaning of what I said in brief.” ... And that mendicant became one of the perfected.

71. With Rādha

At Sāvattihī. Then Venerable Rādha went up to the Buddha ... and said to him: “Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?” “Rādha, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.” ... And Venerable Rādha became one of the perfected.

72. With Surādha

At Sāvattihī. Then Venerable Surādha said to the Buddha: “Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?” “Surādha, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One is freed by not grasping having truly seen any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.” ... And Venerable Surādha became one of the perfected.

8. Itchy

73. Gratification

At Sāvathī. “Mendicants, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. An educated noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

74. Origin

At Sāvattḥī. “Mendicants, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. An educated noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

75. Origin (2nd)

At Sāvattḥī. “Mendicants, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

76. The Perfected Ones

At Sāvathī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Feeling ... Perception ... Choices ... Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Oh! The perfected ones are happy.
Craving is not found in them,
the conceit ‘I am’ is cut off,
and the net of delusion is burst open.

They’ve attained stillness,
their minds are unclouded,
nothing in the world clings to them,
they’ve become holy, undefiled.

Completely understanding the five aggregates,
their domain is the seven good qualities.
Those good people are praiseworthy,
the Buddha’s rightful children.

Endowed with the seven gems,
and trained in the three trainings,
the great heroes live on,
with fear and terror given up.

Endowed with ten factors,
those giants have immersion.
These are the best in the world,
craving is not found in them.

The master’s knowledge has arisen:
‘This is my final body.’

They are independent of others
in the core of the spiritual path.

Unwavering in the face of discrimination,
they're freed from future lives.
They've reached the level of the tamed,
in the world, they're the winners.

Above, below, and all around,
relishing is not found in them.
They roar their lion's roar:
'The awakened are supreme in the world!'"

77. The Perfected Ones (2nd)

At Sāvattḥī. “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’”

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

78. The Lion

At Sāvathī. “Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion’s roar three times. Then he sets out on the hunt. And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harness in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That’s how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they’re typically filled with fear, awe, and terror. ‘Oh no! It turns out we’re impermanent, though we thought we were permanent! It turns out we don’t last, though we thought we were everlasting! It turns out we’re short-lived, though we thought we were eternal! It turns out that we’re impermanent, not lasting, short-lived, and included within identity.’ That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The Buddha, the teacher without a peer
in all the world with its gods,
rolls forth the Wheel of Dhamma
from his own insight:

identity, its cessation,
the origin of identity,
and the noble eightfold path
that leads to the stilling of suffering.

And then the long-lived gods,
so beautiful and glorious,
are afraid and full of terror,
like the other beasts when they hear a lion.

‘We haven’t transcended identity!
It turns out we’re impermanent!’
So they say when they hear the word
of the perfected one, free and poised.”

79. Itchy

At Sāvathī. “Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them. What five? ‘I had such form in the past.’ Recollecting thus, it’s only form that they recollect. ‘I had such feeling ... perception ... choices ... consciousness in the past.’ Recollecting thus, it’s only consciousness that they recollect.

And why do you call it form? It’s deformed; that’s why it’s called ‘form’. Deformed by what? Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles. It’s deformed; that’s why it’s called ‘form’.

And why do you call it feeling? It feels; that’s why it’s called ‘feeling’. And what does it feel? It feels pleasure, pain, and neutral. It feels; that’s why it’s called ‘feeling’.

And why do you call it perception? It perceives; that’s why it’s called ‘perception’. And what does it perceive? It perceives blue, yellow, red, and white. It perceives; that’s why it’s called ‘perception’.

And why do you call them choices? Choices produce conditioned phenomena; that’s why they’re called ‘choices’. And what are the conditioned phenomena that they produce? Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling. Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness. Choices produce conditioned phenomena; that’s why they’re called ‘choices’.

And why do you call it consciousness? It cognizes; that’s why it’s called ‘consciousness’. And what does it cognize? It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland. It cognizes; that’s why it’s called ‘consciousness’.

A noble disciple reflects on this: ‘Currently I’m itched by form. In the past I was also itched by form just like now. If I were to look forward to enjoying form in the future, I’d be itched by form in the future just as I am today.’ Reflecting like this they don’t worry about past form, they don’t look forward to enjoying future form, and they practice for the disillusionment, fading away, and cessation of present form.

‘Currently I’m itched by feeling ...

perception ... choices ...

consciousness. In the past I was also itched by consciousness just like now. If I were to look forward to enjoying consciousness in the future, I’d be itched by consciousness in the future just as I am today.’ Reflecting like this they don’t worry about past consciousness, they don’t look forward to enjoying future consciousness, and they practice for the disillusionment, fading away,

and cessation of present consciousness.

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

This is called a noble disciple who gets rid of things and doesn't accumulate them; who gives things up and doesn't grasp at them; who discards things and doesn't amass them; who dissipates things and doesn't get clouded by them. And what things do they get rid of and not accumulate? They get rid of form and don't accumulate it. They get rid of feeling ... perception ... choices ... consciousness and don't accumulate it. And what things do they give up and not grasp? They give up form and don't grasp it. They give up feeling ... perception ... choices ... consciousness and don't grasp it. And what things do they discard and not amass? They discard form and don't amass it. They discard feeling ... perception ... choices ... consciousness and don't amass it. And what things do they dissipate and not get clouded by? They dissipate form and don't get clouded by it. They dissipate feeling ... perception ... choices ... consciousness and don't get clouded by it.

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is called a mendicant who neither gets rid of things nor accumulates them, but remains after getting rid of them. They neither give things up nor grasp them, but remain after giving them up. They neither discard things nor amass them, but remain after discarding them. They neither dissipate things nor get clouded by them, but remain after dissipating them. And what things do they neither get rid of nor accumulate, but remain after getting rid of them? They neither get rid of nor accumulate form, but remain after getting rid of it. They neither get rid of nor accumulate feeling ... perception ... choices ... consciousness, but remain after getting rid of it. And what things do they neither give up nor grasp, but remain after giving them up? They neither give up nor grasp form, but remain after giving it up. They neither give up nor grasp feeling ... perception ... choices ... consciousness, but remain after giving it up. And what things do they neither discard nor amass, but remain after discarding them? They neither discard nor amass form, but remain after discarding it. They neither discard nor amass feeling ... perception ... choices ... consciousness, but remain after discarding it. And what things do they neither dissipate nor get clouded by, but remain after dissipating them? They neither dissipate nor get

clouded by form, but remain after dissipating it. They neither dissipate nor get clouded by feeling ... perception ... choices ... consciousness, but remain after dissipating it. When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

‘Homage to you, O thoroughbred person!
Homage to you, O highest of persons!
We don't understand
what you meditate dependent on.’”

80. Beggars

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. And the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the Great Wood, plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Then as he was in private retreat this thought came to his mind: "I've sent the mendicant Saṅgha away. But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. If a young calf doesn't see its mother it may change and fall apart. ... Or if young seedlings don't get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. Why don't I support the mendicant Saṅgha now as I did in the past?"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! The Buddha has sent the mendicant Saṅgha away. But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. ... May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

The Buddha consented in silence. Then Brahmā Sahampati, knowing that the Buddha had accepted, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat on the seat spread out. Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs. Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:

"Mendicants, this relying on alms is an extreme way to live. The world curses you: 'You beggar, walking bowl in hand!' Yet earnest and respectable people take it up for a good reason. Not because they've been forced to by kings or bandits, or because they're in debt or threatened, or to earn a living. But because they're overwhelmed by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. They're overwhelmed by suffering, mired in suffering. And they think, 'Hopefully I can find an end to this entire mass of suffering.'

That's how this person from a good family has gone forth. Yet they covet sensual pleasures; they're infatuated, full of ill will and hateful intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Suppose there was a

firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness. I say that person is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

There are these three unskillful thoughts. Sensual, malicious, and cruel thoughts. And where do these three unskillful thoughts cease without anything left over? In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion. Just this much is quite enough motivation to develop signless immersion. When signless immersion is developed and cultivated it is very fruitful and beneficial.

There are these two views. Views about wanting continued existence and views about extermination of existence. A noble disciple reflects on this: 'Is there anything in the world that I could grasp without fault?' They understand: 'There's nothing in the world that I could grasp without fault. For in grasping I would grasp only at form, feeling, perception, choices, or consciousness. That grasping of mine would be a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.'

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self?'" "No, sir." "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" ... "So you should truly see ... Seeing this ... They understand: '... there is no return to any state of existence.'"

81. At Pārileyya

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms. After the meal, on his return from alms-round, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened. Ānanda said: "Reverend, when the Buddha leaves like this it means he wants to stay alone. At this time no-one should follow him."

Then the Buddha, traveling stage by stage, arrived at Pārileyya, where he stayed at the root of a sacred sal tree. Then several mendicants went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him: "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. We wish to hear a Dhamma talk from the Buddha."

Then Venerable Ānanda together with those mendicants went to Pārileyya to see the Buddha. They bowed and sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk. Now at that time one of the monks had the thought: "How do you know and see in order to end the defilements in the present life?" Then the Buddha, knowing what that monk was thinking, addressed the mendicants: "Mendicants, I've taught the Dhamma analytically. I've analytically taught the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. That's how I've taught the Dhamma analytically. Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought: 'How do you know and see in order to end the defilements in the present life?'

And how, mendicants, do you know and see in order to end the defilements in the present life? Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self. But that regarding is just a conditioned phenomenon. And what's the source, origin, birthplace, and root of that conditioned phenomenon? When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form as self, but they still regard self as possessing form. But that regarding is just a conditioned phenomenon. ...

Perhaps they don't regard form as self, or self as possessing form, but they still regard form in self. But that regarding is just a conditioned phenomenon. ...

Perhaps they don't regard form as self, or self as possessing form, or form in self, but they still regard self in form. But that regarding is just a conditioned phenomenon. ...

Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form. But they regard feeling as self ... perception as self ... choices as self ... consciousness as self ... But that regarding is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Still, they have such a view: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.' But that eternalist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? ... That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.' Still, they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' But that annihilationist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? ... That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.' Nor do they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' Still, they have doubts and uncertainties. They're undecided about the true teaching. That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life."

82. A Full Moon Night

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of mendicants. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks.

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said: “Sir, I'd like to ask the Buddha about a certain point, if you'd take the time to answer.” “Well then, mendicant, take your own seat and ask what you wish.” “Yes, sir,” replied that mendicant. He took his seat and said to the Buddha: “Sir, are these the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness?”

“Yes, they are,” replied the Buddha. Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“But sir, what is the root of these five grasping aggregates?” “These five grasping aggregates are rooted in desire.” ... “But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?” “Neither. Rather, the desire and greed for them is the grasping there.” Saying “Good, sir”, that mendicant asked another question:

“But sir, can there be different kinds of desire and greed for the five grasping aggregates?” “There can,” said the Buddha. “It's when someone thinks: ‘In the future, may I be of such form, such feeling, such perception, such choices, or such consciousness!’ That's how there can be different kinds of desire and greed for the five grasping aggregates.” Saying “Good, sir”, that mendicant asked another question:

“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?” “Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all ... Any kind of perception at all ... Any kind of choices at all ... Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. That's the scope of the term ‘aggregates’ as applied to the aggregates.” Saying “Good, sir”, that mendicant asked another question:

“What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling ... perception ... choices ... consciousness is found?” “The four primary elements are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are the reasons why the aggregate of consciousness is found.” Saying “Good, sir”, that mendicant asked another question:

“Sir, how does identity view come about?” “It's because an uneducated ordinary person has not

seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view comes about." Saying "Good, sir", that mendicant ... asked another question:

"But sir, how does identity view not come about?" It's because an educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They've seen good persons, and are skilled and trained in their teaching. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view does not come about." Saying "Good, sir", that mendicant ... asked another question:

"Sir, what's the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?" "The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling ... perception ... choices ... consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape." Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?" "One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

Now at that time one of the mendicants had the thought: "So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?" Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

"It's possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher's instructions. They think: 'So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?' Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.

What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent,

sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’”

“Two on the aggregates; exactly the same; and can there be;
on the term; and on the cause;
two questions on identity;
gratification; and that with consciousness:
these are the ten questions
the mendicant came to ask.”

83. With Ānanda

At Sāvathī. There Ānanda addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Ānanda said this:

“Reverends, the venerable named Puṇṇa Mantāniputta was very helpful to me when I was just ordained. He gave me this advice: ‘Reverend Ānanda, the notion “I am” occurs because of grasping, not by not grasping. Grasping what? The notion “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. They’d look because of grasping, not by not grasping. In the same way, the notion “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

What do you think, Reverend Ānanda? Is form permanent or impermanent?’ ‘Impermanent, reverend.’ ‘Is feeling ... perception ... choices ... consciousness permanent or impermanent?’ ‘Impermanent, reverend.’ ... ‘So you should truly see ... Seeing this ... They understand: “... there is no return to any state of existence.”’ Reverends, the venerable named Puṇṇa Mantāniputta was very helpful to me when I was just ordained. He gave me this advice. And now that I’ve heard this teaching from Venerable Puṇṇa Mantāniputta, I’ve comprehended the teaching.”

84. With Tissa

At Sāvathī. Now at that time Venerable Tissa, the Buddha's paternal cousin, informed several mendicants: "Reverends, my body feels like it's drugged. I'm disorientated, the teachings don't inspire me, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings."

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha said to a certain monk: "Please, mendicant, in my name tell the mendicant Tissa that the Teacher summons him." "Yes, sir," that monk replied. He went to Tissa and said to him: "Reverend Tissa, the teacher summons you." "Yes, reverend," Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Tissa, that you informed several mendicants that your body feels like it's drugged ... and you have doubts about the teachings?" "Yes, sir." "What do you think, Tissa? If you're not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?" "Yes, sir."

"Good, good, Tissa! That's how it is, Tissa, when you're not rid of greed for form. feeling ... perception ... choices ...

consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?" "Yes, sir."

"Good, good, Tissa! That's how it is, Tissa, when you're not rid of greed for consciousness. What do you think, Tissa? If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?" "No, sir."

"Good, good, Tissa! That's how it is, Tissa, when you are rid of greed for form ... feeling ... perception ... choices ...

consciousness. What do you think, Tissa? Is form permanent or impermanent?" "Impermanent, sir." "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent, sir." "So you should truly see ... Seeing this ... They understand: '... there is no return to any state of existence.'

Suppose, Tissa, there were two people. One was not skilled in the path, the other was. The one not skilled in the path would question the one skilled in the path, who would reply: 'Come, good man, this is the path. Go down it a little, and you'll see a fork in the road. Ignore the left, and take the right-hand path. Go a little further, and you'll see a dark forest grove. Go a little further, and you'll see an expanse of low-lying swampland. Go a little further, and you'll see a large, steep cliff. Go a little further, and you'll see level, cleared parkland.'

I've made up this simile to make a point. And this is what it means. 'A person who is not skilled in the path' is a term for an ordinary uneducated person. 'A person who is skilled in the path' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'A fork in the road' is a term for doubt. 'The left-hand path' is a term for the wrong eightfold path, that is, wrong view ... wrong immersion. 'The right-hand path' is a term for the noble eightfold path, that is, right view ... right immersion. 'A dark forest grove' is a term for ignorance. 'An expanse of low-lying swampland' is a term for sensual pleasures. 'A large, steep cliff' is a term for anger and distress. 'Level, cleared parkland' is a term for extinguishment. Rejoice, Tissa, rejoice! I'm here to advise you, to support you, and to teach you."

That is what the Buddha said. Satisfied, Venerable Tissa was happy with what the Buddha said.

85. With Yamaka

At one time Venerable Sāriputta was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a mendicant called Yamaka had the following harmful misconception: "As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death."

Several mendicants heard about this. They went to Yamaka and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

"Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death.'" "Yes, reverends, that's how I understand the Buddha's teaching."

"Don't say that, Yamaka! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that." But even though admonished by those mendicants, Yamaka obstinately held on to that misconception and insisted on stating it.

When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sāriputta. They told him what had happened, and said: "May Venerable Sāriputta please go to the mendicant Yamaka out of compassion." Sāriputta consented in silence. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

"Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death.'" "Yes, reverend, that's how I understand the Buddha's teaching."

"What do you think, Yamaka? Is form permanent or impermanent?" "Impermanent, reverend." "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent, reverend." "So you should truly see ... Seeing this ... They understand: '... there is no return to any state of existence.'

What do you think, Reverend Yamaka? Do you regard the Realized One as form?" "No, reverend." "Do you regard the Realized One as feeling ... perception ... choices ... consciousness?" "No, reverend."

"What do you think, Reverend Yamaka? Do you regard the Realized One as in form?" "No, reverend." "Or do you regard the Realized One as distinct from form?" "No, reverend." "Do you regard the Realized One as in feeling ... or distinct from feeling ... as in perception ... or distinct from perception ... as in choices ... or distinct from choices ... as in consciousness?" "No,

reverend.” “Or do you regard the Realized One as distinct from consciousness?” “No, reverend.”

“What do you think, Yamaka? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?” “No, reverend.”

“What do you think, Yamaka? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?” “No, reverend.” “In that case, Reverend Yamaka, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”

“Reverend Sāriputta, in my ignorance, I used to have that misconception. But now that I’ve heard the teaching from Venerable Sāriputta I’ve given up that misconception, and I’ve comprehended the teaching.”

“Reverend Yamaka, suppose they were to ask you: ‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’ How would you answer?” “Sir, if they were to ask this, I’d answer like this: ‘Reverend, form is impermanent. What’s impermanent is suffering. What’s suffering has ceased and ended. Feeling ... perception ... choices ... consciousness is impermanent. What’s impermanent is suffering. What’s suffering has ceased and ended.’ That’s how I’d answer such a question.”

“Good, good, Reverend Yamaka! Well then, I shall give you a simile to make the meaning even clearer. Suppose there was a householder or householder’s son who was rich, with a lot of money and great wealth, and a bodyguard for protection. Then along comes a person who wants to harm, injure, and threaten him, and take his life. They’d think: ‘This householder or householder’s son is rich, with a lot of money and great wealth, and a bodyguard for protection. It won’t be easy to take his life by force. Why don’t I get close to him, then take his life?’ So he goes up to that householder or householder’s son and says: ‘Sir, I would serve you.’ Then they would serve that householder or householder’s son. They’d get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. The householder or householder’s son would consider them as a friend and companion, and come to trust them. But when that person realizes that they’ve gained the trust of the householder or householder’s son, then, when they know he’s alone, they’d take his life with a sharp knife.

What do you think, Yamaka? When that person went to the householder or householder’s son and offered to serve him, weren’t they a killer then, though he didn’t know that this was his killer? And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren’t they a killer then, though he didn’t know that this was his killer? And when, knowing he was alone, they took his life with a sharp knife, weren’t they a killer then, though he didn’t know that this was his killer?” “Yes, reverend.” “In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.

They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.

They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.

They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.

They don't truly understand form—which is a killer—as a killer. They don't truly understand feeling ... perception ... choices ... consciousness—which is a killer—as a killer.

They're attracted to form, grasp it, and commit to the notion that it is 'my self'. They're attracted to feeling ... perception ... choices ... consciousness, grasp it, and commit to the notion that it is 'my self'. And when you've gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

An educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They've seen good persons, and are skilled and trained in their teaching. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They truly understand form—which is impermanent—as impermanent. They truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.

They truly understand form—which is suffering—as suffering. They truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.

They truly understand form—which is not-self—as not-self. They truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.

They truly understand form—which is conditioned—as conditioned. They truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.

They truly understand form—which is a killer—as a killer. They truly understand feeling ... perception ... choices ... consciousness—which is a killer—as a killer.

Not being attracted to form, they don't grasp it, and commit to the notion that it is 'my self'. Not being attracted to feeling ... perception ... choices ... consciousness, they don't grasp it, and commit to the notion that it is 'my self'. And when you're not attracted to and don't grasp these five grasping aggregates, they lead to your lasting welfare and happiness.” “Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct

you out of kindness and compassion. And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”

86. With Anurādha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him: “Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

When they said this, Venerable Anurādha said to those wanderers: “Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.” When he said this, the wanderers said to him: “This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.” Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seats and left.

Soon after they had left, Anurādha thought: “If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”

Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

“What do you think, Anurādha? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’”

“What do you think, Anurādha? Do you regard the Realized One as form?” “No, sir.” “Do you regard the Realized One as feeling ... perception ... choices ... consciousness?” “No, sir.”

“What do you think, Anurādha? Do you regard the Realized One as in form?” “No, sir.” “Or do you regard the Realized One as distinct from form?” “No, sir.” “Do you regard the Realized One as in feeling ... or distinct from feeling ... as in perception ... or distinct from perception ... as in choices ... or distinct from choices ... as in consciousness ... or as distinct from consciousness?” “No, sir.”

“What do you think, Anurādha? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?” “No, sir.”

“What do you think, Anurādha? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?” “No, sir.”

“In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: ‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist?’” “No, sir.”

“Good, good, Anurādha! In the past, as today, I describe suffering and the cessation of suffering.”

87. With Vakkali

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill. Then he addressed his carers: "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Vakkali out of compassion.'" "Yes, reverend," those monks replied. They did as he asked. The Buddha consented in silence.

Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali. Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot. Then the Buddha said to him: "It's all right, Vakkali, don't get up. There are some seats spread out, I will sit there." He sat on the seat spread out and said to Vakkali: "Vakkali, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading." "I hope you don't have any remorse or regret?" "Indeed, sir, I have no little remorse and regret." "I hope you have no reason to blame yourself when it comes to ethical conduct?" "No sir, I have no reason to blame myself when it comes to ethical conduct." "In that case, Vakkali, why do you have remorse and regret?" "For a long time I've wanted to go and see the Buddha, but I was physically too weak."

"Enough, Vakkali! Why would you want to see this rotten body? One who sees the teaching sees me. One who sees me sees the teaching. Seeing the teaching, you see me. Seeing me, you see the teaching.

What do you think, Vakkali? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent, sir." ... "So you should truly see ... Seeing this ... They understand: '... there is no return to any state of existence.'"

And then, after giving Venerable Vakkali this advice, the Buddha got up from his seat and went to the Vulture's Peak Mountain. Then Venerable Vakkali addressed his carers: "Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili. It's unthinkable for one like me to die in an inhabited area!" "Yes, reverend," replied those mendicants, and did as he asked. Meanwhile, the Buddha spent the rest of that night and day on Vulture's Peak Mountain. Then, late at night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him: "Sir, the mendicant Vakkali is intent on liberation!" And another deity said to him: "He'll definitely be well-freed!" This is what those deities said. Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants: "Come, mendicants, go

to the mendicant Vakkali and tell him:

‘Vakkali, hear the word of the Buddha and two deities. Late last night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him: “Sir, the mendicant Vakkali is intent on liberation!” And another deity said to him: “He’ll definitely be well-freed!” And the Buddha said: “Do not fear, Vakkali, do not fear! Your death will not be a bad one; your passing will not be a bad one.”’” “Yes, sir,” those monks replied. They went to Vakkali and said to him: “Vakkali, hear the word of the Buddha and two deities.”

Then Vakkali addressed his carers: “Please, reverends, help me off my cot. It’s unthinkable for one like me to listen to the Buddha’s instructions sitting on a high seat.” “Yes, reverend,” replied those mendicants, and helped him off his cot. They repeated what the Buddha had said. Then Vakkali said: “Well then, reverends, in my name bow with your head to the Buddha’s feet. Say to him: ‘Sir, the mendicant Vakkali is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Form is impermanent. I have no doubt of that. I’m certain that what is impermanent is suffering. And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable. Feeling is impermanent ... Perception is impermanent ... Choices are impermanent ... Consciousness is impermanent. I have no doubt of that. I’m certain that what is impermanent is suffering. And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.’” “Yes, reverend,” those monks replied, and left. And then, not long after those mendicants had left, Venerable Vakkali committed suicide.

Then those senior mendicants went up to the Buddha and told him Vakkali’s message.

Then the Buddha said to the mendicants: “Come, mendicants, let’s go to the Black Rock on the slopes of Isigili, where Vakkali, the son of a good family, committed suicide.” “Yes, sir,” they replied. Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between. Then the Buddha said to the mendicants: “Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?” “Yes, sir.” “That’s Māra the Wicked searching for Vakkali’s consciousness, wondering: ‘Where is Vakkali’s consciousness established?’ But since his consciousness is not established, Vakkali is extinguished.”

88. With Assaji

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill. Then he addressed his carers: "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Assaji is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Assaji out of compassion.'" "Yes, reverend," those monks replied. They did as he asked. The Buddha consented in silence.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji. Venerable Assaji saw the Buddha coming off in the distance, and tried to rise on his cot. Then the Buddha said to him: "It's all right, Assaji, don't get up. There are some seats spread out by others, I will sit there." He sat on the seat spread out and said to Assaji: "Assaji, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading." "I hope you don't have any remorse or regret?" "Indeed, sir, I have no little remorse and regret." "I hope you have no reason to blame yourself when it comes to ethical conduct?" "No sir, I have no reason to blame myself when it comes to ethical conduct." "In that case, Assaji, why do you have remorse and regret?" "Sir, before my time of illness I meditated having completely stilled the physical process. But now I can't get immersion. Since I can't get immersion, I think: 'May I not decline!'" "Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think: 'May we not decline!'"

What do you think, Assaji? Is form permanent or impermanent?" "Impermanent, sir." ... "Is consciousness permanent or impermanent?" ... "So you should truly see ... Seeing this ... They understand: '... there is no return to any state of existence.' If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.'

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become

cool right here.’’

89. With Khemaka

At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery. Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill. In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka: "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.'" "Yes, reverends," replied Dāsaka. He went to Khemaka and said to him: "Reverend Khemaka, the seniors hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing." "Reverend, I'm not keeping well, I'm not alright. My pain is terrible and growing, not fading; its growing is evident, not its fading."

Then Dāsaka went to those seniors and told them what had happened. They said: "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. Do you regard anything among these five grasping aggregates as self or as belonging to self?'"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied: "These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self."

Then Dāsaka went to those seniors and told them what had happened. They said: "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self, then he is a perfected one, with defilements ended.'"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied: "These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended. For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'."

Then Dāsaka went to those seniors and told them what had happened. They said:

"Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors ask, when you say 'I am', what is it that you're talking about? Is it form or apart from form? Is it feeling ... perception ... choices ... consciousness, or apart from consciousness? When you say 'I am', what is it that you're talking about?'"

“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied: “Enough, Reverend Dāsaka! What’s the point in running back and forth? Bring my staff, I’ll go to see the senior mendicants myself.”

Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. They said to him: “Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about? Is it form or apart from form? Is it feeling ... perception ... choices ... consciousness, or apart from consciousness? When you say ‘I am’, what is it that you’re talking about?”

“Reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling ... perception ... choices ... consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

It’s like the scent of a blue water lily, or a pink or white lotus. Would it be right to say that the scent belongs to the petals or the stalk or the pistil?” “No, reverend.” “Then, reverends, how should it be said?” “It would be right to say that the scent belongs to the flower.” “In the same way, reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling ... perception ... choices ... consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been uprooted. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is uprooted.

Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer. The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water. Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not dissipated. The launderer returns it to its owners, who store it in a chest permeated with scent. And that lingering scent would dissipate. In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been uprooted. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is uprooted.”

When he said this, the senior mendicants said to Venerable Khemaka: “We didn’t want to trouble Venerable Khemaka with our questions. But you’re capable of explaining, teaching, advocating, establishing, disclosing, analyzing, and clarifying the Buddha’s instructions in detail. And that’s just what you’ve done.”

That’s what Venerable Khemaka said. Satisfied, the senior mendicants were happy with what

Venerable Khemaka said. And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.

90. With Channa

At one time several senior mendicants were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying: “May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!”

When he said this, the senior mendicants said to Venerable Channa: “Reverend Channa, form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.”

Then Venerable Channa thought: “I too think in this way. ... And yet my mind isn’t eager, confident, steady, and decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. Anxiety and grasping arise. And the mind reverts to thinking: ‘So then who exactly is my self?’ But that doesn’t happen for someone who sees the teaching. Who can teach me the Dhamma so that I can see the teaching?”

Then Venerable Channa thought: “The Venerable Ānanda is staying near Kosambi, in Ghosita’s Monastery. He’s praised by the Buddha and esteemed by his sensible spiritual companions. He’s quite capable of teaching me the Dhamma so that I can see the teaching. Since I have so much trust in Venerable Ānanda, why don’t I go to see him?” Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambi. He went to see Ānanda in Ghosita’s Monastery, exchanged greetings with him, and told him what had happened. Then he said:

“May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!”

“I’m already delighted with Venerable Channa. Hopefully you’ve opened yourself up and cut through your emotional barrenness. Listen well, Channa. You are capable of understanding the teaching.” Then right away Channa was filled with lofty rapture and joy: “It seems I’m capable of understanding the teaching!”

“Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta: ‘Kaccāna, this world mostly relies on the dual notions of existence and non-existence. But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world. And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world. The world is for the most part shackled to attraction, grasping, and insisting. But if—when it comes to this attraction, grasping, mental resolve, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion “my self”, you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others. This is how right view is defined. “All exists”: this is one extreme. “All doesn’t exist”: this is the second extreme. Avoiding these two extremes, the Realized One teaches by the middle way: “Ignorance is a condition for

choices. Choices are a condition for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. ... That is how this entire mass of suffering ceases.””

“Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And now that I’ve heard this teaching from Venerable Ānanda, I’ve comprehended the teaching.”

91. Rāhula

At Sāvathī. Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

92. Rāhula (2nd)

At Sāvattihī. Seated to one side, Rāhula said to the Buddha: “Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—as: ‘This is not mine, I am not this, this is not my self.’ Having seen this with right understanding one is freed by not grasping. One truly sees any kind of feeling ... perception ... choices ... One truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—as: ‘This is not mine, I am not this, this is not my self.’ Having seen this with right understanding one is freed by not grasping. That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

93. A River

At Sāvathī. “Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d break off, and they’d come to ruin because of that. In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. But their form breaks off, and they come to ruin because of that. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But their consciousness breaks off, and they come to ruin because of that. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’”

94. Flowers

At Sāvathī. “Mendicants, I don’t argue with the world; it’s the world that argues with me. When your speech is in line with the teaching you don’t argue with anyone in the world. What the astute agree on as not existing, I too say does not exist. What the astute agree on as existing, I too say exists.

And what do the astute agree on as not existing, which I too say does not exist? Form that is permanent, everlasting, eternal, and imperishable. Feeling ... Perception ... Choices ... Consciousness that is permanent, everlasting, eternal, and imperishable. This is what the astute agree on as not existing, which I too say does not exist.

And what do the astute agree on as existing, which I too say exists? Form that is impermanent, suffering, and perishable. Feeling ... Perception ... Choices ... Consciousness that is impermanent, suffering, and perishable. This is what the astute agree on as existing, which I too say exists.

There is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

And what is that temporal phenomenon in the world? Form is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see? Feeling ... Perception ... Choices ... Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.”

95. A Lump of Foam

At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river. There the Buddha addressed the mendicants:

“Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam? In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form?

Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble? In the same way, a mendicant sees and contemplates any kind of feeling at all ... examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling?

Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage? In the same way, a mendicant sees and contemplates any kind of perception at all ... examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in perception?

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and flawlessly grown. They'd cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree? In the same way, a mendicant sees and contemplates any kind of choices at all ... examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?

Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick? In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: '... there is no return to any state of existence.'”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Form is like a lump of foam;
feeling is like a bubble;
perception seems like a mirage;
choices like a banana tree;
and consciousness like a magic trick:
so taught the Kinsman of the Sun.

However you contemplate them,
examining them carefully,
they're void and hollow
when you look at them closely.

Concerning this body,
he of vast wisdom has taught
that when three things are given up,
you'll see this form cast off.

Vitality, warmth, and consciousness:
when they leave the body,
it lies there tossed aside,
food for others, mindless.

Such is this process,
this illusion, cooed over by fools.
It's said to be a killer,
for no substance is found here.

An energetic mendicant
should examine the aggregates like this,
with situational awareness and mindfulness
whether by day or by night.

They should give up all fetters,
and make a refuge for themselves.
They should live as though their head were on fire,
aspiring to the deathless state.”

96. A Lump of Cow Dung

At Sāvathī. Seated to one side, that mendicant said to the Buddha: “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?” “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Then the Buddha, picking up a lump of cow dung, said to the mendicants: “There’s not even this much of any incarnation that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

Once upon a time I was an anointed aristocratic king. I had 84,000 cities, with the capital Kusāvati the foremost. I had 84,000 palaces, with the palace named Principle the foremost. I had 84,000 chambers, with the great foyer the foremost. I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath the foremost. I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost. I had 84,000 chariots with gold adornments and banners, covered with gold netting, with the chariot named Triumph the foremost. I had 84,000 jewels, with the jewel-treasure the foremost. I had 84,000 women, with Queen Subhaddā the foremost. I had 84,000 aristocrat vassals, with the counselor-treasure the foremost. I had 84,000 milk cows with silken reins and bronze pails. I had 8,400,000,000 fine cloths of linen, silk, wool, and cotton. I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.

Of those 84,000 cities, I only stayed in one, the capital Kusāvati. Of those 84,000 mansions, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the great foyer. Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver. Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes. Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, silk, wool, or cotton. Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce. And so all those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed from all conditions.”

97. A Fingernail

At Sāvathī. Seated to one side, that mendicant said to the Buddha: “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?” “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed that mendicant: “There’s not even this much of any form that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

There’s not even this much of any feeling ...

perception ... choices ...

consciousness that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

What do you think, mendicant? Is form permanent or impermanent?” “Impermanent, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’”

98. Plain Version

At Sāvattthī. Seated to one side, that mendicant said to the Buddha: “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?” “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

99. A Leash

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. There comes a time when the ocean dries up and evaporates and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. There comes a time when the great earth is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar. In the same way, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form ... feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They just keep running and circling around form, feeling, perception, choices, and consciousness. Doing so, they’re not freed from form, feeling, perception, choices, and consciousness. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

An educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They’ve seen good persons, and are skilled and trained in their teaching. They don’t regard form ... feeling ... perception ... choices ... or consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They don’t keep running and circling around form, feeling, perception, choices, and consciousness. By not doing so, they’re freed from form, feeling, perception, choices, and consciousness. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

100. A Leash (2nd)

At Sāvathī. “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Suppose a dog on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar. In the same way, an uneducated ordinary person regards form like this: ‘This is mine, I am this, this is my self.’ They regard feeling ... perception ... choices ... consciousness like this: ‘This is mine, I am this, this is my self.’ When walking, they walk right beside the five grasping aggregates. When standing ... sitting ... lying down, they lie down right beside the five grasping aggregates. So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

Mendicants, have you seen the picture called ‘Conduct’?” “Yes, sir.” “That picture was elaborated by the mind, but the mind is even more elaborate than that. So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

I don’t see any other order of beings as elaborate as the animal realm. The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that. So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the image of a woman or a man, complete in all its various parts. In the same way, when an uneducated ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” ... “So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’”

101. The Adze

At Sāvathī. “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ The ending of the defilements is for one who knows and sees this.

When a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? It’s because they’re undeveloped. Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. That chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But they can’t break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs has not properly sat on them to keep them warm and incubated. In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? It’s because they’re undeveloped. Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

When a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? It’s because they’re developed. Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. That chicken might not wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But still they can break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs properly sat on them to keep them warm and incubated. In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? It’s because they’re developed. Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday,

and how much previously. They just know what has been worn away. In the same way, when a mendicant is committed to development, they don't know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away. Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds saturated it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away."

102. The Perception of Impermanence

At Sāvathī. “Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and uproots all conceit ‘I am’.

In the autumn, a farmer ploughing with a large plough shears through all the root networks. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

Of all kinds of fragrant root, spikenard is said to be the best. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. In the same way, when the perception of impermanence is developed ... it uproots all conceit ‘I am’.

After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and uproots all conceit ‘I am’.

And how is the perception of impermanence developed and cultivated so that ... it uproots all conceit 'I am'? 'Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' That's how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That's how it eliminates all ignorance and uproots all conceit 'I am'."

11. Sides

103. Sides

At Sāvathī. “Mendicants, there are these four sides. What four? The side of identity, the side of the origin of identity, the side of the cessation of identity, and the side of the practice that leads to the cessation of identity. And what is the side of identity? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the side of identity.

And what is the side of the origin of identity? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. This is called the side of the origin of identity.

And what is the side of the cessation of identity? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the side of the cessation of identity.

And what is the side of the practice that leads to the cessation of identity? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the side of the practice that leads to the cessation of identity. These are the four sides.”

104. Suffering

At Sāvathī. “Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Listen ... And what is suffering? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called suffering. And what is the origin of suffering? It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. This is called the origin of suffering. And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering. And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of suffering.”

105. Identity

At Sāvattḥī. “Mendicants, I will teach you identity, the origin of identity, the cessation of identity, and the practice that leads to the cessation of identity. Listen ... And what is identity? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called identity. And what is the origin of identity? It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. This is called the origin of identity. And what is the cessation of identity? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of identity. And what is the practice that leads to the cessation of identity? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of identity.”

106. Should Be Completely Understood

At Sāvattḥī. “Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen ... And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood. And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding. And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood.”

107. Ascetics

At Sāvattḥī. “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don’t truly understand these five aggregates’ gratification, drawback, and escape ... There are ascetics and brahmins who do truly understand ...”

108. Ascetics and Brahmins (2nd)

At Sāvattḥī. “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don’t truly understand these five aggregates’ origin, ending, gratification, drawback, and escape ... Those venerables don’t realize the goal of life as an ascetic or brahmin ... There are ascetics and brahmins who do truly understand ... Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

109. A Stream-Enterer

At Sāvattḥī. “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A noble disciple comes to truly understand these five aggregates’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

110. A Perfected One

At Sāvattḥī. “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five aggregates’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

111. Giving Up Desire

At Sāvathī. “Mendicants, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.”

112. Giving Up Desire (2nd)

At Sāvattḥī. “Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental resolve, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness; and any attraction, grasping, mental resolve, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.”

12. A Dhamma speaker

113. Ignorance

At Sāvathī. Then a mendicant went up to the Buddha and said to him: “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Mendicant, it’s when an uneducated ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called ignorance. And this is how an ignorant person is defined.”

114. Knowledge

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Mendicant, it’s when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called knowledge. And this is how a knowledgeable person is defined.”

115. A Dhamma speaker

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?” “Mendicant, if a mendicant teaches Dhamma for disillusionment with form, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with form, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with form, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. If a mendicant teaches Dhamma for disillusionment with feeling ... perception ... choices ... consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with consciousness, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

116. A Dhamma speaker (2nd)

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined? How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?” “Mendicant, if a mendicant teaches Dhamma for disillusionment with form, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with form, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with form, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. If a mendicant teaches Dhamma for disillusionment with feeling ... perception ... choices ... consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with consciousness, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

117. Shackles

At Sāvattḥī. “Mendicants, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They’re called an uneducated ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next. They regard feeling ... perception ... choices ... consciousness as self. They’re called an uneducated ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.

An educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They’ve seen good persons, and are skilled and trained in their teaching. They don’t regard form as self, self as having form, form in self, or self in form. They’re called an educated noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They’re exempt from suffering, I say. They don’t regard feeling ... perception ... choices ... consciousness as self. They’re called an educated noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They’re exempt from suffering, I say.”

118. Questioning

At Sāvattḥī. “What do you think, mendicants? Do you regard form like this: ‘This is mine, I am this, this is my self’?” “No, sir.” “Good, mendicants! Form should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Do you regard feeling ... perception ... choices ... consciousness like this: ‘This is mine, I am this, this is my self’?” “No, sir.” “Good, mendicants! Consciousness should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

119. Questioning (2nd)

At Sāvattḥī. “What do you think, mendicants? Do you regard form like this: ‘This is not mine, I am not this, this is not my self’?” “Yes, sir.” “Good, mendicants! Form should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Do you regard feeling ... perception ... choices ... consciousness like this: ‘This is not mine, I am not this, this is not my self’?” “Yes, sir.” “Good, mendicants! Consciousness should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

120. Things Prone To Being Fettered

At Sāvattḥī. “Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen ... What are the things that are prone to being fettered? And what is the fetter? Form is something that’s prone to being fettered. The desire and greed for it is the fetter. Feeling ... Perception ... Choices ... Consciousness is something that’s prone to being fettered. The desire and greed for it is the fetter. These are called the things that are prone to being fettered, and this is the fetter.”

121. Things Prone To Being Grasped

At Sāvattḥī. “Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen ... What are the things that are prone to being grasped? And what is the grasping? Form is something that’s prone to being grasped. The desire and greed for it is the grasping. Feeling ... Perception ... Choices ... Consciousness is something that’s prone to being grasped. The desire and greed for it is the grasping. These are called the things that are prone to being grasped, and this is the grasping.”

122. An Ethical Mendicant

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and said: “Reverend Sāriputta, what things should an ethical mendicant properly attend to?” “Reverend Koṭṭhita, an ethical mendicant should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An ethical mendicant should properly attend to these five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. It’s possible that an ethical mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry.”

“But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?” “A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return.”

“But Reverend Sāriputta, what things should a mendicant once-returner properly attend to?” “A mendicant once-returner should properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the fruit of non-return.”

“But Reverend Sāriputta, what things should a mendicant non-returner properly attend to?” “A mendicant non-returner should properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize perfection.”

“But Reverend Sāriputta, what things should a perfected one properly attend to?” “Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

123. Educated

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

“Reverend Sāriputta, what things should an educated mendicant properly attend to?” “An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that an educated mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry.”

“But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?” “A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return.” ... “It’s possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the fruit of non-return.” ... “It’s possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize the fruit of perfection.” ...

“But Reverend Sāriputta, what things should a perfected one properly attend to?” “Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

124. With Kappa

At Sāvathī. Then Venerable Kappa went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Kappa, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

125. With Kappa (2nd)

At Sāvathī. Seated to one side, Venerable Kappa said to the Buddha: “Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Kappa, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One is freed by not grasping having truly seen any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

13. Ignorance

126. Liable To Originate

At Sāvathī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Mendicant, it’s when an uneducated ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate. They don’t truly understand form, which is liable to vanish, as form which is liable to vanish. They don’t truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish. They don’t truly understand feeling ... perception ... choices ... consciousness, which is liable to originate, as consciousness which is liable to originate. They don’t truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They don’t truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called ignorance. And this is how an ignorant person is defined.”

When he said this, the mendicant said to the Buddha: “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Mendicant, it’s when an educated noble disciple truly understands form, which is liable to originate, as form which is liable to originate. They truly understand form, which is liable to vanish, as form which is liable to vanish. They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish. They truly understand feeling ... perception ... choices ... consciousness, which is liable to originate, as consciousness which is liable to originate. They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called knowledge. And this is how a knowledgeable person is defined.”

127. Liable To Originate (2nd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ... Mahākoṭṭhita said to Sāriputta: “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, it’s when an uneducated ordinary person doesn’t truly understand form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish. They don’t truly understand feeling ... perception ... choices ... consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called ignorance. And this is how an ignorant person is defined.”

128. Liable To Originate (3rd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ... Mahākoṭṭhita said to Sāriputta: “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, it’s when an educated noble disciple truly understands form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish. They truly understand feeling ... perception ... choices ... consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish, as consciousness which is liable to originate and vanish. This is called knowledge. And this is how a knowledgeable person is defined.”

129. Gratification

At Benares. Mahākoṭṭhita said to Sāriputta: “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined.”

130. Gratification (2nd)

At Benares. “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined.”

131. Origin

At Benares. “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined.”

132. Origin (2nd)

At Benares. Mahākoṭṭhita said to Sāriputta: “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined.”

133. With Koṭṭhita

At Benares. Sāriputta said to Mahākoṭṭhita: “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him: “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined.”

134. With Koṭṭhita (2nd)

At Benares. “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him: “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. This is called knowledge. And this is how a knowledgeable person is defined.”

135. With Koṭṭhita (3rd)

The same setting. Sāriputta said to Mahākoṭṭhita: “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, it’s when an uneducated ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him: “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, it’s when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. This is called knowledge. And this is how a knowledgeable person is defined.”

14. Burning Chaff

136. Burning Chaff

At Sāvathī. “Mendicants, form, feeling, perception, choices, and consciousness are burning chaff. Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

137. Impermanence

At Sāvattḥī. “Mendicants, you should give up desire for what is impermanent. And what is impermanent? Form is impermanent; you should give up desire for it. Feeling ... Perception ... Choices ... Consciousness is impermanent; you should give up desire for it. You should give up desire for what is impermanent.”

138. Impermanence (2nd)

At Sāvattḥī. “Mendicants, you should give up greed for what is impermanent. And what is impermanent? Form is impermanent; you should give up greed for it. Feeling ... Perception ... Choices ... Consciousness is impermanent; you should give up greed for it. You should give up greed for what is impermanent.”

139. Impermanence (3rd)

At Sāvattḥī. “Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent? Form is impermanent; you should give up desire and greed for it. Feeling ... Perception ... Choices ... Consciousness is impermanent; you should give up desire and greed for it. You should give up desire and greed for what is impermanent.”

140. Suffering

At Sāvattḥī. “Mendicants, you should give up desire for what is suffering. ...”

141. Suffering (2nd)

At Sāvattihī. “Mendicants, you should give up greed for what is suffering. ...”

142. Suffering (3rd)

At Sāvattḥī. “Mendicants, you should give up desire and greed for what is suffering. ...”

143. Not-Self

At Sāvattthī. “Mendicants, you should give up desire for what is not-self. ...”

144. Not-Self (2nd)

At Sāvattihī. “Mendicants, you should give up greed for what is not-self. ...”

145. Not-Self (3rd)

At Sāvattthī. “Mendicants, you should give up desire and greed for what is not-self. ...”

146. Full of Disillusionment

At Sāvattḥī. “Mendicants, when someone from a good family has gone forth out of faith, this is what’s in line with the teachings. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

147. Observing Impermanence

At Sāvattḥī. “Mendicants, when someone from a good family has gone forth out of faith, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. ... They’re freed from suffering, I say.”

148. Observing Suffering

At Sāvattḥī. “Mendicants, when someone from a good family has gone forth out of faith, this is what’s in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. ... They’re freed from suffering, I say.”

149. Observing Not-Self

At Sāvattḥī. “Mendicants, when someone from a good family has gone forth out of faith, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. ... They’re freed from suffering, I say.”

15. Views

150. In Oneself

At Sāvathī. “Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form, pleasure and pain arise in oneself. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

151. This Is Mine

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does someone regard things like this: ‘This is mine, I am this, this is my self’?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form ... When consciousness exists, because of grasping consciousness and insisting on consciousness, someone regards it like this: ‘This is mine, I am this, this is my self.’ What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

152. This Is My Self

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable?’” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable?’” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable?’” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

153. It Might Not Be Mine

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

154. Wrong View

At Sāvattḥī. “Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, wrong view arises. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

155. Identity View

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does identity view arise?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, identity view arises. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, identity view arises. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would identity view arise?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would identity view arise?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

156. View of Self

At Sāvattḥī. “Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, view of self arises. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

157. Insistence

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, and shackles arise?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, fetters, insistence, and shackles arise. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, and shackles arise. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, and shackles arise?” “No, sir.” ... “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

158. Insistence (2nd)

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, shackles, and attachments arise?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, fetters, insistence, shackles, and attachments arise. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise. What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?” “No, sir.” “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

159. With Ānanda

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Ānanda? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” ... “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

The Linked Discourses on the aggregates are complete.

1. About Māra

1. About Māra

At Sāvathī. Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘Māra’. How is Māra defined?” “When there is form, Rādha, there may be Māra, or the murderer, or the murdered. So you should see form as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable. Those who see it like this see rightly. When there is feeling ... perception ... choices ... consciousness, there may be Māra, or the murderer, or the murdered. So you should see consciousness as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable. Those who see it like this see rightly.”

“But sir, what’s the purpose of seeing rightly?” “Disillusionment is the purpose of seeing rightly.” “But what’s the purpose of disillusionment?” “Dispassion is the purpose of disillusionment.” “But what’s the purpose of dispassion?” “Freedom is the purpose of dispassion.” “But what’s the purpose of freedom?” “Extinguishment is the purpose of freedom.” “But sir, what is the purpose of extinguishment?” “Your question goes too far, Rādha. You couldn’t figure out the limit of questions. For extinguishment is the culmination, destination, and end of the spiritual life.”

2. Sentient Beings

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called a ‘sentient being’. How is a sentient being defined?” “Rādha, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then a being is spoken of. When you cling, strongly cling, to desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness, then a being is spoken of.

Suppose some boys or girls were playing with sandcastles. As long as they’re not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own. But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable. In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving. You should scatter, destroy, and demolish feeling ... perception ... choices ... consciousness, making it unplayable. And you should practice for the ending of craving. For the ending of craving is extinguishment.”

3. Attachment To Being Reborn

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘the attachment to being reborn’. What is the attachment to being reborn? And what is the cessation of the attachment to being reborn?” “Rādha, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental resolve, insistence, and underlying tendencies— this is called the attachment to being reborn. Their cessation is the cessation of the attachment to being reborn. Any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness; and any becoming involved, grasping, mental decisions, insistence, and underlying tendencies— this is called the attachment to being reborn. Their cessation is the cessation of the attachment to being reborn.”

4. Should Be Completely Understood

At Sāvattihī. Then Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Rādha, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen and pay close attention, I will speak.” “Yes, sir,” Rādha replied. The Buddha said this: “And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood. And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding. And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood.”

5. Ascetics and Brahmins

At Sāvattihī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don’t truly understand these five aggregates’ gratification, drawback, and escape. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight. There are ascetics and brahmins who do truly understand these five aggregates’ gratification, drawback, and escape. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

6. Ascetics and Brahmins (2nd)

At Sāvattihī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. There are ascetics and brahmins who don’t truly understand these five aggregates’ origin, ending, gratification, drawback, and escape ... Those venerables don’t realize the goal of life as an ascetic or brahmin ... There are ascetics and brahmins who do truly understand ... Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

7. A Stream-Enterer

At Sāvattihī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. When a noble disciple truly understands these five aggregates’ origin, ending, gratification, drawback, and escape, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

8. A Perfected One

At Sāvattihī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five aggregates’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

9. Desire and Greed

At Sāvattihī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.”

10. Desire and Greed (2nd)

At Sāvattihī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental resolve, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. You should give up any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness; and any attraction, grasping, mental resolve, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, exterminated, and unable to arise in the future.”

2. About Māra (2nd)

11. About Māra

At Sāvattḥī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘Māra’. How is Māra defined?” “Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra. Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

12. A Māra-like Nature

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘Māra-like nature’. What is a Māra-like nature?” “Rādha, form has a Māra-like nature. Feeling, perception, choices, and consciousness have a Māra-like nature. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

13. Impermanence

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘impermanence’. What is impermanence?” “Rādha, form, feeling, perception, choices, and consciousness are impermanent. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

14. Naturally Impermanent

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘naturally impermanent’. What is naturally impermanent? “Rādha, form, feeling, perception, choices, and consciousness are naturally impermanent. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

15. Suffering

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘suffering’. What is suffering?” “Rādha, form, feeling, perception, choices, and consciousness are suffering. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

16. Entailing Suffering

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of ‘things that entail suffering’. What are the things that entail suffering?” “Rādha, form, feeling, perception, choices, and consciousness are things that entail suffering. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

17. Not-Self

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘not-self’. What is not-self?” “Rādha, form, feeling, perception, choices, and consciousness are not-self. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

18. Naturally Not-Self

At Sāvattḥī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of this thing called ‘naturally not-self’. What is naturally not-self?” “Rādha, form, feeling, perception, choices, and consciousness are naturally not-self. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

19. Liable To End

At Sāvathī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of things being ‘liable to end’. What is liable to end?” “Rādha, form, feeling, perception, choices, and consciousness are liable to end. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

20. Liable To Vanish

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of things being ‘liable to vanish’. What is liable to vanish?” “Rādha, form, feeling, perception, choices, and consciousness are liable to vanish. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

21. Liable To Originate

At Sāvattihī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of things being ‘liable to originate’. What is liable to originate?” “Rādha, form, feeling, perception, choices, and consciousness are liable to originate. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

22. Liable To Cease

At Sāvathī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, they speak of things being ‘liable to cease’. What is liable to cease?” “Rādha, form, feeling, perception, choices, and consciousness are liable to cease. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

3. Appeals

23–33. Eleven Discourses on Māra, Etc.

At Sāvathī. Seated to one side, Venerable Rādha said to the Buddha: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. Feeling ... Perception ... Choices ... Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

“... impermanent ...”

“... naturally impermanent ...”

“... suffering ...”

“... things that entail suffering ...”

“... not-self ...”

“... naturally not-self ...”

“... liable to end ...”

“... liable to vanish ...”

“... liable to originate ...”

34. Liable To Cease

At Sāvattthī. Venerable Rādha said to the Buddha: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it. Feeling ... Perception ... Choices ... Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

4. Sitting Close

35–45. Eleven Discourses on Māra, Etc.

At Sāvathī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. ... Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

“... impermanent ...”

“... naturally impermanent ...”

“... suffering ...”

“... things that entail suffering ...”

“... not-self ...”

“... naturally not-self ...”

“... liable to end ...”

“... liable to vanish ...”

“... liable to originate ...”

46. Liable To Cease

At Sāvattḥī. When Venerable Rādha was seated to one side, the Buddha said to him: “Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it. Feeling ... Perception ... Choices ... Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

The Linked Discourses with Rādha are complete.

1. Stream-Entry

1. Winds

At one time the Buddha was staying near Sāvattthī in Jeta's Grove. The Buddha said this: "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it." "Well then, mendicants, listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' What do you think, mendicants? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "No, sir."

"Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "No, sir." "That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?" "No, sir."

"When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

2. This Is Mine

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘This is mine, I am this, this is my self’?” “Our teachings are rooted in the Buddha. ...” “When form exists, because of grasping form and insisting on form, the view arises: ‘This is mine, I am this, this is my self.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘This is mine, I am this, this is my self.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘This is mine, I am this, this is my self’?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

3. This Is My Self

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable’?” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, and imperishable.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

4. It Might Not Be Mine

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘It might not be, and it might not be mine. It will not be, and it will not be mine.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘It might not be, and it might not be mine. It will not be, and it will not be mine.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

5. There's No Meaning in Giving

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it’s just baseless, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘There’s no meaning in giving, sacrifice, or offerings. ... Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There’s no meaning in giving, sacrifice, or offerings. ... Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

6. Acting

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The one who acts does nothing wrong ... there is no merit or outcome of merit.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The one who acts does nothing wrong ... there is no merit or outcome of merit.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

7. Cause

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no manly strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘There is no cause or condition ... they experience pleasure and pain in the six classes of rebirth.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There is no cause or condition ... they experience pleasure and pain in the six classes of rebirth.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

8. The Extensive View

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 *Ājīvaka* ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse. It’s like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘There are these seven substances that are not made ... the foolish and the astute will make an end of suffering.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There are these seven substances that are not made ... the foolish and the astute will make an end of suffering.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

9. The World is Eternal

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The world is eternal’?” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The world is eternal.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The world is eternal.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ...
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”
“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

10. The World Is Not Eternal

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The world is not eternal’?” “Our teachings are rooted in the Buddha. ...”

“When form exists ...” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

11. The World Is Finite

At Sāvattḥī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The world is finite?’” ...

12. The World Is Infinite

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The world is infinite?’” ...

13. The Soul and the Body Are Identical

At Sāvattḥī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are identical?’” ...

14. The Soul and the Body Are Different Things

At Sāvattthī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are different things?’” ...

15. A Realized One Exists

At Sāvattḥī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One exists after death?’” ...

16. A Realized One Doesn't Exist

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One doesn't exist after death?’” ...

17. A Realized One Both Exists and Doesn't Exist

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One both exists and doesn't exist after death?’” ...

18. A Realized One Neither Exists Nor Doesn't Exist

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One neither exists nor doesn't exist after death?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘A Realized One neither exists nor doesn't exist after death’ ...”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ...
“But by not grasping what's impermanent, suffering, and perishable, would the view arise: ‘A Realized One neither exists nor doesn't exist after death?’” “No, sir.” “That which is seen, heard, thought, cognized, searched, and explored by the mind: is that permanent or impermanent?”
“Impermanent, sir.” “But if it's impermanent, is it suffering or happiness?” “Suffering, sir.” “But by not grasping what's impermanent, suffering, and perishable, would the view arise: ‘A Realized One neither exists nor doesn't exist after death?’” “No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

2. The Second Round

19. Winds

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’” “No, sir.” “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.” “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

20–35. This Is Mine, Etc.

(These should be expanded in the same way as discourses 2 through 17 of the previous chapter.)

36. Neither Exists Nor Doesn't Exist

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One neither exists nor doesn't exist after death?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘A Realized One neither exists nor doesn't exist after death.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘a Realized One neither exists nor doesn't exist after death.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘A Realized One neither exists nor doesn't exist after death.’” ... “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what's impermanent, suffering, and perishable, would such a view arise?” “No, sir.” “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘A Realized One neither exists nor doesn't exist after death.’”

37. The Self Has Form

At Sāvattihī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self has form and is sound after death’?” ...

38. The Self Is Formless

At Sāvattihī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is formless and is sound after death’?” ...

39. The Self Has Form and Is Formless

At Sāvattihī. “‘The self has form and is formless, and is sound after death’?” ...

40. The Self Neither Has Form Nor Is Formless

“‘The self neither has form nor is formless, and is sound after death?’” ...

41. The Self Is Perfectly Happy

“The self is perfectly happy, and is sound after death’?” ...

42. Exclusively Suffering

“‘The self is exclusively suffering, and is sound after death?’” ...

43. The Self Is Happy and Suffering

“The self is happy and suffering, and is sound after death’?” ...

44. The Self Is Neither Happy Nor Suffering

“The self is neither happy nor suffering, and is sound after death’?” ...

3. The Third Round

45. Winds

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’” “No, sir.” “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

46–69. This Is Not Mine, etc.

(To be completed in the same way as discourses 20 through 43 of the second chapter.)

70. The Self Is Neither Happy Nor Suffering

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: “‘The self is neither happy nor suffering, and is sound after death’?” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self is neither happy nor suffering, and is sound after death.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and is sound after death.’

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” ... “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and is sound after death.’ Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” “No, sir.” “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and is sound after death.’”

4. The Fourth Round

71. Winds

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’”

Seeing this ... They understand: ‘... there is no return to any state of existence.’”

72–95. This Is Not Mine, Etc.

(To be completed in the same way as the 24 discourses of the second chapter.)

96. The Self Is Neither Happy Nor Suffering

At Sāvathī. “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is neither happy nor suffering, and is sound after death?’” “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self is neither happy nor suffering, and is sound after death.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and is sound after death.’”

What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” “No, sir.” “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” “No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’”

Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

The Linked Discourses on views are complete.

1. The Eye

1. The Eye

At Sāvathī. “Mendicants, the eye is impermanent, perishing, and changing. The ear, nose, tongue, body, and mind are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry. Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

2. Sights

At Sāvattḥī. “Mendicants, sights are impermanent, perishing, and changing. Sounds, smells, tastes, touches, and thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry. Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

3. Consciousness

At Sāvattḥī. “Mendicants, eye consciousness is impermanent, perishing, and changing. Ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. ...”

4. Contact

At Sāvathī. “Mendicants, eye contact is impermanent, perishing, and changing. Ear contact, nose contact, tongue contact, body contact, and mind contact are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. ...”

5. Feeling

At Sāvattḥī. “Mendicants, feeling born of eye contact is impermanent, perishing, and changing. Feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, and feeling born of mind contact are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith.
...”

6. Perception

At Sāvathī. “Mendicants, perception of sights is impermanent, perishing, and changing. Perception of sounds, perception of smells, perception of tastes, perception of touches, and perception of thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. ...”

7. Intention

At Sāvattḥī. “Mendicants, intention regarding sights is impermanent, perishing, and changing. Intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, and intentions regarding thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. ...”

8. Craving For Sights

At Sāvattḥī. “Mendicants, craving for sights is impermanent, perishing, and changing. Craving for sounds, craving for smells, craving for tastes, craving for touches, and craving for thoughts are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. ...”

9. Elements

At Sāvattḥī. “Mendicants, the earth element is impermanent, perishing, and changing. The water element, the fire element, the air element, the space element, and the consciousness element are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. ...”

10. The Aggregates

At Sāvattḥī. “Mendicants, form is impermanent, perishing, and changing. Feeling, perception, choices, and consciousness are impermanent, perishing, and changing. Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry. Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

The Linked Discourses on arrival are complete.

1. Arising

1. The Eye

At Sāvattthī. “Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the ear, nose, tongue, body, and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the ear, nose, body, and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

2. Sights

At Sāvattḥī. “Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

3. Consciousness

At Sāvathī. “Mendicants, the arising of eye consciousness ... mind consciousness ... is the manifestation of old age and death. The cessation of eye consciousness ... mind consciousness ... is the ending of old age and death.”

4. Contact

At Sāvattḥī. “Mendicants, the arising of eye contact ... mind contact ... is the manifestation of old age and death. The cessation of eye contact ... mind contact ... is the ending of old age and death.”

5. Feeling

At Sāvattḥī. “Mendicants, the arising of feeling born of eye contact ...

the arising of feeling born of mind contact ... is the manifestation of old age and death. The cessation of feeling born of eye contact ... the cessation of feeling born of mind contact ... is the ending of old age and death.”

6. Perception

At Sāvattḥī. “Mendicants, the arising of perception of sights ... perception of thoughts ... is the manifestation of old age and death. The cessation of perception of sights ... perception of thoughts ... is the ending of old age and death.”

7. Intention

At Sāvattḥī. “Mendicants, the arising of intentions regarding sights ... intentions regarding thoughts ... is the manifestation of old age and death. The cessation of intentions regarding sights ... intentions regarding thoughts ... is the ending of old age and death.”

8. Craving

At Sāvattḥī. “Mendicants, the arising of craving for sights ... craving for thoughts ... is the manifestation of old age and death. The cessation of craving for sights ... craving for thoughts ... is the ending of old age and death.”

9. Elements

At Sāvattḥī. “Mendicants, the arising, continuation, rebirth, and manifestation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

10. The Aggregates

At Sāvattḥī. “Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of feeling, perception, choices, and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of feeling, perception, choices, and consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

The Linked Discourses on arising are complete.

Linked Discourses 27

1. Corruptions

1. The Eye

At Sāvattḥī. “Mendicants, desire and greed for the eye, ear, nose, tongue, body, or mind is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

2. Sights

At Sāvattḥī. “Mendicants, desire and greed for sights, sounds, smells, tastes, touches, or thoughts is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

3. Consciousness

At Sāvattḥī. “Mendicants, desire and greed for eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, or mind consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

4. Contact

At Sāvattihī. “Mendicants, desire and greed for eye contact, ear contact, nose contact, tongue contact, body contact, or mind contact is a corruption of the mind. ...”

5. Feeling

At Sāvattḥī. “Mendicants, desire and greed for feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, or feeling born of eye contact is a defilement of the mind. ...”

6. Perception

At Sāvathī. “Mendicants, desire and greed for perception of sights, perception of sounds, perception of smells, perception of tastes, perception of touches, or perception of thoughts is a corruption of the mind. ...”

7. Intention

At Sāvattḥī. “Mendicants, desire and greed for intention regarding sights, intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, or intention regarding thoughts is a corruption of the mind. ...”

8. Craving

At Sāvattḥī. “Mendicants, desire and greed for craving for sights, craving for sounds, craving for smells, craving for tastes, craving for touches, or craving for thoughts is a corruption of the mind.
...”

9. Elements

At Sāvattḥī. “Mendicants, desire and greed for the earth element, the water element, the fire element, the air element, the space element, or the consciousness element is a corruption of the mind. ...”

10. The Aggregates

At Sāvattḥī. “Mendicants, desire and greed for form, feeling, perception, choices, or consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these five cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

The Linked Discourses on corruptions are complete.

1. With Sāriputta

1. Born of Seclusion

At one time Venerable Sāriputta was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvathī for alms. He wandered for alms in Sāvathī. After the meal, on his return from alms-round, he went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day’s meditation.

Then in the late afternoon, Sāriputta came out of retreat and went to Jeta’s Grove, Anāthapiṇḍika’s monastery. Venerable Ānanda saw him coming off in the distance, and said to him: “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But it didn’t occur to me: ‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”
“That must be because Venerable Sāriputta has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

2. Without Placing the Mind

At Sāvathī. Venerable Ānanda saw Venerable Sāriputta and said to him: “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. But it didn’t occur to me: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.” “That must be because Venerable Sāriputta has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

3. Rapture

At Sāvathī. Venerable Ānanda saw Venerable Sāriputta and said to him: “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ But it didn’t occur to me: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.” “That must be because Venerable Sāriputta has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

4. Equanimity

At Sāvathī. Venerable Ānanda saw Venerable Sāriputta and said to him: “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But it didn’t occur to me: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.” “That must be because Venerable Sāriputta has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

5. The Dimension of Infinite Space

At Sāvattthī. Venerable Ānanda saw Venerable Sāriputta ... “Reverend, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I entered and remained in the dimension of infinite space. ...” ...

6. The Dimension of Infinite Consciousness

At Sāvattḥī. Venerable Ānanda saw Venerable Sāriputta ... “Reverend, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I entered and remained in the dimension of infinite consciousness. ...” ...

7. The Dimension of Nothingness

At Sāvattḥī. Venerable Ānanda saw Venerable Sāriputta ... “Reverend, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I entered and remained in the dimension of nothingness. ...” ...

8. The Dimension of Neither Perception Nor Non-Perception

At Sāvattthī. Venerable Ānanda saw Venerable Sāriputta ... “Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. ...” ...

9. The Attainment of Cessation

At Sāvathī. Venerable Ānanda saw Venerable Sāriputta ... “Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. But it didn’t occur to me: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.” “That must be because Venerable Sāriputta has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

10. With Sucimukhī

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. After wandering for alms to be consumed on site in Rājagaha, he ate his alms-food by a wall. Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him:

“Ascetic, do you eat facing downwards?” “No, sister.” “Well then, do you eat facing upwards?” “No, sister.” “Well then, do you eat facing the cardinal directions?” “No, sister.” “Well then, do you eat facing the intermediate directions?” “No, sister.”

“When asked if you eat facing all these directions, you answer ‘no, sister’.

How exactly do you eat, ascetic?” “Sister, those ascetics and brahmins who earn a living by geomancy—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing downwards. Those ascetics and brahmins who earn a living by astrology—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing upwards. Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions. Those ascetics and brahmins who earn a living by palmistry—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing the intermediate directions.

I don't earn a living by any of these means. I seek alms in a principled manner, and I eat it in a principled manner.”

Then Sucimukhī the wanderer went around Rājagaha from street to street, from square to square, and announced: “The Sakyan ascetics eat food in a principled manner! The Sakyan ascetics eat food blamelessly! Give almsfood to the Sakyan ascetics!”

The Linked Discourses on Sāriputta are complete.

Linked Discourses 29

1. Dragons

1. Plain Version

At Sāvattḥī. “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that dragons reproduce.”

2. Better

At Sāvattḥī. “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from an egg, from a womb, from moisture, or spontaneously. Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg. Dragons born from moisture or spontaneously are better than those born from an egg or from a womb. Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture. These are the four ways that dragons reproduce.”

3. Sabbath

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, sat down to one side, and said to him: "Sir, what is the cause, what is the reason why some egg-born dragons keep the sabbath, having transformed their bodies?"

"Mendicant, it's when some egg-born dragons think: 'In the past we did both kinds of deeds by body, speech, and mind. When the body broke up, after death, we were reborn in the company of the egg-born dragons. If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm. Come, let us do good things by way of body, speech, and mind.' This is the cause, this is the reason why some egg-born dragons keep the sabbath, having transformed their bodies."

4. Sabbath (2nd)

At Sāvattihī. Then a mendicant went up to the Buddha ... and said to him: “Sir, what is the cause, what is the reason why some womb-born dragons keep the sabbath, having transformed their bodies?” (All should be told in full.)

5. Sabbath (3rd)

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?” (All should be told in full.)

6. Sabbath (4th)

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

(All should be told in full.)

7. They've Heard

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’ When their body breaks up, after death, they're reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

8. They've Heard (2nd)

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons?” (All should be told in full.)

9. They've Heard (3rd)

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the moisture-born dragons?” (All should be told in full.)

10. They've Heard (4th)

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?”

(All should be told in full.)

11–20. Ten Discourses On How Giving Helps to Become Egg-Born

Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

21–50. Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.

At Sāvathī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons ... moisture-born dragons ... spontaneously-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The spontaneously-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!’ They give food ... drink ... a lamp. When their body breaks up, after death, they’re reborn in the company of the spontaneously-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons.”

(Each set of ten discourses of this series should be treated in the same way.)

The Linked Discourses on dragons are complete.

Linked Discourses 30

1. Phoenixes

1. Plain Version

At Sāvattḥī. “Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

2. They Carry Off

At Sāvathī. “Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce. Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously. Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously. Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from moisture, but not those born spontaneously. Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

3. Both Kinds of Deeds

At Sāvattḥī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?” “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

4–6. Both Kinds of Deeds (2nd–4th)

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes ... moisture-born phoenixes ... or spontaneously-born phoenixes?”
(All should be told in full.)

7–16. Ten Discourses On How Giving Helps to Become Egg-Born

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?” “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

17–46. How Giving Helps to Become Womb-Born, Etc.

At Sāvattthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes ... moisture-born phoenixes ... or spontaneously-born phoenixes?”
(All should be told in full.)

The Linked Discourses on phoenixes are complete.

1. Fairies

1. Plain Version

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. ... The Buddha said this: "Mendicants, I will teach you about the gods of fairykind. Listen ... And what are the gods of fairykind? There are gods who live in fragrant roots, fragrant heartwood, fragrant softwood, fragrant bark, fragrant shoots, fragrant leaves, fragrant flowers, fragrant fruit, fragrant sap, and fragrant scents. These are called the gods of fairykind."

2. Good Conduct

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind!’ When their body breaks up, after death, they’re reborn in the company of the gods of fairykind. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind.”

3. A Giver of Fragrant Roots

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!’ They give gifts of fragrant roots. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots.”

4–12. Nine Discourses On Givers of Fragrant Heartwood, Etc.

At Sāvathī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood ... softwood ... bark ... sprouts ... leaves ... flowers ... fruit ... sap ... fragrant scents?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant heartwood ... fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant heartwood ... fragrant scents!’ They give gifts of fragrant heartwood ... fragrant scents. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

13–22. Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy

At Sāvattthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

23–112. Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood ... softwood ... bark ... sprouts ... leaves ... flowers ... fruit ... sap ... fragrant scents?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant scents!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

The Linked Discourses on fairykind are completed.

Linked Discourses 32

1. Gods of the Clouds

1. Plain Version

At Sāvattḥī. “Mendicants, I will teach you about the gods of the clouds. Listen ... And what are the gods of the clouds? There are gods of the cool clouds, warm clouds, thunder clouds, windy clouds, and rainy clouds. These are called the gods of the clouds.”

2. Good Conduct

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the clouds!’ When their body breaks up, after death, they’re reborn in the company of the gods of the clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds.”

3–12. Ten Discourses On How Giving Helps to Become a Cool Cloud God

At Sāvattthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of cool clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the cool clouds!’ They give food ... a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of cool clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds.”

13–52. How Giving Helps to Become a Warm Cloud God, Etc.

At Sāvattḥī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of warm clouds ... thunder clouds ... windy clouds ... rainy clouds?” “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of rainy clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy clouds!’ They give food ... a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of rainy clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy clouds.”

53. Gods of the Cool Clouds

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why sometimes it becomes cool?” “Mendicant, there are what are called gods of the cool clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes cool. This is the cause, this is the reason why sometimes it becomes cool.”

54. Gods of the Warm Clouds

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why sometimes it becomes warm?” “Mendicant, there are what are called gods of the warm clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes warm. This is the cause, this is the reason why sometimes it becomes warm.”

55. Gods of the Storm Clouds

At Sāvattthī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why sometimes it becomes stormy?” “Mendicant, there are what are called gods of the storm clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes stormy. This is the cause, this is the reason why sometimes it becomes stormy.”

56. Gods of the Windy Clouds

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why sometimes it becomes windy?” “Mendicant, there are what are called gods of the windy clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes windy. This is the cause, this is the reason why sometimes it becomes windy.”

57. Gods of the Rainy Clouds

At Sāvattihī. Seated to one side, that mendicant said to the Buddha: “Sir, what is the cause, what is the reason why sometimes it rains?” “Mendicant, there are what are called gods of the rainy clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes rainy. This is the cause, this is the reason why sometimes it rains.”

The Linked Discourses on gods of the clouds are complete.

1. Not Knowing Form

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist." "Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason."

2. Not Knowing Feeling

At Sāvattihī. Then the wanderer Vacchagotta said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is: the cosmos is eternal, or not eternal ... after death, a Realized One neither exists nor doesn’t exist.” “Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

3. Not Knowing Perception

At Sāvattihī. Then the wanderer Vacchagotta said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...” “Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation ...”

4. Not Knowing Choices

At Sāvattihī. Then the wanderer Vacchagotta said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...” “Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation ...”

5. Not Knowing Consciousness

At Sāvattihī. Then the wanderer Vacchagotta said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...” “Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation ...”

6–10. Five Discourses on Not Seeing Form, Etc.

At Sāvattḥī. Then the wanderer Vacchagotta said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...” “Vaccha, it is because of not seeing form ... feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation ...”

11–15. Five Discourses on Not Comprehending Form, Etc.

At Sāvattḥī. “Vaccha, it is because of not comprehending form ...

feeling ...

perception ...

choices ...

consciousness ...”

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

At Sāvathī. “Vaccha, it is because of not understanding form ...

feeling ...

perception ...

choices ...

consciousness ...”

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

At Sāvattihī. “Vaccha, it is because of not comprehending form ...”

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

At Sāvattthī. “Vaccha, it is because of not distinguishing form ...”

31–35. Five Discourses on Not Detecting Form, Etc.

At Sāvattihī. “Vaccha, it is because of not detecting form ...”

36–40. Five Discourses on Not Differentiating Form, Etc.

At Sāvattihī. “Vaccha, it is because of not differentiating form ...”

41–45. Five Discourses on Not Examining Form, Etc.

At Sāvattihī. “Vaccha, it is because of not examining form ...”

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

At Sāvattihī. “Vaccha, it is because of not scrutinizing form ...”

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

At Sāvathī. Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha: “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...” “Vaccha, it is because of not directly experiencing form ...

feeling ...

perception ...

choices ...”

55. Not Directly Experiencing Consciousness

At Sāvattḥī. “Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

The Linked Discourses with Vacchagotta are completed.

1. Absorption

1. Entering Immersion

At Sāvattthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in entering it. One meditator is not skilled in immersion but is skilled in entering it. One meditator is skilled neither in immersion nor in entering it. One meditator is skilled both in immersion and in entering it. Of these, the meditator skilled in immersion and in entering it is the foremost, best, chief, highest, and finest of the four. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”

2. Remaining in Immersion

At Sāvattthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in remaining in it. One meditator is skilled in remaining in immersion but is not skilled in immersion. One meditator is skilled neither in immersion nor in remaining in it. One meditator is skilled both in immersion and in remaining in it. Of these, the meditator skilled in immersion and in remaining in it is the foremost, best, leading, highest, and finest of the four. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the meditator skilled in immersion and remaining in it is the foremost, best, leading, highest, and finest of the four.”

3. Emerging From Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in emerging from it. ...”

4. Gladdening for Immersion

At Sāvattthī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in gladdening the mind for immersion. ...”

5. Supports For Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in the supports for immersion. ...”

6. Meditation Subjects For Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in the meditation subjects for immersion. ...”

7. Projecting the Mind Purified by Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in projecting the mind purified by immersion. ...”

8. Carefulness in Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in practicing carefully for it. ...”

9. Persistence in Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in practicing persistently for it. ...”

10. Conducive to Immersion

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in immersion but not in doing what’s conducive to it. ...”

11. Entering and Remaining

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in remaining in it. ...”

12. Entering and Emerging

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in emerging from it. ...”

13. Entering and Gladdening

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in gladdening the mind for immersion. ...”

14. Entering and Supports

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in the supports for it. ...”

15. Entering and Meditation Subjects

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in the mindfulness meditation subjects for immersion. ...”

16. Entering and Projecting

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in projecting the mind purified by immersion. ...”

17. Entering and Carefulness

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in practicing carefully for it. ...”

18. Entering and Persistence

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in practicing persistently for it. ...”

19. Entering and What's Conducive

At Sāvattḥī. “Mendicants, there are these four meditators. What four? One meditator is skilled in entering immersion but not in doing what's conducive to it. ...”

20–27. Eight on Remaining and Emergence, Etc.

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in remaining in immersion but not in emerging from it. ...”

(These eight discourses should be expanded in line with the previous set.)

28–34. Seven on Emergence and Gladdening, Etc.

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in emerging from immersion but not in gladdening the mind for immersion. ...”

(These seven discourses should be expanded in line with the previous set.)

35–40. Six on Gladdening and Support, Etc.

At Sāvattihī. “One meditator is skilled in gladdening the mind for immersion but not in the supports for immersion. ...”

(These six discourses should be expanded in line with the previous set.)

41–45. Five on Support and Subjects, Etc.

At Sāvattḥī. “One meditator is skilled in the supports for immersion but not in the mindfulness meditation subjects for immersion. ...”

(These five discourses should be expanded in line with the previous set.)

46–49. Four on Subjects and Projection, Etc.

At Sāvattḥī. “One meditator is skilled in the mindfulness meditation subjects for immersion but not in projecting the mind purified by immersion. ...”

(These four discourses should be expanded in line with the previous set.)

50–52. Three on Projection and Carefulness

At Sāvattḥī. “One meditator is skilled in projecting the mind purified by immersion but not in practicing carefully for it. ...”

(These three discourses should be expanded in line with the previous set.)

53–54. Two on Carefulness and Persistence

At Sāvattḥī. “One meditator is skilled in practicing carefully for immersion but not in practicing persistently for it. ...”

(These two discourses should be expanded in line with the previous set.)

55. Persistence and What's Conducive

At Sāvathī. “Mendicants, there are these four meditators. What four? One meditator is skilled in practicing persistently for immersion but not in doing what's conducive to it. One meditator is skilled in doing what's conducive to immersion but not in practicing persistently for it. One meditator is skilled neither in practicing persistently for immersion nor in doing what's conducive to it. One meditator is skilled both in practicing persistently for immersion and in doing what's conducive to it. Of these, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four.” That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Linked Discourses on Absorption are complete.

The Book of the Aggregates is finished.

1. Impermanence

1. The Interior as Impermanent

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, the eye is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ The ear is impermanent. ... The nose is impermanent. ... The tongue is impermanent. ... The body is impermanent. ... The mind is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

2. The Interior as Suffering

“Mendicants, the eye is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ The ear, nose, tongue, body, and mind are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

3. The Interior as Not-Self

“Mendicants, the eye is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ The ear, nose, tongue, body, and mind are not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this ... They understand: ‘... there is no return to any state of existence.’”

4. The Exterior as Impermanent

“Meditations, sights are impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Sounds, smells, tastes, touches, and thoughts are impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing this, a learned noble disciple becomes disillusioned with sights, sounds, smells, tastes, touches, and thoughts. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

5. The Exterior as Suffering

“Mendicants, sights are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

6. The Exterior as Not-Self

“Mendicants, sights are not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

7. The Interior as Impermanent in the Three Times

“Mendicants, the eye of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for the disillusionment, fading away, and cessation of the eye in the present. The ear ... nose ... tongue ... body ... mind of the past and future is impermanent, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about the mind of the past, they don’t look forward to enjoying the mind in the future, and they practice for the disillusionment, fading away, and cessation of the mind in the present.”

8. The Interior as Suffering in the Three Times

“Mendicants, the eye of the past and future is suffering, not to mention the present. Seeing this, a learned noble disciple doesn’t worry about the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for the disillusionment, fading away, and cessation of the eye in the present. ...”

9. The Interior as Not-Self in the Three Times

“Mendicants, the eye of the past and future is not-self, not to mention the present. Seeing this, a learned noble disciple doesn't worry about the eye of the past, they don't look forward to enjoying the eye in the future, and they practice for the disillusionment, fading away, and cessation of the eye in the present. ...”

10. The Exterior as Impermanent in the Three Times

“Mendicants, sights of the past and future are impermanent, not to mention the present. ...”

11. The Exterior as Suffering in the Three Times

“Mendicants, sights of the past and future are suffering, not to mention the present. ...”

12. The Exterior as Not-Self in the Three Times

“Mendicants, sights of the past and future are not-self, not to mention the present. ...”

13. Before My Awakening (Interior)

At Sāvathī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the eye ... ear ... nose ... tongue ... body ... and mind?’ Then it occurred to me: ‘The pleasure and happiness that arise from the eye: this is its gratification. That the eye is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the eye: this is its escape. The pleasure and happiness that arise from the ear ... nose ... tongue ... body ... mind: this is its gratification. That the mind is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the mind: this is its escape.’

As long as I didn’t truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

14. Before My Awakening (Exterior)

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to sights ... sounds ... smells ... tastes ... touches ... and thoughts?’ ...”

15. In Search of Gratification (Interior)

“Mendicants, I went in search of the eye’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of the eye’s gratification. I went in search of the eye’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the eye’s drawback. I went in search of escape from the eye, and I found it. I’ve seen clearly with wisdom the full extent of escape from the eye. I went in search of the ear’s ... nose’s ... tongue’s ... body’s ... mind’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of the mind’s gratification. I went in search of the mind’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the mind’s drawback. I went in search of escape from the mind, and I found it. I’ve seen clearly with wisdom the full extent of escape from the mind.

As long as I didn’t truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening ... But when I did truly understand ... Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

16. In Search of Gratification (Exterior)

“Mendicants, I went in search of the gratification of sights, and I found it. ...”

17. If There Were No Gratification (Interior)

“Mendicants, if there were no gratification in the eye, sentient beings wouldn’t love it. But because there is gratification in the eye, sentient beings do love it. If the eye had no drawback, sentient beings wouldn’t become disillusioned with it. But because the eye has a drawback, sentient beings do become disillusioned with it. If there were no escape from the eye, sentient beings wouldn’t escape from it. But because there is an escape from the eye, sentient beings do escape from it. If there were no gratification in the ear ... nose ... tongue ... body ... mind, sentient beings wouldn’t love it. But because there is gratification in the mind, sentient beings do love it. If the mind had no drawback, sentient beings wouldn’t become disillusioned with it. But because the mind has a drawback, sentient beings do become disillusioned with it. If there were no escape from the mind, sentient beings wouldn’t escape from it. But because there is an escape from the mind, sentient beings do escape from it.

As long as sentient beings don’t truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits. But when sentient beings truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

18. If There Were No Gratification (Exterior)

“Mendicants, if there were no gratification in sights, sentient beings wouldn’t love them. ...”

19. Taking Pleasure (Interior)

“Mendicants, if you take pleasure in the eye, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you take pleasure in the ear ... nose ... tongue ... body ... mind, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you don’t take pleasure in the eye, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering. If you don’t take pleasure in the ear ... nose ... tongue ... body ... mind, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

20. Taking Pleasure (Exterior)

“Mendicants, if you take pleasure in sights, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. ...”

21. The Arising of Suffering (Interior)

“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the ear ... nose ... tongue ... body ... and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the ear, nose, tongue, body, and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

22. The Arising of Suffering (Exterior)

“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

3. All

23. All

At Sāvathī. “Mendicants, I will teach you the all. Listen ... And what is the all? It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. This is called the all. Mendicants, suppose someone was to say: ‘I’ll reject this all and describe another all.’ They’d have no grounds for that, they’d be stumped by questions, and, in addition, they’d get frustrated. Why is that? Because they’re out of their element.”

24. Giving Up

“Mendicants, I will teach you the principle for giving up the all. Listen ... And what is the principle for giving up the all? The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should also be given up. The ear ... nose ... tongue ... body ... mind should be given up. Thoughts should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up. This is the principle for giving up the all.”

25. Giving Up By Direct Knowledge and Complete Understanding

“Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding. Listen ... And what is the principle for giving up the all by direct knowledge and complete understanding? The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding. The ear ... nose ... tongue ... body ... mind should be given up by direct knowledge and complete understanding. Thoughts should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up by direct knowledge and complete understanding. This is the principle for giving up the all by direct knowledge and complete understanding.”

26. Without Completely Understanding (1st)

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering? Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding sights ... eye consciousness ... eye contact ... painful, pleasant, or neutral feeling that arises conditioned by eye contact, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding the ear ... the nose ... the tongue ... the body ... the mind, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding thoughts ... mind consciousness ... mind contact ... painful, pleasant, or neutral feeling that arises conditioned by mind contact, without dispassion for it and giving it up, you can’t end suffering. This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering? By directly knowing and completely understanding the eye ... the ear ... the nose ... the tongue ... the body ... the mind, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding thoughts ... mind consciousness ... mind contact ... painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion for it and giving it up, you can end suffering. This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

27. Without Completely Understanding (2nd)

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering? The eye, sights, eye consciousness, and things cognizable by eye consciousness. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and things cognizable by mind consciousness. This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering? The eye, sights, eye consciousness, and things cognizable by eye consciousness. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and things cognizable by mind consciousness. This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

28. Burning

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants: “Mendicants, all is burning. And what is the all that is burning? The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress. The ear ... nose ... tongue ... body ... The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say. Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They become disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

29. Oppressed

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Mendicants, all is oppressed. And what is the all that is oppressed? The eye is oppressed. Sights are oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed. Oppressed by what? Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say. The ear ... nose ... tongue ... body ... mind is oppressed. Thoughts are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed. Oppressed by what? Oppressed by greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say. Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They become disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

30. The Appropriate Practice for Uprooting

“Mendicants, I will teach you the appropriate practice for uprooting all conceiving. Listen and pay close attention, I will speak. ... And what is the appropriate practice for uprooting all conceiving? It’s when a mendicant does not conceive the eye, does not conceive regarding the eye, does not conceive as the eye, and does not conceive ‘the eye is mine.’ They don’t conceive sights, they don’t conceive regarding sights, they don’t conceive as sights, and they don’t conceive ‘sights are mine.’ They don’t conceive eye consciousness ... eye contact ... They don’t conceive the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t conceive regarding that, they don’t conceive as that, and they don’t conceive ‘that is mine.’ They don’t conceive the ear ... nose ... tongue ... body ... mind ... They don’t conceive the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don’t conceive regarding that, they don’t conceive as that, and they don’t conceive ‘that is mine.’ They don’t conceive all, they don’t conceive regarding all, they don’t conceive as all, and they don’t conceive ‘all is mine.’ Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the appropriate practice for uprooting all conceiving.”

31. The Practice Conducive to Uprooting (1st)

“Mendicants, I will teach you the practice that’s conducive to uprooting all identifying. Listen ... And what is the practice that’s conducive to uprooting all identifying? It’s when a mendicant does not identify with the eye, does not identify in the eye, does not identify from the eye, and does not identify: ‘The eye is mine.’ They don’t identify with sights ... eye consciousness ... eye contact. And they don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’ For whatever you identify with, whatever you identify in, whatever you identify from, and whatever you identify as ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else. They don’t identify with the ear ... nose ... tongue ... body ... mind ... They don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’ For whatever you identify with, whatever you identify in, whatever you identify from, and whatever you identify as ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else. As far as the aggregates, elements, and sense fields extend, they don’t identify with that, they don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’ Not identifying, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the practice that’s conducive to uprooting all identifying.”

32. The Practice Conducive to Uprooting (2nd)

“Mendicants, I will teach you the practice that’s conducive to uprooting all identifying. Listen ...
And what is the practice that’s conducive to uprooting all identifying?”

What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights ... eye consciousness ...

eye contact ...

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” ...

“Is the ear ... nose ... tongue ...

body ... mind ...

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They become disillusioned with the ear ... nose ... tongue ... body ... They become disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the practice that’s conducive to uprooting all identifying.”

4. Liable to Be Reborn

33–42. Ten on Liable to Be Reborn, Etc.

At Sāvathī. “Mendicants, all is liable to be reborn. And what is the all that is liable to be reborn? The eye, sights, eye consciousness, and eye contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also liable to be reborn. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also liable to be reborn. Seeing this a learned noble disciple becomes disillusioned ... They understand: ‘... there is no return to any state of existence.’”

“Mendicants, all is liable to grow old. ...”

“Mendicants, all is liable to fall sick. ...”

“Mendicants, all is liable to die. ...”

“Mendicants, all is liable to sorrow. ...”

“Mendicants, all is liable to be corrupted. ...”

“Mendicants, all is liable to end. ...”

“Mendicants, all is liable to vanish. ...”

“Mendicants, all is liable to originate. ...”

“Mendicants, all is liable to cease. ...”

5. All is Impermanent

43–51. Nine on Impermanence, Etc.

At Sāvathī. “Mendicants, all is impermanent. And what is the all that is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are impermanent. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent. Seeing this, a learned noble disciple becomes disillusioned ... They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

“Mendicants, all is suffering. ...”

“Mendicants, all is not-self. ...”

“Mendicants, all is to be directly known. ...”

“Mendicants, all is to be completely understood. ...”

“Mendicants, all is to be given up. ...”

“Mendicants, all is to be realized. ...”

“Mendicants, all is to be directly known and completely understood. ...”

“Mendicants, all is troubled. ...”

52. Disturbed

“Mendicants, all is disturbed. And what is the all that is disturbed? The eye, sights, eye consciousness, and eye contact are disturbed. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also disturbed. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are disturbed. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also disturbed. Seeing this, a learned noble disciple becomes disillusioned ... They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

6. Ignorance

53. Giving Up Ignorance

At Sāvathī. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. Knowing and seeing the ear ... nose ... tongue ... body ... Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises. That’s how to know and see so as to give up ignorance and give rise to knowledge.”

54. Giving Up Fetters

“Sir, how does one know and see so that the fetters are given up?” “Mendicant, knowing and seeing the eye as impermanent, the fetters are given up ...”

55. Uprooting the Fetters

“Sir, how does one know and see so that the fetters are uprooted?” “Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted ...”

56. Giving Up Defilements

“Sir, how does one know and see so that the defilements are given up?” ...

57. Uprooting Defilements

“Sir, how does one know and see so that the defilements are uprooted?” ...

58. Giving Up Tendencies

“Sir, how does one know and see so that the underlying tendencies are given up?” ...

59. Uprooting Tendencies

“Sir, how does one know and see so that the underlying tendencies are uprooted?” ...

60. The Complete Understanding of All Grasping

“Mendicants, I will teach you the principle for the complete understanding of all grasping. Listen ... And what is the principle for the complete understanding of all grasping? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When they are released, they understand: ‘I have completely understood grasping.’ Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and touches. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple becomes disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When they are released, they understand: ‘I have completely understood grasping.’ This is the principle for the complete understanding of all grasping.”

61. The Depletion of All Fuel (1st)

“Mendicants, I will teach you the principle for depleting all fuel. Listen ... And what is the principle for depleting all fuel? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’ Ear ... nose ... tongue ... body ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Seeing this, a learned noble disciple becomes disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’ This is the principle for depleting all fuel.”

62. The Depletion of All Fuel (2nd)

“Mendicants, I will teach you the principle for depleting all fuel. Listen ... And what is the principle for depleting all fuel?”

What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Sights ... eye consciousness ...

eye contact ...

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.” ...

“Ear ... nose ... tongue ... body ... mind ... thoughts ... mind consciousness ... mind contact ...
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They become disillusioned with the ear ... nose ... tongue ... body ... They become disillusioned with the mind, thoughts, mind

consciousness, and mind contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the principle for depleting all fuel."

7. With Migajāla

63. With Migajāla (1st)

At Sāvattḥī. Then Venerable Migajāla went up to the Buddha ... and said to him: “Sir, they speak of one who lives alone. How is one who lives alone defined? And how is living with a partner defined?”

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is a fetter. A mendicant who is fettered by relishing is said to live with a partner. There are sounds ... smells ... tastes ... touches ... There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is a fetter. A mendicant who is fettered by relishing is said to live with a partner. A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and appropriate for retreat. Why is that? For craving is their partner, and they haven’t given it up. That’s why they’re said to live with a partner.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When there’s no relishing there’s no lust. When there’s no lust there’s no fetter. A mendicant who is not fettered by relishing is said to live alone. There are sounds ... smells ... tastes ... touches ... There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When there’s no relishing there’s no lust. When there’s no lust there’s no fetter. A mendicant who is not fettered by relishing is said to live alone. A mendicant who lives like this is said to live alone, even if they live in the neighborhood of a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Why is that? For craving is their partner, and they have given it up. That’s why they’re said to live alone.”

64. With Migajāla (2nd)

Then Venerable Migajāla went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say. There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.”

And then Venerable Migajāla approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Migajāla became one of the perfected.

65. Samiddhi's Question About Māra (1st)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Samiddhi went up to the Buddha ... and said to him: "Sir, they speak of this thing called 'Māra'. How do we define Māra or what is known as Māra?"

"Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is Māra or what is known as Māra. Where there is the ear, sounds, ear consciousness, and phenomena to be known by ear consciousness, there is Māra or what is known as Māra. Where there is the nose, smells, nose consciousness, and phenomena to be known by nose consciousness, there is Māra or what is known as Māra. Where there is the tongue, tastes, tongue consciousness, and phenomena to be known by tongue consciousness, there is Māra or what is known as Māra. Where there is the body, touches, body consciousness, and phenomena to be known by body consciousness, there is Māra or what is known as Māra. Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is Māra or what is known as Māra.

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no Māra or what is known as Māra. Where there is no ear ... no nose ... no tongue ... no body ... Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no Māra or what is known as Māra."

66. Samiddhi's Question About a Sentient Being

“Sir, they speak of this thing called a ‘sentient being’. How do we define a sentient being or what is known as a sentient being?” ...

67. Samiddhi's Question About Suffering

“Sir, they speak of this thing called ‘suffering’. How do we define suffering or what is known as suffering?” ...

68. Samiddhi's Question About the World

“Sir, they speak of this thing called ‘the world’. How do we define the world or what is known as the world?” “Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is the world or what is known as the world. Where there is the ear ... nose ... tongue ... body ... Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is the world or what is known as the world.

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no world or what is known as the world. Where there is no ear ... nose ... tongue ... body ... Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no world or what is known as the world.”

69. Upasena and the Viper

At one time Venerables Sāriputta and Upasena were staying near Rājagaha in the Cool Wood, under the Snake's Hood Grotto. Now at that time a viper fell on Upasena's body, and he addressed the mendicants: "Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of chaff."

When he said this, Sāriputta said to him: "But we don't see any impairment in your body or deterioration of your faculties. Yet you say: 'Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of chaff.'" "Reverend Sāriputta, there may be an impairment in body or deterioration of faculties for someone who thinks: 'I am the eye' or 'the eye is mine.' Or 'I am the ear ... nose ... tongue ... body ... Or 'I am the mind' or 'the mind is mine.' But I don't think like that. So why would there be an impairment in my body or deterioration of my faculties?"

"That must be because Venerable Upasena has long ago totally uprooted ego, possessiveness, and the underlying tendency to conceit. That's why it doesn't occur to you: 'I am the eye' or 'the eye is mine.' Or 'I am the ear ... nose ... tongue ... body ... Or 'I am the mind' or 'the mind is mine.'" Then those mendicants lifted Upasena's body onto a cot and carried it outside. And his body was scattered right there like a handful of chaff.

70. Upavāṇa on What is Realizable in This Very Life

Then Venerable Upavāṇa went up to the Buddha ... and said to him: “Sir, they speak of ‘a teaching realizable in this very life’. In what way is the teaching realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Upavāṇa, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight. There is desire for sights in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Next, take a mendicant who hears ... smells ... tastes ... touches ...

Next, take a mendicant who knows a thought with their mind. They experience both the thought and the desire for the thought. There is desire for thoughts in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight. There is no desire for sights in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Next, take a mendicant who hears ... smells ... tastes ... touches ...

Next, take a mendicant who knows a thought with their mind. They experience the thought but no desire for the thought. There is no desire for thoughts in them, and they understand that. Since this is so, this is how the teaching is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

71. Six Fields of Contact (1st)

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha: “Here, sir, I’m lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Do you regard the eye like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering. Do you regard the ear ... nose ... tongue ... body ...

Do you regard the mind like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.”

72. Six Fields of Contact (2nd)

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha: “Here, sir, I’m lost, truly lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Do you regard the eye like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the first field of contact, so that there are no more future lives.

Do you regard the ear ... nose ... tongue ... body ...

Do you regard the mind like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the sixth field of contact, so that there are no more future lives.”

73. Six Fields of Contact (3rd)

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha: “Here, sir, I’m lost, truly lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is the ear ... nose ... tongue ... body ... mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

8. Sick

74. Sick (1st)

At Sāvathī. Then a mendicant went up to the Buddha, and said to him: “Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of compassion.”

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot. Then the Buddha said to that monk: “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.” He sat on the seat spread out and said to the mendicant: “I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“I hope you don’t have any remorse or regret?”

“Indeed, sir, I have no little remorse and regret.”

“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“In that case, mendicant, why do you have remorse and regret?”

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.”

“Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed. For that is indeed the purpose. What do you think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.” ...

“Is the ear ... nose ... tongue ... body ... mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended ... there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant: “Everything that has a beginning has an end.”

75. Sick (2nd)

Then a mendicant went up to the Buddha ... and said to him: “Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of compassion.”

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot. Then the Buddha said to that monk: “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.” He sat on the seat spread out and said to the mendicant: “I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not alright. ... I have no reason to blame myself when it comes to ethical conduct.”

“In that case, mendicant, why do you have remorse and regret?”

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“I understand that the Buddha has taught the Dhamma for the purpose of complete extinguishment by not grasping.”

“Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of complete extinguishment by not grasping. For that is indeed the purpose.

“What do you think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.” ...

“Is the ear ... nose ... tongue ... body ... mind ... mind consciousness ... mind contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye ... ear ... nose ... tongue ... body ... mind ... mind consciousness ... mind contact ... They become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

76. With Rādha on Impermanence

The Venerable Rādha went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Rādha, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. You should give up desire for it. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent. You should give up desire for it. You should give up desire for what is impermanent.”

77. With Rādhā on Suffering

“Rādhā, you should give up desire for what is suffering. ...”

78. With Rādhā on Not-Self

“Rādhā, you should give up desire for what is not-self. ...”

79. Giving Up Ignorance (1st)

Then a mendicant went up to the Buddha ... and said to him: “Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“There is, mendicant.”

“But what is that one thing?”

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. ... Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises. That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

80. Giving Up Ignorance (2nd)

Then a mendicant went up to the Buddha ... and said to him: “Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“There is, mendicant.”

“But what is that one thing?”

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“It’s when a mendicant has heard: ‘Nothing is worth clinging on to.’ When a mendicant has heard that nothing is worth clinging on to, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, they see all signs as other. They see the eye, sights, eye consciousness, and eye contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by eye contact as other. ... They see the mind, thoughts, mind consciousness, and mind contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind contact as other. That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

81. Several Mendicants

Then several mendicants went up to the Buddha ... and said to him: “Sir, sometimes wanderers who follow other paths ask us: ‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ We answer them like this. ‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’ Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of living the spiritual life under me is to completely understand suffering. If wanderers who follow other paths were to ask you: ‘Reverends, what is that suffering?’ You should answer them: ‘Reverends, the eye is suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. Ear ... Nose ... Tongue ... Body ... Mind ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. This is that suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.’ When questioned by wanderers who follow other paths, that’s how you should answer them.”

82. A Question On the World

Then a mendicant went up to the Buddha ... and said to him:

“Sir, they speak of this thing called ‘the world’. How is the world defined?” “It wears away, mendicant, that’s why it’s called ‘the world’. And what is wearing away? The eye is wearing away. Sights ... eye consciousness ... eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away. The ear ... nose ... tongue ... body ... The mind ... thoughts ... mind consciousness ... mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away. It wears away, mendicant, that’s why it’s called ‘the world’.”

83. Phagguna's Question

And then Venerable Phagguna went up to the Buddha ... and said to him:

“Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described? Does the ear ... nose ... tongue ... body exist ...? Does the mind exist by which they could be described?”

“Phagguna, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described. The ear ... nose ... tongue ... body does not exist ... The mind does not exist by which they could be described.”

9. With Channa

84. Wearing Out

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘the world’. How is the world defined?” “Ānanda, that which wears out is called the world in the training of the noble one. And what wears out? The eye wears out. Sights ... eye consciousness ... eye contact wears out. The painful, pleasant, or neutral feeling that arises conditioned by eye contact also wears out. The ear ... nose ... tongue ... body ... The mind ... thoughts ... mind consciousness ... mind contact wears out. The painful, pleasant, or neutral feeling that arises conditioned by mind contact also wears out. That which wears out is called the world in the training of the noble one.”

85. The World is Empty

And then Venerable Ānanda ... said to the Buddha: “Sir, they say that ‘the world is empty’. What does the saying ‘the world is empty’ refer to?” “Ānanda, they say that ‘the world is empty’ because it’s empty of self or what belongs to self. And what is empty of self or what belongs to self? The eye, sights, eye consciousness, and eye contact are empty of self or what belongs to self. ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self. They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

86. A Teaching In Brief

Seated to one side, Venerable Ānanda said to the Buddha: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Ānanda? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights ...

eye consciousness ... eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” ...

“Is the ear ... nose ... tongue ... body ... mind ...

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. ... They become disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

87. With Channa

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain. Now at that time Venerable Channa was sick, suffering, gravely ill. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him: "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness." "Yes, reverend," replied Mahācunda.

And then Sāriputta and Mahācunda went to see Channa and sat down on the seat spread out. Then Sāriputta said to Channa: "I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Reverend Sāriputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds piercing my belly are so severe, it feels like an expert butcher or their apprentice is slicing my belly open with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. Reverend Sāriputta, I will commit suicide. I don't wish to live."

"Please don't commit suicide! Venerable Channa, keep going! We want you to keep going. If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you. Please don't commit suicide! Venerable Channa, keep going! We want you to keep going."

"Reverend Sāriputta, it's not that I don't have suitable food; I do have suitable food. It's not that I don't have suitable medicine; I do have suitable medicine. It's not that I don't have a capable carer; I do have a capable carer. Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: 'The mendicant Channa committed suicide blamelessly.'"

"I'd like to ask the venerable Channa about a certain point, if you'd take the time to answer."
"Ask, Reverend Sāriputta. When I've heard it I'll know."

"Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is mine, I am this, this is my self'? Do you regard the ear ... nose ... tongue ... body ... mind, mind consciousness, and things knowable by mind consciousness in this way: 'This is mine, I am this, this is my self'?"

"Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is not mine, I am not this, this is not my self.' I regard the ear ... nose ... tongue ... body ... mind, mind consciousness, and things knowable by mind

consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

When he said this, Venerable Mahācunda said to Venerable Channa: “So, Reverend Channa, you should pay close attention to this instruction of the Buddha whenever you can: ‘For the dependent there is agitation. For the independent there’s no agitation. When there’s no agitation there is tranquility. When there’s tranquility there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and going, there’s no passing away and reappearing. When there’s no passing away and reappearing, there’s no here or beyond or in-between the two. Just this is the end of suffering.’”

And when Venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left. Not long after those venerables had left, Venerable Channa committed suicide.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, Venerable Channa has committed suicide. Where has he been reborn in his next life?” “Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?” “Sir, there is a Vajjian village named Pubbavijjhana where Channa had families with whom he was friendly, intimate, and familiar.” “The mendicant Channa did indeed have such families. But this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing. You should remember this: ‘The mendicant Channa committed suicide blamelessly.’”

88. With Puṇṇa

And then Venerable Puṇṇa went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say. There are sounds ... smells ... tastes ... touches ... There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. ... There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I’ve given you this brief advice, what country will you live in?” “Sir, there’s a country called Sunāparanta; I will live there.”

“The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?”

“If they abuse and insult me, I will think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do hit you with their fists, what will you think of them then?”

“If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do throw stones at you, what will you think of them then?”

“If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do beat you with a club, what will you think of them then?”

“If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious,

since they don't stab me with a knife.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

"But if they do stab you with a knife, what will you think of them then?"

"If they stab me with a knife, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't take my life with a sharp knife.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

"But if they do take your life with a sharp knife, what will you think of them then?"

"If they take my life with a sharp knife, I'll think: 'There are disciples of the Buddha who looked for someone to assist their suicide because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!' That's what I'll think, Blessed One. That's what I'll think, Holy One."

"Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience."

And then Puṇṇa welcomed and agreed with the Buddha's words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Travelling stage by stage, he arrived at Sunāparanta, where he stayed on. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. And within that same rainy season he became completely extinguished.

Then several mendicants went up to the Buddha ... and said to him: "Sir, the son of a good family named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?"

"Mendicants, Puṇṇa, the son of a good family, was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Puṇṇa has become completely extinguished."

89. With Bāhiya

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Bāhiya? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Sights ...

eye consciousness ... eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. ... They become disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then

Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bāhiya became one of the perfected.

90. Turbulence (1st)

“Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart. That’s why the Realized One lives unperturbed, with dart drawn out. Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’ So let them not conceive the eye, let them not conceive regarding the eye, let them not conceive as the eye, let them not conceive ‘the eye is mine.’ Let them not conceive sights ... eye consciousness ... eye contact ... Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not conceive regarding that, let them not conceive as that, and let them not conceive ‘that is mine.’

Let them not conceive the ear ... nose ... tongue ...

body ... mind ... thoughts ... mind consciousness ... mind contact ... Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not conceive regarding that, let them not conceive as that, and let them not conceive ‘that is mine.’ Let them not conceive all, let them not conceive regarding all, let them not conceive as all, let them not conceive ‘all is mine’.

Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

91. Turbulence (2nd)

“Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart. That’s why the Realized One lives unperturbed, with dart drawn out. Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’ So let them not conceive the eye, let them not conceive in the eye, let them not conceive from the eye, let them not conceive: ‘The eye is mine.’ Let them not conceive sights ... eye consciousness ... eye contact ... Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not conceive in that, let them not conceive from that, and let them not conceive: ‘That is mine.’ For whatever you conceive, whatever you conceive in, whatever you conceive from, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

Let them not conceive the ear ... nose ... tongue ... body ...

Let them not conceive the mind ... mind consciousness ... mind contact ... Let them not conceive the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not conceive in that, let them not conceive from that, and let them not conceive: ‘That is mine.’ For whatever you conceive, whatever you conceive in, whatever you conceive from, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

As far as the aggregates, elements, and sense fields extend, they don’t conceive that, they don’t conceive in that, they don’t conceive from that, and they don’t conceive: ‘That is mine.’ Not identifying, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

92. A Duality (1st)

“Mendicants, I will teach you a duality. Listen ... And what is a duality? It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. This is called a duality.

Mendicants, suppose you say: ‘I’ll reject this duality and describe another duality.’ They’d have no grounds for that, they’d be stumped by questions, and, in addition, they’d get frustrated. Why is that? Because they’re out of their element.”

93. A Duality (2nd)

“Mendicants, consciousness exists dependent on a duality. And what is that duality? Eye consciousness arises dependent on the eye and sights. The eye is impermanent, perishing, and changing. Sights are impermanent, perishing, and changing. So this duality is tottering and toppling; it’s impermanent, perishing, and changing. Eye consciousness is impermanent, perishing, and changing. And the causes and conditions that give rise to eye consciousness are also impermanent, perishing, and changing. But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent? The meeting, coming together, and joining together of these three things is called eye contact. Eye contact is also impermanent, perishing, and changing. And the causes and conditions that give rise to eye contact are also impermanent, perishing, and changing. But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent? Contacted, one feels, intends, and perceives. So these things are tottering and toppling; they’re impermanent, perishing, and changing.

Ear ... nose ... tongue ... body ... The meeting, coming together, and joining together of these three things is called tongue contact.

Mind consciousness arises dependent on the mind and thoughts. The mind is impermanent, perishing, and changing. Thoughts are impermanent, perishing, and changing. So this duality is tottering and toppling; it’s impermanent, perishing, and changing. Mind consciousness is impermanent, perishing, and changing. And the causes and conditions that give rise to mind consciousness are also impermanent, perishing, and changing. But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent? The meeting, coming together, and joining together of these three things is called mind contact. Mind contact is also impermanent, perishing, and changing. And the causes and conditions that give rise to mind consciousness are also impermanent, perishing, and changing. But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent? Contacted, one feels, intends, and perceives. So these things are tottering and toppling; they’re impermanent, perishing, and changing. This is how consciousness exists dependent on a duality.”

94. Untamed, Unguarded

At Sāvathī. “Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained. What six? The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained. The field of ear contact ... nose contact ... tongue contact ... body contact ... The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained. These six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained. What six? The field of eye contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained. The field of ear contact ... nose contact ... tongue contact ... body contact ... The field of mind contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained. These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Mendicants, it’s just the six fields of contact
that lead the unrestrained to suffering.
Those who understand how to restrain them
live with faith as partner, uncorrupted.

When you’ve seen pleasant sights
and unpleasant ones, too,
get rid of desire for the pleasant,
without hating what you don’t like.

When you’ve heard sounds both liked and disliked,
don’t fall under the thrall of sounds you like,
get rid of hate for the unliked,
and don’t hurt your mind by thinking of what you don’t like.

When you’ve smelled a pleasant, fragrant scent,
and one that’s foul and unpleasant,
get rid of aversion for the unpleasant,
while not yielding to desire for the pleasant.

When you’ve enjoyed a sweet, delicious taste,
and sometimes those that are bitter,
don’t be attached to enjoying sweet tastes,
and don’t despise the bitter.

Don’t be intoxicated by a pleasant touch,

and don't tremble at a painful touch.
Look with equanimity at the duality of pleasant and painful contacts,
without favoring or opposing anything.

People generally let their perceptions proliferate;
perceiving and proliferating, they are attracted.
When you've dispelled all thoughts of the lay life,
wander intent on renunciation.

When the mind is well developed like this regarding the six,
it doesn't waver at contacts at all.
Mendicants, those who have mastered greed and hate
go beyond birth and death."

95. Māluṅkyaputta

Then Venerable Māluṅkyaputta went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks the Realized One for brief advice?”

“Sir, even though I’m an old man, elderly and senior, may the Buddha please teach me Dhamma in brief! May the Holy one please teach me in brief! Hopefully I can understand the meaning of what the Buddha says. Hopefully I can be an heir of the Buddha’s teaching!”

“What do you think, Māluṅkyaputta? Do you have any desire or greed or fondness for sights known by the eye that you haven’t seen, you’ve never seen before, you don’t see, and you don’t think would be seen?” “No, sir.”

“Do you have any desire or greed or affection for sounds known by the ear ...

smells known by the nose ...

tastes known by the tongue ...

touches known by the body ...

thoughts known by the mind that you haven’t cognized, you’ve never cognized before, you don’t cognize, and you don’t think would be cognized?” “No, sir.”

“In that case, when it comes to things that are to be seen, heard, thought, and cognized: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the cognized will be merely the cognized. When this is the case, you won’t be ‘by that’. When you’re not ‘by that’, you won’t be ‘in that’. When you’re not ‘in that’, you won’t be here or beyond or in between the two. Just this is the end of suffering.”

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

‘When you see a sight, mindfulness is confused
and attention is focused on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from sights.
The mind is damaged
by covetousness and cruelty.

Heaping up suffering like this,
you're said to be far from extinguishment.

When you hear a sound, mindfulness is confused
and attention is focused on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from sounds.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you smell an odor, mindfulness is confused
and attention is focused on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from smells.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you enjoy a taste, mindfulness is confused
and attention is focused on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from tastes.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you experience a touch, mindfulness is confused
and attention is focused on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from touches.
The mind is damaged
by covetousness and cruelty.

Heaping up suffering like this,
you're said to be far from extinguishment.

When you know a thought, mindfulness is confused
and attention is focused on the pleasant aspect.
Experiencing it with a mind full of desire,
you keep clinging to it.

Many feelings grow
arising from thoughts.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

When you see a sight with mindfulness,
there's no desire for sights.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you see a sight
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you hear a sound with mindfulness,
there's no desire for sounds.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you hear a sound
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you smell an odor with mindfulness,
there's no desire for smells.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you smell an odor
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.

Reducing suffering like this,
you're said to be in the presence of extinguishment.

Enjoying a taste with mindfulness,
there's no desire for tastes.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you savor a taste
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you experience a touch with mindfulness,
there's no desire for touches.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you experience a touch
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.

When you know a thought with mindfulness,
there's no desire for thoughts.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you know a thought
and undergo a feeling,
you wear away, you don't heap up:
that's how to live mindfully.
Reducing suffering like this,
you're said to be in the presence of extinguishment.'

That's how I understand the detailed meaning of the Buddha's brief statement." "Good, good, Māluṅkyaputta! It's good that you understand the detailed meaning of what I've said in brief like this.

(The Buddha repeats the verses in full.)

This is how to understand the detailed meaning of what I said in brief."

And then Venerable Māluṅkyaputta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Māluṅkyaputta became one of the perfected.

96. Liable to Decline

“Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six fields of mastery. Listen ... And how is someone liable to decline? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate them, and exterminate them. They should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

Furthermore, when a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ... knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. If that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate them, and exterminate them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ That’s how someone is liable to decline.

And how is someone not liable to decline? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant doesn’t tolerate them but gives them up, gets rid of them, eliminates them, and exterminates them. They should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

Furthermore, when a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ... knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant doesn’t tolerate them but gives them up, gets rid of them, eliminates them, and exterminates them. They should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ That’s how someone is not liable to decline.

And what are the six fields of mastery? When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. They should understand: ‘This sense field has been mastered. For this is what the Buddha calls a field of mastery.’ ... Furthermore, when a mendicant knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. They should understand: ‘This sense field has been mastered. For this is what the Buddha calls a field of mastery.’ These are the six fields of mastery.”

97. One Who Lives Negligently

“Mendicants, I will teach you who lives negligently and who lives diligently. Listen ... And how does someone live negligently? When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. The mind that suffers doesn’t become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently. When you live with the ear ... nose ... tongue ... body ... mind faculty unrestrained, your mind becomes polluted when it comes to thoughts known by the mind. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. The mind that suffers doesn’t become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently. That’s how someone lives negligently.

And how does someone live diligently? When you live with the eye faculty restrained, your mind doesn’t become polluted when it comes to sights known by the eye. When the mind isn’t polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you’re considered to live diligently. ... When you live with the ear ... nose ... tongue ... body ... mind faculty restrained, your mind doesn’t become polluted when it comes to thoughts known by the mind. When the mind isn’t polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you’re considered to live diligently. That’s how someone lives diligently.”

98. Restraint

“Mendicants, I will teach you who is restrained and who is unrestrained. Listen ... And how is someone unrestrained? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ This is how someone is unrestrained.

And how is someone restrained? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ This is how someone is restrained.”

99. Immersion

“Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? They truly understand that the eye is impermanent. They truly understand that sights ... eye consciousness ... eye contact ... the pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent. ... They truly understand that the mind is impermanent. They truly understand that thoughts ... mind consciousness ... mind contact ... the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, develop immersion. A mendicant who has immersion truly understands.”

100. Retreat

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? They truly understand that the eye is impermanent. They truly understand that sights ... eye consciousness ... eye contact ... the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, meditate in retreat. A mendicant in retreat truly understands.”

101. It's Not Yours (1st)

“Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

The ear ... nose ... tongue ... body ...

Mind isn't yours: give it up. Giving it up will be for your welfare and happiness. Thoughts ... Mind consciousness ... Mind contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us?’”

“No, sir.

Why is that?

Because that's neither self nor belonging to self.”

“In the same way, the eye isn't yours: give it up. Giving it up will be for your welfare and happiness. ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.”

102. It's Not Yours (2nd)

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? The eye isn’t yours: give it up. Giving it up will be for your welfare and happiness. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn’t yours: give it up. Giving it up will be for your welfare and happiness. Give up what’s not yours. Giving it up will be for your welfare and happiness.”

103. About Uddaka

“Mendicants, Uddaka, Rāma’s son, used to say: ‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’ Even though Uddaka, Rāma’s son, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’ Here’s how a mendicant would rightly say: ‘Here’s the thing: the knowledge master! Here’s the thing: the conqueror of all! Here’s the thing: the boil’s root has been dug out, which was never dug out before!’

And how is someone a knowledge master? It’s when a mendicant truly understands the six fields of contact’s origin, ending, gratification, drawback, and escape. That’s how a mendicant is a knowledge master.

And how is a mendicant a conqueror of all? It’s when a mendicant comes to be freed by not grasping after truly understanding these six sense fields’ origin, ending, gratification, drawback, and escape. That’s how a mendicant is a conqueror of all.

And how has a mendicant dug out the boil’s root, which was never dug out before? ‘Boil’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. ‘Boil’s root’ is a term for craving. It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, exterminated it, so it’s unable to arise in the future. That’s how a mendicant has dug out the boil’s root, which was never dug out before.

Uddaka, Rāma’s son, used to say: ‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’ Even though Uddaka, Rāma’s son, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’ But that’s how a mendicant would rightly say: ‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’”

11. Sanctuary

104. Sanctuary

At Sāvathī. “Mendicants, I will teach you an exposition of the teaching, an explanation of one who has reached sanctuary. Listen ... And what is an exposition of the teaching, an explanation of one who has reached sanctuary? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary. ... There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary. This is an exposition of the teaching, an explanation of one who has reached sanctuary.”

105. Because of Grasping

“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

“Our teachings are rooted in the Buddha. ...”

“Mendicants, when there’s an eye, because of grasping the eye, pleasure and pain arise in oneself. ... When there’s a mind, because of grasping the mind, pleasure and pain arise in oneself. What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No, sir.” ...

“Is the ear ... nose ... tongue ... body ...

mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

106. The Origin of Suffering

“Mendicants, I will teach you the origin and ending of suffering. Listen ... And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.”

107. The Origin of the World

“Mendicants, I will teach you the origin and ending of the world. Listen ... And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. This is the ending of the world. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of the world. ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases ... That is how this entire mass of suffering ceases. This is the ending of the world.”

108. I'm Better

“Mendicants, when what exists, because of grasping what and insisting on what, do people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“Our teachings are rooted in the Buddha. ...”

“When there’s an eye, because of grasping the eye and insisting on the eye, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. ... When there’s a mind, because of grasping the mind and insisting on the mind, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“No, sir.” ...

“Is the mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“No, sir.”

“Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

109. Things Prone to Being Fettered

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen ... What are the things that are prone to being fettered? And what is the fetter? The eye is something that’s prone to being fettered. The desire and greed for it is the fetter. The ear ... nose ... tongue ... body ... mind is something that’s prone to being fettered. The desire and greed for it is the fetter. These are called the things that are prone to being fettered, and this is the fetter.”

110. Things Prone to Being Grasped

“Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen ... What are the things that are prone to being grasped? And what is the grasping? The eye is something that’s prone to being grasped. The desire and greed for it is the grasping. The ear ... nose ... tongue ... body ... mind is something that’s prone to being grasped. The desire and greed for it is the grasping. These are called the things that are prone to being grasped, and this is the grasping.”

111. Complete Understanding of the Interior

“Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding the ear ... nose ... tongue ... body ... mind, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding the ear ... nose ... tongue ... body ... mind, having dispassion for it and giving it up, you can end suffering.”

112. Complete Understanding of the Exterior

“Meditants, without directly knowing and completely understanding sights ... sounds ... smells ... tastes ... touches ... thoughts, without dispassion for them and giving them up, you can't end suffering. By directly knowing and completely understanding sights ... sounds ... smells ... tastes ... touches ... thoughts, having dispassion for them and giving them up, you can end suffering.”

113. Listening In

At one time the Buddha was staying at Nāḍika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching: “Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates. Ear ... nose ... tongue ... body ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. ... Ear ... nose ... tongue ... body ... Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases ... That is how this entire mass of suffering ceases.”

Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said: “Monk, did you hear that exposition of the teaching?” “Yes, sir.” “Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

12. The World and the Kinds of Sensual Stimulation

114. Māra's Snare (1st)

“Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do what he wants with them. ...

There are sounds ... smells ... tastes ... touches ...

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra, and the Wicked One can do what he wants with them.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.
...

There are sounds ... smells ... tastes ... touches ...

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.”

115. Māra's Snare (2nd)

“Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who is bound when it comes to sights known by the eye. They’re trapped in Māra’s lair, fallen under Māra’s sway, and caught in Māra’s snare. They’re bound by Māra’s bonds, and the Wicked One can do what he wants with them. ...

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who is bound when it comes to thoughts known by the mind. They’re trapped in Māra’s lair, fallen under Māra’s sway, and caught in Māra’s snare. They’re bound by Māra’s bonds, and the Wicked One can do what he wants with them.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant not trapped in Māra’s lair, not fallen under Māra’s sway, and released from Māra’s snare. They’re free from Māra’s bonds, and the Wicked One cannot do what he wants with them. ...

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant not trapped in Māra’s lair, not fallen under Māra’s sway, and released from Māra’s snare. They’re free from Māra’s bonds, and the Wicked One cannot do what he wants with them.”

116. Travelling to the End of the World

“Mendicants, I say it’s not possible to know or see or reach the end of the world by travelling. But I also say there’s no making an end of suffering without reaching the end of the world.” When he had spoken, the Holy One got up from his seat and entered his dwelling. Soon after the Buddha left, those mendicants considered: “The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ... Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Then those mendicants thought: “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“May Venerable Ānanda please explain this.”

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it’s no trouble.”

“Then listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Ānanda said this:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘Mendicants, I say it’s not possible to know or see or reach the end of the world by travelling. But I also say there’s no making an end of suffering without reaching the end of the world.’ This is how I understand the detailed meaning of this passage for recitation. Whatever in the world through which you perceive the world and conceive the world

is called the world in the training of the noble one. And through what in the world do you perceive the world and conceive the world? Through the eye in the world you perceive the world and conceive the world. Through the ear ... nose ... tongue ... body ... mind in the world you perceive the world and conceive the world. Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the noble one. When the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'Mendicants, I say it's not possible to know or see or reach the end of the world by travelling. But I also say there's no making an end of suffering without reaching the end of the world.' That is how I understand the detailed meaning of this summary. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

"And Ānanda explained the meaning to us in this manner, with these words and phrases."

"Mendicants, Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that's how you should remember it."

117. The Kinds of Sensual Stimulation

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘My mind might often stray towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’ Then it occurred to me: ‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’ So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little. So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished. So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ... mind ceases and perception of thoughts fades away.” When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered: “The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. ... Who can explain in detail the meaning of this brief summary given by the Buddha?”

Then those mendicants thought: “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“May Venerable Ānanda please explain this.”

“Reverends, suppose there was a person in need of heartwood. ...” “Please explain this, if it’s no trouble.”

“Then listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Ānanda said this:

“Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail: ‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ... mind ceases and perception of thoughts fades away.’ And this is how I understand the detailed meaning of this summary. The Buddha was referring to the cessation of the six sense fields when he said: ‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ... mind ceases and perception of thoughts fades away.’ The Buddha

gave this brief summary, then entered his dwelling without explaining the meaning in detail. And this is how I understand the detailed meaning of this summary. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

"And Ānanda explained the meaning to us in this manner, with these words and phrases."

"Mendicants, Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that's how you should remember it."

118. The Question of Sakka

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?"

"Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant with grasping does not become extinguished.

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

119. The Question of Pañcasikha

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then the fairy Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ... "Pañcasikha, there are sights known by the eye ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

120. Sāriputta and the Pupil

At one time Venerable Sāriputta was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him: “Reverend Sāriputta, a mendicant pupil of mine has rejected the training and returned to a lesser life.”

“That’s how it is, reverend, when someone doesn’t guard the sense doors, eats too much, and is not committed to wakefulness. It’s not possible for such a mendicant to maintain the full and pure spiritual life for the rest of their life. But it is possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

And how does someone guard the sense doors? When a mendicant sees a sight with the eyes, they don’t get caught up in the features and details. If the faculty of sight was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don’t get caught up in the features and details. If the faculty of mind was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That’s how someone guards the sense doors.

And how does someone eat in moderation? It’s when a mendicant reflects properly on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.’ That’s how someone eats in moderation.

And how is someone committed to wakefulness? It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That’s how someone is committed to wakefulness. So you should train like this: ‘We will guard the sense doors, eat in moderation, and be committed to wakefulness.’ That’s how you should train.”

121. Advice to Rāhula

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then as he was in private retreat this thought came to his mind: “The qualities that ripen in freedom have ripened in Rāhula. Why don’t I lead him further to the ending of defilements?” Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvattthī. After the meal, on his return from alms-round, he addressed Venerable Rāhula: “Rāhula, get your sitting cloth. Let’s go to the Blind Man’s Wood for the day’s meditation.” “Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Now at that time many thousands of deities followed the Buddha, thinking: “Today the Buddha will lead Rāhula further to the ending of defilements!” Then the Buddha plunged deep into the Blind Man’s Wood and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

“What do you think, Rāhula? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights ...

eye consciousness ...

eye contact permanent or impermanent?”

“Impermanent, sir.” ...

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is

mine, I am this, this is my self'?"

"No, sir." ...

"Is the ear ... nose ... tongue ... body ...

mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are thoughts ...

mind consciousness ...

mind contact permanent or impermanent?"

"Impermanent, sir." ...

"Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact. ... They become disillusioned with the ear ... nose ... tongue ... body ...

mind, thoughts, mind consciousness, and mind contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact. Being disillusioned they become dispassionate. Being dispassionate they're freed.

When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping. And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: "Everything that has a beginning has an end."

122. Things Prone to Being Fettered

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen ... What are the things that are prone to being fettered? And what is the fetter? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter. There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter.”

123. Things Prone to Being Grasped

“Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen ... What are the things that are prone to being grasped? And what is the grasping? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping. There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping.”

13. Householders

124. At Vesālī

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him: “What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”

“Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it. A mendicant free of grasping becomes extinguished. There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it. A mendicant free of grasping becomes extinguished. That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

125. In the Land of the Vajjians

At one time the Buddha was staying in the land of the Vajjians at the village of Hatthi. Then the householder Ugga of Hatthi went up to the Buddha, sat down to one side, and said to him: “What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ... (This should be told in full as in the previous discourse.)

126. At Nālandā

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then the householder Upāli went up to the Buddha ... and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ... (This should be told in full as in the previous discourse.)

127. With Bhāradvāja

At one time Venerable Piṇḍola Bhāradvāja was staying near Kosambi, in Ghosita's Monastery. Then King Udena went up to Piṇḍola Bhāradvāja and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him: "Master Bhāradvāja, there are these young monks who are youthful, black-haired, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?" "Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 'Please, monks, think of women your mother's age as your mother. Think of women your sister's age as your sister. And think of women your daughter's age as your daughter.' This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

"But Master Bhāradvāja, the mind is wanton. Sometimes thoughts of desire come up even for women your mother's age, your sister's age, or your daughter's age. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 'Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time.'" "This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom. But it's hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom. Sometimes I plan to focus on something as ugly, but only its beauty comes to mind. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 'Please, monks, live with sense doors guarded. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint. When you hear a sound with your ears ... When you smell an odor with your nose ... When you taste a flavor with your tongue ... When you feel a touch with your body ... When you know a thought with your mind, don't get caught up in the features and details. If the faculty of mind was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.' This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

“It’s incredible, Master Bhāradvāja, it’s amazing! How well this was said by the Buddha! This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time. For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me. But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don’t get the better of me. Excellent, Master Bhāradvāja! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Bhāradvāja has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Bhāradvāja remember me as a lay follower who has gone for refuge for life.”

128. With Soṇa

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ... (This should be told in full as in SN 35.118.)

129. With Ghosita

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then the householder Ghosita went up to Venerable Ānanda, and said to him: "Sir, Ānanda, they speak of 'the diversity of elements'. In what way did the Buddha speak of the diversity of elements?"

"Householder, the eye element is found, as are agreeable sights, and eye consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The eye element is found, as are disagreeable sights, and eye consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The eye element is found, as are sights that are a basis for equanimity, and eye consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral. The ear ... nose ... tongue ... body ... mind element is found, as are agreeable thoughts, and mind consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The mind element is found, as are disagreeable thoughts, and mind consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The mind element is found, as are thoughts that are a basis for equanimity, and mind consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral. This is how the Buddha spoke of the diversity of elements."

130. With Hāliddikāni

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and said to him: “Sir, this was said by the Buddha: ‘Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.’ How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?” “Householder, it’s when a mendicant sees a sight and understands it to be agreeable. There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they see a sight and understand it to be disagreeable. There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they see a sight and understand it to be a basis for equanimity. There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

Furthermore, a mendicant hears a sound with the ear ... smells an odor with the nose ... tastes a flavor with the tongue ... feels a touch with the body ... knows a thought with the mind and understands it to be agreeable. There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they know a thought and understand it to be disagreeable. There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they know a thought and understand it to be a basis for equanimity. Neutral feeling arises dependent on a contact to be experienced as neutral. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

131. Nakula's Father

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the householder Nakula's father went up to the Buddha ... and said to him: "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ... (This should be told in full as in SN 35.118.)

132. With Lohicca

At one time Venerable Mahākaccāna was staying in the land of the Avantis in a wilderness hut near Makkarakaṭa. Then several youths, students of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a dreadful racket and all kinds of jeers. "These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, the Lord! They're honored, respected, esteemed, revered, and venerated by those who pretend to inherit Vedic culture." And then Mahākaccāna came out of his dwelling and said to those brahmin students: "Students, stop being so noisy. I will speak to you on the teaching." When this was said, the students fell silent. Then Mahākaccāna recited these verses for them.

"The brahmins of old excelled in ethics,
and remembered the ancient traditions.
Their sense doors were guarded, well protected,
and they had mastered anger.

Those brahmins who remembered the ancient traditions
enjoyed virtue and absorption.

But these have lost their way. Claiming to recite,
they live out of balance, judging everyone by their clan.
Mastered by anger, they take up many arms,
attacking both the strong and the weak.

All is vain for someone who doesn't guard the sense doors,
like the wealth a person finds in a dream.
Fasting, sleeping on bare ground,
bathing at dawn, the three Vedas,

rough hides, dreadlocks, and dirt,
hymns, precepts and observances, and self-mortification,
those fake bent staffs,
and rinsing with water.
These emblems of the brahmins
are only used to generate profits.

A mind that's serene,
clear and undisturbed,
kind to all creatures:
that's the path to attainment of Brahmā!"

Then those students, offended and upset, went to the brahmin Lohicca and said to him: "Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!" When they said this, Lohicca was offended and upset. Then he thought:

“But it wouldn’t be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I’ve heard from these students. Why don’t I go and ask him about it?”

Then the brahmin Lohicca together with those students went to Venerable Mahākaccāna and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahākaccāna: “Master Kaccāna, did several young students of mine come by here collecting firewood?” “They did, brahmin.” “But did you have some discussion with them?” “I did.” “But what kind of discussion did you have with them?” “This is the discussion I had with these students.”

(Mahākaccāna repeats the verses.)

“Master Kaccāna spoke of someone who doesn’t guard the sense doors. How do you define someone who doesn’t guard the sense doors?” “Brahmin, take someone who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with the mind, if it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. That’s how someone doesn’t guard the sense doors.” “It’s incredible, Master Kaccāna, it’s amazing! How accurately you’ve explained someone whose sense doors are unguarded!

You also spoke of someone who does guard the sense doors. How do you define someone who does guard the sense doors?” “Brahmin, take someone who sees a sight with the eye. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with the mind, if it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. That’s how someone guards the sense doors.”

“It’s incredible, Master Kaccāna, it’s amazing! How accurately you’ve explained someone whose sense doors are guarded! Excellent, Master Kaccāna! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kaccāna has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From

this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life. Please come to my family just as you go to the families of the lay followers in Makkarakāṭa. The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness.”

133. Verahaccāni

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove. Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk. Then that student went to the brahmin lady of the Verahaccāni clan and said to her: "Please, madam, you should know this. The ascetic Udāyī teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure."

"Then, student, invite him in my name for tomorrow's meal." "Yes, madam," he replied. He went to Udāyī and said: "Sir, may Master Udāyī please accept an offering of tomorrow's meal from my teacher's wife, the brahmin lady of the Verahaccāni clan." Udāyī consented in silence. Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out. Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods. When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him: "Ascetic, preach the Dhamma." "There will be an occasion for that, sister," he replied, then got up from his seat and left.

For a second time that student went to Venerable Udāyī ... And for a second time that student went to the brahmin lady of the Verahaccāni clan ...

She said to him: "You keep praising the ascetic Udāyī like this. But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left." "Madam, that's because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach. For the masters respect the teaching." "Then, student, invite him in my name for tomorrow's meal." "Yes, madam," he replied. ...

Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods. When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him: "Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn't exist do the perfected ones not declare that there is pleasure and pain?"

"Sister, when there's an eye, the perfected ones declare that there is pleasure and pain. When there's no eye, the perfected ones don't declare that there is pleasure and pain. When there's an ear ... nose ... tongue ... body ... mind, the perfected ones declare that there is pleasure and pain. When there's no mind, the perfected ones don't declare that there is pleasure and pain."

When he said this, the brahmin lady said to Udāyī: "Excellent, sir! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too Venerable Udāyī has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the

mendicant Saṅgha. From this day forth, may Venerable Udāyī remember me as a lay follower who has gone for refuge for life.”

134. At Devadaha

At one time the Buddha was staying in the land of the Sakyans, near the Sakyian town named Devadaha. There the Buddha addressed the mendicants: “When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence. I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment. Why is that? They’ve done their work with diligence, and are incapable of negligence. I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary. Why is that? There are sights known by the eye that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and vigorous, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. ... There are thoughts known by the mind that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and vigorous, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.”

135. Opportunity

“You’re fortunate, mendicants, so very fortunate, to have the opportunity to live the spiritual life. I’ve seen the hell called ‘the six fields of contact’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear ... Whatever odor you smell ... Whatever flavor you taste ... Whatever touch you feel ... Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to live the spiritual life. I’ve seen the heaven called ‘the six fields of contact’. There, whatever sight you see with your eye is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. Whatever sound ... odor ... flavor ... touch ... Whatever thought you know with your mind is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to live the spiritual life.”

136. Liking Sights (1st)

“Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. Gods and humans like sounds ... smells ... tastes ... touches ... thoughts, they love them and enjoy them. But when thoughts perish, fade away, and cease, gods and humans live in suffering. The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds ... smells ... tastes ... touches ... thoughts, so he doesn’t like, love, or enjoy them. When thoughts perish, fade away, and cease, the Realized One lives happily.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Sights, sounds, tastes, smells,
touches and thoughts, the lot of them—
they’re likable, desirable, and pleasurable
as long as you can say that they exist.

In all the world with its gods,
this is reckoned as happiness.
And where they cease
is reckoned as suffering.

The noble ones have seen that happiness
is the cessation of identity.
Those who see
contradict the whole world.

What others say is happiness
the noble ones say is suffering.
What others say is suffering
the noble ones say is happiness.

See, this teaching is hard to understand,
it confuses the ignorant.
Those who don’t see are closed off;
for them, all is blind darkness.

But those who see are open;
for the good, it is light.
Though it’s right there, the unskilled fools
don’t understand the teaching.

They’re mired in desire to be reborn,
flowing along the stream of lives,

mired in Māra's domain:
this teaching isn't easy for them to understand.

Who, apart from the noble ones,
is qualified to understand this state?
When they've rightly understood it,
they're extinguished without defilements.”

137. Liking Sights (2nd)

“Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. ... The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. ...”

138. Not Yours (1st)

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? The eye isn’t yours: give it up. Giving it up will be for your welfare and happiness. The ear ... nose ... tongue ... body ... mind isn’t yours: give it up. Giving it up will be for your welfare and happiness. Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us?’” “No, sir. Why is that? Because that’s neither self nor belonging to self.” “In the same way, the eye isn’t yours: give it up. Giving it up will be for your welfare and happiness. The ear ... nose ... tongue ... body ... mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.”

139. Not Yours (2nd)

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? Sights aren’t yours: give them up. Giving them up will be for your welfare and happiness. Sounds ... smells ... tastes ... touches ... thoughts aren’t yours: give them up. Giving it up will be for your welfare and happiness. Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove ... In the same way, sights aren’t yours: give them up. Giving them up will be for your welfare and happiness. ...”

140. Interior and Cause Are Impermanent

“Mendicants, the eye is impermanent. The cause and condition that gives rise to the eye is also impermanent. Since the eye is produced by what is impermanent, how could it be permanent? The ear ... nose ... tongue ... body ... mind is impermanent. The cause and condition that gives rise to the mind is also impermanent. Since the mind is produced by what is impermanent, how could it be permanent? Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'”

141. Interior and Cause Are Suffering

“Mendicants, the eye is suffering. The cause and condition that gives rise to the eye is also suffering. Since the eye is produced by what is suffering, how could it be happiness? The ear ... nose ... tongue ... body ... mind is suffering. The cause and condition that gives rise to the mind is also suffering. Since the mind is produced by what is suffering, how could it be happiness? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

142. Interior and Cause Are Not-Self

“Mendicants, the eye is not-self. The cause and condition that gives rise to the eye is also not-self. Since the eye is produced by what is not-self, how could it be self? The ear ... nose ... tongue ... body ... mind is not-self. The cause and condition that gives rise to the mind is also not-self. Since the eye is produced by what is not-self, how could it be self? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

143. Exterior and Cause Are Impermanent

“Mendicants, sights are impermanent. The cause and condition that gives rise to sights is also impermanent. Since sights are produced by what is impermanent, how could they be permanent? Sounds ... Smells ... Tastes ... Touches ... Thoughts are impermanent. The cause and condition that gives rise to thoughts is also impermanent. Since thoughts are produced by what is impermanent, how could they be permanent? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

144. Exterior and Cause Are Suffering

“Mendicants, sights are suffering. The cause and condition that gives rise to sights is also suffering. Since sights are produced by what is suffering, how could they be happiness? Sounds ... Smells ... Tastes ... Touches ... Thoughts are suffering. The cause and condition that gives rise to thoughts is also suffering. Since thoughts are produced by what is suffering, how could they be happiness? Seeing this ... They understand: ‘... there is no return to any state of existence.’”

145. Exterior and Cause Are Not-Self

“Mendicants, sights are not-self. The cause and condition that gives rise to sights is also not-self. Since sights are produced by what is not-self, how could they be self? Sounds ... Smells ... Tastes ... Touches ... Thoughts are not-self. The cause and condition that gives rise to thoughts is also not-self. Since thoughts are produced by what is not-self, how could they be self? Seeing this ... They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

146. The Cessation of Action

“Mendicants, I will teach you old action, new action, the cessation of action, and the practice that leads to the cessation of action. Listen and pay close attention, I will speak. ... And what is old action? The eye is old action. It should be seen as produced by choices and intentions, as something to be felt. The ear ... nose ... tongue ... body ... mind is old action. It should be seen as produced by choices and intentions, as something to be felt. This is called old action. And what is new action? The deeds you currently perform by way of body, speech, and mind: this is called new action. And what is the cessation of action? When you experience freedom due to the cessation of deeds by body, speech, and mind: this is called the cessation of action. And what’s the practice that leads to the cessation of action? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of action. So, mendicants, I’ve taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action. Out of compassion, I’ve done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

147. The Impermanent as Conducive to Extinguishment

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ... And what is that practice that’s conducive to extinguishment? It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent. They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent. This is that practice that’s conducive to extinguishment.”

148. The Suffering as Conducive to Extinguishment

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ... And what is that practice that’s conducive to extinguishment? It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering. They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering. This is that practice that’s conducive to extinguishment.”

149. Not-Self as Conducive to Extinguishment

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ... And what is that practice that’s conducive to extinguishment? It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self. They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self. This is that practice that’s conducive to extinguishment.”

150. A Practice Conducive to Extinguishment

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ... And what is that practice that’s conducive to extinguishment? What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights ...

eye consciousness ... eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. ... They become disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, they become dispassionate. Being dispassionate, they’re freed. ... They understand: ‘... there is no return to any state of existence.’ This is that practice that’s conducive to extinguishment.”

151. A Student

“Mendicants, this spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort. And how does a mendicant who lives with a resident student and a teaching master live in suffering and discomfort? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident student. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master.

Furthermore, when a mendicant hears ... smells ... tastes ... touches ...

knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident student. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master. That’s how a mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

And how does a mendicant who lives without a resident student and a teaching master live in happiness and comfort? When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within, they’re said to not have a resident student. Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities, they’re said to not have a teaching master.

Furthermore, when a mendicant hears ... smells ... tastes ... touches ...

knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within, they’re said to not have a resident student. Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities, they’re said to not have a teaching master. That’s how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort. This spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.”

152. What's the Purpose of the Spiritual Life?

“Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them: ‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’ If wanderers who follow other paths were to ask you: ‘Reverends, what is that suffering?’ You should answer them:

‘The eye is suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. The ear ... nose ... tongue ... body ... mind ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. This is that suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.’ When questioned by wanderers who follow other paths, that’s how you should answer them.”

153. Is There a Method?

“Mendicants, is there a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment? That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this: “There is a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

And what is that method? Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?” “No, sir.” “Aren’t they understood by seeing them with wisdom?” “Yes, sir.” “This is a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

Furthermore, a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ...

knows a thought with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?” “No, sir.” “Aren’t they understood by seeing them with wisdom?” “Yes, sir.” “This too is a method—apart from faith, personal preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

154. Endowed With Faculties

Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?”

“Mendicant, if someone meditates observing rise and fall in the eye faculty, they become disillusioned with the eye faculty. If they meditate observing rise and fall in the ear faculty ... nose faculty ... tongue faculty ... body faculty ... mind faculty, they become disillusioned with the mind faculty. Being disillusioned they become dispassionate. ... When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is how someone who is accomplished regarding the faculties is defined.”

155. A Dhamma Speaker

Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

“If a mendicant teaches Dhamma for disillusionment with the eye, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with the eye, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with the eye, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. If a mendicant teaches Dhamma for disillusionment with the ear ... nose ... tongue ... body ... mind, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment with the mind, for its fading away and cessation, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment with the mind, by its fading away and cessation, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

16. The End of Relishing

156. The Interior and the End of Relishing

“Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they become disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. The ear ... nose ... tongue ... body ... mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they become disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

157. The Exterior and the End of Relishing

“Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they become disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. Sounds ... Smells ... Tastes ... Touches ... Thoughts really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they become disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

158. Focus, the Interior, and the End of Relishing

“Mendicants, properly attend to the eye. Truly see the impermanence of the eye. When a mendicant does this, they become disillusioned with the eye. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. Properly attend to the ear ... nose ... tongue ... body ... mind. Truly see the impermanence of the mind. When a mendicant does this, they become disillusioned with the mind. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

159. Focus, the Exterior, and the End of Relishing

“Mendicants, properly attend to sights. Truly see the impermanence of sights. When a mendicant does this, they become disillusioned with sights. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. Properly attend to sounds ... smells ... tastes ... touches ... thoughts. Truly see the impermanence of thoughts. When a mendicant does this, they become disillusioned with thoughts. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

160. On Immersion at Jīvaka's Mango Grove

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants: "Mendicants, develop immersion. For a mendicant with immersion, things become truly clear. And what becomes truly clear? It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. It becomes truly clear that the ear ... nose ... tongue ... body ... mind, thoughts, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, develop immersion. For a mendicant with immersion, things become truly clear."

161. On Retreat at Jīvaka's Mango Grove

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants: "Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear. And what becomes truly clear? It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. ... It becomes truly clear that the mind, thoughts, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent. Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear."

162. With Koṭṭhita on Impermanence

Then Venerable Mahākoṭṭhita went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Koṭṭhita, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it. Koṭṭhita, you should give up desire for what is impermanent.”

163. With Koṭṭhita on Suffering

Then Venerable Mahākoṭṭhita ... said to the Buddha: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Koṭṭhita, you should give up desire for what is suffering. And what is suffering? The eye, sights, eye consciousness, and eye contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it. Koṭṭhita, you should give up desire for what is suffering.”

164. With Koṭṭhita on Not-Self

“Koṭṭhita, you should give up desire for what is not-self. And what is not-self? The eye, sights, eye consciousness, and eye contact are not-self: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it. The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also not-self: you should give up desire for it. Koṭṭhita, you should give up desire for what is not-self.”

165. Giving Up Wrong View

Then a mendicant went up to the Buddha ... and said to him: “Sir, how does one know and see so that wrong view is given up?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, wrong view is given up. ... And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, wrong view is given up. This is how to know and see so that wrong view is given up.”

166. Giving Up Identity View

Then a mendicant went up to the Buddha ... and said to him: “Sir, how does one know and see so that identity view is given up?” “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, identity view is given up. ... And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as suffering, identity view is given up. This is how to know and see so that identity view is given up.”

167. Giving Up View of Self

Then a mendicant went up to the Buddha ... and said to him: “Sir, how does one know and see so that view of self is given up?” “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, view of self is given up. ... And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as not-self, view of self is given up.”

17. Sixty Abbreviated Texts

168. Desire for the Impermanent Interior

“Mendicants, you should give up desire for what is impermanent. And what is impermanent? The eye, ear, nose, tongue, body, and mind are impermanent: you should give up desire for them. You should give up desire for what is impermanent.”

169. Greed for the Impermanent Interior

“Mendicants, you should give up greed for what is impermanent. And what is impermanent? The eye, ear, nose, tongue, body, and mind are impermanent ...”

170. Desire and Greed for the Impermanent Interior

“Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent? The eye, ear, nose, tongue, body, and mind are impermanent ...”

171–173. Desire, etc. for the Suffering Interior

“Mendicants, you should give up desire ... greed ... desire and greed for what is suffering. And what is suffering? The eye, ear, nose, tongue, body, and mind are suffering ...”

174–176. Desire, etc. for the Not-Self Interior

“Mendicants, you should give up desire ... greed ... desire and greed for what is not-self. And what is not-self? The eye, ear, nose, tongue, body, and mind are not-self ...”

177–179. Desire, etc. for the Impermanent Exterior

“Mendicants, you should give up desire ... greed ... desire and greed for what is impermanent. And what is impermanent? Sights, sounds, smells, tastes, touches, and thoughts are impermanent ...”

180–182. Desire, etc. for the Suffering Exterior

“Mendicants, you should give up desire ... greed ... desire and greed for what is suffering. And what is suffering? Sights, sounds, smells, tastes, touches, and thoughts are suffering ...”

183–185. Desire, etc. for the Not-Self Exterior

“Mendicants, you should give up desire ... greed ... desire and greed for what is not-self. And what is not-self? Sights, sounds, smells, tastes, touches, and thoughts are not-self ...”

186. The Interior Was Impermanent in the Past

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. Seeing this, a learned noble disciple becomes disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

187. The Interior Will Be Impermanent in the Future

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent ...”

188. The Interior Is Impermanent in the Present

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent ...”

189–191. The Interior as Suffering in the Three Times

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are impermanent ...”

192–194. The Interior as Not-Self in the Three Times

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are not-self ...”

195–197. The Exterior as Impermanent in the Three Times

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are impermanent ...”

198–200. The Exterior as Suffering in the Three Times

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are suffering ...”

201–203. The Exterior as Not-Self in the Three Times

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are not-self ...”

204. The Interior and What's Impermanent in the Past

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

205. The Interior and What's Impermanent in the Future

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent. What's impermanent is suffering ...”

206. The Interior and What's Impermanent in the Present

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent. What's impermanent is suffering. ...”

207–209. The Interior and What’s Suffering in the Three Times

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are impermanent. What’s suffering is not-self ...”

210–212. The Interior and What’s Not-Self in the Three Times

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

213–215. The Exterior and What’s Impermanent in the Three Times

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are impermanent. What’s impermanent is suffering ...”

216–218. The Exterior and What’s Suffering in the Three Times

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are suffering. What’s suffering is not-self ...”

219–221. The Exterior and What’s Not-Self in the Three Times

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are not-self. And what’s not-self should be truly seen with proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

222. The Interior as Impermanent

“Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

223. The Interior as Suffering

“Mendicants, the eye, ear, nose, tongue, body, and mind are suffering. ...” Seeing this ... They understand: ‘... there is no return to any state of existence.’”

224. The Interior as Not-Self

“Mendicants, the eye, ear, nose, tongue, body, and mind are not-self. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

225. The Exterior as Impermanent

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are impermanent. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

226. The Exterior as Suffering

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are suffering. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

227. The Exterior as Not-Self

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are not-self. Seeing this ... They understand: ‘... there is no return to any state of existence.’”

228. The Ocean (1st)

“Mendicants, an uneducated ordinary person speaks of the ocean. But that’s not the ocean in the training of the noble one. That’s just a large body of water, a large sea of water. For a person, the eye is an ocean, and its currents are made of sights.

Someone who can withstand those currents is said to have crossed over the ocean of the eye, with its waves and whirlpools, its sharks, and monsters. Crossed over, the brahmin stands on the far shore. For a person, the ear ... nose ... tongue ... body ... mind is an ocean, and its currents are made of thoughts. Someone who can withstand those currents is said to have crossed over the ocean of the mind, with its waves and whirlpools, its sharks, and monsters. Crossed over, the brahmin stands on the far shore.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A knowledge master who’s crossed the ocean so hard to cross,
with its sharks and monsters, its waves, whirlpools, and dangers;
they’ve completed the spiritual journey, and gone to the end of the world,
they’re called ‘one who has gone beyond’.”

229. The Ocean (2nd)

“Mendicants, an uneducated ordinary person speaks of the ocean. But that’s not the ocean in the training of the noble one. That’s just a large body of water, a large sea of water. There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the noble one. And it’s here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It’s become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the noble one. And it’s here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It’s become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.”

“Those who have discarded
greed, hate, and ignorance
have crossed the ocean so hard to cross,
with its sharks and monsters, its waves and dangers.

They’ve got over clinging, given up death, and have no attachments.
They’ve given up suffering, so there’s no more future lives.
They’ve come to an end, and cannot be measured;
and they’ve confounded the King of Death, I say.”

230. The Simile of the Fisherman

“Mendicants, suppose a fisherman was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

In the same way, there are these six hooks in the world that mean tragedy and slaughter for living creatures. What six? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who’s swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do what he wants with them. There are sounds ... smells ... tastes ... touches ...

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who’s swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do what he wants with them.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t swallowed Māra’s hook. They’ve broken the hook, destroyed it. They haven’t met with tragedy and disaster, and the Wicked One cannot do what he wants with them.

There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t swallowed Māra’s hook. They’ve broken the hook, destroyed it. They haven’t met with tragedy and disaster, and the Wicked One cannot do what he wants with them.”

231. The Simile of the Latex-Producing Tree

“Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds ... smells ... tastes ... touches ...

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that’s a tender young sapling. If a man were to chop it here and there with a sharp axe, would latex come out?” “Yes, sir.” Why is that? Because it still has latex.”

“In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds ... smells ... tastes ... touches ...

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, not to mention those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds ... smells ... tastes ... touches ... thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up. Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that’s dried up, withered, and decrepit. If a man were to chop it here and there with a sharp axe, would latex come out?” “No, sir. Why is that? Because it has no latex left.”

“In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their

range of vision they don't overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds ... smells ... tastes ... touches ...

thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don't overcome their mind, not to mention those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.”

232. With Koṭṭhita

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear ... nose ... tongue ... body ... mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?” “No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.”

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

If the ear ... nose ... tongue ... body ...

mind were the fetter of thoughts, or if thoughts were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

This too is a way to understand how this is so.

The Buddha has an eye with which he sees a sight. But he has no desire and greed, for his mind is well freed. The Buddha has an ear ... nose ... tongue ... The Buddha has a body with which he experiences touch. But he has no desire and greed, for his mind is well freed. The Buddha knows thought with his mind. But he has no desire and greed, for his mind is well freed.

This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”

233. With Kāmabhū

At one time Venerables Ānanda and Kāmabhū were staying near Kosambi, in Ghosita's Monastery. Then in the late afternoon, Venerable Kāmabhū came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear ... nose ... tongue ... body ... mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?” “No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by.” “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”

234. With Udāyī

At one time Venerables Ānanda and Udāyī were staying near Kosambi, in Ghosita's Monastery. Then in the late afternoon, Venerable Udāyī came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“Reverend Ānanda, the Buddha has explained, opened, and illuminated in many ways how this body is not-self. Is it possible to explain consciousness in the same way? To teach, assert, establish, open, analyze, and make it clear how consciousness is not-self?”

“It is possible, Reverend Udāyī.

Does eye consciousness arise dependent on the eye and sights?” “Yes, reverend.” “If the cause and condition that gives rise to eye consciousness were to totally and utterly cease without anything left over, would eye consciousness still be found?” “No, reverend.” “In this way, too, it can be understood how consciousness is not-self.

Does ear ... nose ... tongue ... body ...

mind consciousness arise dependent on the mind and thoughts?” “Yes, reverend.” “If the cause and condition that gives rise to mind consciousness were to totally and utterly cease without anything left over, would mind consciousness still be found?” “No, reverend.” “In this way, too, it can be understood how consciousness is not-self.

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and flawlessly grown. He'd cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self. So seeing, they don't grasp anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

235. The Explanation on Burning

“Mendicants, I will teach you an exposition of the teaching on burning. Listen ... And what is the exposition of the teaching on burning? You’d be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing and glowing, than getting caught up in the features by way of the details in sights known by the eye. For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

You’d be better off mutilating your ear faculty with a sharp iron spike ...

You’d be better off mutilating your nose faculty with a sharp nail cutter ...

You’d be better off mutilating your tongue faculty with a sharp razor ...

You’d be better off mutilating your body faculty with a sharp spear, burning, blazing and glowing, than getting caught up in the features by way of the details in touches known by the body. For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

You’d be better off sleeping. For I say that sleep is useless, fruitless, and unconsciousness for the living. But while you’re asleep you won’t fall under the sway of such thoughts that would make you create a schism in the Saṅgha. I speak having seen this drawback.

A noble disciple reflects on this: ‘Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing and glowing! I’d better focus on the fact that the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

Forget mutilating the ear faculty with a sharp iron spike, burning, blazing and glowing! I’d better focus on the fact that the ear, sounds, ear consciousness, and ear contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by ear contact is also impermanent.

Forget mutilating the nose faculty with a sharp nail cutter, burning, blazing and glowing! I’d better focus on the fact that the nose, smells, nose consciousness, and nose contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by nose contact is also impermanent.

Forget mutilating the tongue faculty with a sharp razor, burning, blazing and glowing! I’d better focus on the fact that the tongue, tastes, tongue consciousness, and tongue contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by tongue contact is also impermanent.

Forget mutilating the body faculty with a sharp spear, burning, blazing and glowing! I'd better focus on the fact that the body, touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by body contact is also impermanent.

Forget sleeping! I'd better focus on the fact that the mind, thoughts, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.'

Seeing this, a learned noble disciple becomes disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. ... They become disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, they become dispassionate. Being dispassionate they're freed. When freed, they know 'it is freed'. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the exposition of the teaching on burning."

236. The Simile of Hands and Feet (1st)

“Mendicants, when there are hands, picking up and putting down are found. When there are feet, coming and going are found. When there are joints, contracting and extending are found. When there’s a belly, hunger and thirst are found. In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear ... nose ... tongue ... body ... mind, pleasure and pain arise internally conditioned by mind contact.

When there are no hands, picking up and putting down aren’t found. When there are no feet, coming and going aren’t found. When there are no joints, contracting and extending aren’t found. When there’s no belly, hunger and thirst aren’t found. In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear ... nose ... tongue ... body ... mind, pleasure and pain don’t arise internally conditioned by mind contact.”

237. The Simile of Hands and Feet (2nd)

“Mendicants, when there are hands, there’s picking up and putting down. When there are feet, there’s coming and going. When there are joints, there’s contracting and extending. When there’s a belly, there’s hunger and thirst. In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear ... nose ... tongue ... body ... mind, pleasure and pain arise internally conditioned by mind contact.

When there are no hands, there’s no picking up and putting down. When there are no feet, there’s no coming and going. When there are no joints, there’s no contracting and extending. When there’s no belly, there’s no hunger and thirst. In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear ... nose ... tongue ... body ... mind, pleasure and pain don’t arise internally conditioned by mind contact.”

238. The Simile of the Vipers

“Mendicants, suppose there were four lethal poisonous vipers. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. They’d say to him: ‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep. But when one or other of these four poisonous vipers gets angry with you, you’ll meet with death or deadly pain. So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers, would flee this way or that. They’d say to him: ‘Mister, there are five deadly enemies chasing you, thinking: “When we catch sight of him, we’ll murder him right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that. They’d say to him: ‘Mister, there’s a sixth hidden killer chasing you with a drawn sword, thinking: “When I catch sight of him, I’ll chop off his head right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer, would flee this way or that. He’d see an empty village. But whatever house he’d enter is vacant, deserted, and empty. And whatever vessel he touches is vacant, hollow, and empty. They’d say to him: ‘Mister, there are bandits who raid villages, and they’re striking now. So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that. He’d see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril. But there’s no ferryboat or bridge for crossing over. Then that man thought: ‘Why don’t I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

And so that man did exactly that. Having crossed over and gone beyond, the brahmin stands on the far shore.

I’ve made up this simile to make a point. And this is the point. ‘Four lethal poisonous vipers’ is a term for the four primary elements: the elements of earth, water, fire, and air.

‘Five deadly enemies’ is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness.

‘The sixth hidden killer with a drawn sword’ is a term for relishing and greed.

‘Empty village’ is a term for the six interior sense fields. If an astute, competent, clever person investigates this through the eye, it appears to them as vacant, hollow, and empty. If an astute,

competent, clever person investigates this through the ear ... nose ... tongue ... body ... mind, it appears to them as vacant, hollow, and empty.

‘Bandits who raid villages’ is a term for the six exterior sense fields. The eye is struck by both agreeable and disagreeable sights. The ear ... nose ... tongue ... body ... mind is struck by both agreeable and disagreeable thoughts.

‘Large sea’ is a term for the four floods: the floods of sensual pleasures, desire to be reborn, views, and ignorance.

‘The near shore that’s dubious and perilous’ is term for identity.

‘The far shore, a sanctuary free of peril’ is a term for extinguishment.

‘The raft’ is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘Paddling with hands and feet’ is a term for being energetic.

‘Crossed over, gone beyond, the brahmin stands on the shore’ is a term for a perfected one.”

239. The Simile of the Chariot

“Mendicants, when a mendicant has three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What three? They guard the sense doors, eat in moderation, and are committed to wakefulness.

And how does a mendicant guard the sense doors? When a mendicant sees a sight with the eyes, they don’t get caught up in the features and details. If the faculty of sight was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don’t get caught up in the features and details. If the faculty of mind was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then an expert horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes. In the same way, a mendicant trains to protect, control, tame, and pacify these six senses. That’s how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It’s when a mendicant reflects properly on the food that they eat. ‘Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.’ It’s like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load. In the same way, a mendicant reflects properly on the food that they eat. ‘Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.’ That’s how a mendicant eats in moderation.

And how is a mendicant committed to wakefulness? It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is committed to wakefulness. When a mendicant has these three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

240. The Simile of the Tortoise

“Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon. At the same time, a jackal was also hunting along the river bank. The tortoise saw the jackal off in the distance hunting, so it drew its limbs and neck inside its shell, and kept still and silent. But the jackal also saw the tortoise off in the distance grazing. So it went up to the tortoise and waiting nearby, thinking: ‘When that tortoise sticks one or other of its limbs or neck out from its shell, I’ll grab it right there, rip it out, and eat it!’ But when that tortoise didn’t stick one or other of its limbs or neck out from its shell, the jackal got bored and left, since it couldn’t find a vulnerability.

In the same way, Māra the Wicked is always waiting nearby, thinking: ‘Hopefully I can find a vulnerability in the eye, ear, nose, tongue, body, or mind.’ That’s why you should live with sense doors guarded. When you see a sight with your eyes, don’t get caught up in the features and details. If the faculty of sight was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint. When you hear a sound with your ears ... When you smell an odor with your nose ... When you taste a flavor with your tongue ... When you feel a touch with your body ... When you know a thought with your mind, don’t get caught up in the features and details. If the faculty of mind was left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint. When you live with your sense doors restrained, Māra will get bored with you and leave, since he can’t find a vulnerability, just like the jackal left the tortoise.”

“A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
someone who’s extinguished wouldn’t blame anyone.”

241. The Simile of the Tree Trunk (1st)

At one time the Buddha was staying near Kosambi on the bank of the Ganges river. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: “Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?” “Yes, sir.” “Mendicants, assume that that tree trunk doesn’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn’t get taken by humans or non-humans or caught up in a whirlpool, and that it doesn’t rot away. In that case, that tree trunk will slant, slope, and incline towards the ocean. Why is that? Because the current of the Ganges river slants, slopes, and inclines towards the ocean.

In the same way, assume that you don’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don’t get taken by humans or non-humans or caught up in a whirlpool, and that you don’t rot away. In that case, you will slant, slope, and incline towards extinguishment. Why is that? Because right view slants, slopes, and inclines towards extinguishment.” When he said this, one of the mendicants asked the Buddha: “But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?”

“‘The near shore’, mendicant, is a term for the six interior sense fields. ‘The far shore’ is a term for the six exterior sense fields. ‘Sinking in the middle’ is a term for desire with relishing. ‘Stranded on high ground’ is a term for the conceit ‘I am’.

And what’s getting taken by humans? It’s when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they’re happy and sad when they’re sad—and getting involved in their business. That’s called getting taken by humans.

And what’s getting taken by non-humans? It’s when someone lives the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’ That’s called getting taken by non-humans. ‘Caught up in a whirlpool’ is a term for the five kinds of sensual stimulation.

And what’s rotting away? It’s when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. This is called ‘rotting away’.”

Now, at that time Nanda the cowherd was sitting not far from the Buddha. Then he said to the Buddha: “I won’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won’t get taken by humans or non-humans or caught up in a whirlpool, and I won’t rot away. Sir, may I receive the going forth, the ordination in the Buddha’s presence?” “Well then, Nanda, return the cows to their owners.” “Sir, the cows will go back by themselves, since they love their calves.” “Still, Nanda, you should return them to their owners.” Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him: “Sir, I have returned the cows to their owners. May I receive the going forth, the

ordination in the Buddha's presence?" And the cowherd Nanda received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Nanda became one of the perfected.

242. The Simile of the Tree Trunk (2nd)

At one time the Buddha was staying near Kimibilā on the bank of the Ganges river. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: “Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?” “Yes, sir,” they replied. ... When this was said, Venerable Kimbila said to the Buddha: “But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?” ... “And what, Kimbila, is rotting away? It’s when a mendicant has committed the kind of corrupt offence from which there is no rehabilitation. This is called ‘rotting away’.”

243. The Explanation on the Corrupt

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.” The Buddha consented in silence.

Then, knowing that the Buddha had accepted, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha and told him of their preparations, saying: “Please, sir, come at your convenience.” Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them. The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them: “The night is getting late, Gotamas. Please go at your convenience.” “Yes, sir,” replied the Sakyans. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmogallāna: “Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I’ll stretch it.” “Yes, sir,” Mahāmogallāna replied. And then the Buddha spread out his outer robe folded in four and lay down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. There Venerable Mahāmogallāna addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Venerable Mahāmogallāna said this: “I will teach you the explanation of the corrupt and the uncorrupted. Listen and pay close attention, I will speak.” “Yes, reverend,” they replied. Venerable Mahāmogallāna said this:

“And how is someone corrupt? Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease

without anything left over. This is called a mendicant who is corrupt when it comes to sights known by the eye, sounds ... smells ... tastes ... touches ... thoughts known by the mind. When a mendicant lives like this, if Māra approaches their eye he finds a vulnerability and gets hold of them. If Māra approaches their ear ... nose ... tongue ... body ... mind he finds a vulnerability and gets hold of them.

Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit. If a person came with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire would find a vulnerability, it would get a foothold. In the same way, when a mendicant lives like this, if Māra approaches their eye he finds a vulnerability and gets hold of them. If Māra comes in through their ear ... nose ... tongue ... body ... mind he finds a vulnerability and gets hold of them. When a mendicant lives like this, they're mastered by sights, sounds, smells, tastes, touches, and thoughts, they don't master these things. This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and thoughts. They're mastered, not a master. Bad, unskillful qualities have mastered them, which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death. That's how someone is corrupt.

And how is someone uncorrupted? Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is called a mendicant who is uncorrupted when it comes to sights known by the eye, sounds ... smells ... tastes ... touches ... thoughts known by the mind. When a mendicant lives like this, if Māra approaches their eye he doesn't find a vulnerability or get hold of them. If Māra approaches their ear ... nose ... tongue ... body ... mind he doesn't find a vulnerability or get hold of them.

Suppose there was a bungalow or hall made of thick clay with its plaster still wet. If a person came with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire wouldn't find a vulnerability, it would get no foothold. In the same way, when a mendicant lives like this, if Māra approaches their eye he doesn't find a vulnerability or get hold of them. If Māra comes in through their ear ... nose ... tongue ... body ... mind he doesn't find a vulnerability or get hold of them. When a mendicant lives like this, they master sights, sounds, smells, tastes, touches, and thoughts, they're not mastered by these things. This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and thoughts. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death. That's how someone is uncorrupted."

Then the Buddha got up and said to Venerable Mahāmoggallāna: "Good, good, Moggallāna! It's good that you've taught this explanation of the corrupt and the uncorrupted."

This is what Venerable Mahāmogallāna said, and the teacher approved. Satisfied, the mendicants were happy with what Mahāmogallāna said.

244. Entailing Suffering

“Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering, then they’ve seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, stupefaction, and passion for sensual pleasures. And they’ve awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don’t overwhelm them.

And how does a mendicant truly understand the origin and ending of all things that entail suffering? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... perception ... choices ... consciousness, such is the origin of consciousness, such is the ending of consciousness.’ That’s how a mendicant truly understands the origin and ending of all things that entail suffering.

And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, stupefaction, and passion for sensual pleasures? Suppose there was a pit of glowing coals deeper than a man’s height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Then two strong men grab would grab each arm and drag them towards the pit of glowing coals. They’d writhe and struggle to and fro. Why is that? For that man knows: ‘If I fall in that pit of glowing coals, that’d result in my death or deadly pain.’ In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, stupefaction, and passion for sensual pleasures.

And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don’t overwhelm them? Suppose a person was to enter a thicket full of thorns. They’d have thorns in front and behind, to the left and right, below and above. So they’d go forward mindfully and come back mindfully, thinking: ‘May I not get any thorns!’ In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the noble one. When they understand what a thorn is, they should understand restraint and lack of restraint.

And how is someone unrestrained? Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is how someone is unrestrained.

And how is someone restrained? Take a mendicant who sees a sight with the eye. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of

the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. This is how someone is restrained.

Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and exterminate those thoughts.

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate. In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and exterminate those thoughts. This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them. While that mendicant conducts themselves in this way and lives in this way, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: 'Please, mister, why let these other robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' It's simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life.

Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges river slant, slope, and incline to the west!' What do you think, mendicants? Would they still succeed?" "No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It's not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated." "In the same way, while that mendicant conducts themselves in this way and lives in this way, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: 'Please, mister, why let these other robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' It's simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life. Why is that? Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life."

245. The Simile of the Parrot Tree

Then one mendicant went up to another mendicant and asked: “Reverend, at what point is a mendicant’s vision well purified?” “When a mendicant truly understands the origin and ending of the six sense fields, at that point their vision is well purified.”

Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers. “When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified.”

“When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified.”

“When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified.”

Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked: “Sir, at what point is a mendicant’s vision well purified?”

“Mendicant, suppose a person had never seen a parrot tree. They’d go up to someone who had seen a parrot tree and ask them: ‘Mister, what’s a parrot tree like?’ They’d say: ‘A parrot tree is blackish, like a charred stump.’ Now, at that time a parrot tree may well have been just as that person saw it.

Not content with that answer, that person would go up to a series of other people and receive the following answers. ‘A parrot tree is reddish, like a piece of meat.’ ‘A parrot tree has flaking bark and burst pods, like an acacia.’ ‘A parrot tree has luxuriant, shady foliage, like a banyan.’ Now, at each of those times a parrot tree may well have been just as those people saw them. In the same way, those good people each answered according to what they were focused on when their vision was well purified.

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and six gates. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. A swift pair of messengers would arrive from the east and say to the gatekeeper: ‘Mister, where is the lord of the city?’ They’d say: ‘There he is, sirs, seated at the central square.’ Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came. A swift pair of messengers would come from the west ... north ... south ... deliver a message of truth to the lord of the city and depart the way they came.

I’ve made up this simile to make a point. And this is the point. ‘City’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. ‘Six gates’ is a term for the six interior sense fields. ‘Gatekeeper’ is a term for mindfulness. ‘A swift pair of messengers’ is a term for serenity and discernment. ‘The lord of the city’ is a term for consciousness. ‘The central square’ is a term for the four primary elements: the elements of

earth, water, fire, and air. 'A message of truth' is a term for extinguishment. 'The way they came' is a term for the noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

246. The Simile of the Lute

“Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them: ‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way. This path is frequented by bad people, not by good people. It’s not worthy of you.’ The mind should be shielded from this when it comes to sights known by the eye. Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds ... smells ... tastes ... touches ... thoughts known by the mind should shield their mind against them: ‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way. This path is frequented by bad people, not by good people. It’s not worthy of you.’ The mind should be shielded from this when it comes to thoughts known by the mind.

Suppose the crops have ripened, but the caretaker is negligent. If an ox fond of crops invades the crops they’d indulge themselves as much as they like. In the same way, when an uneducated ordinary person doesn’t exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops the caretaker would grab them firmly by the muzzle. Then they’d grab them above the hump and hold them fast there. Then they’d give them a good thrashing before driving them away. For a second time, and even a third time, the same thing might happen. As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again, remembering the beating they got earlier. In the same way, when a mendicant’s mind is subdued, well subdued when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Suppose a king or their minister had never heard the sound of an arched harp. When he first the sound, he’d say: ‘My man, what is making this sound, so arousing, desirable, intoxicating, stupefying, and captivating?’ They’d say to him: ‘That, sir, is an arched harp.’ He’d say: ‘Go, my man, fetch me that arched harp.’ So they’d fetch it, and say: ‘This, sir, is that arched harp.’ He’d say: ‘I’ve had enough of that arched harp! Just fetch me the sound.’ They’d say: ‘Sir, this arched harp is made of many components assembled together, which make a sound when they’re played. That is, it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to play it properly. That’s how an arched harp is made of many components assembled together, which make a sound when they’re played.’ But he’d split that harp into ten pieces or a hundred pieces, then splinter it up. He’d burn the splinters with fire, and reduce them to ashes. Then he’d sweep away the ashes in a strong wind, or float them away down a swift stream. Then he’d say: ‘It seems that there’s nothing to this thing called an arched harp or whatever’s called an arched harp! But people waste their time with it, negligent and heedless!’ In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn. As they search in this way, their thoughts of ‘I’ or ‘mine’ or ‘I am’ are no more.”

247. The Simile of Six Animals

“Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of thorny reeds. The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs. And that would cause that person to experience even more pain and distress. In the same way, some mendicant goes to a village or a wilderness and gets scolded: ‘This venerable, acting like this, behaving like this, is a filthy village thorn.’ Understanding that they’re a thorn, you should understand restraint and lack of restraint.

And how is someone unrestrained? Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with the mind, if it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They’d catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tie a knot in the middle and let them loose. Then those six animals with diverse territories and feeding grounds would each pull towards their own feeding ground and territory. The snake would pull one way, thinking ‘I’m going into an anthill!’ The crocodile would pull another way, thinking ‘I’m going into the water!’ The bird would pull another way, thinking ‘I’m flying into the sky!’ The dog would pull another way, thinking ‘I’m going into the village!’ The jackal would pull another way, thinking ‘I’m going into the charnel ground!’ The monkey would pull another way, thinking ‘I’m going into the jungle!’ When those six animals became exhausted and worn out, the strongest of them would get their way, and they’d all have to submit to their control. In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls towards pleasant sights, but is put off by unpleasant sights. Their ear ... nose ... tongue ... body ... mind pulls towards pleasant thoughts, but is put off by unpleasant thoughts. This is how someone is unrestrained.

And how is someone restrained? Take a mendicant who sees a sight with the eye. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tether them to a strong post or pillar. Then those six animals with diverse territories and feeding grounds would each pull towards their own feeding ground and territory. The snake would pull one way, thinking 'I'm going into an anthill!' The crocodile would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, they'd stand or sit or lie down right by that post or pillar. In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull towards pleasant sights, and isn't put off by unpleasant sights. Their ear ... nose ... tongue ... body ... mind doesn't pull towards pleasant thoughts, and isn't put off by unpleasant thoughts. This is how someone is restrained.

'A strong post or pillar' is a term for mindfulness of the body. So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

248. The Sheaf of Barley

“Mendicants, suppose a sheaf of barley was placed at a crossroads. Then six people came along carrying flails, and started threshing the sheaf of barley. So that sheaf of barley would be thoroughly threshed by those six flails. Then a seventh person would come along carrying a flail, and they’d give the sheaf of barley a seventh threshing. So that sheaf of barley would be even more thoroughly threshed by that seventh flail. In the same way, an uneducated ordinary person is struck in the eye by both pleasant and unpleasant sights. They’re struck in the ear ... nose ... tongue ... body ... mind by both pleasant and unpleasant thoughts. And if that uneducated ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

Once upon a time, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, addressed the demons: ‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.’ Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three: ‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.’ In that battle the gods won and the demons lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Sudhamma hall of the gods. And there Vepacitti remained bound by his limbs and neck until he had this thought: ‘It’s the gods who are principled, while the demons are unprincipled. Now I belong right here in the castle of the gods.’ Then he found himself freed from the bonds on his limbs and neck, and entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation. But when he had this thought: ‘It’s the demons who are principled, while the gods are unprincipled. Now I will go over there to the castle of the demons.’ Then he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation disappeared. That’s how subtly Vepacitti was bound. But the bonds of Māra are even more subtle than that. When you have conceit, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.

These are all forms of conceiving: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart that does not conceive.’

These are all disturbances: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Disturbances are a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Trembling is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

These are all proliferations: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' Proliferation is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart free of proliferation.'

These are all conceits: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart that has struck down conceit.'"

The Linked Discourses on the six sense fields are complete.

1. With Verses

1. Immersion

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

“With immersion and situational awareness,
a mindful disciple of the Buddha
understands feelings,
the cause of feelings,

where they cease,
and the path that leads to their ending.
With the ending of feelings, a mendicant
is hungerless, extinguished.”

2. Pleasure

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

“Whatever is felt
internally and externally—
whether pleasure or pain
as well as what’s neutral—

having known this as suffering,
deceptive, falling apart,
one sees them vanish as they’re experienced again and again:
that’s how to lose interest in them.”

3. Giving Up

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling. When a mendicant has given up these underlying tendencies, they’re called a mendicant without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

“When you feel pleasure
without understanding feeling,
the underlying tendency to greed is there,
if you don’t see the escape.

When you feel pain
without understanding feeling,
the underlying tendency to repulsion is there,
if you don’t see the escape.

As for that peaceful, neutral feeling:
he of vast wisdom has taught
that if you relish it,
you’re still not released from suffering.

But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

Completely understanding feelings,
they’re without defilements in this very life.
That knowledge-master is grounded in the teaching;
when their body breaks up, they can’t be reckoned.”

4. The Abyss

“Mendicants, when an uneducated ordinary person says that there’s a hellish abyss under the ocean, they’re speaking of something that doesn’t exist. ‘Hellish abyss’ is a term for painful physical feelings. When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion. They’re called an uneducated ordinary person who hasn’t stood up in the hellish abyss and has gained no footing. When an educated noble disciple experiences painful physical feelings they don’t sorrow or pine or lament, beating their breast and falling into confusion. They’re called an educated noble disciple who has stood up in the hellish abyss and gained a footing.”

“If you can’t abide
those painful physical feelings
that arise and sap your vitality;
if you tremble at their touch,

weeping and wailing,
a weakling lacking strength—
you won’t stand up in the hellish abyss
and gain a footing.

If you can abide
those painful physical feelings
that arise and sap your vitality;
if you don’t tremble at their touch—
you stand up in the hellish abyss
and gain a footing.”

5. Should Be Seen

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent. When a mendicant has seen these three feelings in this way, they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

“A mendicant who sees pleasure as pain,
and suffering as a dart,
and that peaceful, neutral feeling
as impermanent

sees rightly;
they completely understand feelings.
Completely understanding feelings,
they’re without defilements in this very life.
That knowledge-master is grounded in the teaching;
when their body breaks up, they can’t be reckoned.”

6. An Arrow

“Mendicants, an uneducated ordinary person feels pleasant, painful, and neutral feelings. An educated noble disciple also feels pleasant, painful, and neutral feelings. What, then, is the difference between an ordinary uneducated person and an educated noble disciple?” “Our teachings are rooted in the Buddha. ...” “When an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental. Suppose a person was struck with an arrow, only to be struck with a second arrow. So that person would experience the feeling of two arrows. In the same way, when an uneducated ordinary person experiences painful physical feelings they sorrow and pine and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental. When they’re touched by painful feeling, they resist it. The underlying tendency for repulsion towards painful feeling underlies that. When touched by painful feeling they look forward to enjoying sensual pleasures. Why is that? Because an uneducated ordinary person doesn’t understand any escape from painful feeling apart from sensual pleasures. Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that. They don’t truly understand feelings’ origin, ending, gratification, drawback, and escape. The underlying tendency to ignorance about neutral feeling underlies that. If they feel a pleasant feeling, they feel it attached. If they feel a painful feeling, they feel it attached. If they feel a neutral feeling, they feel it attached. They’re called an uneducated ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, I say.

When an educated noble disciple experiences painful physical feelings they don’t sorrow or pine or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

Suppose a person was struck with an arrow, and was not struck with a second arrow. So that person would experience the feeling of one arrow. In the same way, when an educated noble disciple experiences painful physical feelings they don’t sorrow or pine or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental. When they’re touched by painful feeling, they don’t resist it. There’s no underlying tendency for repulsion towards painful feeling underlying that. When touched by painful feeling they don’t look forward to enjoying sensual pleasures. Why is that? Because an educated noble disciple understands an escape from painful feeling apart from sensual pleasures. Since they don’t look forward to enjoying sensual pleasures, there’s no underlying tendency to greed for pleasant feeling underlying that. They truly understand feelings’ origin, ending, gratification, drawback, and escape. There’s no underlying tendency to ignorance about neutral feeling underlying that. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. They’re called an educated noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress, I say. This is the difference between an educated noble disciple and an uneducated ordinary person.”

“A wise and learned person isn’t affected
by feelings of pleasure and pain.
This is the great difference in skill
between a sage and an ordinary person.

A learned person who has comprehended the teaching
discerns this world and the next.
Desirable things don’t disturb their mind,
nor are they repelled by the undesirable.

Both favoring and opposing
are cleared and ended, they are no more.
Knowing the stainless, sorrowless state,
they understand rightly, transcending rebirth.”

7. The Infirmary (1st)

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

“Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant acts with situational awareness. A mendicant should await their time mindful and aware. This is my instruction to you.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: ‘A pleasant feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling. As they do so, they give up the underlying tendency for greed for the body and pleasant feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand: ‘A painful feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling. As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand: ‘A neutral feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They

meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling. As they do so, they give up the underlying tendency to ignorance towards the body and neutral feeling.

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, a mendicant understands: 'I feel the end of the body approaching.' Feeling the end of life approaching, a mendicant understands: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'"

8. The Infirmary (2nd)

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

“Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant is aware. A mendicant should await their time mindful and aware. This is my instruction to you.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: ‘A pleasant feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling. As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise ... if neutral feelings arise, they understand: ‘A neutral feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on this very contact. (Expand in detail as in the previous discourse.) They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

9. Impermanent

“Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. What three? Pleasant, painful, and neutral feeling. These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

10. Rooted in Contact

“Mendicants, these three feelings are born, rooted, sourced, and conditioned by contact. What three? Pleasant, painful, and neutral feeling. Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops. When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, these three feelings are born, rooted, sourced, and conditioned by contact. The appropriate feeling arises dependent on the corresponding contact. When the corresponding contact ceases, the appropriate feeling ceases.”

11. In Private

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Just now, sir, as I was in private retreat this thought came to mind. The Buddha has spoken of three feelings. Pleasant, painful, and neutral feeling. These are the three feelings the Buddha has spoken of. But the Buddha has also said: ‘Suffering includes whatever is felt.’ What was the Buddha referring to when he said this?”

“Good, good, mendicant! I have spoken of these three feelings. Pleasant, painful, and neutral feeling. These are the three feelings I have spoken of. But I have also said: ‘Suffering includes whatever is felt.’ When I said this I was referring to the impermanence of conditions, to the fact that conditions are liable to end, vanish, fade away, cease, and perish. But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased. And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. ... For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized. For someone who has attained the third absorption, rapture has been tranquilized. For someone who has attained the fourth absorption, breathing has been tranquilized. ... For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

12. In the Sky (1st)

“Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

“There are many and various
winds that blow in the sky.
From the east they come, also the west,
the north, and then the south.

They are dusty and dustless,
cool and sometimes warm,
strong and weak;
these are the different breezes that blow.

So too, in this body
feelings arise,
pleasant and painful,
and those that are neutral.

But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

Completely understanding feelings,
they’re without defilements in this very life.
That knowledge-master is grounded in the teaching;
when their body breaks up, they can’t be reckoned.”

13. In the Sky (2nd)

“Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

14. A Guest House

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there. In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings. Also carnal pleasant, painful, and neutral feelings arise. Also spiritual pleasant, painful, and neutral feelings arise.”

15. With Ānanda (1st)

Then Venerable Ānanda went up to the Buddha ... sat down to one side, and said to him: “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. ... For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased. And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. ... For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. And I have also explained the progressive tranquilizing of conditions. For someone who has attained the first absorption, speech has been tranquilized. ... For someone who has attained the dimension of infinite space, the perception of form has been tranquilized. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

16. With Ānanda (2nd)

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, Ānanda, listen and pay close attention, I will speak.” “Yes, sir,” Ānanda replied. The Buddha said this: “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. ... For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

17. With Several Mendicants (1st)

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape.

But I have also explained the progressive cessation of conditions. ... For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

18. With Several Mendicants (2nd)

Then several mendicants went up to the Buddha ... The Buddha said to them: “Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Our teachings are rooted in the Buddha. ...” “Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. ...” (This should be told in full as in the previous discourse.)

19. With Pañcakaṅga

Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him: “Sir, how many feelings has the Buddha spoken of?” “Master builder, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.” When he said this, Pañcakaṅga said to Udāyī: “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

For a second time, Udāyī said to him: “The Buddha hasn’t spoken of two feelings, he’s spoken of three.” For a second time, Pañcakaṅga said to Udāyī: “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

And for a third time, Udāyī said to him: “The Buddha hasn’t spoken of two feelings, he’s spoken of three.” And for a third time, Pañcakaṅga said to Udāyī: “The Buddha hasn’t spoken of three feelings, he’s spoken of two.” But neither was able to persuade the other. Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.

Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Ānanda, the explanation by the mendicant Udāyī, which the carpenter Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct. In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I’ve explained the teaching in all these different ways. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words. I’ve explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don’t acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don’t acknowledge that. Why is that?

Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant—going totally beyond the dimension of infinite consciousness—aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant—going totally beyond the dimension of nothingness—enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant—going totally beyond the dimension of neither

perception nor non-perception—enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

It's possible that wanderers who follow other paths might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?' When wanderers who follow other paths say this, you should say to them: 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.'"

20. A Monk

“Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I’ve taught the Dhamma with all these explanations. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words. I’ve taught the Dhamma with all these explanations. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. ... It’s possible that wanderers who follow other paths might say: ‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What’s up with that?’ Mendicants, when wanderers who follow other paths say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it’s found, and in whatever context.’”

3. The Explanation of the Hundred and Eight

21. With Sīvaka

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then the wanderer Moḷiyasīvaka went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.' What does Master Gotama say about this?"

"Sīvaka, some feelings stem from bile disorders. You can know this from your own personal experience, and it is generally agreed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally agreed to be true. So those ascetics and brahmins are wrong, I say.

Some feelings stem from phlegm disorders ... wind disorders ... their conjunction ... change in weather ... not taking care of yourself ... overexertion ... Some feelings are the result of past deeds. You can know this from your own personal experience, and it is generally agreed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally agreed to be true. So those ascetics and brahmins are wrong, I say."

When he said this, the wanderer Moḷiyasīvaka said to the Buddha: "Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

"Bile, phlegm, and wind,
their conjunction, and the weather,
not taking care of yourself, overexertion,
and the result of deeds is the eighth."

22. The Explanation of the Hundred and Eight

“Mendicants, I will teach you an exposition of the teaching on the hundred and eight. Listen ... And what is the exposition of the teaching on the hundred and eight? Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

And what are the two feelings? Physical and mental. These are called the two feelings. And what are the three feelings? Pleasant, painful, and neutral feeling. ... And what are the five feelings? The faculties of pleasure, pain, happiness, sadness, and equanimity. ... And what are the six feelings? Feeling born of eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact. ... And what are the eighteen feelings? There are six neighborhoods near happiness, six neighborhoods near sadness, and six neighborhoods near equanimity. ... And what are the thirty-six feelings? Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. ... And what are the hundred and eight feelings? Thirty six feelings in the past, future, and present. These are called the hundred and eight feelings. This is the exposition of the teaching on the hundred and eight.”

23. With a Mendicant

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Mendicant, there are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape.”

24. Before

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?’ Then it occurred to me: ‘There are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling ... Removing and giving up desire and greed for feeling: this is its escape.’”

25. Knowledge

“‘These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This is the origin of feeling.’ ... ‘This is the practice that leads to the origin of feeling.’ ... ‘This is the cessation of feeling.’ ... ‘This is the practice that leads to the cessation of feeling.’ ... ‘This is the gratification of feeling.’ ... ‘This is the drawback of feeling.’ ... ‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

26. With Several Mendicants

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” “Mendicants, there are these three feelings. pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling. When contact ceases, feeling ceases. Removing and giving up desire and greed for feeling: this is its escape.”

27. Ascetics and Brahmins (1st)

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. There are ascetics and brahmins who don’t truly understand these three feelings’ gratification, drawback, and escape. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight. There are ascetics and brahmins who do truly understand these three feelings’ gratification, drawback, and escape. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

28. Ascetics and Brahmins (2nd)

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. There are ascetics and brahmins who don’t truly understand these three feelings’ origin, ending, gratification, drawback, and escape. ... There are ascetics and brahmins who do truly understand ...”

29. Ascetics and Brahmins (3rd)

“Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. ... There are ascetics and brahmins who do understand ...”

30. Plain Version

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

31. Spiritual

“Mendicants, there is carnal rapture, spiritual rapture, and even more spiritual rapture. There is carnal pleasure, spiritual pleasure, and even more spiritual pleasure. There is carnal equanimity, spiritual equanimity, and even more spiritual equanimity. There is carnal liberation, spiritual liberation, and even more spiritual liberation. And what is carnal rapture? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The rapture that arises from these five kinds of sensual stimulation is called carnal rapture.

And what is spiritual rapture? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called spiritual rapture.

And what is even more spiritual rapture? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called even more spiritual rapture.

And what is carnal pleasure? Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called carnal pleasure.

And what is spiritual pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called spiritual pleasure.

And what is even more spiritual pleasure? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called even more spiritual pleasure.

And what is carnal equanimity? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The equanimity that arises from these five kinds of sensual stimulation is called carnal equanimity.

And what is spiritual equanimity? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called spiritual equanimity.

And what is even more spiritual equanimity? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called even more spiritual equanimity.

And what is carnal liberation? Liberation connected with form is carnal.

And what is spiritual liberation? Liberation connected with the formless is spiritual.

And what is even more spiritual liberation? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called even more spiritual liberation.”

The Linked Discourses on feeling are complete.

1. Abbreviated Texts

1. A Female

“Mendicants, when a female has five factors she is extremely undesirable to a man. What five? She’s not attractive, wealthy, or ethical; she’s idle, and she doesn’t beget children. When a female has these five factors she is extremely undesirable to a man. When a female has five factors she is extremely desirable to a man. What five? She’s attractive, wealthy, and ethical; she’s skillful and tireless, and she begets children. When a female has these five factors she is extremely desirable to a man.”

2. A Man

“Mendicants, when a man has five factors he is extremely undesirable to a female. What five? He’s not attractive, wealthy, or ethical; he’s idle, and he doesn’t beget children. When a man has these five factors he is extremely undesirable to a female. When a man has five factors he is extremely desirable to a female. What five? He’s attractive, wealthy, and ethical; he’s skillful and tireless, and he begets children. When a man has these five factors he is extremely desirable to a female.”

3. Particular Suffering

“Mendicants, there are these five kinds of suffering that particularly apply to females. They’re undergone by females and not by men. What five? Firstly, a female, while still young, goes to live with her husband’s family and is separated from her relatives. This is the first kind of suffering that particularly applies to females. Furthermore, a female undergoes the menstrual cycle. This is the second kind of suffering that particularly applies to females. Furthermore, a female undergoes pregnancy. This is the third kind of suffering that particularly applies to females. Furthermore, a female gives birth. This is the fourth kind of suffering that particularly applies to females. Furthermore, a female provides services for a man. This is the fifth kind of suffering that particularly applies to females. These are the five kinds of suffering that particularly apply to females. They’re undergone by females and not by men.”

4. Three Qualities

“Mendicants, when they have three qualities females—when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell. What three? A female lives at home with a heart full of the stain of stinginess in the morning, envy in the afternoon, and sexual desire in the evening. When they have these three qualities females—when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell.”

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5. Angry

Then Venerable Anuruddha went up to the Buddha, sat down to one side, and said to him: “Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a place of loss, a bad place, the underworld, hell. How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”

“Anuruddha, when they have five qualities females—when their body breaks up, after death—are reborn in a place of loss, a bad place, the underworld, hell. What five? They’re faithless, shameless, imprudent, angry, and witless. When they have these five qualities females—when their body breaks up, after death—are reborn in a place of loss, a bad place, the underworld, hell.”

6. Hostility

“... They’re faithless, shameless, imprudent, hostile, and witless. ...”

7. Envy

“... They’re faithless, shameless, imprudent, envious, and witless. ...”

8. Stingy

“... They’re faithless, shameless, imprudent, stingy, and witless. ...”

9. Adultery

“... They’re faithless, shameless, imprudent, adulterous, and witless. ...”

10. Unethical

“... They’re faithless, shameless, imprudent, unethical, and witless. ...”

11. Uneducated

“... They’re faithless, shameless, imprudent, uneducated, and witless. ...”

12. Lazy

“... They’re faithless, shameless, imprudent, lazy, and witless. ...”

13. Unmindful

“... They’re faithless, shameless, imprudent, unmindful, and witless. ...”

14. Five Threats

“Anuruddha, when they have five qualities females—when their body breaks up, after death—are reborn in a place of loss, a bad place, the underworld, hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume alcoholic drinks that cause negligence. When they have these five qualities females—when their body breaks up, after death—are reborn in a place of loss, a bad place, the underworld, hell.”

2. Abbreviated Texts

15. Free of Anger

Then Venerable Anuruddha went up to the Buddha ... and said to him: “Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm. How many qualities do females have so that they’re reborn in a good place, a heavenly realm?”

“Anuruddha, when they have five qualities females—when their body breaks up, after death—are reborn in a good place, a heavenly realm. What five? They’re faithful, conscientious, prudent, free of anger, and wise. When they have these five qualities females—when their body breaks up, after death—are reborn in a good place, a heavenly realm.”

16. Free of Hostility

“... They’re faithful, conscientious, prudent, free of hostility, and wise. ...”

17. Free of Envy

“... They’re faithful, conscientious, prudent, free of envy, and wise. ...”

18. Free of Stinginess

“... They’re faithful, conscientious, prudent, free of stinginess, and wise. ...”

19. Not Adulterous

“... They’re faithful, conscientious, prudent, not adulterous, and wise. ...”

20. Ethical

“... They’re faithful, conscientious, prudent, ethical, and wise. ...”

21. Educated

“... They’re faithful, conscientious, prudent, educated, and wise. ...”

22. Energetic

“... They’re faithful, conscientious, prudent, energetic, and wise. ...”

23. Mindful

“... They’re faithful, conscientious, prudent, mindful, and wise. ...”

24. Five Precepts

“Anuruddha, when they have five qualities females—when their body breaks up, after death—are reborn in a good place, a heavenly realm. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. When they have these five qualities females—when their body breaks up, after death—are reborn in a good place, a heavenly realm.”

3. Powers

25. Assured

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five qualities is self-assured.”

26. Under Her Thumb

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her thumb.”

27. Mastered

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her mastery.”

28. One

“Mendicants, when a man has one power he has a woman under his mastery. What one power? The power of sovereignty. Mastered by this, a female’s powers of attractiveness, wealth, relatives, children, and ethical conduct do not avail her.”

29. In That Respect

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. A female who has the power of attractiveness but not the power of wealth is incomplete in that respect. But when she has the power of attractiveness and the power of wealth she’s complete in that respect. A female who has the powers of attractiveness and wealth, but not the power of relatives is incomplete in that respect. But when she has the powers of attractiveness, wealth, and relatives she’s complete in that respect. A female who has the powers of attractiveness, wealth, and relatives, but not the power of children is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, and children she’s complete in that respect. A female who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior she’s complete in that respect. These are the five powers of a female.”

30. They Send Her Away

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. If a female has the power of attractiveness but not that of ethical behavior, the family will send her away, they won’t accommodate her. If a female has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won’t accommodate her. If a female has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they won’t accommodate her. If a female has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won’t accommodate her. If a female has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won’t send her away. If a female has the power of ethical behavior but not that of wealth, the family will accommodate her, they won’t send her away. If a female has the power of ethical behavior but not that of relatives, the family will accommodate her, they won’t send her away. If a female has the power of ethical behavior but not that of children, the family will accommodate her, they won’t send her away. These are the five powers of a female.”

31. Cause

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. It is not because of the powers of attractiveness, wealth, relatives, or children that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of the power of ethical behavior that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. These are the five powers of a female.”

32. Things

“Mendicants, there are five things that are hard to get for females who have not made merit. What five? ‘May I be born into a suitable family!’ This is the first thing. ‘Having been born in a suitable family, may I marry into a suitable family!’ This is the second thing. ‘Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing. ‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing. ‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and had children, may I master my husband!’ This is the fifth thing. These are the five things that are hard to get for females who have not made merit.

There are five things that are easy to get for females who have made merit. What five? ‘May I be born into a suitable family!’ This is the first thing. ‘Having been born into a suitable family, may I marry into a suitable family!’ This is the second thing. ‘Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing. ‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing. ‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and had children, may I master my husband!’ This is the fifth thing. These are the five things that are easy to get for females who have made merit.”

33. Living With Self-Assurance

“Mendicants, a female living at home with five qualities is self-assured. What five? She doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. A female living at home with these five qualities is self-assured.”

34. Growth

“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.”

“When she grows in faith and ethics,
wisdom, and both generosity and learning—
a virtuous laywoman such as she
takes on what is essential for herself in this life.”

The Linked Discourses on females are complete.

1. A Question About Extinguishment

At one time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka. Then the wanderer Jambukhādaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’. What is extinguishment?”
“Reverend, the ending of greed, hate, and delusion is called extinguishment.” “But, reverend, is there a path and a practice for realizing this extinguishment?” “There is, reverend.” “Well, what is it?” “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment.” “Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent.”

2. A Question About Perfection

“Reverend Sāriputta, they speak of this thing called ‘perfection’. What is perfection?”

“Reverend, the ending of greed, hate, and delusion is called perfection.” “But, reverend, is there a path and a practice for realizing this perfection?” “There is, reverend.” “Well, what is it?” “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this perfection.” “Reverend, this is a fine path, a fine practice, for realizing this perfection. Just this much is enough to be diligent.”

3. Principled Speech

“Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?” “Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world. Those who practice for giving up greed, hate, and delusion are practicing well in the world. Those who’ve given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, exterminated, and unable to arise in the future—are Holy Ones in the world.”

“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?” “There is, reverend.” “Well, what is it?” “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this the practice, for giving up that greed, hate, and delusion.” “This is a fine path, a fine practice, for giving up greed, hate, and delusion. Just this much is enough to be diligent.”

4. What's the Purpose

“Reverend Sāriputta, what's the purpose of living the spiritual life with the ascetic Gotama?”

“The purpose of living the spiritual life under the Buddha is to completely understand suffering.”

“But, reverend, is there a path and a practice for completely understanding this suffering?”

“There is.” ...

5. Solace

“Reverend Sāriputta, they speak of this thing called ‘gaining solace’. At what point do you gain solace?” “When a mendicant truly understands the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained solace.” “But, reverend, is there a path and a practice for realizing this solace?” “There is.” ...

6. Ultimate Solace

“Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’. At what point do you gain ultimate solace?” “When a mendicant is freed by not grasping after truly understanding the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained ultimate solace.” “But, reverend, is there a path and a practice for realizing this ultimate solace?” “There is.” ...

7. A Question About Feeling

“Reverend Sāriputta, they speak of this thing called ‘feeling’. What is feeling?” “Reverend, there are three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.” “But reverend, is there a path and a practice for completely understanding these three feelings?” “There is.” ...

8. A Question About Defilements

“Reverend Sāriputta, they speak of this thing called ‘defilement’. What is defilement?”

“Reverend, there are three defilements. The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.” “But, reverend, is there a path and a practice for completely understanding these three defilements?” “There is.” ...

9. A Question About Ignorance

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance?” “Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.” “But, reverend, is there a path and a practice for giving up that ignorance?” “There is.” ...

10. A Question About Craving

“Reverend Sāriputta, they speak of this thing called ‘craving’. What is craving?” “Reverend, there are these three cravings. Craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. These are the three cravings.” “But, reverend, is there a path and a practice for completely understanding these cravings?” “There is.” ...

11. A Question About Floods

“Reverend Sāriputta, they speak of this thing called ‘a flood’. What is a flood?” “Reverend, there are these four floods. The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.” “But, reverend, is there a path and a practice for completely understanding these floods?” “There is.” ...

12. A Question About Grasping

“Reverend Sāriputta, they speak of this thing called ‘grasping’. What is grasping?” “Reverend, there are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.” “But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?” “There is.” ...

13. A Question About States of Existence

“Reverend Sāriputta, they speak of this thing called ‘states of existence’. What are states of existence?” “Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence.” “But, reverend, is there a path and a practice for completely understanding these three states of existence?” “There is.” ...

14. A Question About Suffering

“Reverend Sāriputta, they speak of this thing called ‘suffering’. What is suffering?” “Reverend, there are these three forms of suffering. The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.” “But, reverend, is there a path and a practice for completely understanding these three forms of suffering?” “There is.” ...

15. A Question About Identity

“Reverend Sāriputta, they speak of this thing called ‘identity’. What is identity?” “Reverend, the Buddha said that these five grasping aggregates are identity. That is, form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are identity.” “But, reverend, is there a path and a practice for completely understanding this identity?” “There is.” ...

14. A Question About What's Hard to Do

“Reverend Sāriputta, in this teaching and training, what is hard to do?” “Going forth, reverend, is hard to do in this teaching and training.” “But what’s hard to do for someone who has gone forth?” “When you’ve gone forth it’s hard to be satisfied.” “But what’s hard to do for someone who is satisfied?” “When you’re satisfied, it’s hard to practice in line with the teaching.” “But if a mendicant practices in line with the teaching, will it take them long then to become a perfected one?” “Not long, reverend.”

The Linked Discourses with Jambukhādaka are complete.

1. With Sāmaṇḍaka on Extinguishment

At one time Venerable Sāriputta was staying in the land of the Vajjians near Ukkacelā on the bank of the Ganges river. Then the wanderer Sāmaṇḍaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’. What is extinguishment?”
“Reverend, the ending of greed, hate, and delusion is called extinguishment.” “But, reverend, is there a path and a practice for realizing this extinguishment?” “There is, reverend.”

“Well, what is it?” “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment.” “Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent.”

(These should be expanded in the same way as the Linked Discourses with Jambukhādaka.)

16. Hard to Do

“Reverend Sāriputta, in this teaching and training, what is hard to do?” “Going forth, reverend, is hard to do in this teaching and training.” “But what’s hard to do for someone who has gone forth?” “When you’ve gone forth it’s hard to be satisfied.” “But what’s hard to do for someone who is satisfied?” “When you’re satisfied, it’s hard to practice in line with the teaching.” “But if a mendicant practices in line with the teaching, will it take them long then to become a perfected one?” “Not long, reverend.”

The Linked Discourses with Sāmañḍaka are complete.

1. By Moggallāna

1. A Question About the First Absorption (1st)

At one time Venerable Mahāmoggallāna was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Venerable Mahāmoggallāna said this:

“Just now, reverends, as I was in private retreat this thought came to mind: ‘They speak of this thing called the “first absorption”. What is the first absorption?’ It occurred to me: ‘It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption.’ And so ... I was entering and remaining in the first absorption. While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your mind and immerse it in the first absorption.’ And so, after some time ... I entered and remained in the first absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

2. A Question on the Second Absorption (2nd)

“They speak of this thing called the 'second absorption'. What is the second absorption?” It occurred to me: ‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called the second absorption.’ And so ... I was entering and remaining in the second absorption. While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.’ And so, after some time ... I entered and remained in the second absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

3. A Question About the Third Absorption

“They speak of this thing called the ‘third absorption’. What is the third absorption? It occurred to me: ‘With the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.” This is called the third absorption.’ And so ... I was entering and remaining in the third absorption. While I was in that meditation, perceptions and attentions accompanied by rapture beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the third absorption, brahmin! Settle your mind in the third absorption; unify your mind and immerse it in the third absorption.’ And so, after some time ... I entered and remained in the third absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

4. A Question About the Fourth Absorption

“They speak of this thing called the ‘fourth absorption’. What is the fourth absorption? It occurred to me: ‘It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the fourth absorption.’ And so ... I was entering and remaining in the fourth absorption. While I was in that meditation, perceptions and attentions accompanied by pleasure beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’ And so, after some time ... I entered and remained in the fourth absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

5. A Question on the Dimension of Infinite Space

“They speak of this thing called the ‘dimension of infinite space’. What is the dimension of infinite space? It occurred to me: ‘It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that “space is infinite”, enters and remains in the dimension of infinite space. This is called the dimension of infinite space.’ And so ... I was entering and remaining in the dimension of infinite space. While I was in that meditation, perceptions and attentions accompanied by forms beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.’ And so, after some time ... I entered and remained in the dimension of infinite space. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

6. A Question About the Dimension of Infinite Consciousness

“They speak of this thing called the ‘dimension of infinite consciousness’. What is the dimension of infinite consciousness? It occurred to me: ‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness. This is called the dimension of infinite consciousness.’ And so ... I was entering and remaining in the dimension of infinite consciousness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.’ And so, after some time ... I entered and remained in the dimension of infinite consciousness. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

7. A Question About the Dimension of Nothingness

“They speak of this thing called the ‘dimension of nothingness’. What is the dimension of nothingness? It occurred to me: ‘It’s when a mendicant—going totally beyond the dimension of infinite consciousness—aware that “there is nothing at all”, enters and remains in the dimension of nothingness. This is called the dimension of nothingness.’ And so ... I was entering and remaining in the dimension of nothingness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’ And so, after some time ... I entered and remained in the dimension of nothingness. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

8 A Question About the Dimension of Neither Perception Nor Non-Perception

“They speak of this thing called the ‘dimension of neither perception nor non-perception’. What is the dimension of neither perception nor non-perception? It occurred to me: ‘It’s when a mendicant—going totally beyond the dimension of nothingness—enters and remains in the dimension of neither perception nor non-perception. This is called the dimension of neither perception nor non-perception.’ And so ... I was entering and remaining in the dimension of neither perception nor non-perception. While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’ And so, after some time ... I entered and remained in the dimension of neither perception nor non-perception. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

9. A Question About the Signless

“They speak of this thing called the ‘signless immersion of the heart’. What is the signless immersion of the heart? It occurred to me: ‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless immersion of the heart.’ And so ... I was entering and remaining in the signless immersion of the heart. While I was in that meditation, my consciousness followed after signs.

Then the Buddha came up to me with his psychic power and said: ‘Moggallāna, Moggallāna! Don’t neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.’ And so, after some time ... I entered and remained in the signless immersion of the heart. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

10. With Sakka

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared among the gods of the Thirty-Three. Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Lord of gods, it’s good to go for refuge to the Buddha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It’s good to go for refuge to the teaching. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It’s good to go for refuge to the Saṅgha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“My good Moggallāna, it’s good to go for refuge to the Buddha ... the teaching ... the Saṅgha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

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Then Sakka, lord of gods, with six hundred deities ... Then Sakka, lord of gods, with seven hundred deities ... Then Sakka, lord of gods, with eight hundred deities ... Then Sakka, lord of gods, with eighty thousand deities ...

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Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Lord of gods, it’s good to have experiential confidence in the Buddha. ‘That Blessed One is perfect, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It’s good to have experiential confidence in the teaching. ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It’s good to have experiential confidence in the Saṅgha. ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, and worthy of greeting with joined palms. It is a supreme field of merit for the world.’ It’s the reason why some

sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have the ethical conduct that's loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“My good Moggallāna, it's good to have experiential confidence in the Buddha ...

the teaching ...

the Saṅgha ...

and to have the ethical conduct that's loved by the noble ones ... It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

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Then Sakka, lord of gods, with six hundred deities ... Then Sakka, lord of gods, with seven hundred deities ... Then Sakka, lord of gods, with eight hundred deities ... Then Sakka, lord of gods, with eighty thousand deities ...

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Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It's good to go for refuge to the teaching ...

the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.”

“My good Moggallāna, it's good to go for refuge to the Buddha ...”

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Then Sakka, lord of gods, with six hundred deities ... Then Sakka, lord of gods, with seven hundred deities ... Then Sakka, lord of gods, with eight hundred deities ... Then Sakka, lord of gods, with eighty thousand deities ...

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Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Lord of gods, it’s good to have experiential confidence in the Buddha. ‘That Blessed One is perfect, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.’ It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It’s good to have experiential confidence in the teaching ...

the Saṅgha ...

and to have the ethical conduct that’s loved by the noble ones ...”

“My good Moggallāna, it’s good to have experiential confidence in the Buddha ...”

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Then Sakka, lord of gods, with six hundred deities ... Then Sakka, lord of gods, with seven hundred deities ... Then Sakka, lord of gods, with eight hundred deities ... Then Sakka, lord of gods, with eighty thousand deities ...

11. With Candana, etc.

Then the god Candana ...

the god Suyāma ...

the god Santusita ...

the god Sunimmita ...

the god Vasavatti ...

(These abbreviated texts should be expanded as in the Discourse With Sakka.)

The Linked Discourses on Moggallāna are complete.

1. The Fetter

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them: “Reverends, the ‘fetter’ and the ‘things prone to being fettered’: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?” Some senior mendicants answered like this: “Reverends, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.” While some senior mendicants answered like this: “Reverends, the ‘fetter’ and the ‘things prone to being fettered’ mean the same thing; they differ only in the phrasing.”

Now at that time the householder Citta had arrived at Migapathaka on some business. He heard about what those senior mendicants were discussing.

So he went up to them, bowed, sat down to one side, and said to them: “Sirs, I heard that you were discussing whether the ‘fetter’ and the ‘things prone to being fettered’ differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing.” “That’s right, householder.”

“Sirs, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing. Well then, sir, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?” “No, householder. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.” “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.” “You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

2. Isidatta (1st)

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to them, bowed, sat down to one side, and said to them: “Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.” They consented in silence. Then, knowing that the senior mendicants had accepted, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving. Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

Then Citta went up to them, bowed, sat down to one side, and said to the senior venerable: “Sir, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?” When he said this, the senior venerable kept silent. For a second time ... And for a third time, Citta asked him: “Sir, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?” And a second time and a third time the senior venerable kept silent.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. Then Venerable Isidatta said to the senior venerable: “Sir, may I answer Citta’s question?” “Answer it, Reverend Isidatta.” “Householder, is this your question: ‘They speak of “the diversity of elements”. In what way did the Buddha speak of the diversity of elements?’” “Yes, sir.” “This is the diversity of elements spoken of by the Buddha. The eye element, the sights element, the eye consciousness element ... The mind element, the thought element, the mind consciousness element. This is how the Buddha spoke of the diversity of elements.”

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Then the senior venerable said to Venerable Isidatta: “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So Isidatta, when a similar question comes up, you should also answer it as you feel inspired.”

3. With Isidatta (2nd)

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to them, bowed, sat down to one side, and said to them: “Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.” They consented in silence. Then, knowing that the senior mendicants had accepted, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving. Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

So he went up to them, bowed, sat down to one side, and said to the senior venerable: “Sir, there are many different views that arise in the world. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist. And also the sixty-two misconceptions spoken of in the Supreme Net Discourse. When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

When he said this, the senior venerable kept silent. For a second time ... And for a third time, Citta asked him: “Sir, there are many different views that arise in the world. ... When what exists do these views come to be? When what doesn’t exist do these views not come to be?” And a second time and a third time the senior venerable kept silent.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. Then Venerable Isidatta said to the senior venerable: “Sir, may I answer Citta’s question?” “Answer it, Reverend Isidatta.” “Householder, is this your question: ‘There are many different views that arise in the world ... When what exists do these views come to be? When what doesn’t exist do these views not come to be?’” “Yes, sir.” “Householder, there are many different views that arise in the world. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist. And also the sixty-two misconceptions spoken of in the Supreme Net Discourse. These views come to be when identity view exists. When identity view does not exist they do not come to be.”

“But sir, how does identity view come about?” “It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how identity view comes about.”

“But sir, how does identity view not come about?” “It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in their teaching. They’ve seen good persons, and are skilled and trained in their teaching. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling ... perception ... choices ... consciousness as

self, self as having consciousness, consciousness in self, or self in consciousness. That's how identity view does not come about."

"Sir, where has Venerable Isidatta come from?" "I come from Avanti, householder." "Sir, there's a friend of mine called Isidatta who I've never met. He's gone forth from a good family in Avanti. Have you met him?" "Yes, householder." "Sir, where is that venerable now staying?" When he said this, Isidatta kept silent. "Sir, are you that Isidatta?" "Yes, householder." "Sir, I hope Venerable Isidatta is happy here in Macchikāsaṅḍa, for the Wild mango Grove is lovely. I'll make sure that Venerable Isidatta is provided with robes, alms-food, lodgings, and medicines and supplies for the sick." "That's nice of you to say, householder."

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Then the senior venerable said to Venerable Isidatta: "Isidatta, it's good that you felt inspired to answer that question, because I didn't. So Isidatta, when a similar question comes up, you should also answer it as you feel inspired." Then Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikāsaṅḍa, never to return."

4. Mahaka's Demonstration

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to them, bowed, sat down to one side, and said to them: "Sirs, may the senior mendicants please accept my offering of tomorrow's meal in my barn." They consented in silence. Then, knowing that the senior mendicants had accepted, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving. Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's barn, and sat down on the seats spread out.

Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Citta instructed that the remainder of the food be distributed, then followed behind the senior mendicants. Now at that time the heat was sweltering. And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha. Then Venerable Mahaka said to the senior venerable: "Wouldn't it be nice, sir, if a cool wind blew, a cloud canopy formed, and a gentle rain drizzled down?"

"It would indeed be nice, Reverend Mahaka." Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down. Then Citta thought: "The most junior mendicant in this Saṅgha has such psychic power!" When they reached the monastery, Mahaka said to the senior venerable: "Sir, is that sufficient?" "That's sufficient, Reverend Mahaka, you've done enough and offered enough." Then the senior mendicants entered their dwellings, and Mahaka entered his own dwelling.

Then Citta went up to Mahaka, bowed, sat down to one side, and said to him: "Sir, please show me a superhuman demonstration of psychic power." "Well, then, householder, place your upper robe on the porch and spread a handful of grass on it." "Yes, sir," replied Citta, and did as he was asked. Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe. Then Citta shook out his upper robe and stood to one side, shocked and awestruck. And then Mahaka came out of his dwelling and said to Citta: "Is that sufficient, householder?"

"That's sufficient, sir, you've done enough and offered enough. I hope Venerable Mahaka is happy here in Macchikāsaṇḍa, for the Wild mango Grove is lovely. I'll make sure that Venerable Mahaka is provided with robes, alms-food, lodgings, and medicines and supplies for the sick." "That's nice of you to say, householder." Then Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

5. With Kāmabhū (1st)

At one time Venerable Kāmabhū was staying near Macchikāsaṅḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, bowed, and sat down to one side. Kāmabhū said to him:

“Householder, there is this saying:

‘With flawless wheel and white canopy,
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.’

How should we see the detailed meaning of this brief statement?” “Sir, was this spoken by the Buddha?” “Yes, householder.” “Well then, sir, please wait a moment while I consider the meaning of this.” Then after a short silence Citta said to Kāmabhū:

“Sir, ‘flawless wheel’ is a term for ethics. ‘White canopy’ is a term for freedom. ‘One spoke’ is a term for mindfulness. ‘Rolls on’ is a term for going forward and coming back. ‘Chariot’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Greed, hate, and delusion are troubles. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. That’s why a mendicant who has ended the defilements is called ‘untroubled’. ‘The one who comes’ is a term for the perfected one. ‘Stream’ is a term for craving. A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and exterminated it, so it’s unable to arise in the future. That’s why a mendicant who has ended the defilements is said to have ‘cut the stream’. Greed, hate, and delusion are bonds. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. That’s why a mendicant who has ended the defilements is called ‘unbound’. So, sir, that’s how I understand the detailed meaning of what the Buddha said in brief:

‘With flawless wheel and white canopy,
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.’”

“You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

6. With Kāmabhū (2nd)

At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him: “Sir, how many processes are there?” “Householder, there are three processes. Physical, verbal, and mental processes.” Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question: “But sir, what is the physical process? What’s the verbal process? What’s the mental process?” “Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

Saying “Good, sir,” he asked another question: “But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?” “Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes. Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

Saying “Good, sir,” he asked another question: “But sir, how does someone attain the cessation of perception and feeling?” “A mendicant who is entering such an attainment does not think: ‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

Saying “Good, sir,” he asked another question: “But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?” “Verbal processes cease first, then physical, then mental.”

Saying “Good, sir,” he asked another question: “What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?” “When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

Saying “Good, sir,” he asked another question: “But sir, how does someone emerge from the cessation of perception and feeling?” “A mendicant who is emerging from such an attainment does not think: ‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

Saying “Good, sir,” he asked another question: “But sir, which arise first for a mendicant who is

emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”
“Mental processes arise first, then physical, then verbal.”

Saying “Good, sir,” he asked another question: “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?” “They experience three kinds of contact: emptiness, signless, and undirected contacts.”

Saying “Good, sir,” he asked another question: “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?” “Their mind slants, slopes, and inclines to seclusion.”

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question: “But sir, how many things are helpful for attaining the cessation of perception and feeling?” “Well, householder, you’ve finally asked what you should have asked first! Nevertheless, I will answer you. Two things are helpful for attaining the cessation of perception and feeling: serenity and discernment.”

7. With Godatta

At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him: “Householder, the limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?” “Sir, there is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

And what’s the way in which these things differ in both meaning and phrasing? It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless heart’s release.

And what is the heart’s release through nothingness? It’s when a mendicant—going totally beyond the dimension of infinite consciousness—aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called the heart’s release through nothingness.

And what is the heart’s release through emptiness? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘This is empty of a self or what belongs to a self.’ This is called the heart’s release through emptiness.

And what is the signless heart’s release? It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless heart’s release. This is the way in which these things differ in both meaning and phrasing.

And what’s the way in which they mean the same thing, and differ only in the phrasing? Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. The unshakable heart’s release is said to be the best kind of limitless heart’s release. That unshakable heart’s release is empty of greed, hate, and delusion. Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. The unshakable heart’s release is said to be the best kind of heart’s release through nothingness. That unshakable heart’s release is empty of greed, hate, and delusion. Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and exterminated them, so they are unable to arise in the future. The unshakable heart’s release is said to be the best kind of signless heart’s release. That unshakable heart’s

release is empty of greed, hate, and delusion. This is the way in which they mean the same thing, and differ only in the phrasing.” “You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

8. Nigaṇṭha Nāṭaputta

Now at that time Nigaṇṭha Nāṭaputta had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics. Citta the householder heard that they had arrived. So, together with several lay followers, he went up to Nigaṇṭha Nāṭaputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Nigaṇṭha Nāṭaputta said to him: “Householder, do you have faith in the ascetic Gotama’s claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

“Sir, in this case I don’t rely on faith in the Buddha’s claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected.” When he said this, Nigaṇṭha Nāṭaputta looked up at his assembly and said: “See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand.”

“What do you think, sir? Which is better—knowledge or faith?” “Knowledge is definitely better than faith, householder.” “Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption. And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption. And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

When he said this, Nigaṇṭha Nāṭaputta looked askance at his own assembly and said: “See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!”

“Sir, just now I understood you to say: ‘See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all.’ But then I understood you to say: ‘See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!’ If your first statement is true, the second is wrong. If your first statement is wrong, the second is true. And also, sir, these ten legitimate questions are relevant. When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me. ‘One thing: question, summary, and answer. Two ... three ... four ... five ... six ... seven ... eight ... nine ... ten things: question, summary, and answer.’” Then Citta got up from his seat and left without asking Nigaṇṭha Nāṭaputta these ten legitimate questions.

9. Kassapa, the Naked Ascetic

Now at that time the naked ascetic Kassapa, who in lay life was an old friend of Citta, had arrived at Macchikāsaṅḍa. Citta the householder heard that he had arrived. So he went up to him, and they exchanged greetings. When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa: “Sir, Kassapa, how long has it been since you went forth?” “It’s been thirty years, householder.” “But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?” “I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks.” Citta said to him: “It’s incredible, it’s amazing, how well explained the teaching is. For in thirty years have you achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks.”

“But householder, how long have you been a lay follower?” “It’s been thirty years, sir.” “But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?” “How, sir, could I not? For whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption. And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption. If I pass away before the Buddha, it wouldn’t be surprising if the Buddha declares of me: ‘The householder Citta is bound by no fetter that might return him to this world.’” When this was said, Kassapa said to Citta: “It’s incredible, it’s amazing, how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them: “Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine. May the senior monks give him the going forth, the ordination. I’ll make sure that he’s provided with robes, alms-food, lodgings, and medicines and supplies for the sick.” And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Kassapa became one of the perfected.

10. Seeing the Sick

Now at that time the householder Citta was sick, suffering, gravely ill. Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta: “Householder, make a wish to become a wheel-turning monarch in the future!”

When they said this, Citta said to them: “That too is impermanent! That too will pass! That too will be left behind!” When he said this, his friends and colleagues, relatives and family members said: “Be mindful, lord! Don’t babble.” “What have I said that makes you say that?” “It’s because you said: ‘That too is impermanent! That too will pass! That too will be left behind!’” “Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’” “But what reason do they see for saying that to you?” “They think: ‘This householder Citta is ethical, of good character. If he makes a wish to become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.’ That’s the reason they see for saying to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’”

“Then, lord, advise us!” “So you should train like this: We will have experiential confidence in the Buddha: ‘That Blessed One is perfect, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ We will have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ We will have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, and worthy of greeting with joined palms. It is a supreme field of merit for the world.’ And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character.” Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

1. Chiefs

1. Vicious

At Sāvattthī. Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him: “What is the cause, sir, what is the reason why some people are regarded as furious, while others are regarded as sweet-natured?” “Take someone who hasn’t given up greed. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up hate. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up delusion. So they get annoyed by others, and they show it. They’re regarded as furious. This is the cause, this is the reason why some people are regarded as furious.

But take someone who has given up greed. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up hate. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up delusion. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. This is the cause, this is the reason why some people are regarded as sweet-natured.”

When he said this, the chief named Fury said to the Buddha: “Excellent, sir! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

2. With Tālapuṭa

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Tālapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha: "Sir, I have heard that the dancers of the past who were teachers of teachers said: 'Suppose a dancer entertains and amuses people in a stage or festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?" "Enough, chief, let it be. Don't ask me that." For a second time ... And for a third time Tālapuṭa said to the Buddha: "Sir, I have heard that the dancers of the past who were teachers of teachers said: 'Suppose a dancer entertains and amuses people in a stage or festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?"

"Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you. When sentient beings are still not free of greed, and are still bound by greed, a dancer in a stage or festival presents them with even more arousing things. When sentient beings are still not free of hate, and are still bound by hate, a dancer in a stage or festival presents them with even more hateful things. When sentient beings are still not free of delusion, and are still bound by delusion, a dancer in a stage or festival presents them with even more delusory things. And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'. But if you have such a view: 'Suppose a dancer entertains and amuses people in a stage or festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

When he said this, Tālapuṭa cried and burst out in tears. "This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'" "Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said: 'Suppose a dancer entertains and amuses people in a stage or festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' Excellent, sir! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?" And the dancing master Tālapuṭa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Tālapuṭa became one of the perfected.

3. A Warrior

Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, I have heard that the warriors of the past who were teachers of teachers said: ‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’ What does the Buddha say about this?” “Enough, chief, let it be. Don’t ask me that.” For a second time ... And for a third time the warrior chief said to the Buddha: “Sir, I have heard that the warriors of the past who were teachers of teachers said: ‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’ What does the Buddha say about this?”

“Clearly, chief, I’m not getting through to you when I say: ‘Enough, chief, let it be. Don’t ask me that.’ Nevertheless, I will answer you. When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’ His foes kill him and finish him off, and when his body breaks up, after death, he’s reborn in the hell called ‘The Fallen’. But if you have such a view: ‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’ An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.”

When he said this, Dustin the warrior chief cried and burst out in tears. “This is what I didn’t get through to you when I said: ‘Enough, chief, let it be. Don’t ask me that.’” “Sir, I’m not crying because of what the Buddha said. But sir, for a long time I’ve been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said: ‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’ Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

4. An Elephant Warrior

Then an elephant warrior chief went up to the Buddha ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

5. A Cavalryman

Then a cavalry chief went up to the Buddha ...

“From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

6. With Asibandhaka's Son

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, there are western brahmins draped with moss who carry pitchers, immerse themselves in water, and serve the sacred flame. When someone has passed away, they truly lift them up, raise them up, and guide them along to heaven. But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be reborn in a good place, a heavenly realm when their body breaks up, after death?”

“Well then, brahmin, I'll ask you about this in return, and you can answer as you like.

What do you think, chief? Take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying: 'When this person's body breaks up, after death, may they be reborn in a good place, a heavenly realm!' What do you think, chief? Would that person be reborn in heaven because of their prayers?” “No, sir.”

“Chief, suppose a person were to throw a large rock into a deep lake. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms, and saying: 'Rise, good rock! Float, good rock! Float to shore, good rock!' What do you think, chief? Would that large rock rise up or float because of their prayers?” “No, sir.” “In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. Even though a large crowd comes together to offer up prayers and praise ... when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

What do you think, chief? Take a person who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view. And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying: 'When this person's body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!' What do you think, chief? Would that person be reborn in hell because of their prayers?” “No, sir.”

“Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying: 'Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!' What do you think, chief? Would that ghee or oil sink and descend because of their prayers?” “No, sir.”

“In the same way, take a person who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view. Even though a large crowd comes together to offer up prayers and praise ... when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” When he said this, Asibandhaka’s son the chief said to the Buddha: “Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

7. The Simile of the Field

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, doesn't the Buddha live full of compassion for all living beings?" "Yes, chief." "Well, sir, why exactly do you teach some people thoroughly and others less thoroughly?" "Well then, chief, I'll ask you about this in return, and you can answer as you like. What do you think? Suppose a farmer has three fields: one's good, one's average, and one's poor—bad ground of sand and salt. What do you think? When that farmer wants to plant seeds, where would he first plant them: the good field, the average one, or the poor one?" "Sir, he'd plant them first in the best field, then the average, then he may or may not plant seed in the poor field. Why is that? Because at least it can be fodder for the cattle."

"To me, the monks and nuns are like the good field. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the laymen and laywomen are like the average field. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the ascetics, brahmins, and wanderers who follow other paths are like the poor field, the bad ground of sand and salt. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous. What do you think? When that person wants to store water, where would they first store it: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?" "Sir, they'd store water first in the jar that's uncracked and nonporous, then the one that's uncracked but porous, then they may or may not store water in the one that's cracked and porous. Why is that? Because at least it can be used for washing the dishes."

"To me, the monks and nuns are like the water jar that's uncracked and nonporous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the laymen and laywomen are like the water jar that's uncracked but porous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge. To me, the ascetics, brahmins, and wanderers who follow other paths are like the water jar that's cracked and porous. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and

well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness."

When he said this, Asibandhaka's son the chief said to the Buddha: "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

8. A Horn Blower

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him: "Chief, how does Nigaṇṭha Nātaputta teach his disciples?" "Sir, this is how Nigaṇṭha Nātaputta teaches his disciples: 'Everyone who kills a living creature, steal, commits sexual misconduct, or lies goes to a place of loss, to hell. You're led on by what you usually live by.' This is how Nigaṇṭha Nātaputta teaches his disciples." "You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

What do you think, chief? Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they're killing or when they're not killing?" "The occasions when they're killing are less frequent, while the occasions when they're not killing are more frequent." "You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

What do you think, chief? Take a person who steals ...

commits sexual misconduct ...

lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they're lying or when they're not lying?" "The occasions when they're lying are less frequent, while the occasions when they're not lying are more frequent." "You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.

Take some teacher who has this doctrine and view: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.' And there's a disciple who is devoted to that teacher. They think: 'My teacher has this doctrine and view: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.' But I've killed living creatures ... stolen ... committed sexual misconduct ... or lied. They get the view: 'I too am going to a place of loss, to hell.' Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. In many ways he criticizes and denounces killing living creatures, saying: 'Stop killing living creatures!' he criticizes and denounces stealing ... sexual misconduct ... lying, saying: 'Stop lying!' And there's a disciple who is devoted to that teacher. Then they reflect: 'In many ways the Buddha criticizes and denounces killing living creatures, saying: "Stop killing living creatures!" But I have killed living creatures to a certain extent. That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up killing living

creatures, and in future they don't kill living creatures. That's how to give up this bad deed and get past it.

'In many ways the Buddha criticizes and denounces stealing ...

sexual misconduct ...

lying, saying: "Stop lying!" But I have lied to a certain extent. That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up lying, and in future they refrain from lying. That's how to give up this bad deed and get past it.

They give up killing living creatures. They give up stealing. They give up sexual misconduct. They give up lying. They give up divisive speech. They give up harsh speech. They give up talking nonsense. They give up covetousness. They give up ill will and malevolence. They give up wrong view and have right view.

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there."

When he said this, Asibandhaka's son the chief said to the Buddha: "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

9. Families

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at Nālandā. There he stayed near Nālandā in Pāvārika's mango grove.

Now that was a time of famine and scarcity in Nālandā, with blighted crops turned to straw. At that time Nigaṇṭha Nāṭaputta was residing at Nālandā together with a large assembly of Jain ascetics. Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to Nigaṇṭha Nāṭaputta, bowed, and sat down to one side. Nigaṇṭha Nāṭaputta said to him: "Come, chief, refute the ascetic Gotama's doctrine. Then you will get a good reputation: 'Asibandhaka's son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

"But sir, how am I to do this?" "Here, brahmin, go to the ascetic Gotama and say to him: 'Sir, don't you in many ways praise kindness, protection, and compassion for families?' When he's asked this, if he answers: 'Indeed I do, chief,' say this to him: 'So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!' When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down." "Yes, sir," replied Asibandhaka's son. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

"Sir, don't you in many ways praise kindness, protection, and compassion for families?" "Indeed I do, chief." "So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!" "Well, chief, I recollect ninety eons back but I'm not aware of any family that's been ruined merely by offering some cooked alms-food. Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint. Chief, there are eight causes and conditions for the ruin of families. Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth. These are the eight causes and conditions for the ruin of families. Given that these eight reasons are found, suppose someone says this: 'The Buddha is practicing to annihilate, collapse, and ruin families!' Unless they give up that speech and thought, and let go of that view, they will be cast down to hell."

When he said this, Asibandhaka's son the chief said to the Buddha: "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

10. Maṇicūḷaka

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them: "Gold and money are proper for Sakyan ascetics. They accept and receive gold and money."

Now at that time the chief Maṇicūḷaka was sitting in that assembly. He said to that retinue: "Good sirs, don't say that. Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money." But he was unable to persuade them. Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said: "Answering this way, I trust that I repeat what the Buddha has said, and don't misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money. If gold and silver were proper for them, then the five kinds of sensual stimulation would also be proper. And if the five kinds of sensual stimulation are proper for them, you should definitely regard them as not having the qualities of an ascetic or a follower of the Sakyan. Rather, chief, I say this: Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman. But I say that there is no way they can accept or look for gold and money."

11. Bhadraka

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him: “Please, sir, teach me the origin and cessation of suffering.” “Chief, if I were to teach you about the origin and ending of suffering in the past, saying ‘this is how it was in the past,’ you might have doubts or uncertainties about that. If I were to teach you about the origin and ending of suffering in the future, saying ‘this is how it will be in the future,’ you might have doubts or uncertainties about that. Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there. Listen and pay close attention, I will speak.” “Yes, sir,” Bhadraka replied. The Buddha said this:

“What do you think, chief? Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or censured, it would cause you sorrow, lamentation, pain, sadness, and distress?” “There are, sir.” “But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or censured, it would not cause you sorrow, lamentation, pain, sadness, and distress?” “There are, sir.” “What’s the cause, chief, what’s the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?” “The people regarding whom this would give rise to sorrow are those I desire and love. The people regarding whom this would not give rise to sorrow are those I don’t desire and love.” “With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future: ‘All the suffering that arose in the past was rooted and sourced in desire. For desire is the root of suffering. All the suffering that will arise in the future will be rooted and sourced in desire. For desire is the root of suffering.’” “It’s incredible, sir, it’s amazing! How well said this was by the Buddha! ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’ I have a boy called Ciravāsi, who resides in a house away from here. I rise early and send someone, saying: ‘Go, my man, and check on my boy Ciravāsi.’ Until they get back I worry: ‘I hope nothing’s wrong with Ciravāsi!’”

“What do you think, chief? If Ciravāsi was executed, imprisoned, fined, or censured, would it cause you sorrow, lamentation, pain, sadness, and distress?” “How could it not, sir?” “This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’”

“What do you think, chief? Before you’d seen or heard of Ciravāsi’s mother, did you have any desire or love or fondness for her?” “No, sir.” “Then was it because you saw or heard of her that you had desire or love or fondness for her?” “Yes, sir.”

“What do you think, chief? If Ciravāsi was executed, imprisoned, fined, or censured, would it cause you sorrow, lamentation, pain, sadness, and distress?” “How could it not, sir?” “This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’”

12. With Rāsiya

Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, I have heard this: ‘The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.’ Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?” “Chief, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue.

These two extremes should not be cultivated by one who has gone forth. Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This, chief, is the middle way, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

There are these three kinds of pleasure seekers in the world. What three? Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn’t make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don’t share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don’t make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don’t make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don’t make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don’t share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. They enjoy that wealth tied, stupefied, attached, blind to the drawbacks, and not understanding the escape. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who

doesn't make themselves happy and pleased, or share it and make merit. They may be criticized on three grounds. What three? They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. What is the one ground for praise? They make themselves happy and pleased. This is the one ground for praise. This pleasure seeker may be criticized on these two grounds, and praised on this one.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. This pleasure seeker may be criticized on one ground, and praised on two. What is the one ground for criticism? They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. What are the two grounds for praise? They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on three. What is the one ground for praise? They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. What are the three grounds for criticism? They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. What are the two grounds for praise? They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What are the two grounds for criticism? They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit. They may be praised on three grounds, and criticized on one. What are the three grounds for praise? They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground

for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on two. What is the one ground for praise? They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. What are the two grounds for criticism? They don't make themselves happy and pleased. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be praised on two grounds, and criticized on one. What are the two grounds for praise? They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What is the one ground for criticism? They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, stupefied, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. What are the three grounds for praise? They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They enjoy that wealth tied, stupefied, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape. This pleasure seeker may be praised on these four grounds. What are the four grounds for praise? They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, unstupefied, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

These three self-mortifiers who live rough are found in the world. What three? Take a self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. But they don't achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the

noble ones.

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. And they achieve a skillful quality, but don't realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

In this case, the first self-mortifier may be criticized on these three grounds. What three? They mortify and torment themselves. This is the first ground for criticism. They don't achieve a skillful quality. This is the second ground for criticism. They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism. This self-mortifier may be criticized on these three grounds.

In this case, the second self-mortifier may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They mortify and torment themselves. This is the first ground for criticism. They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism. What is the one ground for praise? They achieve a skillful quality. This is the one ground for praise. This self-mortifier may be criticized on these two grounds, and praised on one.

In this case, the third self-mortifier may be criticized on one ground, and praised on two. What is the one ground for criticism? They mortify and torment themselves. This is the one ground for criticism. What are the two grounds for praise? They achieve a skillful quality. This is the first ground for praise. They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise. This self-mortifier may be criticized on this one ground, and praised on two.

There are these three kinds of wearing away that are realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves. What three? A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both. When they've given up greed they don't have such intentions. This wearing away is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both. When they've given up hate they don't have such intentions. This wearing away is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both. When they've given up delusion they don't have such intentions. This wearing away is realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. These are the three kinds of wearing away that are realizable in this very life, immediately effective, inviting

inspection, relevant, so that sensible people can know them for themselves.”

When he said this, Rāsiya the chief said to the Buddha: “Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

13. With Pāṭaliya

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara. Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, I have heard this: ‘The ascetic Gotama knows magic.’

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don’t want to misrepresent the Blessed One.” “Chief, those who say this repeat what I have said, and don’t misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism.” “Sir, we didn’t believe that what those ascetics and brahmins said was really true. But it seems the ascetic Gotama is a magician!” “Chief, does someone who says ‘I know magic’ also say ‘I am a magician’?” “That’s right, Blessed One! That’s right, Holy One!” “Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

What do you think, chief? Do you know the Koliyan officers with drooping headdresses?” “I know them, sir.” “And what’s their job?” “To put a stop to bandits and to deliver messages for the Koliyans.” “What do you think, chief? Are the Koliyan officers with drooping headdresses moral or immoral?” “I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.” “Would it be right to say that Pāṭaliya knows the Koliyan officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character.” “No, sir. I’m quite different from the Koliyan officers with drooping headdresses, we have quite different characters.” “So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician? I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. I understand stealing ... sexual misconduct ... lying ... divisive speech ... harsh speech ... talking nonsense ... covetousness ... ill will ... wrong view and its result. And I understand how those who have wrong view practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

There are some ascetics and brahmins who have this doctrine and view: ‘Everyone who kills living creatures experiences pain and sadness in the present life. Everyone who steals ... commits sexual misconduct ... lies experiences pain and sadness in the present life.’

But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king. You might ask someone: ‘Mister, what did that man do?’ And they’d reply: ‘Mister, that man attacked the king’s enemy and killed them. The king was delighted and gave him this reward. That’s why he’s garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were

a king.’

And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he’s marched from street to street and from square to square to the beating of a harsh drum. Then he’s taken out the south gate and there, to the south of the city, they chop off his head. You might ask someone: ‘Mister, what did that man do?’ And they’d reply: ‘Mister, that man is an enemy of the king who has murdered a man or a woman. That’s why the rulers arrested him and inflicted such punishment.’

What do you think, chief? Have you seen or heard of such a thing?” “Sir, we have seen it and heard of it, and we will hear of it again.” “Since this is so, the ascetics and brahmins whose view is that everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?” “They’re wrong, sir.” “But those who speak baseless, false nonsense: are they moral or immoral?” “Immoral, sir.” “And are those who are immoral, of bad character practicing wrongly or rightly?” “They’re practicing wrongly, sir.” “And do those who are practicing wrongly have wrong view or right view?” “They have wrong view, sir.” “But is it appropriate to have confidence in those of wrong view?” “No, sir.”

“You can see someone, garlanded and adorned ... ‘Mister, that man attacked the king’s enemy and took their valuables. The king was delighted and gave him this reward. ...’ ...

And you can see someone else, his arms tied tightly behind his back ... ‘Mister, that man took something from a village or wilderness, with the intention to commit theft. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?” “Sir, we have seen it and heard of it, and we will hear of it again.” “Since this is so, the ascetics and brahmins whose view is that everyone who steals experiences pain and sadness in the present life: are they right or wrong? ... Is it appropriate to have confidence in them?” “No, sir.”

“You can see someone, garlanded and adorned ... ‘Mister, that man had sexual relations with the wives of an enemy king. The king was delighted and gave him this reward. ...’ ...

And you can see someone else, his arms tied tightly behind his back ... ‘Mister, that man had sexual relations with the women and maidens of good families. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?” “Sir, we have seen it and heard of it, and we will hear of it again.” “Since this is so, the ascetics and brahmins whose view is that everyone who commits sexual misconduct experiences pain and sadness in the present life: are they right or wrong? ... Is it appropriate to have confidence in them?” “No, sir.”

“And you can see someone, garlanded and adorned ... ‘Mister, that man amused the king with lies. The king was delighted and gave him this reward. ...’ ...

And you can see someone else, his arms tied tightly behind his back ... ‘Mister, that man has ruined a householder or householder’s child by lying. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?” “Sir, we have seen it and heard of it, and we will hear of it again.” “Since this is so, the ascetics and brahmins whose view is that everyone who lies experiences pain and sadness in the present

life: are they right or wrong?” “They’re wrong, sir.” “But those who speak baseless, false nonsense: are they moral or immoral?” “Immoral, sir.” “And are those who are immoral, of bad character practicing wrongly or rightly?” “They’re practicing wrongly, sir.” “And do those who are practicing wrongly have wrong view or right view?” “They have wrong view, sir.” “But is it appropriate to have confidence in those of wrong view?” “No, sir.”

“It’s incredible, sir, it’s amazing! I have a guest house, where there are cots, seats, water pots, and oil lamps. Whenever an ascetic or brahmin comes to stay, I share what I have as best I can. Once it so happened, sir, that four teachers of different views and opinions came to stay at my guest house.

One teacher had this doctrine and view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

One teacher had this doctrine and view: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

One teacher had this doctrine and view: ‘Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

One teacher had this doctrine and view: ‘A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.’

I had doubt and uncertainty about that: ‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

“Chief, no wonder you’re doubting and uncertain. Doubt has come up in you about an uncertain matter.” “I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.

“Chief, there is immersion based on understanding of principle. That’s how, if you gain mental immersion, you can give up that cause of uncertainty. And what is immersion based on understanding of principle? It’s when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: ‘That teacher who had this doctrine and view: “There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win both ways, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That’s how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: ‘That teacher who had this doctrine and view: “There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win both ways, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That’s how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: ‘That teacher who had this doctrine and view: “Nothing bad is done by the doer when

they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win both ways, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That’s how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: ‘That teacher who had this doctrine and view: “A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win both ways, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That’s how, if you gain mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion ... rejoicing ...

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect ...

‘If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

I win both ways, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.' Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. That's how, if you gain mental immersion, you can give up that state of uncertainty."

When he said this, Pāṭaliya the chief said to the Buddha: "Excellent, sir! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

The Linked Discourses on chiefs are complete.

1. Mindfulness of the Body

At Sāvathī. “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen ... And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Mindfulness of the body. This is called the path that leads to the unconditioned.

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

2. Serenity and Discernment

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen ... And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Serenity and discernment. This is called the path that leads to the unconditioned. ...”

3. Placing the Mind and Keeping it Connected

“And what is the path that leads to the unconditioned? Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected. ...”

4. Emptiness Immersion

“And what is the path that leads to the unconditioned? Emptiness immersion; signless immersion; undirected immersion. ...”

5. Mindfulness Meditation

“And what is the path that leads to the unconditioned? The four kinds of mindfulness meditation.
...”

6. Right Efforts

“And what is the path that leads to the unconditioned? The four right efforts. ...”

7. Bases of Psychic Power

“And what is the path that leads to the unconditioned? The four bases of psychic power. ...”

8. Faculties

“And what is the path that leads to the unconditioned? The five faculties. ...”

9. Powers

“And what is the path that leads to the unconditioned? The five powers. ...”

10. Awakening Factors

“And what is the path that leads to the unconditioned? The seven awakening factors. ...”

11. The Path

“And what is the path that leads to the unconditioned? The noble eightfold path. This is called the path that leads to the unconditioned. So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

12. The Unconditioned

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen ... And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Serenity. This is called the path that leads to the unconditioned. So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen ... And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Discernment. This is called the path that leads to the unconditioned. ...”

“And what is the path that leads to the unconditioned? Immersion with placing the mind and keeping it connected. ... Immersion without placing the mind, but just keeping it connected. ... Immersion without placing the mind or keeping it connected. ...

Emptiness immersion. ... Signless immersion. ... Undirected immersion. ...

A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. ... A mendicant meditates by observing an aspect of feelings ... A mendicant meditates by observing an aspect of the mind ... A mendicant meditates by observing an aspect of principles ...

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. ... A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities are given up. ... A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities arise. ... A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. ... A mendicant develops the basis of psychic power that has immersion due to energy ... immersion due to higher mind ... immersion due to inquiry, and active effort. ...

A mendicant develops the faculty of faith, which relies on seclusion, fading away, and cessation, and ripens as letting go. ... A mendicant develops the faculty of energy ... mindfulness ... immersion ... wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. ...

A mendicant develops the power of faith ... energy ... mindfulness ... immersion ... wisdom,

which relies on seclusion, fading away, and cessation, and ripens as letting go. ...

A mendicant develops the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

A mendicant develops right view ... right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go. This is called the path that leads to the unconditioned. So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I've done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

13. Uninclined

“Mendicants, I will teach you the uninclined ...” (This should be expanded in detail as with the unconditioned in the previous chapter.)

14–43 Undefined, etc.

“Mendicants, I will teach you the undefiled ...

the truth ...

the far shore ...

the subtle ...

the very hard to see ...

the unaging ...

the constant ...

the not falling apart ...

the invisible ...

the unproliferated ...

the peaceful ...

the deathless ...

the sublime ...

the blissful ...

the sanctuary ...

the end of craving ...

the incredible ...

the amazing ...

the untroubled ...

the not liable to trouble ...

extinguishment ...

the unafflicted ...

dispassion ...

purity ...

freedom ...

not clinging ...

the island ...

the protection ...

the shelter ...

the refuge ...

44. The Haven

“Mendicants, I will teach you the haven and the path that leads to the haven. Listen ... And what is the haven? The ending of greed, hate, and delusion. This is called the haven. And what is the path that leads to the haven? Mindfulness of the body. This is called the path that leads to the haven. So, mendicants, I’ve taught you the haven and the path that leads to the haven. Out of compassion, I’ve done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.” (This should be expanded as with the unconditioned.)

The Linked Discourses on the unconditioned are complete.

1. The Undeclared Points

1. With Khemā

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. At one time the nun Khemā was wandering in the land of the Kosalans between Sāvattthī and Sāketa when she took up residence in Torāṇavatthu. Then King Pasenadi was travelling from Sāketa to Sāvattthī, and he too stayed in Torāṇavatthu for a single night. Then King Pasenadi addressed a man: “Please, mister, check if there’s a suitable ascetic or brahmin in Torāṇavatthu to whom I can pay homage.”

“Yes, Your Majesty,” replied that man. He searched all over Torāṇavatthu, but he couldn’t see a suitable ascetic or brahmin for the king to pay homage to. But he saw that the nun Khemā was staying there, so he went to the king and said to him:

“Your Majesty, there’s no ascetic or brahmin in Torāṇavatthu for the king to pay homage to. But there is the nun Khemā, who’s a disciple of the Blessed One, the perfected one, the fully awakened Buddha. She has a good reputation as being astute, competent, clever, learned, a brilliant speaker, and eloquent. Your Majesty may pay homage to her.”

Then King Pasenadi of Kosala went up to the nun Khemā, bowed, sat down to one side, and said to her: “Ma’am, does a Realized One exist after death?” “Great king, this has not been declared by the Buddha.” “Well then, does a Realized One not exist after death?” “This too has not been declared by the Buddha.” “Well then, does a Realized One both exist and not exist after death?” “This has not been declared by the Buddha.” “Well then, does a Realized One neither exist nor not exist after death?” “This too has not been declared by the Buddha.”

“Ma’am, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Well then, great king, I’ll ask you about this in return, and you can answer as you like. What do you think, great king? Is there any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is, how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?” “No, ma’am.” “Is there any accountant or finger-tallier or reckoner who can count the water in the ocean, that is, how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?” “No, ma’am. Why is that? Because the ocean is deep, immeasurable, and hard to fathom.” “In the same way, great king, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist: none of these apply.

Any feeling ...

perception ... choices ...

consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist: none of these apply." Then King Pasenadi approved and agreed with what the nun Khemā said. Then he got up from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers. Then he said:

"It's incredible, sir, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! This one time I went to the nun Khemā and asked her about this matter. And she explained it to me with these words and phrases, just like the Buddha. It's incredible, sir, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Well, now, sir, I must go. I have many duties, and much to do." "Please, great king, go at your convenience." Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

2. With Anurādha

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him: “Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.” “Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.” When he said this, the wanderers said to him: “This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.” Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seat and left.

Soon after they had left, Anurādha thought: “If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?” Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“What do you think, Anurādha? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling ... perception ... choices ... consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So, Anurādha, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ Any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ Seeing this, a learned noble disciple becomes disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, they become dispassionate. Being dispassionate they’re freed. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

What do you think, Anurādha? Do you regard the Realized One as form?” “No, sir.” “Do you regard the Realized One as feeling ... perception ... choices ... consciousness?” “No, sir.” “What do you think, Anurādha? Do you regard the Realized One as in form?” “No, sir.” “Or do you regard the Realized One as distinct from form?” “No, sir.” “Do you regard the Realized One as in feeling ... or distinct from feeling ... as in perception ... or distinct from perception ... as in choices ... or distinct from choices ... as in consciousness ... or as distinct from consciousness?” “No, sir.”

“What do you think, Anurādha? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?” “No, sir.” “What do you think, Anurādha? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?” “No, sir.” “In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: ‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist?’” “No, sir.” “Good, good, Anurādha! In the past, as today, what I describe is suffering and the cessation of suffering.”

3. With Sāriputta and Koṭṭhita (1st)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sāriputta:

“Reverend Sāriputta, does a Realized One exist after death?” “Reverend, this has not been declared by the Buddha.” “Well then, does a Realized One not exist after death? ... Does a Realized One both exist and not exist after death? ... Does a Realized One neither exist nor not exist after death?” “This too has not been declared by the Buddha.”

“Reverend, when asked these questions, you say that they have not been declared by the Buddha. What’s the cause, what’s the reason why they have not been declared by the Buddha?”

“Reverend, ‘does a Realized One exist after death?’ is included in form. ‘Does a Realized One not exist after death?’ is included in form. ‘Does a Realized One both exist and not exist after death?’ is included in form. ‘Does a Realized One neither exist nor not exist after death?’ is included in form. ‘Does a Realized One exist after death?’ is included in feeling ... perception ... choices ... consciousness. ‘Does a Realized One not exist after death?’ is included in consciousness. ‘Does a Realized One both exist and not exist after death?’ is included in consciousness. ‘Does a Realized One neither exist nor not exist after death?’ is included in consciousness. This is the cause, this is the reason why this has not been declared by the Buddha.”

4. With Sāriputta and Koṭṭhita (2nd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ... (The same down as far as:) “What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?” “Reverend, not truly knowing and seeing form, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a Realized One exists after death’ or ‘a Realized One doesn’t exist after death’ or ‘a Realized One both exists and doesn’t exist after death’ or ‘a Realized One neither exists nor doesn’t exist after death.’ Not truly knowing or seeing feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a Realized One exists after death’ or ‘a Realized One doesn’t exist after death’ or ‘a Realized One both exists and doesn’t exist after death’ or ‘A Realized One neither exists nor doesn’t exist after death.’

Truly knowing and seeing form ... feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation, one doesn’t think ‘a Realized One exists after death’ or ‘a Realized One doesn’t exist after death’ or ‘a Realized One both exists and doesn’t exist after death’ or ‘a Realized One neither exists nor doesn’t exist after death.’ This is the cause, this is the reason why this has not been declared by the Buddha.”

5. With Sāriputta and Koṭṭhita (3rd)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ... (The same down as far as:) “What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?” “Reverend, if you’re not rid of greed, desire, fondness, thirst, passion, and craving for form ... feeling ... perception ... choices ... consciousness, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ If you are rid of greed for form ... feeling ... perception ... choices ... consciousness, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ This is the cause, this is the reason why this has not been declared by the Buddha.”

6. With Sāriputta and Koṭṭhita (4th)

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other. When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita: “Reverend Koṭṭhita, does a Realized One exist after death?” ... “Reverend, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Reverend, if you like, love, and enjoy form, and don’t truly see the cessation of form, you think ‘a Realized One exists after death’ or ‘a Realized One doesn’t exist after death’ or ‘a Realized One both exists and doesn’t exist after death’ or ‘a Realized One neither exists nor doesn’t exist after death.’ If you like, love, and enjoy feeling ... perception ... choices ... consciousness, and don’t truly see the cessation of consciousness, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’

If you don’t like, love, and enjoy form ... feeling ... perception ... choices ... consciousness, and you truly see the cessation of consciousness, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ This is the cause, this is the reason why this has not been declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?” “There could, reverend. If you like, love, and enjoy existence, and don’t truly see the cessation of continued existence, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ If you don’t like, love, and enjoy existence, and you truly see the cessation of continued existence, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ This too is a way of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?” “There could, reverend. If you like, love, and enjoy grasping, and don’t truly see the cessation of grasping, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ If you don’t like, love, and enjoy grasping, and you truly see the cessation of grasping, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ This too is a way of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?” “There could, reverend. If you like, love, and enjoy craving, and don’t truly see the cessation of craving, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ If you don’t like, love, and enjoy craving, and you truly see the cessation of craving, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’ This too is a way of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?” “Seriously, reverend, what more could you want? For one who is freed due to the ending of craving, there is no cycle of rebirths to be found.”

7. With Moggallāna

Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

“Master Moggallāna, is this right: ‘the world is eternal’?” “Vaccha, this has not been declared by the Buddha.” “Then is this right: ‘the world is not eternal’ ... ‘the world is finite’ ... ‘the world is infinite’ ... ‘the soul and the body are identical’ ... ‘the soul and the body are different things’ ... ‘a Realized One exists after death’ ... ‘a Realized One doesn’t exist after death’ ... ‘a Realized One both exists and doesn’t exist after death’ ... ‘a Realized One neither exists nor doesn’t exist after death’?” “This too has not been declared by the Buddha.”

“What’s the cause, Master Moggallāna, what’s the reason why the wanderers who follow other paths answer these questions when asked? And what’s the cause, what’s the reason why the ascetic Gotama doesn’t answer these questions when asked?”

“Vaccha, the wanderers who follow other paths regard the eye like this: ‘This is mine, I am this, this is my self.’ They regard the ear ... nose ... tongue ... body ... mind like this: ‘This is mine, I am this, this is my self.’ That’s why they answer these questions when asked. The Realized One, the perfected one, the fully awakened Buddha doesn’t regard the eye like this: ‘This is mine, I am this, this is my self.’ He doesn’t regard the ear ... nose ... tongue ... body ... mind like this: ‘This is not mine, I am not this, this is not my self.’ That’s why he doesn’t answer these questions when asked.”

Then the wanderer Vacchagotta got up from his seat and went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers. Then he said:

“It’s incredible, Master Gotama, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Mahāmoggallāna and asked him about this matter. And he explained it to me with these words and phrases, just like Master Gotama. It’s incredible, Master Gotama, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

8. With Vacchagotta

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha: “Master Gotama, is this right: ‘the world is eternal’?” “This has not been declared by me, Vaccha.” ... “Then is this right: ‘a Realized One neither exists nor doesn’t exist after death’?” “This too has not been declared by me.”

“What’s the cause, Master Gotama, what’s the reason why the wanderers who follow other paths answer these questions when asked? And what’s the cause, what’s the reason why Master Gotama doesn’t answer these questions when asked?”

“Vaccha, the wanderers who follow other paths regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s why they answer these questions when asked. The Realized One doesn’t regard form as self, self as having form, form in self, or self in form. He doesn’t regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s why he doesn’t answer these questions when asked.”

Then the wanderer Vacchagotta got up from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked Mahāmoggallāna the same questions, and received the same answers. Then he said:

“It’s incredible, Master Moggallāna, it’s amazing. How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Gotama and asked him about this matter. And he explained it to me with these words and phrases, just like Master Moggallāna. It’s incredible, Master Moggallāna, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

9. The Debating Hall

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“Master Gotama, a few days ago several ascetics, brahmins, and wanderers who follow various other paths were sitting together in the debating hall, and this discussion came up among them: ‘This Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.’

This Makkhali Gosāla ... Nigaṇṭha Nāṭaputta ... Sañjaya Belaṭṭhiputta ... Pakudha Kaccāyana ... Ajita Kesakambala leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This ascetic Gotama leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn’t declare that this one is reborn here, while that one is reborn there. Rather, he declares that they have cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering. I had doubt and uncertainty about that: ‘How on earth can I understand the ascetic Gotama’s teaching?’”

“Chief, no wonder you’re doubting and uncertain. Doubt has come up in you about an uncertain matter. I describe rebirth for someone who grasps fuel, not for someone who doesn’t grasp fuel. It’s like a fire which only burns with fuel, not without fuel. In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn’t grasp fuel.”

“But when a flame is blown away by the wind, what do you say is its fuel then?” “At such a time, I say that it’s fueled by wind. For the wind is its fuel then.” “But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does Master Gotama say is their fuel then?” “When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they’re fueled by craving. For craving is their fuel then.”

10. With Ānanda

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Master Gotama, does the self exist absolutely?” But when he said this, the Buddha kept silent. “Then does the self not exist absolutely?” But for a second time the Buddha kept silent. Then the wanderer Vacchagotta got up from his seat and left.

And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha: “Sir, why didn’t you answer Vacchagotta’s question?” “Ānanda, when Vacchagotta asked me whether the self exists absolutely, if I had answered that ‘the self exists absolutely’ I would have been siding with the ascetics and brahmins who are eternalists. When Vacchagotta asked me whether the self does not exist absolutely, if I had answered that ‘the self does not exist absolutely’ I would have been siding with the ascetics and brahmins who are annihilationists. When Vacchagotta asked me whether the self exists absolutely, if I had answered that ‘the self exists absolutely’ would that have helped give rise to the knowledge that all things are not-self?” “No, sir.” “When Vacchagotta asked me whether the self does not exist absolutely, if I had answered that ‘the self does not exist absolutely’, Vacchagotta—who is already confused—would have got even more confused, thinking: ‘It seems that the self that I once had no longer exists.’”

11. With Sabhiya Kaccāna

At one time Venerable Sabhiya Kaccāna was staying at Nādika in the brick house. Then the wanderer Vacchagotta went up to him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna: “Master Kaccāna, does a Realized One exist after death?” “Vaccha, this has not been declared by the Buddha.” “Well then, does a Realized One not exist after death?” “This too has not been declared by the Buddha.”

“Well then, does a Realized One both exist and not exist after death?” “This has not been declared by the Buddha.” “Well then, does a Realized One neither exist nor not exist after death?” “This too has not been declared by the Buddha.”

“Master Kaccāna, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?” “In order to describe him as ‘possessing form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’, there must be some cause or reason for doing so. But if that cause and reason were to totally and utterly cease without anything left over, how could you describe him in any such terms?” “Master Kaccāna, how long has it been since you went forth?” “Not long, reverend: three years.” “Well, you’ve learned a lot already; and who can say what lies ahead!”

The Book of the Aggregates is finished.

1. Ignorance

1. Ignorance

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion.

Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion.”

2. Half the Spiritual Life

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Nagaraka. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, good friends, companions, and associates are half the spiritual life.”

“Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go. They develop right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

And here’s another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.”

3. Sāriputta

At Sāvathī. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, good friends, companions, and associates are the whole of the spiritual life.”

“Good, good, Sāriputta! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path?

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

And here’s another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.”

4. Regarding the Brahmin Jāṇussoṇi

At Sāvathī. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvathī for alms. He saw the brahmin Jāṇussoṇi driving out of Sāvathī in a splendid all-white chariot drawn by mares. The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him. When people saw it they exclaimed: “Wow! That’s a Brahmā vehicle! It’s a vehicle fit for Brahmā!”

Then Ānanda wandered for alms in Sāvathī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“Sir, can you point out a Brahmā vehicle in this teaching and training?”

“I can, Ānanda,” said the Buddha. “These are all terms for the noble eightfold path: ‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.

When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion. When right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

This is a way to understand how these are all terms for the noble eightfold path: ‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.” That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

“Its qualities of faith and wisdom
are always yoked to the shaft.
Conscience is its pole, mind its strap,
and mindfulness its careful driver.

The chariot’s equipped with ethics,
its axle is absorption, and energy its wheel.
Equanimity and immersion are the carriage-shaft,
and it’s upholstered with desirelessness.

Love, kindness, and seclusion
are its weapons,
patience its shield and armor,
as it rolls on to sanctuary.

This supreme Brahmā vehicle
arises in oneself.

Sages leave the world in it,
sure of winning the victory.”

5. What's the Purpose

At Sāvathī. Then several mendicants went up to the Buddha ... and said to him:

“Sir, sometimes wanderers who follow other paths ask us: ‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ We answer them like this: ‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’ Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of living the spiritual life with me is to completely understand suffering. If wanderers who follow other paths were to ask you: ‘Is there a path and a practice for completely understanding that suffering?’ You should answer them like this: ‘There is.’

And what is that path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for completely understanding suffering. When questioned by wanderers who follow other paths, that’s how you should answer them.”

6. A Mendicant (1st)

At Sāvattḥī. Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?”

“Mendicant, the spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The ending of greed, hate, and delusion. This is the culmination of the spiritual path.”

7. A Mendicant (2nd)

At Sāvathī. Then a mendicant went up to the Buddha ... and said to him:

“Sir, they speak of ‘the removal of greed, hate, and delusion’. What is this a term for?”

“Mendicant, the removal of greed, hate, and delusion is a term for the natural principle of extinguishment. It’s used to speak of the ending of defilements.”

When he said this, the mendicant said to the Buddha: “Sir, they speak of ‘the deathless’. What is the deathless? And what is the path that leads to the deathless?” “The ending of greed, hate, and delusion. This is called the deathless. The path that leads to the deathless is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

8. Analysis

At Sāvathī. “Mendicants, I will teach and analyze for you the noble eightfold path. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? It is the thought of renunciation, love, and kindness. This is called right thought.

And what is right speech? Avoiding speech that’s false, divisive, harsh, or nonsensical. This is called right speech.

And what is right action? Avoiding killing living creatures, stealing, and sexual misconduct. This is called right action.

And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called right effort.

And what is right mindfulness? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called right mindfulness.

And what is right immersion? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with

equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion."

9. A Spike

At Sāvathī. “Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the wrong way.

Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

10. With Nandiya

At Sāvattihī. Then the wanderer Nandiya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha: “Master Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

“These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.” When he said this, the wanderer Nandiya said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

2. Meditation

11. Meditation (1st)

At Sāvathī. “Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my alms-food.” “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants: “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. I understand that there’s feeling conditioned by wrong view and feeling conditioned by right view. ... There’s feeling conditioned by wrong immersion, and feeling conditioned by right immersion. There’s feeling conditioned by desire, by thought, and by perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that. There is effort to attain the unattained. As long as that state has not been attained, there is feeling conditioned by that.”

12. Meditation (2nd)

At Sāvattihī. “Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my alms-food.” “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. I understand that there’s feeling conditioned by wrong view and by the stilling of wrong view, by right view and by the stilling of right view. ... There’s feeling conditioned by wrong immersion and by the stilling of wrong immersion, by right immersion and by the stilling of right immersion. There’s feeling conditioned by desire and by the stilling of desire, by thought and by the stilling of thought, by perception and by the stilling of perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that. There is effort to attain the unattained. As long as that state has not been attained, there is feeling conditioned by that.”

13. A Trainee

At Sāvattthī. Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of this person called ‘a trainee’. How is a trainee defined?”

“Mendicant, it’s someone who has a trainee’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That’s how a trainee is defined.”

14. Arising (1st)

At Sāvattḥī. “Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

15. Arising (2nd)

At Sāvattḥī. “Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are the eight things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

16. Purified (1st)

At Sāvathī. “Mendicants, these eight things don’t arise to be purified, bright, spotless, and rid of taints except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be purified, bright, spotless, and rid of taints except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

17. Purified (2nd)

At Sāvattḥī. “Mendicants, these eight things don’t arise to be purified, bright, spotless, and rid of taints apart from the Holy One’s training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be purified, bright, spotless, and rid of taints apart from the Holy One’s training.”

18. At the Chicken Monastery (1st)

So I have heard. At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“Reverend, they speak of this thing called ‘not the spiritual path’. What is not the spiritual path?”
“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “not the spiritual path”. What is not the spiritual path?’” “Yes, reverend.” “What is not the spiritual path is simply the wrong eightfold path, that is: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.”

19. At the Chicken Monastery (2nd)

At Pāṭaliputta. “Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?” “Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “the spiritual path”. What is the spiritual path? And what is the culmination of the spiritual path?’” “Yes, reverend.” “The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The ending of greed, hate, and delusion. This is the culmination of the spiritual path.”

20. At the Chicken Monastery (3rd)

At Pāṭaliputta. “Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? Who is someone on the spiritual path? And what is the culmination of the spiritual path?”
“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. ... The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. Someone who possesses this noble eightfold path is called someone on the spiritual path. The ending of greed, hate, and delusion. This is the culmination of the spiritual path.”

3. The Wrong Way

21. The Wrong Way

At Sāvattthī. “Mendicants, I will teach you the wrong way and the right way. Listen ... And what is the wrong way? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong way. And what is the right way? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right way.”

22. Unskillful Qualities

At Sāvattḥī. “Mendicants, I will teach you skillful and unskillful qualities. Listen ... And what are unskillful qualities? They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. These are called unskillful qualities. And what are skillful qualities? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called skillful qualities.”

23. Practice (1st)

At Sāvattḥī. “Mendicants, I will teach you the wrong practice and the right practice. Listen ... And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

24. Practice (2nd)

At Sāvathī. “Mendicants, I don’t praise wrong practice for laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. I don’t praise wrong practice for lay people or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice. I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.”

25. A Good Person (1st)

At Sāvathī. “Mendicants, I will teach you a bad person and a good person. Listen ... And what is a bad person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called a bad person.

And what is a good person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a good person.”

26. A Good Person (2nd)

At Sāvathī. “Mendicants, I will teach you a bad person and a worse person, a good person and a better person. Listen ... And what is a bad person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called a bad person.

And what is a worse person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called a worse person.

And what is a good person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a good person.

And what is a better person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called a better person.”

27. Pots

At Sāvathī. “A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn. And what’s the stand for the mind? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the stand for the mind. A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.”

28. Immersion

At Sāvattḥī. “Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen ... And what is noble right immersion with its vital conditions and its prerequisites? There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

29. Feeling

At Sāvathī. “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The noble eightfold path should be developed to completely understand these three feelings. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This noble eightfold path should be developed to completely understand these three feelings.”

30. With Uttiya

At Sāvattihī. Then Venerable Uttiya went up to the Buddha ... and said to him: “Just now, sir, as I was in private retreat this thought came to mind. ‘The Buddha has spoken of the five kinds of sensual stimulation. What are they?’” “Good, good, Uttiya! I have spoken of these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that I’ve spoken of. The noble eightfold path should be developed to give up these five kinds of sensual stimulation. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The noble eightfold path should be developed to give up these five kinds of sensual stimulation.”

4. Practice

31. Practice (1st)

At Sāvathī. “Mendicants, I will teach you the wrong practice and the right practice. Listen ... And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

32. Practice (2nd)

At Sāvattḥī. “Mendicants, I will teach you one practicing wrongly and one practicing rightly. Listen ... And who is practicing wrongly? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called one practicing wrongly. And who is practicing rightly? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called one practicing rightly.”

33. Missed Out

At Sāvathī. “Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering. And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.”

34. Going to the Far Shore

At Sāvathī. “Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore. What eight? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world.”

35. The Ascetic Life (1st)

At Sāvathī. “Mendicants, I will teach you the ascetic life and the fruits of the ascetic life. Listen ... And what is the ascetic life? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the ascetic life. And what are the fruits of the ascetic life? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the ascetic life.”

36. The Ascetic Life (2nd)

At Sāvattihī. “Mendicants, I will teach you the ascetic life and the goal of the ascetic life. Listen ... And what is the ascetic life? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the ascetic life. And what is the goal of the ascetic life? The ending of greed, hate, and delusion. This is called the goal of the ascetic life.”

37. The Brahmin Life (1st)

At Sāvattḥī. “Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin. Listen ... And what is life as a brahmin? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called life as a brahmin. And what are the fruits of life as a brahmin? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of life as a brahmin.”

38. The Brahmin Life (2nd)

At Sāvattḥī. “Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin. Listen ... And what is life as a brahmin? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called life as a brahmin. And what is the goal of life as a brahmin? The ending of greed, hate, and delusion. This is called the goal of life as a brahmin.”

39. The Spiritual Path (1st)

At Sāvattḥī. “Mendicants, I will teach you the spiritual path and the fruits of the spiritual path. Listen ... And what is the spiritual path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the spiritual path. And what are the fruits of the spiritual path? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the spiritual path.”

40. The Spiritual Path (2nd)

At Sāvattihī. “Mendicants, I will teach you the spiritual path and the goal of the spiritual path. Listen ... And what is the spiritual path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the spiritual path. And what is the goal of the spiritual path? The ending of greed, hate, and delusion. This is called the goal of the spiritual path.”

41. The Fading Away of Greed

At Sāvattthī. “Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this: ‘The purpose of living the spiritual life under the Buddha is the fading away of greed.’ If wanderers who follow other paths were to ask you: ‘Is there a path and a practice for the fading away of greed?’ You should answer them like this: ‘There is a path and a practice for the fading away of greed.’ And what is that path, what is that practice for the fading away of greed? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for the fading away of greed. When questioned by wanderers who follow other paths, that’s how you should answer them.”

42–47. Six Discourses on Giving Up Fetters, Etc.

“Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this: ‘The purpose of living the spiritual life under the Buddha is to give up the fetters.’ ... ‘... to uproot the underlying tendencies.’ ... ‘... to completely understand the course of time.’ ... ‘... to end the defilements.’ ... ‘... to realize the fruit of knowledge and freedom.’ ... ‘... for knowledge and vision.’ ...”

48. Extinguishment by Not Grasping

At Sāvattḥī. “Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this: ‘The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.’ If wanderers who follow other paths were to ask you: ‘Is there a path and a practice for extinguishment by not grasping?’ You should answer them like this: ‘There is a path and a practice for extinguishment by not grasping.’ And what is that path, what is that practice for extinguishment by not grasping? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for extinguishment by not grasping. When questioned by wanderers who follow other paths, that’s how you should answer them.”

49. Good Friends (1st)

At Sāvathī. “Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

50–54. Five Discourses on Accomplishment in Ethics, Etc. (1st)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in ethics can expect ...” ... “... accomplished in enthusiasm ...” “... accomplished in self-development ...” “... accomplished in view ...” “... accomplished in diligence ...”

55. Accomplishment in Proper Attention (1st)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in proper attention is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

56. Good Friends (2nd)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

57–61. Five Discourses on Accomplishment in Ethics, Etc. (2nd)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. ...” “... accomplishment in enthusiasm ...” “... accomplishment in self-development ...” “... accomplishment in view ...” “... accomplishment in diligence ...”

62. Accomplishment in Proper Attention (2nd)

“... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

7. Abbreviated Texts on One Thing

63. Good Friends (1st)

At Sāvathī. “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

64–68. Five Discourses on Accomplishment in Ethics, Etc. (1st)

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. ...” “... accomplishment in enthusiasm ...” “... accomplishment in self-development ...” “... accomplishment in view ...” “... accomplishment in diligence ...”

69. Accomplishment in Proper Attention (1st)

“... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

70. Good Friends (2nd)

At Sāvattḥī. “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

71–75. Five Discourses on Accomplishment in Ethics, Etc. (2nd)

At Sāvattthī. “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. ...” “... accomplishment in enthusiasm ...” “... accomplishment in self-development ...” “... accomplishment in view ...” “... accomplishment in diligence ...”

76. Accomplishment in Proper Attention (2nd)

“... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

8. Abbreviated Texts on One Thing

77. Good Friends

At Sāvattthī. “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, develops it to perfection like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

78–82. Five Discourses on Accomplishment in Ethics, Etc.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, develops it to perfection like accomplishment in ethics. ...” “... accomplishment in enthusiasm ...” “... accomplishment in self-development ...” “... accomplishment in view ...” “... accomplishment in diligence ...”

83. Accomplishment in Proper Attention

“... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

84. Good Friends (2nd)

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, develops it to perfection like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

85–89. Five Discourses on Accomplishment in Ethics, Etc.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, develops it to perfection like accomplishment in ethics. ...” “... accomplishment in enthusiasm ...” “... accomplishment in self-development ...” “... accomplishment in view ...” “... accomplishment in diligence ...”

90. Accomplishment in Proper Attention (2nd)

“... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

9. Abbreviated Texts on the Ganges

91. Slanting East

At Sāvattthī. “Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

92–95. Four Discourses on Slanting East

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...” “... the Aciravatī river ...” “... the Sarabhū river ...” “... the Mahī river ...”

96. Sixth Discourse on Slanting East

“Mendicants, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline towards the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

97. Slanting to the Ocean

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment.
...”

98–102. Five Discourses on Slanting to the Ocean

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...” “... the Aciravatī river ...” “... the Sarabhū river ...” “... the Mahī river ...” “... all the great rivers ...”

10. Abbreviated Texts on the Ganges

103. Slanting East

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

104–108. Five Discourses on Sloping to the East

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”

“... the Aciravatī river ...”

“... the Sarabhū river ...”

“... the Mahī river ...”

“... all the great rivers ...”

109. Slanting to the Ocean

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

110–114. Slanting to the Ocean

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”

“... the Aciravatī river ...”

“... the Sarabhū river ...”

“... the Mahī river ...”

“... all the great rivers ...”

115. Slanting East

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

116–120. Slanting East

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”

“... the Aciravatī river ...”

“... the Sarabhū river ...”

“... the Mahī river ...”

“... all the great rivers ...”

121. Slanting to the Ocean

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

122–126. Sloping to the Ocean

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...” “... the Aciravatī river ...” “... the Sarabhū river ...” “... the Mahī river ...” “... all the great rivers ...”

127. Slanting East

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

128–132. Slanting East

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...” “... the Aciravatī river ...” “... the Sarabhū river ...” “... the Mahī river ...” “... all the great rivers ...”

133. Slanting to the Ocean

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

134–138. Slanting to the Ocean

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...” “... the Aciravatī river ...” “... the Sarabhū river ...” “... the Mahī river ...” “... all the great rivers ...”

11. Abbreviated Texts on Diligence

139. The Realized One

At Sāvattḥī. “Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes,

and inclines to extinguishment. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.”

140. Footprints

“The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. ... That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.”

141–145. A Roof Peak

“Mendicants, the rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way ...” (This should be told in full as in the previous discourse.)

“Of all kinds of fragrant root, spikenard is said to be the best. ...”

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. ...”

“Of all kinds of fragrant flower, jasmine is said to be the best. ...”

“All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. ...”

146–148. The Moon, Etc.

“The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. ...”

“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. ...”

“Mendicants, cloth from Kāsī is said to be the best kind of woven cloth. ...”

(These should all be expanded as in the section on the Realized One.)

12. Hard Work

149. Hard Work

At Sāvattḥī. “Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics. And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

“... which culminate in the removal of greed, hate, and delusion ...”

“... culminate, finish, and end in the deathless ...”

“... slants, slopes, and inclines to extinguishment ...”

150. Seeds

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities. And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.”

151. Dragons

“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.”

152. Trees

“Mendicants, suppose a tree slants, slopes, and inclines to the east. If it was cut off at the root, where would it fall?” “Sir, it would fall in the direction that it slants, slopes, and inclines.” “In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

153. Pots

“Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn’t go back in. In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in. And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.”

154. A Spike

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way. And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

155. The Sky

“Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, when the noble eightfold path is developed and cultivated the following are developed to perfection: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors. And how are they developed to perfection? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they’re developed to perfection.”

156. Storms (1st)

“Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot. How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

157. Storms (2nd)

“Mendicants, when a large storm has arisen, a strong wind disperses and settles it as it proceeds. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed. And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.”

158. A Ship

“Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds saturated it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant develops and cultivates the noble eightfold path their fetters readily collapse and rot away. And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

159. A Guest House

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there. In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge. They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

And what are the things that should be completely understood by direct knowledge? It should be said: the five grasping aggregates. What five? That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge. And what are the things that should be given up by direct knowledge? Ignorance and craving to be reborn. These are the things that should be given up by direct knowledge. And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge. And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge. And how does a mendicant develop the noble eightfold path in this way? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the eightfold path in this way.”

160. A River

“Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’ What do you think, mendicants? Would they succeed?”

“No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

“In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, mister, why let these other robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ It’s simply impossible for a mendicant who develops and cultivates the noble eightfold path to reject the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life. And how does a mendicant develop the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the noble eightfold path.”

13. Searches

161. Searches

At Sāvathī. “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to completely understand ...” (This should be expanded with “completely understand” instead of “directly know”.)

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to finish ...” (This should be expanded with “finish” instead of “directly know”.)

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The noble eightfold path should be developed to give up ...” (This should be expanded with “give up” instead of “directly know”.)

162. Discriminations

“Mendicants, there are three kinds of discrimination. What three? One discriminates, thinking that ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. These are the three kinds of discrimination. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.” (This should be expanded as in the section on searches.)

163. Defilements

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

164. States of Existence

“There are these three states of existence. What three? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

165. Forms of Suffering

“Mendicants, there are these three forms of suffering. What three? The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

166. Kinds of Barrenness

“Mendicants, there are these three kinds of barrenness. What three? Greed, hate, and delusion. These are the three kinds of barrenness. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

167. Stains

“Mendicants, there are these three stains. What three? Greed, hate, and delusion. These are the three stains. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

168. Troubles

“Mendicants, there are these three troubles. What three? Greed, hate, and delusion. These are the three troubles. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

169. Feelings

“Mendicants, there are these three feelings: What three? Pleasant, painful, and neutral feeling. These are the three feelings. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

170. Craving

“Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. These are the three cravings. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

Thirst

“Mendicants, there are these three thirsts. What three? Thirst for sensual pleasures, thirst for continued existence, and thirst to exterminate existence. For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts which culminates in the removal of greed, hate, and delusion. ... which culminates, finishes, and ends in the deathless. ... which slants, slopes, and inclines to extinguishment. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

14. Floods

171. Floods

At Sāvattthī. “Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.” (This should be expanded as in the section on searches.)

172. Attachments

“Mendicants, there are these four attachments. What four? The attachment to sensual pleasures, future lives, views, and ignorance. These are the four attachments. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four attachments.”

173. Grasping

“Mendicants, there are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

174. Personal Ties

“Mendicants, there are these four ties. What four? The personal ties to covetousness, ill will, precepts and observances, and the insistence that this is the only truth. These are the four ties. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

175. Tendencies

“Mendicants, there are these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven underlying tendencies. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

176. Kinds of Sensual Stimulation

“Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

177. Hindrances

“Mendicants, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

178. Grasping Aggregates

“Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

179. Lower Fetters

“Mendicants, there are five lower fetters. What five? Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lower fetters.”

180. Higher Fetters

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion ...” “... which culminate, finish, and end in the deathless ...” “... which have extinguishment as their culmination, destination, and end. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

The Linked Discourses on the Path is the first section.

1. Mountains

1. The Himalaya

At Sāvathī. “Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities? It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They develop the awakening factor of investigation of principles ... They develop the awakening factor of energy ... They develop the awakening factor of rapture ... They develop the awakening factor of tranquility ... They develop the awakening factor of immersion ... They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.”

2. The Body

At Sāvathī. “Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the aspect of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the aspect of repulsion. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to them fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.

And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

This body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

This body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of rapture. Frequent proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection? There are aspects of things that are serene and free from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue."

3. Ethics

“Mendicants, when a mendicant is accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth after them is very helpful, I say. Why is that? Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind, as they recollect and think about that teaching.

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it. As they investigate principles with wisdom in this way their energy is roused up and vigorous.

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it. When they’re energetic, spiritual rapture arises.

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it. When the mind is full of rapture, the body and mind become tranquil.

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it. When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it. They closely watch over that mind immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished in-between one life and the next. If not, with the ending of the five lower fetters they’re extinguished upon landing. If not, with the ending of the five lower fetters they’re extinguished without extra effort. If not, with the ending of the five lower fetters they’re extinguished with extra effort. If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect.”

4. Clothes

At one time Venerable Sāriputta was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!" "Reverend," they replied. Sāriputta said this:

"There are these seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors. In the morning, I meditate on whichever of these seven awakening factors I want. At midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides. ... If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides.

Suppose that a ruler or their minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted. In the same way, in the morning, at midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides. ... If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand that it subsides."

5. A Monk

At Sāvattḥī. Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?” “Mendicant, they’re called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When freed, they know ‘it is freed’. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ They’re called awakening factors because they lead to awakening.”

6. Kuṇḍaliya

At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood. Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Master Gotama, I like to hang around the monasteries and visit the assemblies. When I’ve finished breakfast, it’s my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does Master Gotama live for?” “The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.”

“But what things must be developed and cultivated in order to fulfill knowledge and freedom?” “The seven awakening factors.” “But what things must be developed and cultivated in order to fulfill the seven awakening factors?” “The four kinds of mindfulness meditation.” “But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?” “The three kinds of good conduct.” “But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?” “Sense restraint.

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eye. They don’t desire it or enjoy it, and they don’t give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they’re not dismayed; their mind isn’t hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

Furthermore, a mendicant hears an agreeable sound with the ear ... smells an agreeable odor with the nose ... tastes an agreeable flavor with the tongue ... feels an agreeable touch with the body ... knows an agreeable thought with their mind. They don’t desire it or enjoy it, and they don’t give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable thought they’re not dismayed; their mind isn’t hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

When a mendicant’s mind and body are steady internally, they’re well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and thoughts. That’s how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That’s how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect

of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

When he said this, the wanderer Kuṇḍaliya said to the Buddha: “Excellent, Master Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7. A Bungalow

“Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

8. With Upavāna

At one time the venerables Upavāna and Sāriputta were staying near Kosambi, in Ghosita's Monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Upavāna:

“Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?” “They can, Reverend Sāriputta.

As a mendicant rouses up the awakening factor of mindfulness, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’ ... As they rouse up the awakening factor of equanimity, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’ That’s how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease.”

9. Arisen (1st)

“Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

10. Arisen (2nd)

“Mendicants, these seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.”

2. Sick

11. Living Creatures

“Mendicants, living creatures engage in the four postures: sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.

And how does a mendicant develop the seven awakening factors depending on and grounded on ethics? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.”

12. The Simile of the Sun (1st)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with good friends develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

13. The Simile of the Sun (2nd)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant proper attention is the forerunner and precursor of the arising of the seven awakening factors. A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with proper attention develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

14. Sick (1st)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pippali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

“Kassapa, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.” “Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.” “Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!”

That is what the Buddha said. Satisfied, Venerable Mahākassapa was happy with what the Buddha said. And that's how he recovered from that illness.

15. Sick (2nd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak mountain, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

“Moggallāna, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.” “Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Moggallāna, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.” “Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!”

That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna was happy with what the Buddha said. And that's how he recovered from that illness.

16. Sick (3rd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill. Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Cunda, express your understanding of the awakening factors."

"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment." "Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!"

This is what Cunda said, and the teacher approved. And that's how the Buddha recovered from that illness.

17. Going to the Far Shore

“Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.

Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world.”

18. Missed Out

“Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering.”

19. Noble

“Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

20. Disillusionment

“Meditations, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.”

3. With Udāyī

21. To Awakening

Then a mendicant went up to the Buddha ... and said to him:

“Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?”

“Mendicant, they’re called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They’re called awakening factors because they lead to awakening.”

22. A Teaching on the Awakening Factors

“Mendicants, I will teach you the seven awakening factors. Listen ... And what are the seven awakening factors? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors.”

23. Grounds

“Mendicants, when you frequently attend improperly on things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows. When you frequently attend improperly on things that are grounds for ill will, ill will arises, and once arisen it increases and grows. When you frequently attend improperly on things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow. When you frequently attend improperly on things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow. When you frequently attend improperly on things that are grounds for doubt, doubt arises, and once arisen it increases and grows.

When you frequently attend properly on things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it's developed to perfection. ... When you frequently attend properly on things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it's developed to perfection.”

24. Improper Attention

“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow. And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don’t arise, or if they’ve already arisen, they cease.

When you attend properly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt don’t arise, or if they’ve already arisen they’re given up.

And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re developed to perfection.”

25. Non-decline

“Mendicants, I will teach you seven principles that guard against decline. Listen ... And what are the seven principles that guard against decline? They are the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven principles that guard against decline.”

26. The Ending of Craving

“Mendicants, you should develop the path and the practice that leads to the ending of craving. And what is the path and the practice that leads to the ending of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.” When he said this, Udāyī said to him: “Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?”

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. ... A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

27. The Cessation of Craving

“Mendicants, you should develop the path and the practice that leads to the cessation of craving. And what is the path and the practice that leads to the cessation of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?”

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”

28. Helping Penetration

“Mendicants, I will teach you a path that helps penetration. Listen ... And what is the path that helps penetration? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.” When he said this, Udāyī said to him: “Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?”

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time. ... A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time. This is how are the seven awakening factors are developed and cultivated so as to lead to penetration.”

29. One Thing

“Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?”

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.

And what are the things that are prone to being fettered? The eye is something that’s prone to being fettered. This is where these fetters, shackles, and attachments arise. The ear ... nose ... tongue ... body ... mind is something that’s prone to being fettered. This is where these fetters, shackles, and attachments arise. These are called the things that are prone to being fettered.”

30. With Udāyī

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. Then Venerable Udāyī went up to the Buddha ... and said to him:

“It’s incredible, sir, it’s amazing! How helpful my love and respect for the Buddha have been, and my sense of conscience and prudence. For when I was still a layman, I wasn’t helped much by the teaching or the Saṅgha. But when I considered my love and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness. The Buddha taught me the Dhamma: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. I comprehended the teaching; I acquired the path. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When developed and cultivated as I’m living in such a way, they will bring me to such a state that I will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the path that I acquired. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

“Good, good, Udāyī! For that is indeed the path that you acquired. When developed and cultivated as you’re living in such a way, it will bring you to such a state that you will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

4. Hindrances

31. Skillful (1st)

“Meditants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.

And how does a diligent mendicant develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a diligent mendicant develops and cultivates the seven awakening factors.”

32. Skillful (2nd)

“Meditants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in proper attention and meet at proper attention, and proper attention is said to be the best of them. A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with proper attention develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

33. Corruptions

“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements.”

34. Not Corruptions

“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

35. Improper Attention

“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”

36. Proper Attention

“Meditants, when you attend properly, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re developed to perfection.”

37. Growth

“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they lead to growth and progress.”

38. Obstacles

“Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.

There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Mendicants, sometimes a mendicant pays attention, focuses, concentrates, and listens well to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are developed to perfection.

What are the five hindrances that are absent? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances that are absent.

And what are the seven awakening factors that are developed to perfection? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that are developed to perfection. Sometimes a mendicant pays attention, focuses, concentrates, and listens well to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are developed to perfection.”

39. Trees

“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. And what are those large trees with tiny seeds and big trunks? The bodhi, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and wood apple. These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. In the same way, take some people from good families who have gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, they break apart, collapse, and fall.

There are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

40. Hindrances

“Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

These seven awakening factors are creators of sight, vision, and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are creators of sight, vision, and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

41. Discriminations

At Sāvathī. “Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. All the ascetics and brahmins in the past ... future ... and present who give up the three discriminations do so by developing and cultivating the seven awakening factors.”

42. A Wheel Turning Monarch

“Mendicants, when a Wheel Turning Monarch appears seven treasures appear. What seven? The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor. When a Wheel Turning Monarch appears these seven treasures appear.

When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear. What seven? The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

43. About Māra

“Mendicants, I will teach you a path for crushing Māra’s army. Listen ... And what is that path? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is the path for crushing Māra’s army.”

44. Witless

Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of ‘a witless idiot’. How is a witless idiot defined?” “Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called a witless idiot because they haven’t developed and cultivated these seven awakening factors.”

45. Wise

“Sir they speak of a person who is ‘wise, no idiot’. How is a person who is wise, no idiot defined?” “Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.”

46. Poor

“Sir, they speak of someone who is ‘poor’. How is a poor person defined?” “Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

47. Prosperous

“Sir, they speak of someone who is ‘prosperous’. How is a prosperous person defined?”

“Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

48. The Sun

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors. And how does a mendicant with good friends develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

49. Interior

“Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like proper attention. ...”

50. Exterior

“Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. ...”

6. Discussion

51. Nourishing

At Sāvathī. “Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors. Listen ... And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the aspect of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the aspect of repulsion. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to that fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.

And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of rapture. Frequent

proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection? There are aspects of things that are serene and free from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, develops it to perfection.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, develops it to perfection.

And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth? There is the aspect of ugliness. Frequent proper attention to that starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.

And what starves the arising of ill will, or, when it has arisen, starves its increase and growth? There is the heart's release by love. Frequent proper attention to that starves the arising of ill will, or, when it has arisen, starves its increase and growth.

And what starves the arising of dullness and drowsiness, or, when it has arisen, starves its increase and growth? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them starves the arising of dullness and drowsiness, or, when it has arisen, starves its increase and growth.

And what starves the arising of restlessness and remorse, or, when it has arisen, starves its increase and growth? There is the settled mind. Frequent proper attention to that starves the arising of restlessness and remorse, or, when it has arisen, starves its increase and growth.

And what starves the arising of doubt, or, when it has arisen, starves its increase and growth? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them starves the arising of doubt, or, when it has arisen, starves its increase and growth.

And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its development to perfection? There are things that are grounds for the awakening factor of mindfulness. Not frequently focusing on them starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its development to perfection? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and

bright. Not frequently focusing on them starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its development to perfection? There are the elements of initiative, persistence, and exertion. Not frequently focusing on them starves the arising of the awakening factor of energy, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its development to perfection? There are things that are grounds for the awakening factor of rapture. Not frequently focusing on them starves the arising of the awakening factor of rapture, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its development to perfection? There is tranquility of the body and of the mind. Not frequently attending to that starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its development to perfection? There are aspects of things that are serene and free from distraction. Not frequently focusing on them starves the arising of the awakening factor of immersion, or, when it has arisen, starves its development to perfection.

And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its development to perfection? There are things that are grounds for the awakening factor of equanimity. Not frequently focusing on them starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its development to perfection.”

52. Is There a Way?

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattḥī for alms. Then those mendicants thought: “It’s too early to wander for alms in Sāvattḥī. Why don’t we go to the monastery of the wanderers who follow other paths?”

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Reverends, the ascetic Gotama teaches his disciples like this: ‘Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’ We too teach our disciples: ‘Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’ What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking: “We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, when wanderers who follow other paths say this, you should say to them: ‘But reverends, is there a way in which the five hindrances become ten and the seven awakening factors become fourteen?’ Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And what is the way in which the five hindrances become ten? Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of sensual desire’ becomes twofold. Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of ill will’ becomes twofold. Dullness is a hindrance; and drowsiness is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of dullness and drowsiness’ becomes twofold. Restlessness is a hindrance; and remorse is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of restlessness and remorse’ becomes twofold. Doubt about internal things is a hindrance; and doubt about external things is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of doubt’ becomes twofold. This is the way in which the five hindrances become ten.

And what is the way in which the seven awakening factors become fourteen? Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness. That’s how what is concisely referred to as ‘the awakening

factor of mindfulness' becomes twofold.

Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles. That's how what is concisely referred to as 'the awakening factor of investigation of principles' becomes twofold.

Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy. That's how what is concisely referred to as 'the awakening factor of energy' becomes twofold.

Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture. In this way what is concisely referred to as 'the awakening factor of rapture' becomes twofold.

Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility. In this way what is concisely referred to as 'the awakening factor of tranquility' becomes twofold.

Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion. In this way what is concisely referred to as 'the awakening factor of immersion' becomes twofold.

Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity. In this way what is concisely referred to as 'the awakening factor of equanimity' becomes twofold. This is the way in which the seven awakening factors become fourteen.”

53. Fire

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattḥī for alms. (The same as the previous discourse.)

“Mendicants, when wanderers who follow other paths say this, you should say to them: ‘Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time? Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?’ Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element.

I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

When the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s hard to stimulate a sluggish mind with these things.

Suppose someone wanted to make a small fire flare up. If they toss wet grass, cowdung, and timber on it, spray it with water, and scatter dirt on it, could they make it flare up?” “No, sir.”

“In the same way, when the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s hard to stimulate a sluggish mind with these things.

When the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s easy to stimulate a sluggish mind with these things.

Suppose someone wanted to make a small fire flare up. If they toss dry grass, cowdung, and timber on it, blow on it, and don’t scatter dirt on it, could they make it flare up?” “Yes, sir.”

“In the same way, when the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s easy to stimulate a sluggish mind with these things.

When the mind is restless, it’s the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s hard to settle a restless mind with these things.

Suppose someone wanted to extinguish a bonfire. If they toss dry grass, cowdung, and timber on it, blow on it, and don’t scatter dirt on it, could they extinguish it?” “No, sir.”

“In the same way, when the mind is restless, it’s the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s hard to settle a restless mind with these things.

When the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s easy to settle a restless mind with these things.

Suppose someone wanted to extinguish a bonfire. If they toss wet grass, cowdung, and timber on it, spray it with water, and scatter dirt on it, could they extinguish it?” “Yes, sir.”

“In the same way, when the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s easy to settle a restless mind with these things. But mindfulness is always useful, I say.”

54. Full of Love

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Haliddavasana. Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms. Then those mendicants thought: “It’s too early to wander for alms in Haliddavasana. Why don’t we go to the monastery of the wanderers who follow other paths?”

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Reverends, the ascetic Gotama teaches his disciples like this: ‘Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

We too teach our disciples in just the same way. What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking: “We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, when wanderers who follow other paths say this, you should say to them: ‘But reverends, how is the heart’s release by love developed? What is its destination, apex, fruit, and end? How is the heart’s release by compassion developed? What is its destination, apex, fruit, and end? How is the heart’s release by rejoicing developed? What is its destination, apex, fruit, and end? How is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end?’ Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And how is the heart's release by love developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. The apex of the heart's release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by compassion developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. ... If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. The apex of the heart's release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. ... If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by equanimity developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite consciousness, aware that 'there

is nothing at all', they enter and remain in the dimension of nothingness. The apex of the heart's release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom."

55. With Saṅgārava

At Sāvathī. Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced aren’t clear to the mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed do recur to the mind, let alone those that are practiced?”

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with good eyesight examining their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with good eyesight examining their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with good eyesight examining their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with good eyesight examining their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don’t recur to the mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced.

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with good eyesight examining their own reflection wouldn't truly know it or see it. In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't recur to the mind, let alone those that are not practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced aren't clear to the mind, let alone those that are not practiced.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in sensual desire ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there is a bowl of water that is not overgrown with moss and aquatic plants. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in doubt ... Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced.

Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with good eyesight examining their own reflection would truly know it and see it. In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed recur to the mind, let alone those that are practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unpracticed do recur to the mind, let alone those that are practiced.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

When he said this, Saṅgārava said to the Buddha: “Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

56. A Place Without Fear

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, Pūraṇa Kassapa says this: 'There is no cause or condition for not knowing and not seeing. Not knowing and not seeing have no cause or condition. There is no cause or condition for knowing and seeing. Knowing and seeing have no cause or condition.' What does the Buddha say about this?" "Prince, there are causes and conditions for not knowing and not seeing. Not knowing and not seeing have causes and conditions. There are causes and conditions for knowing and seeing. Knowing and seeing have causes and conditions."

"But sir, what is the cause and condition for not knowing and not seeing? How do not knowing and not seeing have causes and conditions?" "There's a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen. This is a cause and condition for not knowing and not seeing. And this is how not knowing and not seeing have causes and conditions."

Furthermore, there's a time when the heart is overcome and mired in ill will ... dullness and drowsiness ... restlessness and remorse ... doubt, without truly knowing and seeing the escape from doubt that has arisen. This is a cause and condition for not knowing and not seeing. And this is how not knowing and not seeing have causes and conditions."

"Sir, what is the name of this exposition of the teaching?" "These are called the 'hindrances', prince." "Indeed, Blessed One, these are hindrances! Indeed, Holy One, these are hindrances! Overcome by even a single hindrance you wouldn't truly know or see, how much more so all five hindrances."

But sir, what is the cause and condition for knowing and seeing? How do knowing and seeing have causes and conditions?" "It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They truly know and see with a mind that has developed the awakening factor of mindfulness. This is a cause and condition for knowing and seeing. And this is how knowing and seeing have causes and conditions."

Furthermore, a mendicant develops the awakening factor of investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They truly know and see with a mind that has developed the awakening factor of equanimity. This is a cause and condition for knowing and seeing. And this is how knowing and seeing have causes and conditions."

"Sir, what is the name of this exposition of the teaching?" "These are called the 'awakening factors', prince." "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors! Endowed with even a single awakening factor you would truly know and see, how much more so all seven awakening factors. When climbing Mount Vulture's Peak I became fatigued in body and mind. But this has now faded away. And I've comprehended the teaching."

7. Breathing

57. A Skeleton

At Sāvathī. “Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial. How so? It’s when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.”

“When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. How so? ...”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit. How so? ...”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary. How so? ...”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration. How so? ...”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great comfort. How so? ...”

58. Worm-Infested

“Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. ...”

59. Livid

“Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. ...”

60. Split Open

“Meditants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. ...”

61. Bloating

“Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. ...”

62. Love

“Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. ...”

63. Compassion

“Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. ...”

64. Rejoicing

“Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. ...”

65. Equanimity

“Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. ...”

66. Breathing

“Meditants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. ...”

8. Cessation

67. Ugliness

“Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. ...”

68. Death

“Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. ...”

69. Repulsiveness of Food

“Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. ...”

70. Dissatisfaction

“Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. ...”

71. Impermanence

“Meditants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. ...”

72. Suffering in Impermanence

“Meditants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. ...”

73. Not-Self in Suffering

“Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. ...”

74. Giving Up

“Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. ...”

75. Dispassion

“Mendicants, when the perception of dispassion is developed and cultivated it’s very fruitful and beneficial. ...”

76. Cessation

“Mendicants, when the perception of cessation is developed and cultivated it’s very fruitful and beneficial. How so? It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how, when the perception of cessation is developed and cultivated, it’s very fruitful and beneficial.

When the perception of cessation is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. How so? It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. When the perception of cessation is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

“The perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease. How so? It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease.”

77–88. The Ganges River, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.” (To be expanded for each of the different rivers as in SN 45.91–102.)

10. Diligence

89–98. A Realized One, Etc.

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”

(To be expanded as in SN 45.139–148.)

11. Hard Work

99–110. Hard Work, Etc.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth.
...”

(To be expanded as in SN 45.149–160.)

12. Searches

111–120. Searches, Etc.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

(To be expanded as in SN 45.161–170.)

13. Floods

121–129. Floods

“Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance.” (To be expanded as in SN 45.171–179.)

130. Higher Fetters

At Sāvathī. “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What seven? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which culminate in the removal of greed, hate, and delusion. ...” “... which culminate, finish, and end in the deathless ...” “... which culminate, finish, and end in extinguishment ... The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

14. Another Chapter of Abbreviated Texts on the Ganges, Etc.

131–142. More on the Ganges River, Etc.

(To be expanded as in SN 45.103–114, removal of greed version.)

15. Another Chapter on Diligence

143–152. Another Series on a Realized One, Etc.

(To be expanded as in SN 45.139–148, removal of greed version.)

16. Another Chapter on Hard Work

153–164. Hard Work, Etc.

(To be expanded as in SN 45.149–160, removal of greed version.)

17. Another Chapter on Searches

165–174. Another Series on Searches, Etc.

(To be expanded as in SN 45.161–170.)

18. Another Chapter on Floods

175–184. Another Series on Floods, Etc.

(To be expanded as in SN 45.171–180.)

(All should be expanded as in the chapter on removal of greed, hate, and delusion.) (The Linked Discourses on Awakening Factors should be expanded just as the Linked Discourses on the Path.)

The Linked Discourses on the Awakening Factors is the second section.

1. In Ambapālī's Wood

So I have heard. At one time the Buddha was staying near Vesālī, in Ambapālī's Wood. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

2. Mindful

At one time the Buddha was staying near Vesālī, in Ambapālī's Wood. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant should live mindful and aware. This is my instruction to you. And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant acts with situational awareness. A mendicant should live mindful and aware. This is my instruction to you."

3. A Monk

At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around.” “Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!” “Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of feelings internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of the mind internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. Or meditate observing an aspect of principles internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

4. At Sālā

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants:

“Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation. What four? Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with a clear mind, immersed in samādhi, so as to truly know the body. Meditate observing an aspect of feelings—keen, aware, at one, with a clear mind, immersed in samādhi, so as to truly know feelings. Meditate observing an aspect of the mind—keen, aware, at one, with a clear mind, immersed in samādhi, so as to truly know the mind. Meditate observing an aspect of principles—keen, aware, at one, with a clear mind, immersed in samādhi, so as to truly know principles.

Those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary—also meditate observing an aspect of the body—keen, aware, at one, with a clear mind, immersed in samādhi, so as to fully understand the body. They meditate observing an aspect of feelings—keen, aware, at one, with a clear mind, immersed in samādhi, so as to fully understand feelings. They meditate observing an aspect of the mind—keen, aware, at one, with a clear mind, immersed in samādhi, so as to fully understand the mind. They meditate observing an aspect of principles—keen, aware, at one, with a clear mind, immersed in samādhi, so as to fully understand principles.

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with a clear mind, immersed in samādhi, detached from the body. They meditate observing an aspect of feelings—keen, aware, at one, with a clear mind, immersed in samādhi, detached from feelings. They meditate observing an aspect of the mind—keen, aware, at one, with a clear mind, immersed in samādhi, detached from the mind. They meditate observing an aspect of principles—keen, aware, at one, with a clear mind, immersed in samādhi, detached from principles.

Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”

5. A Heap of the Unskillful

At Sāvattḥī. There the Buddha said: “Rightly speaking, mendicants, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful.

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

6. A Hawk

“Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail. And as the quail was being carried off he wailed: ‘I’m so unlucky, so unfortunate, to have roamed out of my territory into the domain of others. If today I’d roamed within my own territory, the domain of my fathers, this hawk wouldn’t have been able to beat me by fighting.’ ‘So, quail, what is your own territory, the domain of your fathers?’ ‘It’s a ploughed field covered with clods of earth.’ Because of her own strength, the hawk was not daunted or intimidated. She released the quail, saying: ‘Go now, quail. But even there you won’t escape me!’

Then the quail went to a ploughed field covered with clods of earth. He climbed up a big clod, and standing there, he said to the hawk: ‘Come get me, hawk! Come get me, hawk!’ Because of her own strength, the hawk was not daunted or intimidated. She folded her wings and suddenly swooped down on the quail. When the quail knew that the hawk was nearly there, he slipped under that clod. And the hawk crashed chest-first right there. That’s what happens when you roam out of your territory into the domain of others.

So, mendicants, don’t roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you. And what is not a mendicant’s own territory but the domain of others? It’s the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant’s own territory but the domain of others.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won’t find a vulnerability or get hold of you. And what is a mendicant’s own territory, the domain of the fathers? It’s the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is a mendicant’s own territory, the domain of the fathers.”

7. A Monkey

“Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go, while in others, monkeys can go but not humans. There are also level, pleasant places where both monkeys and humans can go. There hunters lay snares of tar on the monkey trails to catch the monkeys.

The monkeys who are not foolhardy and reckless see the tar and avoid it from afar. But a foolish and reckless monkey goes up to the tar and grabs it with a hand. He gets stuck there. Thinking to free his hand, he grabs it with his other hand. He gets stuck there. Thinking to free both hands, he grabs it with a foot. He gets stuck there. Thinking to free both hands and foot, he grabs it with his other foot. He gets stuck there. Thinking to free both hands and feet, he grabs it with his snout. He gets stuck there. And so the monkey, trapped at five points, just lies there screeching. He’d meet with tragedy and disaster, and the hunter can do what he wants with him. The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants. That’s what happens when you roam out of your territory into the domain of others.

So, mendicants, don’t roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will catch you and get hold of you. And what is not a mendicant’s own territory but the domain of others? It’s the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant’s own territory but the domain of others.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won’t catch you or get hold of you. And what is a mendicant’s own territory, the domain of the fathers? It’s the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is a mendicant’s own territory, the domain of the fathers.”

8. Cooks

“Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

But that cook didn’t get their master’s hint: ‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

That foolish, incompetent, unskillful cook doesn’t get presented with clothes, wages, or bonuses. Why is that? Because they don’t get their master’s hint. In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind doesn’t enter immersion, and their corruptions aren’t given up. But they don’t get the hint. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, the mind doesn’t enter immersion, and the corruptions aren’t given up. But they don’t get the hint.

That foolish, incompetent, unskillful mendicant doesn’t get blissful meditations in this very life, nor do they get mindfulness and situational awareness. Why is that? Because they don’t get their mind’s hint.

Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

And that cook got their master’s hint: ‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

That astute, competent, skillful cook gets presented with clothes, wages, and bonuses. Why is that? Because they get their master’s hint. In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up. They get the hint. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up. They get the hint.

That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness. Why is that? Because they get their mind’s hint.”

9. Sick

So I have heard. At one time the Buddha was staying near Vesālī, at the little village of Beluva. There the Buddha addressed the mendicants: “Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I’ll commence the rainy season residence right here in the little village of Beluva.” “Yes, sir,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured with mindfulness and situational awareness, without worrying. Then it occurred to the Buddha: “It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?” So that is what he did. Then the Buddha’s illness died down.

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, it’s fantastic that the Buddha is comfortable, that he’s well, and that he’s alright. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me. Still, at least I was consoled by the thought that the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

“But what could the mendicant Saṅgha expect from me now, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings. If there’s anyone who thinks: ‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha. But the Realized One doesn’t think like this, so why should he make some statement regarding the Saṅgha? I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life. I’m currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One’s body keeps going by relying on straps, or so you’d think.

Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One’s body become more comfortable. So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge,

with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

10. The Nuns' Quarters

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out. Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:

“Sir, Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before.” “That’s how it is, sisters! That’s how it is, sisters! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.”

Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left. Then Ānanda wandered for alms in Sāvattḥī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“That’s so true, Ānanda! That’s so true! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, based on the body there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards something inspiring. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: ‘I have accomplished the goal for which I directed my mind. Let me now pull back.’ They pull back, and neither place the mind nor keep it connected. They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’

Furthermore, a mendicant meditates by observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards something inspiring. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: ‘I have accomplished the goal for which I directed my mind. Let me now pull back.’ They pull back, and neither place the mind nor keep it connected. They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’ That’s how there is directed development.

And how is there undirected development? Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Over a period of time

it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of the body—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's uncontracted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of principles—keen, aware, mindful; I am happy.' That's how there is undirected development.

So, Ānanda, I've taught you directed development and undirected development. Out of compassion, I've done what a teacher should do for the benefit of their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

2. At Nālandā

11. A Great Man

At Sāvathī. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the Buddha: “Sir, they speak of ‘a great man’. How is a great man defined?” “Sāriputta, someone whose mind is free is a great man, I say. If their mind is not free, I say they’re not a great man.

And how does someone have a free mind? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind loses interest, and is freed from the defilements by not grasping. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, their mind loses interest, and is freed from the defilements by not grasping. That’s how someone has a free mind. Someone whose mind is free is a great man, I say. If their mind is not free, I say they’re not a great man.”

12. At Nālandā

At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.” “That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’”

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?” “No, sir.”

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?” “No, sir.”

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?” “No, sir.”

“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks: ‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’ In the same way, I understand this by inference from the teaching: ‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’”

“Good, good, Sāriputta! So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

13. With Cunda

At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. At that time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill. And the novice Cunda was his carer.

Then Venerable Sāriputta became fully extinguished because of that sickness. Then Cunda took Sāriputta’s bowl and robes and set out for Sāvathī. He went to see Venerable Ānanda at Jeta’s grove, Anāthapiṇḍika’s monastery, bowed, sat down to one side, and said to him: “Sir, Venerable Sāriputta has become fully extinguished. This is his bowl and robe.”

“Reverend Cunda, we should see the Buddha about this matter. Come, let’s go to the Buddha and inform him about this.” “Yes, sir,” replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him: “Sir, this novice Cunda says that Venerable Sāriputta has become fully extinguished. This is his bowl and robe. Since I heard this, my body feels like it’s drugged. I’m disorientated, and the teachings aren’t clear to me.”

“Well, Ānanda, when Sāriputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?” “No, sir, he did not. But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions. I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta.”

“Ānanda, did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully extinguished. How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

14. At Ukkacelā

At one time the Buddha was staying in the land of the Vajjīs near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully extinguished. Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of monks.

Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them: “Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully extinguished. When Sāriputta and Moggallāna were alive, my assembly was never empty; I had no concern for any region where they stayed. The Buddhas of the past or the future have pairs of chief disciples who are no better than Sāriputta and Moggallāna were to me. It’s an incredible and amazing quality of such disciples that they fulfill the Teacher’s instructions and follow his advice. And they’re liked and approved, respected and admired by the four assemblies. And it’s an incredible and amazing quality of the Realized One that when such a pair of disciples becomes fully extinguished he does not sorrow or lament. How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished. How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? That is not possible. So mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

15. With Bāhiya

At Sāvattḥī. Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Well then, Bāhiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bāhiya became one of the perfected.

16. With Uttiya

At Sāvattḥī. Then Venerable Uttiya went up to the Buddha ... and said to him: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Well then, Uttiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s domain.”

And then Venerable Uttiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Uttiya became one of the perfected.

17. Noble

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

18. With Brahmā

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they'd meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment."

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they'd meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment."

That's what Brahmā Sahampati said. Then he went on to say:

"The compassionate one, who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross, and are crossing."

19. At Sedaka

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants: “Once upon a time, mendicants, an acrobat set up his bamboo pole and said to his apprentice Medakathālikā: ‘Come now, dear Medakathālikā, climb up the bamboo pole and stand on my shoulders.’ ‘Yes, teacher,’ she replied. She climbed up the bamboo pole and stood on her teacher’s shoulders. Then the acrobat said to Medakathālikā: ‘You look after me, dear Medakathālikā, and I’ll look after you. That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’ When he said this, Medakathālikā said to her teacher: ‘That’s not how it is, teacher! You should look after yourself, and I’ll look after myself. That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

That’s the correct procedure,” said the Buddha. “It’s just as Medakathālikā said to her teacher. Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation. Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.

And how do you look after others by looking after yourself? By development, cultivation, and practice of meditation. And how do you look after yourself by looking after others? By acceptance, harmlessness, love, and kindness. Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation. Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.”

20. The Finest Lady in the Land

So I have heard. At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, suppose that on hearing, ‘The finest lady in the land! The finest lady in the land!’ a large crowd would gather. And the finest lady in the land would dance and sing in a most thrilling way. On hearing, ‘The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!’ an even larger crowd would gather. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. They’d say to him: ‘Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land. And a man with a drawn sword will follow behind you. Wherever you spill even a drop, he’ll chop off your head right there.’ What do you think, mendicants? Would that person lose focus on that bowl, and negligently get distracted outside?” “No, sir.”

“I’ve made up this simile to make a point. And this is what it means. ‘A bowl of oil filled to the brim’ is a term for mindfulness of the body. So you should train like this: ‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

3. Ethics and Duration

21. Ethics

So I have heard. At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: “Reverend Ānanda, the Buddha has spoken of skillful ethics. What’s their purpose?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘The Buddha has spoken of skillful ethics. What’s their purpose?’”
“Yes, reverend.” “The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”

22. Long Lasting

The same setting. “What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?’” “Yes, reverend.” “It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

23. Decline

At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: “What’s the cause, Reverend Ānanda, what’s the reason why the true teaching declines? And what’s the cause, what’s the reason why the true teaching doesn’t decline?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What’s the cause, what’s the reason why the true teaching declines? And what’s the cause, what’s the reason why the true teaching doesn’t decline?’” “Yes, reverend.” “It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t decline.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines. And it’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t decline.”

24. Plain Version

At Sāvattḥī. “Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These are the four kinds of mindfulness meditation.”

25. A Certain Brahmin

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “What is the cause, Master Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Brahmin, it’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

When he said this, the brahmin said to the Buddha: “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

26. Partly

At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha: “Reverend, they speak of this person called ‘a trainee’. How is a trainee defined?” “Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. A trainee is someone who has partly developed the four kinds of mindfulness meditation.”

27. Completely

The same setting. “Reverend, they speak of this person called ‘an adept’. How is an adept defined?” “Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. An adept is someone who has completely developed the four kinds of mindfulness meditation.”

28. The World

The same setting. “Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?” “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

What four? It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

29. With Sirivaḍḍha

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill. Then he addressed a man: "Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'" "Yes, sir," that man replied. He did as Sirivaḍḍha asked. Ānanda consented in silence.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him: "Householder, I hope you're coping; I hope you're getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"So you should train like this: 'I'll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I'll meditate on an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.' That's how you should train."

"These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I am seen in them. For I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. And of the five lower fetters taught by the Buddha, I don't see any that I haven't given up." "You're fortunate, householder, so very fortunate! You have declared the fruit of non-return."

30. With Mānadinna

The same setting. Now at that time the householder Mānadinna was sick, suffering, gravely ill. Then he addressed a man: “Please, mister, go to Venerable Ānanda ...” ... “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.” “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

4. Not Learned From Anyone Else

31. Not Learned From Anyone Else

At Sāvathī. “‘This is the observation of an aspect of the body.’ Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This observation of an aspect of the body should be developed.’ ... ‘This observation of an aspect of the body has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the observation of an aspect of feelings.’ ... ‘This observation of an aspect of feelings should be developed.’ ... ‘This observation of an aspect of feelings has been developed.’ ...

‘This is the observation of an aspect of the mind.’ ... ‘This observation of an aspect of the mind should be developed.’ ... ‘This observation of an aspect of the mind has been developed.’ ...

‘This is the observation of an aspect of principles.’ ... ‘This observation of an aspect of principles should be developed.’ ... ‘This observation of an aspect of principles has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

32. Fading Away

“Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.”

33. Missed Out

“Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

34. Developed

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.”

35. Mindful

At Sāvattthī. “Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant knows feelings as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

36. Enlightenment

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These are the four kinds of mindfulness meditation. Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

37. Desire

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for the body. When desire is given up they realize the deathless.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for feelings. When desire is given up they realize the deathless.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for the mind. When desire is given up they realize the deathless.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for principles. When desire is given up they realize the deathless.”

38. Complete Understanding

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand the body. When the body is completely understood they realize the deathless.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand feelings. When feelings are completely understood they realize the deathless.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand the mind. When the mind is completely understood they realize the deathless.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they completely understand principles. When principles are completely understood they realize the deathless.”

39. Development

“Mendicants, I will teach you the development of the four kinds of mindfulness meditation. Listen ... And what is the development of the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is the development of the four kinds of mindfulness meditation.”

40. Analysis

“Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation. Listen ... And what is mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called mindfulness meditation.

And what is the development of mindfulness meditation? It’s when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They observe feelings ... mind ... principles as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. This is called the development of mindfulness meditation.

And what is the practice that leads to the development of mindfulness meditation? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of mindfulness meditation.”

41. The Deathless

At Sāvathī. “Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let the deathless escape you. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. You should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let the deathless escape you.”

42. Origin

“Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness meditation. Listen ... And what is the origin of the body? The body originates from food. When food ceases, the body ends. Feelings originate from contact. When contact ceases, feelings end. Consciousness originates from name and form. When name and form cease, the mind ends. Principles originate from attention. When focus ends, principles end.”

43. The Path

At Sāvathī. There the Buddha addressed the mendicants: “Mendicants, at one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: ‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.’

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

And then Brahmā Sahampati, knowing what I was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said: ‘That’s so true, Blessed One! That’s so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to complete the procedure, and to realize extinguishment.’

That’s what Brahmā Sahampati said. Then he went on to say:

‘The compassionate one, who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross over, and are crossing over.’”

44. Mindful

“Mendicants, a mendicant should live mindfully. This is my instruction to you. And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful. A mendicant should live mindfully. This is my instruction to you.”

45. A Heap of the Skillful

“Rightly speaking, mendicants, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

46. Restraint in the Monastic Code

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Live restrained in the monastic code, and accomplished in appropriate behavior and means of collecting alms. Seeing danger in the slightest flaw, keep the rules you’ve undertaken. When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.” And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

47. Bad Conduct

Then a mendicant went up to the Buddha ... and said: “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Well then, mendicant, you should purify skillful qualities starting from the beginning. What is the beginning of skillful qualities? Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind. When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.” ... And that mendicant became one of the perfected.

48. Friends

“Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. Those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.”

49. Feelings

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The four kinds of mindfulness meditation should be developed to completely understand these three feelings.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

50. Defilements

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements. The four kinds of mindfulness meditation should be developed to give up these three defilements.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation should be developed to give up these three defilements.”

6. Abbreviated Texts on the Ganges

51–62. Twelve Discourses on the Ganges River, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

7. Diligence

63–72. The Realized One

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”

(To be expanded as in SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

8. Hard Work

73–84. Hard Work, Etc.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth.
...”

(To be expanded as in SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

9. Searches

85–94. Searches, Etc.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

(To be expanded as in SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

10. Floods

95–104. Higher Fetters, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(The Linked Discourses on Mindfulness Meditation should be expanded as in the Linked Discourses on the Path.)

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on Mindfulness Meditation is the third section.

Linked Discourses 48

1. Plain Version

1. Plain Version

At Sāvattḥī. There the Buddha said: “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.”

2. A Stream-Enterer (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

3. A Stream-Enterer (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

4. A Perfected One (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to be freed by not grasping after truly understanding these five faculties’ gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

5. A Perfected One (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

6. Ascetics and Brahmins (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. There are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to these five faculties. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

7. Ascetics and Brahmins (2nd)

“Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the faculty of energy ... mindfulness ... immersion ... wisdom, its origin, its cessation, and the practice that leads to its cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They do understand the faculty of energy ... mindfulness ... immersion ... wisdom, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

8. Should Be Seen

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And where should the faculty of faith be seen? In the four factors of stream-entry. And where should the faculty of energy be seen? In the four right efforts. And where should the faculty of mindfulness be seen? In the four kinds of mindfulness meditation. And where should the faculty of immersion be seen? In the four absorptions. And where should the faculty of wisdom be seen? In the four noble truths. These are the five faculties.”

9. Analysis (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, firmly applied, not slacking off when it comes to developing skillful qualities. This is called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom. These are the five faculties.”

10. Analysis (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, firmly applied, not slacking off when it comes to developing skillful qualities. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is called the faculty of wisdom. These are the five faculties.”

2. Weaker

11. Gain

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? The energy that’s gained in connection with the four right efforts. This is called the faculty of energy.

And what is the faculty of mindfulness? The mindfulness that’s gained in connection with the four kinds of mindfulness meditation. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom. These are the five faculties.”

12. In Brief (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of the teachings. If they’re weaker still, they’re a follower by faith.”

13. In Brief (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith. So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

14. In Brief (3rd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith. So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These five faculties are not a waste, I say.”

15. In Detail (1st)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.”

16. In Detail (2nd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith. So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

17. In Detail (3rd)

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith. So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These five faculties are not a waste, I say.”

18. Practicing

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection ... a non-returner ... practicing to realize the fruit of non-return ... a once-returner ... practicing to realize the fruit of once-return ... a stream-enterer ... practicing to realize the fruit of stream-entry. Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

19. Endowed

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?” “Mendicant, it’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom that lead to peace and awakening. This is how someone who is accomplished regarding the faculties is defined.”

20. The Ending of Defilements

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. It’s because of developing and cultivating these five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

3. The Six Faculties

21. Future Lives

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. As long as I didn’t truly understand these five faculties’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these five faculties’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

22. The Life Faculty

“Mendicants, there are these three faculties. What three? The female faculty, the male faculty, and the life faculty. These are the three faculties.”

23. The Faculty of Enlightenment

“Mendicants, there are these three faculties. What three? The faculty of understanding that one’s enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

24. A One-Seeder

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished in-between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a one-seeder ... one who goes from family to family ... one who has seven rebirths at most ... a follower of the teachings ... a follower by faith.”

25. Plain Version

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. These are the six faculties.”

26. A Stream-Enterer

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A noble disciple comes to truly understand these six faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

27. A Perfected One

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A mendicant comes to be freed by not grasping after truly understanding these six faculties’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

28. Awakened

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. As long as I didn’t truly understand these six faculties’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. But when I did truly understand these six faculties’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

29. Ascetics and Brahmins (1st)

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight. There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

30. Ascetics and Brahmins (2nd)

“Mendicants, there are ascetics and brahmins who don’t understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the ear faculty ... nose faculty ... tongue faculty ... body faculty ... mind faculty, its origin, its cessation, and the practice that leads to its cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They understand the ear faculty ... nose faculty ... tongue faculty ... body faculty ... mind faculty, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

4. The Pleasure Faculty

31. Plain Version

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. These are the five faculties.”

32. A Stream-Enterer

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

33. A Perfected One

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

34. Ascetics and Brahmins (1st)

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

35. Ascetics and Brahmins (2nd)

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. “Mendicants, there are ascetics and brahmins who don’t understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who don’t understand the faculty of pain ... happiness ... sadness ... equanimity, its origin, its cessation, and the practice that leads to its cessation. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who do understand the faculty of pain ... happiness ... sadness ... equanimity, its origin, its cessation, and the practice that leads to its cessation. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

36. Analysis (1st)

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity. These are the five faculties.”

37. Analysis (2nd)

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling. These are the five faculties.”

38. Analysis (3rd)

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling. That’s how these five faculties, depending on how they’re explained, having been five become three, and having been three become five.”

39. The Simile of the Fire Sticks

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. The faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’ With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

The faculty of pain arises dependent on a contact to be experienced as painful. When in a state of pain, you understand: ‘I’m in a state of pain.’ With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops.

The faculty of happiness arises dependent on a contact to be experienced as happiness. When in a state of happiness, you understand: ‘I’m in a state of happiness.’ With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops.

The faculty of sadness arises dependent on a contact to be experienced as sadness. When in a state of sadness, you understand: ‘I’m in a state of sadness.’ With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops.

The faculty of equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’ With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’ With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

The faculty of pain ... happiness ... sadness ... equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’ With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.”

40. Irregular Order

“Mendicants, there are these five faculties. What five? The faculties of pain, sadness, pleasure, happiness, and equanimity. While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises. They understand: ‘The faculty of pain has arisen in me. And that has a precursor, a source, a condition, and a reason. It’s not possible for the faculty of pain to arise without a precursor, a source, a condition, or a reason.’ They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that’s arisen ceases without anything left over. And where does that faculty of pain that’s arisen cease without anything left over? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s where the faculty of pain that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises. They understand: ‘The faculty of sadness has arisen in me. And that has a precursor, a source, a condition, and a reason. It’s not possible for the faculty of sadness to arise without a precursor, a source, a condition, or a reason.’ They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that’s arisen ceases without anything left over. And where does that faculty of sadness that’s arisen cease without anything left over? It’s when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That’s where the faculty of sadness that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises. They understand: ‘The faculty of pleasure has arisen in me. And that has a precursor, a source, a condition, and a reason. It’s not possible for the faculty of pain to arise without a precursor, a source, a condition, or a reason.’ They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that’s arisen ceases without anything left over. And where does that faculty of pleasure that’s arisen cease without anything left over? It’s when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ That’s where the faculty of pleasure that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises. They understand: ‘The faculty of happiness has arisen in me. And that has a precursor, a source, a condition, and a reason. It’s not possible for the faculty of happiness to arise without a precursor, a source, a condition, or a reason.’ They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that’s arisen ceases without anything left

over. And where does that faculty of happiness that's arisen cease without anything left over? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where the faculty of happiness that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises. They understand: 'The faculty of equanimity has arisen in me. And that has a precursor, a source, a condition, and a reason. It's not possible for the faculty of equanimity to arise without a precursor, a source, a condition, or a reason.' They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that's arisen ceases without anything left over. And where does that faculty of equanimity that's arisen cease without anything left over? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That's where the faculty of equanimity that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end."

5. Old Age

41. Old Age

So I have heard. At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said: "It's incredible, sir, it's amazing, how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties of eye, ear, nose, tongue, and body."

"That's how it is, Ānanda. When young you're liable to grow old; when healthy you're liable to get sick; and when alive you're liable to die. The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it's apparent that there has been a deterioration in the faculties of eye, ear, nose, tongue, and body."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Curse this wretched old age,
which makes you so ugly.
That's how much this delightful puppet
is ground down by old age.

Even if you live for a hundred years,
you'll still end up dying.
Death spares no-one,
but crushes all underfoot."

42. The Brahmin Uṇṇābha

At Sāvathī. Then Uṇṇābha the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Brahmin, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“But Master Gotama, what does the mind have recourse to?” “The mind has recourse to mindfulness.” “But what does mindfulness have recourse to?” “Mindfulness has recourse to freedom.” “But what does freedom have recourse to?” “Freedom has recourse to extinguishment.” “But what does extinguishment have recourse to?” “This question goes too far, brahmin! You weren’t able to grasp the limit of questioning. For extinguishment is the culmination, destination, and end of the spiritual life.”

And then the brahmin Uṇṇābha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: “Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?” “On the western wall, sir.” “In the same way, the brahmin Uṇṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”

43. At Sāketa

So I have heard. At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood. There the Buddha addressed the mendicants: “Mendicants, is there a way in which the five faculties become the five powers, and the five powers become the five faculties?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Mendicants, there is a way in which the five faculties become the five powers, and the five powers become the five faculties.

And what is that method? The faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom. Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island. There’s a way in which that river can be reckoned to have just one stream. But there’s also a way in which that river can be reckoned to have two streams.

And what’s the way in which that river can be reckoned to have just one stream? By taking into account the water to the east and the west of the island, that river can be reckoned to have just one stream.

And what’s the way in which that river can be reckoned to have two streams? By taking into account the water to the north and the south of the island, that river can be reckoned to have two streams. In the same way, the faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom. It’s because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

44. At the Eastern Gate

So I have heard. At one time the Buddha was staying in Sāvattḥī at the eastern gate. Then the Buddha said to Venerable Sāriputta: “Sāriputta, do you have faith that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless?”

“Sir, in this case I don’t rely on faith in the Buddha’s claim that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless. There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter. I have known, seen, understood, realized, and experienced this with wisdom. I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

“Good, good, Sāriputta! There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

45. At the Eastern Monastery (1st)

So I have heard. At one time the Buddha was staying near Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra’s mother. There the Buddha addressed the mendicants: “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. ...” “A mendicant must develop and cultivate one faculty so that they can declare enlightenment. What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized. This is the one faculty that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

46. At the Eastern Monastery (2nd)

The same setting. “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. ...” “A mendicant must develop and cultivate two faculties so that they can declare enlightenment. What two? Noble wisdom and noble freedom. For their noble wisdom is the faculty of wisdom. And their noble freedom is the faculty of immersion. These are the two faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

47. At the Eastern Monastery (3rd)

The same setting. “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. ...” “A mendicant must develop and cultivate four faculties so that they can declare enlightenment. What four? The faculties of energy, mindfulness, immersion, and wisdom. These are the four faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

48. At the Eastern Monastery (4th)

The same setting. “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. ...” “A mendicant must develop and cultivate five faculties so that they can declare enlightenment. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

49. About Piṇḍola Bhāradvāja

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Now at that time Venerable Piṇḍola Bhāradvāja had declared enlightenment: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'" Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

"What reason does Piṇḍola Bhāradvāja see for doing this?"

"It's because Piṇḍola Bhāradvāja has developed and cultivated three faculties that he declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."' What three? The faculties of mindfulness, immersion, and wisdom. It's because Piṇḍola Bhāradvāja has developed and cultivated these three faculties that he declares enlightenment. What's the culmination of these three faculties? They culminate in ending. In the ending of what? Of rebirth, old age, and death. It's because he sees that they culminate in the ending of rebirth, old age, and death that Piṇḍola Bhāradvāja declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

50. At Āpaṇa

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town called Āpaṇa. Then the Buddha said to Venerable Sāriputta: “Sāriputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, firmly applied, not slacking off when it comes to developing skillful qualities. For their energy is the faculty of energy.

You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago. For their mindfulness is the faculty of mindfulness.

You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind. For their samādhi is the faculty of immersion.

You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this: ‘Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime. That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ For their noble wisdom is the faculty of wisdom.

When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this: ‘I have previously heard of these things. But now I have direct meditative experience of them, and see them with penetrating wisdom.’ For their faith is the faculty of faith.”

“Good, good, Sāriputta! “Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. ...” (The Buddha then repeated Sāriputta’s answer word for word.)

6. The Boar's Cave

51. At Sālā

So I have heard. At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants: “Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

52. In the Land of the Mallas

So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. There the Buddha addressed the mendicants: “Mendicants, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

It’s just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed. But when the roof peak is lifted into place, the rafters become stable and fixed. In the same way, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

What four? The faculties of faith, energy, mindfulness, and immersion. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.”

53. A Trainee

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. There the Buddha addressed the mendicants: "Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?"

"Our teachings are rooted in the Buddha. ..." "There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

And what is a way that a mendicant who is a trainee can understand that they are a trainee? It's when a mendicant who is a trainee truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is a way that a mendicant who is a trainee can understand that they are a trainee.

Furthermore, a mendicant who is a trainee reflects: 'Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?' They understand: 'There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.' This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Furthermore, a mendicant who is a trainee understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. And although they don't have direct meditative experience of their destination, apex, fruit, and culmination, they do see them with penetrating wisdom. This too is a way that a mendicant who is a trainee can understand that they are a trainee.

And what is the way that a mendicant who is an adept can understand that they are an adept? It's when a mendicant who is an adept understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. They have direct meditative experience of their destination, apex, fruit, and culmination, and they see them with penetrating wisdom. This is a way that a mendicant who is an adept can understand that they are an adept.

Furthermore, a mendicant who is an adept understands the six faculties: eye, ear, nose, tongue, body, and mind. They understand: 'These six faculties will totally and utterly cease without anything left over. And no other six faculties will arise anywhere anyhow.' This too is a way that a mendicant who is an adept can understand that they are an adept."

54. Footprints

“The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened. And what are the steps that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are steps that lead to awakening, in that they lead to becoming awakened. The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.”

55. Heartwood

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

56. Grounded

“Mendicants, when a mendicant is grounded in one thing the five faculties become developed, well developed. What one thing? Diligence. And what is diligence? It’s when a mendicant looks after their mind when it comes to defilements and things that stimulate defilements. As they do so the faculties of faith, energy, mindfulness, immersion, and wisdom are developed to perfection. That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

57. With Brahmā Sahampati

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: "When these five faculties are developed and cultivated they culminate, finish, and end in the deathless. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless."

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! When these five faculties are developed and cultivated they culminate, finish, and end in the deathless. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless."

Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa. There they knew me as the mendicant Sahaka. Because of developing and cultivating these same five faculties I lost interest in desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the Brahmā realm. There they know me as Brahmā Sahampati. That's so true, Blessed One! That's so true, Holy One! I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in the deathless."

58. The Boar's Cave

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave. Then the Buddha said to Venerable Sāriputta: "Sāriputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?" "Sir, it is considering the supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions." "Good, good, Sāriputta! For it is considering the supreme sanctuary that a mendicant whose defilements are ended, while still alive, continues to show utmost devotion for the Realized One or his instructions."

And what is that supreme sanctuary?" "It's when a mendicant with defilements ended develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. It is considering this supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions." "Good, good, Sāriputta! For this is that supreme sanctuary."

And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?" "It's when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. This is that utmost devotion." "Good, good, Sāriputta! For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions."

59. Arising (1st)

At Sāvathī. “Mendicants, these five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

60. Arising (2nd)

“Mendicants, these five faculties don’t arise to be developed and cultivated apart from the Holy One’s training. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.”

7. Leading to Awakening

61. Fetters

At Sāvathī. “Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters.”

62. Tendencies

“Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

63. Complete Understanding

“Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

64. Ending of Defilements

“Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the ending of defilements.”

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

65. Two Fruits

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Because of developing and cultivating these five faculties, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

66. Seven Benefits

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Because of developing and cultivating these five faculties, seven fruits and benefits can be expected. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished in-between one life and the next ... they’re extinguished upon landing ... they’re extinguished without extra effort ... they’re extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected.”

67. A Tree (1st)

“Mendicants, of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

68. A Tree (2nd)

“Mendicants, of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the gods of the Thirty-Three, the shady orchid tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

69. A Tree (3rd)

“Mendicants, of all the trees belonging to the demons, the trumpet-flower tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the demons, the trumpet-flower tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

70. A Tree (4th)

“Mendicants, of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

8. Abbreviated Texts on the Ganges

71–82. Slanting East, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment. How so? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

9. Diligence

83–92. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

10. Hard Work

93–104. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

11. Searches

105–114. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

12. Floods

115–124. Floods

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in the Linked Discourses on the Path.)

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

125–136. Another on Sloping East, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment. How so? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

14. Another Chapter on Searches

159–168. Another Chapter on Searches

(To be expanded as in SN 45.161–170, removal of greed version.)

15. Another Chapter on Floods

169–178. Another Series on Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse, removal of greed version.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Faculties is the fourth section.

1. Abbreviated Texts on the Ganges

1–12. Sloping East, Etc.

At Sāvattḥī. There the Buddha said: “Mendicants, there are these four right efforts. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These are the four right efforts.

The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment? They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. That’s how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.”

(To be expanded as in SN 45.92–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

2. Diligence

13–22. Diligence

(To be expanded as in SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

3. Hard Work

23–34. Hard Work, Etc.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics. How so? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. That’s how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.” (To be expanded as in SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

4. Searches

35–44. Ten Discourses on Searches, Etc.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.” (To be expanded as in SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

5. Floods

45–54. Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Right Efforts is the fifth section.

1–12. Sloping East, Etc.

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

13–22. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

23–34. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

35–44. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

45–54. Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

6. Another Chapter of Abbreviated Texts on the Ganges, Etc.

55–66. Sloping East, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.” (To be expanded for each of the different rivers as in SN 45.91–102, removal of greed version.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

7. Another Chapter on Hard Work

77–88. Another Chapter on Hard Work

(To be expanded as in SN 45.149–160, removal of greed version.)

8. Another Chapter on Searches

89–98. Another Series on Searches, Etc.

(To be expanded as in SN 45.161–170, removal of greed version.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

9. Another Chapter on Floods

99–108. Another Series on Floods, Etc.

(To be expanded as in SN 45.171–179, with the following as the final discourse.) “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Powers is the sixth section.

1. From the Near Shore

“Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to higher mind, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.”

2. Missed Out

“Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering.”

3. A Noble One

“Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

4. Disillusionment

“Meditants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment. What four? It’s when a meditator develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.”

5. Partly

“Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

6. Completely

“Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

7. A Mendicant

“Mendicants, all the mendicants in the past ... future ... present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating the four bases of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. All the mendicants in the past ... future ... present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power.”

8. Awakened

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These are the four bases of psychic power. It is because he has developed and cultivated these four bases of psychic power that the Realized One is called ‘the perfected one, the fully awakened Buddha’.”

9. Knowledge

“Mendicants: ‘This is the basis of psychic power that has immersion due to enthusiasm, and active effort.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This basis of psychic power ... should be developed.’ ... ‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due to energy, and active effort.’ ... ‘This basis of psychic power ... should be developed.’ ... ‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due to higher mind, and active effort.’ ... ‘This basis of psychic power ... should be developed.’ ... ‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due to inquiry, and active effort.’ ... ‘This basis of psychic power ... should be developed.’ ... ‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

10. At the Cāpāla Shrine

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda: “Ānanda, get your sitting cloth. Let’s go to the Cāpāla tree shrine for the day’s meditation.” “Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side. The Buddha said to him:

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, and Bahuputta, Sārandada, and Cāpāla tree shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

For a second time ... and for a third time, the Buddha said to Ānanda: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, and Bahuputta, Sārandada, and Cāpāla tree shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Then the Buddha said to him: “Go now, Ānanda, at your convenience.” “Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him:

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their teacher’s doctrine, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’ ...

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have layman disciples ... and laywoman disciples who are competent, educated, assured, learned ...’ ...

Today you do have such layman and laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’ Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

When this was said, the Buddha said to Māra: “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, knowing the meaning of this, on that occasion the Buddha spoke these words of inspiration:

“Comparing the incomparable with an extension of life,

the sage surrendered the life force.
Happy inside, in immersion,
he broke his continued existence like a suit of armor.”

2. Shaking the Stilt Longhouse

11. Before

At Sāvathī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the cause, what’s the reason for the development of the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy ...

higher mind ...

inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.

When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... contracted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as ‘unfreed mind’.

When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting,

many eons of the world evolving, many eons of the world contracting and evolving. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

When the four bases of psychic power have been developed and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

12. Very Fruitful

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial. How so? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy ... higher mind ... inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. When the four bases of psychic power have been developed and cultivated in this way they’re very fruitful and beneficial.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. ...

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

13. Immersion Due to Enthusiasm

“Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind, this is called immersion due to enthusiasm. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts. This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

If a mendicant depends on energy in order to gain immersion, gain unification of mind, this is called immersion due to energy. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this energy, this immersion due to energy, and these active efforts. This is called the basis of psychic power that has immersion due to energy, and active effort.

If a mendicant depends on the higher mind in order to gain immersion, gain unification of mind, this is called immersion due to the higher mind. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this higher mind, this immersion due to higher mind, and these active efforts. This is called the basis of psychic power that has immersion due to higher mind, and active effort.

If a mendicant depends on inquiry in order to gain immersion, gain unification of mind, this is called immersion due to inquiry. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this inquiry, this immersion due to inquiry, and these active efforts. This is called the basis of psychic power that has immersion due to inquiry, and active effort.”

14. With Moggallāna

So I have heard. At one time the Buddha was staying near Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra’s mother. Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Then the Buddha addressed Venerable Mahāmoggallāna: “These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties. Go, Moggallāna, and strike awe in those mendicants!”

“Yes, sir,” replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe. Then those mendicants stood to one side, shocked and awestruck. “It’s incredible, it’s amazing! There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

Then the Buddha went up to those mendicants and said: “Why do you, mendicants, stand to one side, shocked and awestruck?” “It’s incredible, sir, it’s amazing! There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!” “Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and tremble with his toe. What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power. What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power. And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power ... controlling the body as far as the Brahmā realm. ... And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

15. The Brahmin Uṇṇābha

So I have heard. At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then Uṇṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: "Master Ānanda, what's the purpose of living the spiritual life with the ascetic Gotama?" "The purpose of living the spiritual life under the Buddha, brahmin, is to give up desire."

"But is there a path and a practice for giving up that desire?" "There is."

"What is that path?" "It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. This is the path and the practice for giving up that desire."

"This being the case, Master Ānanda, the path is endless, not finite. For it's not possible to give up desire by means of desire." "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Have you ever had a desire to walk to the park, but when you arrived at the park, the corresponding desire faded away?" "Yes, sir." "Have you ever had the energy to walk to the park, but when you arrived at the park, the corresponding energy faded away?" "Yes, sir." "Have you ever had the thought to walk to the park, but when you arrived at the park, the corresponding thought faded away?" "Yes, sir." "Have you ever inquired regarding a walk to the park, but when you arrived at the park, the corresponding inquiry faded away?" "Yes, sir."

"In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away. They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away. They formerly had the thought to attain perfection, but when they attained perfection the corresponding thought faded away. They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away. What do you think, brahmin? This being the case, is the path endless or finite?"

"Clearly, Master Ānanda, this being the case, the path is finite, not endless. Excellent, Master Ānanda! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Ānanda has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life."

16. Ascetics and Brahmins (1st)

“Mendicants, all the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. All the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.”

17. Ascetics and Brahmins (2nd)

“Mendicants, all the ascetics and brahmins in the past, future, or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm— do so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. Mendicants, all the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power— multiplying themselves and becoming one again ... controlling their body as far as the Brahmā realm— do so by developing and cultivating these four bases of psychic power.”

18. A Mendicant

“Mendicants, by developing and cultivating the four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

19. A Teaching on Psychic Power, Etc.

“Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power. Listen ...

And what is psychic power? It’s when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

20. Analysis

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

How so? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. They develop the basis of psychic power that has immersion due to energy ... higher mind ... inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

And what is enthusiasm that’s too lax? It’s when enthusiasm is combined with laziness. This is called lax enthusiasm.

And what is enthusiasm that’s too tense? It’s when enthusiasm is combined with restlessness. This is called tense enthusiasm.

And what is enthusiasm that’s contracted internally? It’s when enthusiasm is combined with dullness and drowsiness. This is called enthusiasm contracted internally.

And what is enthusiasm that’s distracted externally? It’s when enthusiasm is frequently distracted and diffused externally on account of the five kinds of sensual stimulation. This is called enthusiasm distracted externally.

And how does a mendicant meditate perceiving continuity: as before, so after; as after, so before? It’s when the perception of continuity is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant. That’s how a mendicant meditates perceiving continuity: as before, so after; as after, so before.

And how does a mendicant meditate as below, so above; as above, so below? It’s when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ That’s how a mendicant meditates as below, so above; as above, so below.

And how does a mendicant meditate as by day, so by night; as by night, so by day? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active

effort, with the same features, attributes, and signs by day as by night. And they develop it with the same features, attributes, and signs by night as by day. That's how a mendicant meditates as by day, so by night; as by night, so by day.

And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of radiance? It's when a mendicant has properly grasped the perception of light, and has properly grasped the perception of day. That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

And what is energy that's too lax? ...

And what is higher mind that's too lax? ...

And what is inquiry that's too lax? It's when inquiry is combined with laziness. This is called lax inquiry.

And what is inquiry that's too tense? It's when inquiry is combined with restlessness. This is called tense inquiry.

And what is inquiry that's contracted internally? It's when inquiry is combined with dullness and drowsiness. This is called inquiry contracted internally.

And what is inquiry that's distracted externally? It's when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry distracted externally. ... That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance. When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

21. The Path

At Sāvathī. “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the path and practice for developing the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. They develop the basis of psychic power that has immersion due to energy ... higher mind ... inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

(The six direct knowledges should also be expanded.)

22. The Iron Ball

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?” “I do, Ānanda.” “But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?” “I do, Ānanda.”

“It’s incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!” “Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.

Sometimes the Realized One immerses his body in his mind and his mind in his body. He meditates after absorbing into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Suppose there was an iron ball that had been heated all day. It’d become lighter, softer, more workable, and more radiant. In the same way, sometimes the Realized One immerses his body in his mind and his mind in his body. He meditates after absorbing into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Sometimes the Realized One immerses his body in his mind and his mind in his body. He meditates after absorbing into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air. In the same way, sometimes the Realized One immerses his body in his mind and his mind in his body. He meditates after absorbing into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.”

23. A Mendicant

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These are the four bases of psychic power. By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

24. Plain Version

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These are the four bases of psychic power.”

25. Fruits (1st)

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

26. Fruits (2nd)

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished in-between one life and the next ... they’re extinguished upon landing ... they’re extinguished without extra effort ... they’re extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected.”

27. With Ānanda (1st)

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?” “Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

28. With Ānanda (2nd)

The Buddha said to him: “Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

29. Several Mendicants (1st)

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

30. Several Mendicants (2nd)

Then several mendicants went up to the Buddha ... The Buddha said to them: “Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

“And what is psychic power? It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

31. About Moggallāna

There the Buddha addressed the mendicants: “What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...” “The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. He develops the basis of psychic power that has immersion due to energy ... higher mind ... inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ ... And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm. And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

32. The Realized One

There the Buddha addressed the mendicants: “What do you think, mendicants? What things has the Realized One developed and cultivated so as to have such power and might?”

“Our teachings are rooted in the Buddha. ...” “The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. He develops the basis of psychic power that has immersion due to energy ... higher mind ... inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither contracted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm. And by developing and cultivating these four bases of psychic power, the Realized One realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

(The six direct knowledges should also be expanded.)

4. Abbreviated Texts on the Ganges

33–44. The Ganges River, Etc.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment. And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort.

In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

5. Diligence

45–54. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

6. Hard Work

55–66. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

7. Searches

67–76. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

8. Floods

77–86. Floods, Etc.

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... higher mind ... inquiry, and active effort. These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Bases of psychic Power is the seventh section.

1. In Private

1. In Private (1st)

So I have heard. At one time Venerable Sāriputta was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then as Anuruddha was in private retreat this thought came to his mind: “Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha, and said to him: “Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Reverend, it’s when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing the body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

They meditate observing feelings internally ... externally ... internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

They meditate observing the mind internally ... externally ... internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

They meditate observing principles internally ... externally ... internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. ... If they wish: ‘May I meditate staying equanimous, mindful and aware, ignoring both the repulsive and the unrepulsive,’ that’s what they do. That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

2. In Private (2nd)

At Sāvathī. Then as Anuruddha was in private retreat this thought came to his mind: “Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha and said to him: “Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Reverend, it’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the body externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

They meditate observing an aspect of feelings internally ... externally ... internally and externally ...

They meditate observing an aspect of the mind internally ... externally ... internally and externally ...

They meditate observing an aspect of principles internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

3. On the Bank of the Sutanu

At one time Venerable Anuruddha was staying near Sāvattḥī on the bank of the Sutanu. Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to him: “What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher.”

4. At Thorny Wood (1st)

At one time Venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha: “Reverend Anuruddha, what things should a trainee mendicant enter and remain in?”

“Reverend Sāriputta, a trainee mendicant should enter and remain in the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. A trainee mendicant should enter and remain in these four kinds of mindfulness meditation.”

5. At Thorny Wood (2nd)

At Sāketa. Sāriputta said to Anuruddha: “Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?” “Reverend Sāriputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

6. At Thorny Wood (3rd)

At Sāketa. Sāriputta said to Anuruddha: “What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?” “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

7. The Ending of Craving

At Sāvattḥī. There Venerable Anuruddha addressed the mendicants: “Reverends, mendicants!”
“Reverend,” they replied. Anuruddha said this:

“Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving. What four? It’s when a mendicant meditates by observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.”

8. The Frankincense-Tree Hut

At one time Venerable Anuruddha was staying near Sāvattḥī in the frankincense-tree hut. There Venerable Anuruddha addressed the mendicants: “Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’ What do you think, reverends? Would they succeed?” “No, reverend. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

“In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, mister, why let these other robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

It’s simply impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to reject the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life. And how does a mendicant develop the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant develops and cultivates the four kinds of mindfulness meditation.”

9. In Ambapālī’s Wood

At one time Venerables Anuruddha and Sāriputta were staying near Vesālī, in Ambapālī’s Wood. Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:

“Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?” “These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation. A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—usually meditates with their mind firmly established in these four kinds of mindfulness meditation.”

“We’re so fortunate, reverend, so very fortunate, to have heard such a dramatic statement in the presence of Venerable Anuruddha.”

10. Gravely Ill

At one time Venerable Anuruddha was staying near Sāvattḥī in the Dark Forest. And he was sick, suffering, gravely ill. Then several mendicants went up to Venerable Anuruddha, and said to him:

“What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his mind?” “Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind. What four? I meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I meditate with my mind firmly established in these four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind.”

2. A Thousand

11. A Thousand Aeons

At one time Venerable Anuruddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him ... and said:

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?” “Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand aeons.”

12. Psychic Powers

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power. Multiplying myself and becoming one again ... controlling the body as far as the Brahmā realm.”

13. Clairaudience

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far.”

14. Comprehending the Mind

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as ‘mind with greed’ ... I understand unfreed mind as ‘unfreed mind’.”

15. Possible

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible.”

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of causes and reasons.”

17. Where All Paths of Practice Lead

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead.”

18. Diverse Elements

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements.”

19. Diverse Beliefs

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse beliefs of sentient beings.”

20. Comprehending the Faculties of Others

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after comprehending them with my mind.”

21. Absorptions, etc.

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.”

22. Past Lives

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details.”

23. Clairvoyance

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings are reborn according to their deeds.”

24. The Ending of Defilements

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.”

The Linked Discourses with Anuruddha are the eighth section.

1–12. Absorptions, etc.

At Sāvathī. “Mendicants, there are these four absorptions. What four? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. These are the four absorptions.

The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment. And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. That’s how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 45.91–102.)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

13. Diligence

(To be expanded as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

23. Hard Work

(To be expanded as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

35. Searches

(To be expanded as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

45–54 Floods, etc.

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on Absorption are the ninth section.

1. One Thing

1. One Thing

At Sāvathī. “Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial. What one thing? Mindfulness of breathing. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’ They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

2. Awakening Factors

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant develops mindfulness of breathing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

3. Plain Version

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

4. Fruits (1st)

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

5. Fruits (2nd)

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits. What seven? You attain enlightenment early on in this very life. If not, you attain enlightenment at the time of death. If not, with the ending of the five lower fetters you’re extinguished in between one life and the next ... you’re extinguished upon landing ... you’re extinguished without extra effort ... you’re extinguished with extra effort ... you head upstream, going to the Akaniṭṭha realm ... When mindfulness of breathing is developed and cultivated in this way you can expect these seven fruits and benefits.”

6. With Ariṭṭha

At Sāvathī. There the Buddha ... said: “Mendicants, do you develop mindfulness of breathing?” When he said this, Venerable Ariṭṭha said to him: “Sir, I develop mindfulness of breathing.” “But mendicant, how do you develop it?” “Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of desire for sensual pleasures of the future. And I have eliminated perception of repulsion regarding phenomena internally and externally. Just mindful, I will breathe in. Mindful, I will breathe out. That’s how I develop mindfulness of breathing.”

“That is mindfulness of breathing, Ariṭṭha; I don’t deny it. But as to how mindfulness of breathing is fulfilled in detail, listen and pay close attention, I will speak.” “Yes, sir,” Ariṭṭha replied. The Buddha said this:

“And how is mindfulness of breathing fulfilled in detail? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is how mindfulness of breathing is fulfilled in detail.”

7. About Mahākappina

At Sāvattḥī. Now, at that time Venerable Mahākappino was sitting not far from the Buddha cross-legged, with his body straight, and mindfulness established right there. The Buddha saw him, and addressed the mendicants:

“Mendicants, do you see any motion or trembling in that mendicant’s body?” “Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any motion or trembling in his body.”

“Mendicants, when an immersion has been developed and cultivated there’s no motion or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty. And what is that immersion?”

When immersion due to mindfulness of breathing has been developed and cultivated there’s no motion or trembling of the body or mind. And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no motion or trembling of the body or mind.”

8. The Simile of the Lamp

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. How so?”

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation. And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued. And my mind was freed from defilements by not grasping.

Now, a mendicant might wish: ‘May neither my body nor my eyes become fatigued. And may my mind be freed from grasping without defilements.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I give up memories and thoughts of the lay life.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'As the placing of the mind and keeping it connected are stilled, may I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'With the fading away of rapture, may I enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss."' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'With the giving up of pleasure and pain, and the ending of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", may I enter and remain in the dimension of infinite space.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond the dimension of infinite space, aware that "consciousness is infinite", may I enter and remain in the dimension of infinite consciousness.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", may I enter and remain in the dimension of nothingness.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.' So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: 'Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.' So let them closely focus on this immersion due to mindfulness of breathing.

When mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my

body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'"

9. At Vesālī

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

Then the Buddha said to the mendicants: “Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my alms-food.” “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then those mendicants thought: “The Buddha spoke in many ways about the meditation on ugliness. He praised the meditation on ugliness and its development.” They committed themselves to developing the many different aspects of the meditation on ugliness. Becoming horrified, repelled, and disgusted with this body, they looked for someone to assist their suicide. Each day ten, twenty, or thirty mendicants committed suicide.

Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda: “Ānanda, why does the mendicant Saṅgha seem so diminished?” Ānanda told the Buddha all that had happened, and said: “Sir, please explain another way for the mendicant Saṅgha to get enlightened.”

“Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.” “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said: “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Then the Buddha went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: “Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and refined, a deliciously pleasant meditation. And it disperses and settles on the spot unskillful qualities whenever they arise.

In the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot. In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and refined, a deliciously pleasant meditation. And it disperses and settles on the spot unskillful qualities whenever they arise. And how is it so developed and cultivated?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how this immersion due to mindfulness of breathing is developed and cultivated so that it’s peaceful and refined, a deliciously pleasant meditation. And it disperses and settles on the spot unskillful qualities whenever they arise.”

10. With Kimbila

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then the Buddha said to Venerable Kimbila: “Kimbila, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

When he said this, Kimbila kept silent. For a second time ... And for a third time, the Buddha said to him: “How is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?” And a second time and a third time Kimbila kept silent.

When he said this, Venerable Ānanda said to the Buddha: “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak on immersion due to mindfulness of breathing. The mendicants will listen and remember it.”

“Well then, Ānanda, listen and pay close attention, I will speak.” “Yes, sir,” Ānanda replied. The Buddha said this: “Ānanda, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

When a mendicant is breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing the mental processes.’ They practice like this: ‘I’ll breathe out experiencing the mental processes.’ They practice like this: ‘I’ll breathe in stilling the mental processes.’ They practice like this: ‘I’ll breathe out stilling the mental processes.’ At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because close focus on the breath is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in bringing the mind to immersion.' They practice like this: 'I'll breathe out bringing the mind to immersion.' They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.' At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.' They practice like this: 'I'll breathe in observing fading away.' They practice like this: 'I'll breathe out observing fading away.' They practice like this: 'I'll breathe in observing cessation.' They practice like this: 'I'll breathe out observing cessation.' They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Suppose there was a large heap of sand at the crossroads. And a cart or chariot were to come by from the east, west, north, or south and destroy that heap of sand. In the same way, when a mendicant is meditating by observing an aspect of the body, feelings, mind, or principles, they destroy bad, unskillful qualities."

11. Icchānaṅgala

At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants: “Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my alms-food.” “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: “Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?’ You should answer them like this. ‘Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.’ In this regard: mindful, I breathe in. Mindful, I breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ I know: ‘I’ll breathe in experiencing the whole body.’ ... I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll breathe out observing letting go.’

For if anything should be rightly called ‘the meditation of a noble one’, or else ‘the meditation of a Brahmā’, or else ‘the meditation of a realized one’, it’s immersion due to mindfulness of breathing. For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements. For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

For if anything should be rightly called ‘the meditation of a noble one’, or else ‘the meditation of a Brahmā’, or else ‘the meditation of a realized one’, it’s immersion due to mindfulness of breathing.”

12. In Doubt

At one time Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyian went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him: “Sir, is the meditation of a trainee just the same as the meditation of a Realized One? Or is the meditation of a trainee different from the meditation of a Realized One?”

“Reverend Mahānāma, the meditation of a trainee and a realized one are not the same; they are different. Those mendicants who are trainees haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary. They meditate after giving up the five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Those who are trainee mendicants ... meditate after giving up the five hindrances.

Those mendicants who are perfected have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. For them, the five hindrances are cut off at the root, made like a palm stump, exterminated, and unable to arise in the future. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Those mendicants who are perfected have ended the defilements... For them, the five hindrances are cut off at the root ... and unable to arise in the future. And here’s another way to understand how the meditation of a trainee and a realized one are different.

At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants: ‘Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my alms-food.’ ‘Yes, sir,’ replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: ‘Mendicants, if wanderers who follow another path were to ask you: “Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?” You should answer them like this. “Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.” In this regard: mindful, I breathe in. Mindful, I breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... I know: “I’ll breathe in observing letting go.” I know: “I’ll breathe out observing letting go.”

For if anything should be rightly called “the meditation of a noble one”, or else “the meditation of a Brahmā”, or else “the meditation of a realized one”, it’s immersion due to mindfulness of breathing.

For those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring for the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

For if anything should be rightly called “the meditation of a noble one”, or else “the meditation of a Brahmā”, or else “the meditation of a realized one”, it's immersion due to mindfulness of breathing.’ This is another way to understand how the meditation of a trainee and a realized one are different.”

13. With Ānanda (1st)

At Sāvathī. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“There is, Ānanda.”

“Sir, what is that one thing?” “Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

When a mendicant is breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture ... bliss ... mind ...’ ... They practice like this: ‘I’ll breathe in stilling the mental processes.’ They practice like this: ‘I’ll breathe out stilling the mental processes.’ At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because close focus on the breath is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind ... bringing the mind to immersion ... freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for

someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence ... fading away ... cessation ... letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? Whenever a mendicant meditates by observing an aspect of the body, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

As they investigate principles with wisdom in this way their energy is roused up and vigorous. At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

When you're energetic, spiritual rapture arises. At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Whenever a mendicant meditates by observing an aspect of feelings ... mind ... principles, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. ... (This should be told in full as for the first kind of mindfulness meditation.)

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it. That's how the four

kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

14. With Ānanda (2nd)

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?” “Our teachings are rooted in the Buddha. ...” “There is, Ānanda.

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom. And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ... That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

15. Several Mendicants (1st)

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?” “There is, mendicants.”

“Sir, what is that one thing?” “Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ... That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

16. Several Mendicants (2nd)

Then several mendicants went up to the Buddha, bowed, and sat down to one side. The Buddha said to them: “Mendicants, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?” “Our teachings are rooted in the Buddha. ...” “There is, mendicants.

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

17. Giving Up the Fetters

“Meditants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters ...”

18. Uprooting the Tendencies

“Meditants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies ...”

19. Completely Understanding the Course of Time

“Meditants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time ...”

20. The Ending of Defilements

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements. And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements? It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing is developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

The Linked Discourses on Mindfulness of Breathing is the tenth section.

1. At Bamboo Gate

1. A Wheel-Turning Monarch

At Sāvattihī There the Buddha ... said: “Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld. Now suppose a noble disciple wears rags and feeds on scraps of alms-food. Still, as they have four things, they’re exempt from hell, the animal realm, or the ghost realm. They’re exempt from places of loss, bad places, the underworld.

What four? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, and worthy of greeting with joined palms. It is a supreme field of merit for the world.’ Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have. And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

2. The Culmination of the Spiritual Life

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Those who have faith and ethics,
confidence, and vision of the truth,
in time arrive at happiness,
the culmination of the spiritual life.”

3. With Dīghāvu

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the lay follower Dhīgāvu was sick, suffering, gravely ill. Then he addressed his father, the householder Jotika: "Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the lay follower Dhīgāvu is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'" "Yes, dear," replied Jotika. He did as Dīghāvu asked. The Buddha consented in silence.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him: "I hope you're coping, Dīghāvu; I hope you're getting better. I hope that your pain is fading, not growing, that its fading is evident, not its growing." "Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading." "So, Dīghāvu, you should train like this: 'I will have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And I will have the ethical conduct loved by the noble ones ... leading to immersion.' That's how you should train."

"Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them. For I have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And I have the ethical conduct loved by the noble ones ... leading to immersion." "In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization. You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. That's how you should train."

"These six things that play a part in realization that were taught by the Buddha are found in me, and I embody them. For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. But still, sir, I think: 'I hope Jotika doesn't suffer grief when I've gone.'" Jotika said: "Dear Dīghāvu, don't focus on that. Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying."

When the Buddha had given this advice he got up from his seat and left. Not long after the Buddha left, Dīghāvu passed away. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?" "Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he's reborn spontaneously. He'll be extinguished there, and is not liable to return from that world."

4. With Sāriputta (1st)

At one time Venerable Sāriputta was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Ānanda came out of retreat ... and said to Sāriputta: "Reverend, how many things do people have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?" "Reverend, people have to possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. People have to possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

5. With Sāriputta (2nd)

Then Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Sāriputta, they speak of a ‘factor of stream-entry’. What is a factor of stream-entry?” “Sir, the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.” “Good, good, Sāriputta! For the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Sāriputta, they speak of ‘the stream’. What is the stream?” “Sir, the stream is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.” “Good, good, Sāriputta! For the stream is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Sāriputta, they speak of ‘a stream-enterer’. What is the stream?” “Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.” “Good, good, Sāriputta! For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

6. The Chamberlains

At Sāvattḥī At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business. They heard about this.

So they posted someone on the road, saying: “My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha.” And that person stood there for two or three days before they saw the Buddha coming off in the distance. When they saw him, they went to the chamberlains and said: “Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please come at your convenience.”

Then the chamberlains went up to the Buddha, bowed, and followed behind him. And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out. The chamberlains Isidatta and Purāṇa bowed, sat down to one side, and said to the Buddha:

“Sir, when we hear that you will be setting out from Sāvattḥī to wander in the Kosalan lands, we’re sad and upset, thinking that you will be far from us. And when we hear that you are setting out from Sāvattḥī to wander in the Kosalan lands, we’re sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and upset, thinking that you will be far from us. And when we hear that you are setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Mallian lands to wander in the Vajjian lands ...

you will be setting out from the Vajjian lands to wander in the Kāsian lands ...

you will be setting out from the Kāsian lands to wander in the Māgadhan lands ... you are setting out from the Kāsian lands to wander in the Māgadhan lands, we’re sad and upset, thinking that you are far from us.

But when we hear that you will be setting out from the Māgadhan lands to wander in the Kāsian lands, we’re happy and joyful, thinking that you will be near to us. And when we hear that you are setting out from the Māgadhan lands to wander in the Kāsian lands ...

you will be setting out from the Kāsian lands to wander in the Vajjian lands ...

you will be setting out from the Vajjian lands to wander in the Mallian lands ...

you will be setting out from the Mallian lands to wander in the Kosalan lands ...

you will be setting out in the Kosalan lands to wander to Sāvathī, we're happy and joyful, thinking that you will be near to us. And when we hear that you are staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery we have no little happiness and joy, thinking that you are near to us."

"Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open. Just this much is enough to be diligent." "Sir, for us there is something that's even more cramped than that, and is considered as such." "What is that?"

"Sir, it's when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind. Those sisters smell like a freshly opened perfume box; that's how the royal ladies smell with makeup on. The touch of those sisters is like a tuft of cotton-wool or kapok; that's how delicate the royal ladies are. Now at that time we must look after the elephants, the sisters, and ourselves. But we don't recall having a bad thought regarding those sisters. This is that thing that's even more cramped than that, and is considered as such."

"Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open. Just this much is enough to be diligent. A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

And you have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character. What do you think, chamberlains? How many people among the Kosalans are your equal when it comes to giving and sharing?" "We're fortunate, sir, so very fortunate, in that the Buddha understands us like this."

7. The People of Bamboo Gate

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate. The brahmins and householders of Bamboo Gate heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha: “Master Gotama, these are our wishes, desires, and hopes. We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm. Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them.”

“Householders, I will teach you an explanation of the Dhamma that’s relevant to oneself. Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what is the explanation of the Dhamma that’s relevant to oneself? It’s when a noble disciple reflects: ‘I want to live and don’t want to die; I want to be happy and recoil from pain. Since this is so, if someone were to take my life, I wouldn’t like that. But others also want to live and don’t want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn’t like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?’ Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to steal from me, I wouldn’t like that. But if I were to steal from someone else, they wouldn’t like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?’ Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to have sexual relations with my wives, I wouldn’t like it. But if I were to have sexual relations with someone else’s wives, he wouldn’t

like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on others?’ Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to distort my meaning by lying, I wouldn’t like it. But if I were to distort someone else’s meaning by lying, they wouldn’t like it either. The thing that is disliked by me is also disliked by someone else. Since I dislike this thing, how can I inflict it on others?’ Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying. So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to break me up from my friends by divisive speech, I wouldn’t like it. But if I were to break someone else from their friends by divisive speech, they wouldn’t like it either. ...’ So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to attack me with harsh speech, I wouldn’t like it. But if I were to attack someone else with harsh speech, they wouldn’t like it either. ...’ So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to annoy me by talking silliness and nonsense, I wouldn’t like it. But if I were to annoy someone else by talking silliness and nonsense, they wouldn’t like it either. ...’ The thing that is disliked by me is also disliked by another. Since I dislike this thing, how can I inflict it on another?’ Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense. So their verbal behavior is purified in three points.

And they have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha: “Excellent, Master Gotama! ... We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

8. In the Brick Hall (1st)

So I have heard. At one time the Buddha was staying at Nādika in the brick house. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, the monk named Sāḷha has passed away. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away. Where have they been reborn in the next life?”

“Ānanda, the monk Sāḷha passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements. The nun Nandā passed away having ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world. The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He’s a once-returned; he will come back to this world once only, then make an end of suffering. The laywoman Sujātā passed away having ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

It’s hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone dies that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

And what is that mirror of the teaching?

It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

(The following two discourses have the same setting.)

9. At the Brick Hall (2nd)

Ānanda said to the Buddha: “Sir, the monk named Asoka has passed away. Where has he been reborn in his next life? The nun named Asokā, the layman named Asoka, and the laywoman named Asokā have passed away. Where have they been reborn in the next life?”

“Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life ... (And all is explained as in SN 55.8)

This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

10. At the Brick Hall (3rd)

Ānanda said to the Buddha: “Sir, the layman named Kakkāṭa has passed away in Nāḍika. Where has he been reborn in his next life? The laymen named Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Nāḍika. Where have they been reborn in the next life?”

“Ānanda, the laymen Kakkāṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Nāḍika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world. More than ninety laymen in Nāḍika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering. In excess of five hundred laymen in Nāḍika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.

It’s hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

And what is that mirror of the teaching?

It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

2. A Thousand Nuns

11. A Saṅgha of a Thousand Nuns

At one time the Buddha was staying near Sāvattḥī in the Royal Monastery. Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

“Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

12. The Brahmins

At Sāvattihī “Mendicants, the brahmins advocate a practice called ‘get up and go’. They encourage their disciples: ‘Please, good people, rising early you should face east and walk. Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer. You should await death in the place that you fall. And when your body breaks up, after death, you’ll be reborn in a good place, a heaven realm.’

But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn’t lead to disillusionment, fading away, cessation, peace, insight, awakening, or extinguishment. But in the training of the noble one I advocate a ‘get up and go’ practice which does lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

And what is that ‘get up and go’ practice? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. This is that ‘get up and go’ practice which does lead solely to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.”

13. With the Senior Monk Ānanda

At one time Venerables Ānanda and Sāriputta were staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: “Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening?” “Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? They don’t have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Buddha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They don’t have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the teaching that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

They don’t have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Saṅgha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, and worthy of veneration with joined palms.’

They don’t have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the ethical conduct loved by the noble ones that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. Their ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. People have to give up these four things and possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

14. Fear of the Bad Place

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place.”

15. Fear of the Bad Place, the Underworld

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld.”

16. Friends and Colleagues (1st)

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And the ethical conduct loved by the noble ones ... leading to immersion. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

17. Friends and Colleagues (2nd)

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha ...

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible. Experiential confidence in the teaching ... Experiential confidence in the Saṅgha ... The ethical conduct loved by the noble ones ... leading to immersion. There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

18. A Visit to the Gods (1st)

At Sāvattihī And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

“Reverends, it's good to have experiential confidence in the Buddha. ... It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“My good Moggallāna, it's good to have experiential confidence in the Buddha ... It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

19. A Visit to the Gods (2nd)

At Sāvattihī. And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

“Reverends, it's good to have experiential confidence in the Buddha. ... It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.”

“My good Moggallāna, it's good to have experiential confidence in the Buddha ... It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.”

20. A Visit to the Gods (3rd)

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

“Reverends, it's good to have experiential confidence in the Buddha. ... It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.”

“Good sir, it's good to have experiential confidence in the Buddha ... It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.”

3. About Sarakāni

21. With Mahānāma (1st)

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: ‘If I were to die at this time, where would I be reborn in my next life?’”

“Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. Take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place. In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place. Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one.”

22. With Mahānāma (2nd)

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: ‘If I were to die at this time, where would I be reborn in my next life?’”

“Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. A noble disciple who has four things slants, slopes, and inclines towards extinguishment. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion.

Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?” “Sir, it would fall in the direction that it slants, slopes, and inclines.” “In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment.”

23. With Godhā the Sakyan

At Kapilavatthu. Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him: “Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

“Mahānāma, a person must have three things for me to recognize them as a stream-enterer. What three? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... When a person has these three things I recognize them as a stream-enterer.

But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?” “Godhā, a person must have four things for me to recognize them as a stream-enterer. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. When a person has these four things I recognize them as a stream-enterer.”

“Hold on, Mahānāma, hold on! Only the Buddha would know whether or not they have these things.” “Come, Godhā, let’s go to the Buddha and inform him about this.” Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

“Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other. I’d side with the Buddha. May the Buddha remember me as having such confidence. Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. ... The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. ... The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. ... The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the other. I’d side with the Buddha. May the Buddha remember me as having such confidence.” “Godhā, what do you have to say to Mahānāma when he speaks like this?” “Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome.”

24. About Sarakāni (1st)

At Kapilavatthu. Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening. At that, several Sakyans came together complaining, grumbling, and objecting: “It’s incredible, it’s amazing! Who can’t become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni was too weak for the training; he used to drink alcohol.”

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha. How could he go to the underworld?

Take a certain person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. With the ending of the five lower fetters they’re reborn spontaneously. They are extinguished there, and are not liable to return from that world. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... But they don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... But they don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who doesn’t have experiential confidence in the Buddha ... the teaching ...

the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Take another person who doesn't have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld. If these great sal trees could understand what was well said and poorly said, I'd declare them to be stream-enterers. Why can't this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death."

25. About Sarakāni the Sakyan (2nd)

At Kapilavatthu. Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening. At that, several Sakyans came together complaining, grumbling, and objecting: “It’s incredible, it’s amazing! Who can’t become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni didn’t fulfill the training.” Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

Take a certain person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. With the ending of the five lower fetters, they’re extinguished in-between one life and the next ... they’re extinguished upon landing ... they’re extinguished without extra effort ... they’re extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... But they don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returned. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... But they don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

Take another person who isn’t sure or devoted to the Buddha ... the teaching ... the Saṅgha ...

They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha ... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain. Would those seeds grow, increase, and mature?" "No, sir." "In the same way, take a teaching that's badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. This is what I call a barren field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a bad seed.

Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall. Would those seeds grow, increase, and mature?" "Yes, sir." "In the same way, take a teaching that's well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. This is what I call a fertile field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a good seed. Why can't this apply to Sarakāṇi? Mahānāma, Sarakāṇi the Sakyan fulfilled the training at the time of his death."

26. Anāthapiṇḍika (1st)

At Sāvathī. Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man: “Please, mister, go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of compassion.’”

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

Sāriputta consented in silence.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out, and said to Anāthapiṇḍika: “Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing.” “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Householder, you don’t have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

You don’t have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—realizable in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

You don’t have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, and worthy of veneration with joined palms. It is the supreme field of merit for the world.’ Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

You don’t have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Your ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

You don't have the wrong view that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. You have right view. Seeing in yourself that right view, that pain may die down on the spot.

You don't have the wrong thought ...

wrong speech ...

wrong action ...

wrong livelihood ...

wrong effort ...

wrong mindfulness ...

wrong immersion ...

wrong knowledge ...

wrong freedom ... You have right freedom. Seeing in yourself that right freedom, that pain may die down on the spot.”

And then Anāthapiṇḍika's pain died down on the spot. Then he served Sāriputta and Ānanda from his own dish. When Sāriputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side. Venerable Sāriputta expressed his appreciation to him with these verses.

“Whoever has faith in the Realized One,
unwavering and well established;
whose ethical conduct is good,
praised and loved by the noble ones;

Who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

And so a clever person,
remembering the Buddha's instructions,
should be committed to faith and ethical conduct,
confidence, and seeing the truth.”

After expressing his appreciation to Anāthapiṇḍika with these verses, Sāriputta got up from his

seat and left.

Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “So, Ānanda, where are you coming from in the middle of the day?” “Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that.” “Sāriputta is astute, Ānanda. He has great wisdom, since he can analyze the four factors of stream-entry in ten aspects.”

27. With Anāthapiṇḍika (2nd)

At Sāvathī. Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man: “Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of compassion.’”

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Ānanda consented in silence.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika: “Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.” “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Householder, when an uneducated ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death. What four? Firstly, an uneducated ordinary person distrusts the Buddha. Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.

Furthermore, an uneducated ordinary person distrusts the teaching ...

the Saṅgha ...

Furthermore, an uneducated ordinary person has unethical conduct. Seeing in themselves that unethical conduct, they’re frightened and terrified, and fear what awaits them after death. When an uneducated ordinary person has these four things, they’re frightened and terrified, and fear what awaits them after death.

When an educated noble disciple has four things, they’re not frightened or terrified, and don’t fear what awaits them after death. What four? Firstly, a noble disciple has experiential confidence in the Buddha ... Seeing in themselves that experiential confidence in the Buddha, they’re not frightened or terrified, and don’t fear what awaits them after death.

Furthermore, a noble disciple has experiential confidence in the teaching ...

the Saṅgha ...

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in themselves that ethical conduct loved by the noble ones, they’re not frightened or terrified, and don’t fear what awaits them after death. When an educated noble disciple has these four things, they’re not frightened or terrified, and don’t fear what awaits them

after death.”

“Sir, Ānanda, I am not afraid. What have I to fear? For I have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And of the training rules appropriate for laypeople taught by the Buddha, I don’t see any that I have broken.” “You’re fortunate, householder, so very fortunate, You have declared the fruit of stream-entry.”

28. Dangers and Threats (1st)

At Sāvathī. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures. Anyone who steals ... Anyone who commits sexual misconduct ... Anyone who lies ... Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble process that they have clearly seen and comprehended with wisdom? A noble disciple properly attends to dependent origination itself: When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form is a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the noble process that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm.

I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

29. Dangers and Threats (2nd)

At Sāvattḥī. ... “Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble process with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

30. With Nandaka the Licchavi

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

A noble disciple who has these four things is guaranteed long life, beauty, happiness, fame, and authority, both human and divine. Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

When he had spoken, a certain person said to Nandaka: “Sir, it is time to bathe.” “Enough now, my man, with that exterior bath. This interior bathing will do for me, that is, confidence in the Buddha.”

4. Overflowing Merit

31. Overflowing Merit (1st)

At Sāvathī. “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha ... This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple has experiential confidence in the teaching ... This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple has experiential confidence in the Saṅgha ... This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

32. Overflowing Merit (2nd)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha ...

the teaching ... the Saṅgha ...

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

33. Overflowing Merit (3rd)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha ...

teaching ... the Saṅgha ...

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

34. Footprints of the Gods (1st)

At Sāvattihī. “Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

What four? Firstly, a noble disciple has experiential confidence in the Buddha ... This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ...

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

35. Footprints of the Gods (2nd)

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

What four? Firstly, a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I don’t hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.’ This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ...

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, unflawed, unblemished, untainted, liberating, praised by sensible people, not mistaken, and leading to immersion. Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I don’t hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.’ This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

36. In Common With the Gods

“Mendicants, when someone has four things the gods are pleased and speak of what they have in common. What four? Firstly, a noble disciple has experiential confidence in the Buddha ... There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think: ‘Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. There are deities with the ethical conduct loved by the noble ones who passed away from here and were reborn there. They think: ‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’ When someone has four things the gods are pleased and speak of what they have in common.”

37. With Mahānāma

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how is a lay follower defined?” “Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha, you’re considered to be a lay follower.”

“But how is an ethical lay follower defined?” “When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence, they’re considered to be an ethical lay follower.”

“But how is a faithful lay follower defined?” “It’s when a lay follower has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they’re considered to be a faithful lay follower.”

“But how is a generous lay follower defined?” “It’s when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. Then they’re considered to be a generous lay follower.”

“But how is a wise lay follower defined?” “It’s when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Then they’re considered to be a wise lay follower.”

38. Rain

“Mendicants, suppose it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones. These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements.”

39. With Kāḷigodhā

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāḷigodhā the Sakyan lady, where he sat on the seat spread out. Then Kāḷigodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

“Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them. For I have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And I share without reservation all the gifts available to give in our family with those who are ethical and of good character.” “You’re fortunate, Godhā, so very fortunate, You have declared the fruit of stream-entry.”

40. Nandiya the Sakyan

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. He went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?”

“Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say. Nevertheless, Nandiya, as to how a noble disciple lives negligently and how they live diligently, listen and attend closely, I will speak. “Yes, sir,” Nandiya replied. The Buddha said this:

“And how does a noble disciple live negligently? Firstly, a noble disciple has experiential confidence in the Buddha ... They’re content with that confidence, and don’t make a further effort for seclusion by day or solitude by night. When they live negligently, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. The mind that suffers doesn’t become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they’re reckoned to live negligently.

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. They’re content with that ethical conduct loved by the noble ones, and don’t make a further effort for seclusion by day or solitude by night. When they live negligently, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. The mind that suffers doesn’t become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they’re reckoned to live negligently. That’s how a noble disciple lives negligently.

And how does a noble disciple live diligently? Firstly, a noble disciple has experiential confidence in the Buddha ... But they’re not content with that confidence, and make a further effort for seclusion by day and solitude by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they’re reckoned to live diligently.

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. But they’re not content with that ethical conduct loved by the noble ones, and make a further effort for seclusion by day and solitude by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they’re reckoned to live diligently. That’s how a noble disciple lives diligently.”

5. Overflowing Merit, With Verses

41. Overflowing Merit (1st)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha ...

the teaching ... the Saṅgha ...

Furthermore, they have the ethical conduct loved by the noble ones ... leading to immersion. ... These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to measure how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.

So too, when a person gives food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea.”

42. Overflowing Merit (2nd)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha ...

the teaching ... the Saṅgha ...

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

There are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. It’s not easy measure how much water is in such places by saying how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It’s simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that’s home to precious gems.

So too, when a person gives food, drink, and clothes;
and they’re a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea.”

43. Overflowing Merit (3rd)

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha:

the teaching ... the Saṅgha ...

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“One who desires merit, grounded in the skillful,
develops the eight-fold path for realizing the deathless.
Once they've reached the heart of the teaching, delighting in ending,
they don't tremble at the approach of the King of Death.”

44. Rich (1st)

“Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.

What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is said to be rich, affluent, and wealthy.”

45. Rich (2nd)

“Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.

What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous.”

46. Plain Version

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

47. With Nandiya

At Kapilavatthu. Seated to one side, the Buddha said to Nandiya the Sakyan: “Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

48. With Bhaddiya

At Kapilavatthu. Seated to one side, the Buddha said to Bhaddiya the Sakyan: “Bhaddiya, a noble disciple who has four things is a stream-enterer ...”

49. With Mahānāma

At Kapilavatthu. Seated to one side, the Buddha said to Mahānāma the Sakyan: “Mahānāma, a noble disciple who has four things is a stream-enterer ...”

50. Factors

“Mendicants, there are these four factors of stream-entry. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. These are the four factors of stream-entry.”

6. A Wise Person

51. With Verses

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Whoever has faith in the Realized One,
unwavering and well established;
whose ethical conduct is good,
praised and loved by the noble ones;

who has confidence in the Saṅgha,
and correct view:
they’re said to be prosperous,
their life is not in vain.

And so a clever person,
remembering the Buddha’s instructions,
should be committed to faith and ethical conduct,
confidence, and seeing the truth.”

52. One Who Completed the Rains

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time a certain mendicant who had completed the rainy season residence in Sāvattḥī arrived at Kapilavatthu on some business. The Sakyans of Kapilavatthu heard about this.

They went to that mendicant, bowed, sat down to one side, and said to him: “Sir, we hope that you’re healthy and well.” “I am, good sirs.”

“And we hope that Sāriputta and Moggallāna are healthy and well.” “They are.”

“And we hope that the mendicant Saṅgha is healthy and well.” “It is.”

“But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?” “Good sirs, I heard and learned this in the presence of the Buddha: ‘There are fewer mendicants who realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. There are more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.’

In addition, I heard and learned this in the presence of the Buddha: ‘There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world. There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.’

In addition, I heard and learned this in the presence of the Buddha: ‘There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering. There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.’”

53. With Dhammadinna

At one time the Buddha was staying near Benares, in the deer park at Isipatana. Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him: “May the Buddha please advise and instruct us. It will be for our lasting welfare and happiness.”

“So, Dhammadinna, you should train like this: ‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’ That’s how you should train yourselves.” “Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. It’s not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness. Since we are established in the five training rules, please teach us further.”

“So, Dhammadinna, you should train like this: ‘We will have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And we will have the ethical conduct loved by the noble ones ... leading to immersion.’ That’s how you should train yourselves.”

“Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we embody them. For we have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And we have the ethical conduct loved by the noble ones ... leading to immersion.” “You’re fortunate, Dhammadinna, so very fortunate! You have all declared the fruit of stream-entry.”

54. Sick

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Mahānāma the Sakyian heard about this. Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added: “Sir, I haven’t heard and learned it in the presence of the Buddha how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill.”

“Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations. ‘Be at ease, sir. You have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And you have the ethical conduct loved by the noble ones ... leading to immersion.’

When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say: ‘Do you worry about your mother and father?’ If they reply, ‘I do,’ they should say: ‘But sir, it’s your nature to die. Whether or not you worry about your mother and father, you will die anyway. It would be good to give up worrying about your mother and father.’

If they reply, ‘I have given up worrying about my mother and father,’ they should say: ‘But do you worry about your partner and children?’ If they reply, ‘I do,’ they should say: ‘But sir, it’s your nature to die. Whether or not you worry about your partner and children, you will die anyway. It would be good to give up worrying about your partner and children.’

If they reply, ‘I have given up worrying about my partner and children,’ they should say: ‘But do you worry about the five kinds of human sensual stimulation?’ If they reply, ‘I do,’ they should say: ‘Good sir, heavenly sensual pleasures are better than human sensual pleasures. It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.’

If they reply, ‘I have done so,’ they should say: ‘Good sir, the gods of the Thirty Three are better than the gods of the Four Great Kings ...

Good sir, the gods of Yāma ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others ... the Gods of the Brahmā realm are better than the Gods Who Control the Creations of Others. It would be good to turn your mind away from the Gods Who Control the Creations of Others and fix it on the gods of the Brahmā realm.’ If they reply, ‘I have done so,’ they should say: ‘Good sir, the Brahmā realm is impermanent, not lasting, and included within identity. It would be good to turn your mind away from the Brahmā realm and apply it to the cessation of identity.’

If they reply, ‘I have done so,’ then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is, between the

freedom of one and the other.”

55. The Fruit of Stream-Entry

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.”

56. The Fruit of Once-Return

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. ...”

57. The Fruit of Non-Return

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. ...”

58. The Fruit of Perfection

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. ...”

59. The Getting of Wisdom

“Mendicants, when four things are developed and cultivated they lead to the getting of wisdom.
...”

60. The Growth of Wisdom

“Mendicants, when four things are developed and cultivated they lead to the growth of wisdom.
...”

61. The Increase of Wisdom

“Mendicants, when four things are developed and cultivated they lead to the increase of wisdom.
...”

7. Great Wisdom

62. Great Wisdom

“Mendicants, when four things are developed and cultivated they lead to great wisdom. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to great wisdom.”

63. Widespread Wisdom

“Mendicants, when four things are developed and cultivated they lead to widespread wisdom ...”

64. Abundant Wisdom

“Mendicants, when four things are developed and cultivated they lead to abundant wisdom ...”

65. Deep Wisdom

“Mendicants, when four things are developed and cultivated they lead to deep wisdom ...”

66. Extraordinary Wisdom

“Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom ...”

67. Vast Wisdom

“Mendicants, when four things are developed and cultivated they lead to vast wisdom ...”

68. Much Wisdom

“Mendicants, when four things are developed and cultivated they lead to much wisdom ...”

69. Fast Wisdom

“Mendicants, when four things are developed and cultivated they lead to fast wisdom ...”

70. Light Wisdom

“Mendicants, when four things are developed and cultivated they lead to light wisdom ...”

71. Laughing Wisdom

“Mendicants, when four things are developed and cultivated they lead to laughing wisdom ...”

72. Swift Wisdom

“Mendicants, when four things are developed and cultivated they lead to swift wisdom ...”

73. Sharp Wisdom

“Mendicants, when four things are developed and cultivated they lead to sharp wisdom ...”

74. Penetrating Wisdom

“Mendicants, when four things are developed and cultivated they lead to penetrating wisdom. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to penetrating wisdom.”

The Linked Discourses on Stream-Entry, the eleventh section.

1. Immersion

1. Immersion

At Sāvathī. “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. Develop immersion. A mendicant who has immersion truly understands.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

2. Retreat

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. Meditate in retreat. A mendicant in retreat truly understands.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

3. Respectable (1st)

“Mendicants, whatever respectable people—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever respectable people—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

4. Respectable (2nd)

“Mendicants, whatever respectable people—past, future, or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

That’s why you should practice meditation ...”

5. Ascetics and Brahmins (1st)

“Mendicants, whatever ascetics and brahmins truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

That’s why you should practice meditation ...”

6. Ascetics and Brahmins (2nd)

“Mendicants, whatever ascetics and brahmins—past, future, or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

That’s why you should practice meditation ...”

7. Thoughts

“Mendicants, don’t think bad, unskillful thoughts, such as sensual, malicious, and cruel thoughts. Why is that? Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

When you think, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation ...”

8. State of Mind

“Mendicants, don’t think up a bad, unskillful idea. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist. Why is that? Because those ideas aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

When you think something up, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. Why is that? Because those ideas are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation ...”

9. Arguments

“Mendicants, don’t get into arguments. ‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’ Why is that? Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. ... That’s why you should practice meditation ...”

10. Unworthy Talk

“Mendicants, don’t engage in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. Why is that? Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’ ...

That’s why you should practice meditation ...”

2. Rolling Forth the Wheel of Dhamma

11. Rolling Forth the Wheel of Dhamma

At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

“Mendicants, these two extremes should not be cultivated by one who has gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

And what is that middle way? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. Now this is the noble truth of the origin of suffering. It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. Now this is the noble truth of the cessation of suffering. It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. Now this is the noble truth of the practice that leads to the cessation of suffering. It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ Such was the vision that arose in me ... ‘This noble truth of suffering has been completely understood.’ Such was the vision that arose in me ...

‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me ... ‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me ...

‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me ...

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to cessation of suffering should be developed.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’” That is what the Buddha said. Satisfied, the group of five mendicants was happy with what the Buddha said.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that has a beginning has an end.”

But when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.” Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ... the Gods of the Thirty-Three ... the Yāma Gods ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others ... the Gods of Brahmā’s Group raised the cry: “Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

And so at that moment, in that instant, the cry soared up to the Brahmā realm. And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Then the Buddha spoke these words of inspiration: “Koṇḍañña has really understood! Koṇḍañña has really understood!” And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

12. The Realized Ones

“‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ ... ‘This noble truth of suffering has been completely understood.’ ...

‘This is the noble truth of the origin of suffering.’ ... ‘This noble truth of the origin of suffering should be given up.’ ... ‘This noble truth of the origin of suffering has been given up.’ ...

‘This is the noble truth of the cessation of suffering.’ ... ‘This noble truth of the cessation of suffering should be realized.’ ... ‘This noble truth of the cessation of suffering has been realized.’ ...

‘This is the noble truth of the practice that leads to the cessation of suffering.’ ... ‘This noble truth of the practice that leads to cessation of suffering should be developed.’ ... ‘This noble truth of the practice that leads to cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.”

13. Masses

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The five grasping aggregates’. That is: form, feeling, perception, choices, and consciousness. This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving for continued existence, and craving to exterminate existence. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering. These are the four noble truths.

That’s why you should practice meditation ...”

14. Interior Sense Fields

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The six interior sense fields’. What six? The sense fields of the eye, ear, nose, tongue, body, and mind. This is called the noble truth of suffering. ...”

15. Remembering (1st)

“Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha: “I do, sir.” “How so, mendicant?” “Sir, I remember that suffering is the first noble truth you’ve taught. The origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how I remember the four noble truths as you’ve taught them.”

“Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. The origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how you should remember the four noble truths as I’ve taught them.

That’s why you should practice meditation ...”

16. Remembering (2nd)

“Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha: “I do, sir.”

“How so, mendicant?” “Sir, I remember that suffering is the first noble truth you’ve taught. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’ That is not possible. The origin of suffering ... The cessation of suffering ... The practice that leads to the cessation of suffering is the fourth noble truth you’ve taught. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how I remember the four noble truths as you’ve taught them.”

“Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’ That is not possible. The origin of suffering ... The cessation of suffering ... The practice that leads to the cessation of suffering is the fourth noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how you should remember the four noble truths as I’ve taught them.

That’s why you should practice meditation ...”

17. Ignorance

Seated to one side, that mendicant said to the Buddha: “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?” “Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. And this is how an ignorant person is defined.

That’s why you should practice meditation ...”

18. Knowledge

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?” “Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called knowledge. And this is how a knowledgeable person is defined.

That’s why you should practice meditation ...”

“Mendicants, I’ve declared: ‘This is the noble truth of suffering.’ And there are limitless explanations, phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of suffering.’ I’ve declared: ‘This is the noble truth of the origin of suffering.’ ... I’ve declared: ‘This is the noble truth of the cessation of suffering.’ ... I’ve declared: ‘This is the noble truth of the practice that leads to the cessation of suffering.’ And there are limitless explanations, phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’

That’s why you should practice meditation ...”

20. Real

“Mendicants, these four things are real, not unreal, not otherwise. What four? ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’ ... These four things are real, not unreal, not otherwise.

That’s why you should practice meditation ...”

3. At the Village of Koṭi

3. At the Village of Koṭi (1st)

At one time the Buddha was staying in the land of the Vajjians at the village of Koṭi. There the Buddha addressed the mendicants: “Mendicants, not understanding and not comprehending four noble truths, both you and I have wandered and transmigrated for such a very long time.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving to be reborn has been cut off; the attachment to being reborn is ended; now there are no more future lives.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

But now that these truths have been seen,
the attachment to being reborn is undone.
The root of suffering is cut off,
now there are no more future lives.”

22. At the Village of Koṭi (2nd)

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“There are those who don’t understand suffering
and suffering’s cause,
and where all suffering
ceases with nothing left over.

And they don’t know the path
that leads to the stilling of suffering.
They lack the heart’s release,
as well as the release by wisdom.
Unable to make an end,
they continue to be reborn and get old.

But there are those who understand suffering
and suffering’s cause,
and where all suffering
ceases with nothing left over.

And they understand the path
that leads to the stilling of suffering.
They’re endowed with the heart’s release,
as well as the release by wisdom.
Able to make an end,
they don’t continue to be reborn and get old.”

23. The Fully Awakened Buddha

At Sāvathī. “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. It is because he has truly woken up to these four noble truths that the Realized One is called ‘the perfected one, the fully awakened Buddha’.

That’s why you should practice meditation ...”

24. The Perfected Ones

At Sāvathī. “Mendicants, whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

That’s why you should practice meditation ...”

25. The Ending of Defilements

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.

That’s why you should practice meditation ...”

26. Friends

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

That’s why you should practice meditation ...”

27. Real

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These four things are real, not unreal, not otherwise. That’s why they’re called ‘noble truths’.

That’s why you should practice meditation ...”

28. The World

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. In this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One. That’s why they’re called ‘noble truths’.

That’s why you should practice meditation ...”

29. Should Be Completely Understood

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

And which noble truth should be completely understood? The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.

That’s why you should practice meditation ...”

30. With Gavampati

At one time several mendicants were staying in the land of the Cetis at Sahajāti. Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them. “Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?”

When they said this, Venerable Gavampati said to those senior mendicants: “Reverends, I have heard and learned this in the presence of the Buddha: ‘Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering. Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.’”

31. In a Rosewood Forest

At one time the Buddha was staying near Kosambī in a rosewood forest. Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants: “What do you think, mendicants? Which is more: the few leaves in my hand, or those in the forest above me?” “Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the forest above.” “In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount. And why haven’t I explained it? Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it.

And what have I explained? I have explained: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment. That’s why I’ve explained it.

That’s why you should practice meditation ...”

32. Acacia Leaves

“Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

It’s as if someone were to say: ‘I’ll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

It’s as if someone were to say: ‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or a palm frond.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

That’s why you should practice meditation ...”

33. A Stick

“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the top. It’s the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

34. Clothes

“Mendicants, if your clothes or head were on fire, what would you do about it?” “Sir, if our clothes or head were on fire, we’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it.”

“Mendicants, regarding your burning head or clothes with equanimity, not paying attention to them, you should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

35. A Hundred Spears

“Mendicants, suppose there was a man with a lifespan of a hundred years. And someone might say to him: ‘Come now, my good man, they’ll strike you with a hundred spears in the morning, at midday, and in the late afternoon. And you’ll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.’

For an earnest and respectable person this is sufficient reason to submit. Why is that? Transmigration has no known beginning. No first point is found of blows by spears, swords, arrows, and axes. Now this may be so. But the comprehension of the four noble truths doesn’t come with pain or sadness, I say. Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

36. Living Creatures

Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and make them into stakes. Then they'd impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes. They wouldn't run out of sizable creatures in the ocean before

using up all the grass, sticks, branches, and leaves in India. There are far more small creatures in the ocean than this, so it wouldn't be feasible to impale them on stakes. Why is that? Because of the small size of those life-forms. That's how big the plane of loss is. A person accomplished in view, exempt from that vast plane of loss, truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

That's why you should practice meditation ..."

37. The Simile of the Sun (1st)

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, right view is the forerunner and precursor of truly comprehending the four noble truths. A mendicant with right view can expect to truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

That’s why you should practice meditation ...”

38. The Simile of the Sun (2nd)

“Mendicants, as long as the moon and the sun don’t arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. Day and night aren’t found, nor months and fortnights, nor seasons and years.

But when the moon and the sun arise in the world, a great light, a great radiance appears. Darkness no longer prevails. Day and night are found, and months and fortnights, and seasons and years. In the same way, as long as the Realized One doesn’t arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. There’s no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing them.

But when the Realized One arises in the world, a great light, a great radiance appears. Darkness no longer prevails. Then there’s the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing them. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

39. A Boundary Pillar

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’

Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. Why is that? It’s because the tuft of cotton-wool is so light. In the same way, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’ Why is that? It’s because they haven’t seen the four noble truths.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’

Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble. Why is that? It’s because that boundary pillar is firmly embedded, with deep foundations. In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’ Why is that? It’s because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

40. Looking For a Debate

“Mendicants, take any mendicant who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble. Why is that? It’s because that boundary pillar is firmly embedded, with deep foundations. In the same way, take any mendicant who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble. Why is that? It’s because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

41. Speculation About the World

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: "Once upon a time, mendicants, a certain person left Rājagaha, thinking 'I'll speculate about the world.' They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then that person saw an army of four divisions enter a lotus stalk. When he saw this he thought: 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.'

Then that person entered the city and informed a large crowd: 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.' 'But how is it that you're mad? How have you lost your mind? And what have you seen that doesn't exist in the world?' 'Sirs, I left Rājagaha, thinking "I'll speculate about the world." I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then I saw an army of four divisions enter a lotus stalk. That's why I'm mad, that's why I've lost my mind. And that's what I've seen that doesn't exist in the world.' 'Well, mister, you're definitely mad, you've definitely lost your mind. And you're seeing things that don't exist in the world.'

But what that person saw was in fact real, not unreal. Once upon a time, a battle was fought between the gods and the demons. In that battle the gods won and the demons lost. The defeated and terrified demons entered the demon city through the lotus stalk only to confuse the gods.

So mendicants, don't speculate about the world. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. Why is that? Because those ideas aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

When you think something up, you should think: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. Why is that? Because those ideas are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, fading away, cessation, peace, insight, awakening, and extinguishment.

That's why you should practice meditation ..."

42. A Cliff

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the Buddha said to the mendicants: "Come, mendicants, let's go to Inspiration Peak for the day's meditation. "Yes, sir," they replied. Then the Buddha together with several mendicants went to Inspiration Peak. A certain mendicant saw the big cliff there and said to the Buddha: "Sir, that big cliff is really huge and scary. Is there any other cliff bigger and scarier than this one?" "There is, mendicant."

"But sir, what is it?" "Mendicant, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they take pleasure in such choices, they continue to make them. Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they don't take pleasure in such choices, they stop making them. Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don't fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

That's why you should practice meditation ..."

43. The Intense Fever

“Mendicants, there is a hell called ‘the intense fever’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear ... Whatever touch you feel ... Whatever phenomenon you cognize with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.”

When he said this, one of the mendicants said to the Buddha: “Sir, that fever really is intense, so very intense. Is there any other fever more intense and scarier than this one?” “There is, mendicant.”

“But sir, what is it?” “Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth ... They continue to make such choices ... Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth ... They stop making such choices ... Having stopped making such choices, they don’t burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

That’s why you should practice meditation ...”

44. A Bungalow

“Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

It’s as if someone were to say: ‘Before the lower story of a bungalow is built, I will climb up to the upper story.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

It’s as if someone were to say: ‘After the lower story of a bungalow is built, I will climb up to the upper story.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

That’s why you should practice meditation ...”

45. Splitting Hairs

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He saw several Licchavi youths practicing archery. They were shooting arrows from a distance through a small keyhole, shot after shot without missing. When he saw this he thought: “These Licchavi youths really are trained, so well trained, in that they shoot arrows from a distance through a small keyhole, shot after shot without missing.”

Then Ānanda wandered for alms in Vesālī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“What do you think, Ānanda? Which is harder and more challenging: to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or to take a horsehair split into seven strands and penetrate one tip with another tip?” “It’s more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip.” “Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

That’s why you should practice meditation ...”

46. Darkness

“Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”

When he said this, one of the mendicants asked the Buddha: “Sir, that darkness really is intense, so very intense. Is there any other darkness more intense and scarier than this one?” “There is, mendicant.”

“But sir, what is it?” “There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth ... They continue to make such choices ... Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth ... They stop making such choices ... Having stopped making such choices, they don’t fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

That’s why you should practice meditation ...”

47. A Yoke With a Hole (1st)

“Mendicants, suppose a person was to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years. What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?” “Only after a very long time, sir, if ever.”

“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Why is that? Because there there’s no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

48. A Yoke With a Hole (2nd)

“Mendicants, suppose the earth was entirely covered with water. And a person threw a yoke with a single hole into it. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years. What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?” “It’s unlikely, sir.”

“That’s how unlikely it is to get reborn as a human being. And that’s how unlikely it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha. And that’s how unlikely it is for the teaching and training proclaimed by a Realized One to shine in the world. And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

That’s why you should practice meditation ...”

49. Sineru, King of Mountains (1st)

“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans. What do you think, mendicants? Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?” “Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

50. Sineru, King of Mountains (2nd)

“Mendicants, suppose Sineru, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds. What do you think, mendicants? Which is more: the portion of Sineru, the king of mountains, that has been worn away and eroded? Or the seven pebbles the size of mustard seeds that are left?” “Sir, the portion of Sineru, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to Sineru, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

6. Comprehension

51. A Fingernail

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?” “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

52. A Lotus Pond

“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass. What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?” “Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

53. Where the Waters Flow Together (1st)

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose a person was to draw two or three drops of water from such a place. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?” “Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

54. Where the Waters Flow Together (2nd)

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?” “Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

55. The Earth (1st)

“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth. What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?” “Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

56. The Earth (2nd)

“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds. What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?” “Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

57. The Ocean (1st)

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean. What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?” “Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

58. The Ocean (2nd)

“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops. What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?” “Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it can’t be reckoned or compared, it’s not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

59. A Mountain (1st)

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains. What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?” “Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a noble disciple ... That’s why you should practice meditation ...”

60. A Mountain (2nd)

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds. What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?” “Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they can’t be reckoned or compared, they’re not even a fraction.” “In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

7. Abbreviated Texts on Raw Grain

61. Not Human

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?” “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can’t be reckoned or compared, it’s not even a fraction.”

“In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation ...”

62. In the Borderlands

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?” “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it can’t be reckoned or compared, it’s not even a fraction.”

“In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among barbarian tribes, are many. ...”

63. Wisdom

“... the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. ...”

64. Alcohol and Drugs

“... the sentient beings who refrain from alcoholic drinks that cause negligence, are few, while those who don't refrain are many. ...”

65. Born In Water

“... the sentient beings born on land are few, while those born in water are many. ...”

66. Respect Mother

“... the sentient beings who respect their mothers are few, while those who don't are many. ...”

67. Respect Father

“... the sentient beings who respect their fathers are few, while those who don't are many. ...”

68. Respect Ascetics

“... the sentient beings who respect ascetics are few, while those who don't are many. ...”

69. Respect Brahmins

“... the sentient beings who respect brahmins are few, while those who don't are many. ...”

70. Honor the Elders

“... the sentient beings who honor the elders in the family are few, while those who don't are many. ...”

8. Abbreviated Texts on Raw Grain

71. Killing Living Creatures

“... the sentient beings who refrain from killing living creatures are few, while those who don't refrain are many. ...”

72. Stealing

“... the sentient beings who refrain from stealing are few, while those who don't refrain are many. ...”

73. Sexual Misconduct

“... the sentient beings who refrain from sexual misconduct are few, while those who don't refrain are many. ...”

74. Lying

“... the sentient beings who refrain from lying are few, while those who don't refrain are many.
...”

75. Divisive Speech

“... the sentient beings who refrain from divisive speech are few, while those who don't refrain are many. ...”

76. Harsh Speech

“... the sentient beings who refrain from harsh speech are few, while those who don’t refrain are many. ...”

77. Nonsense

“... the sentient beings who refrain from talking nonsense are few, while those who don't refrain are many. ...”

78. Plants

“... the sentient beings who refrain from injuring plants and seeds are few, while those who don't refrain are many. ...”

79. Food at the Wrong Time

“... the sentient beings who refrain from food at the wrong time are few, while those who don't refrain are many. ...”

80. Perfumes and Makeup

“... the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don't refrain are many ...”

9. Abbreviated Texts on Raw Grain

81. Dancing and Singing

.... “... the sentient beings who refrain from dancing, singing, music, and seeing shows are few, while those who don’t refrain are many ...”

82. High Beds

“... the sentient beings who refrain from high and luxurious beds are few, while those who don't refrain are many. ...”

83. Gold and Money

“... the sentient beings who refrain from receiving gold and money are few, while those who don't refrain are few ...”

84. Raw Grain

“... the sentient beings who refrain from receiving raw grain are few, while those who don't refrain are many. ...”

85. Raw Meat

“... the sentient beings who refrain from receiving raw meat are few, while those who don't refrain are many. ...”

86. Women and Girls

“... the sentient beings who refrain from receiving women and girls are few, while those who don't refrain are many. ...”

87. Bondservants

“... the sentient beings who refrain from receiving male and female bondservants are few, while those who don't refrain are many. ...”

88. Goats and Sheep

“... the sentient beings who refrain from receiving goats and sheep are few, while those who don't refrain are many. ...”

89. Chickens and Pigs

“... the sentient beings who refrain from receiving chickens and pigs are few, while those who don't refrain are many. ...”

90. Elephants and Cows

“... the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don't refrain are many. ...”

10. Abbreviated Texts on Raw Grain

91. Fields and Land

“... the sentient beings who refrain from receiving fields and land are few, while those who don't refrain are many. ...”

92. Buying and Selling

“... the sentient beings who refrain from buying and selling are few, while those who don't refrain are many. ...”

93. Errands

“... the sentient beings who refrain from running errands and messages are few, while those who don't refrain are many. ...”

94. False Weights

“... the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don't refrain are many. ...”

95. Bribery

“... the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don't refrain are many. ...”

96–101. Mutilation, etc.

“... the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don't refrain are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation ...”

11. Abbreviated Texts on Five Destinations

102. Dying as Humans and Reborn in Hell

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many ...”

103. Dying as Humans and Reborn as Animals

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many ...”

104. Dying as Humans and Reborn as Ghosts

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the ghost realm are many ...”

105–107. Dying as Humans and Reborn as Gods

“... the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

108–110. Dying as Gods and Reborn as Gods

“... the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

111–113. Dying as Gods and Reborn as Humans

“... the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

114–116. Dying in Hell and Reborn as Humans

“... the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

117–119. Dying in Hell and Reborn as Gods

“... the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

120–122 Dying as Animals and Reborn as Humans

“... the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

123–125 Dying as Animals and Reborn as Gods

“... the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

126–128 Dying as Ghosts and Reborn as Humans

“... the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

129–130 Dying as Ghosts and Reborn as Gods

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell are many.” “... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the animal realm are many.”

131. Dying as Ghosts and Reborn as Ghosts

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the ghost realm are many. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Linked Discourses on the Truths, the twelfth section.

The Great Book is finished.

The Linked Discourses is completed.