

Linked Discourses

Bhikkhu Sujato

LINKED DISCOURSES

A plain translation of the Saṃyutta Nikāya



translated and introduced by

BHIKKHU SUJATO

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SN 45–56

THE GROUP OF LINKED DISCOURSES ON THE
PATH

MAHĀVAGGASĀMYUTTA

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The Group of Linked Discourses on the Path

LINKED DISCOURSES ON THE EIGHTFOLD PATH

The Chapter on Ignorance

SN 45.1

Ignorance

Avijjāsutta

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" 1.1

"Venerable sir," they replied. The Buddha said this: 1.5

"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. 2.1

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." 3.1

Half the Spiritual Life

Upaḍḍhasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Townsville. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.4 “Sir, good friends, companions, and associates are half the spiritual life.”
- 2.1 “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.
- 3.1 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.
- 4.1 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.”

SN 45.3

Sāriputta

Sāriputtasutta

At Sāvattḥī.

1.1

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: 1.2

“Sir, good friends, companions, and associates are the whole of the spiritual life.” 1.3

“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? 2.1

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. 3.1

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.” 4.1

SN 45.4

Regarding the Brahmin Jānussoṇi

Jānussoṇibrāhmaṇasutta

At Sāvattḥī.

1.1

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. He saw the brahmin 1.2

Jānussoṇi driving out of Sāvattḥī 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.

1.5 When people saw it they exclaimed, “Wow! That’s a divine vehicle! It’s a vehicle fit for divinity!”

2.1 Then Ānanda wandered for alms in Sāvattḥī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding, “Sir, can you point out a divine vehicle in this teaching and training?”

4.1 “I can, Ānanda,” said the Buddha.

4.2 “These are all terms for the noble eightfold path: ‘divine vehicle, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.

5.1 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.

6.1 This is a way to understand how these are all terms for the noble eightfold path: ‘vehicle of divine’, or else ‘vehicle of truth’, or else ‘supreme victory in battle.’”

6.3 That is what the Buddha said.

7.1 Then the Holy One, the Teacher, went on to say:

8.1 “Its qualities of faith and wisdom
are always yoked to the shaft.
Conscience is its pole, mind its strap,
and mindfulness its careful driver.

9.1 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.

10.1 Good will, harmlessness, and seclusion

are its weapons,
 patience its shield and armor,
 as it rolls on to sanctuary from the yoke.

This supreme divine vehicle 11.1
 arises in oneself.
 The attentive leave the world in it,
 sure of winning the victory.”

SN 45.5

What's the Purpose

Kimatthiyasutta

At Sāvatthī. 1.1

Then several mendicants went up to the Buddha ... and said to 1.2
 him:

“Sir, sometimes wanderers of other religions ask us: ‘Reverends, 2.1
 what's the purpose of leading the spiritual life under the ascetic
 Gotama?’ We answer them like this: ‘The purpose of leading the
 spiritual life under the Buddha is to completely understand suffering.’

Answering this way, we trust that we repeat what the Buddha 2.5
 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 rebuttal or criticism.”

“Indeed, in answering this way you repeat what I've said, and don't 3.1
 misrepresent me with an untruth. Your explanation is in line with
 the teaching, and there are no legitimate grounds for rebuttal or
 criticism. For the purpose of leading the spiritual life under me is to
 completely understand suffering.

If wanderers of other religions were to ask you: ‘Is there a path 3.3
 and a practice for completely understanding that suffering?’ You
 should answer them like this: ‘There is.’

- 4.1 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 of other religions, that’s how you should answer them.”

SN 45.6

A Mendicant (1st)

Paṭhamaaññātarabhikkhusutta

- 1.1 At Sāvatthī.
- 1.2 Then a mendicant went up to the Buddha ... and asked 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?”
- 2.1 “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.”

SN 45.7

A Mendicant (2nd)

Dutiyaaññātarabhikkhusutta

- 1.1 At Sāvatthī.
- 1.2 Then a mendicant went up to the Buddha ... and said to him:
- 2.1 “Sir, they speak of ‘the removal of greed, hate, and delusion.’ What is this a term for?”
- 2.4 “Mendicant, the removal of greed, hate, and delusion is a term for the element of extinguishment. It’s used to speak of the ending of defilements.”

- When he said this, the mendicant said to the Buddha: 3.1
- “Sir, they speak of ‘freedom from death’. What is freedom from death? And what is the path that leads to freedom from death?” 3.2
- “The ending of greed, hate, and delusion. This is called freedom from death. The path that leads to freedom from 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.” 3.4

SN 45.8

Analysis

Vibhaṅgasutta

- At Sāvattḥī. 1.1
- “Mendicants, I will teach and analyze for you the noble eightfold path. Listen and apply your mind well, I will speak.” 1.2
- “Yes, sir,” they replied. The Buddha said this: 1.4
- “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. 2.1
- And what is right view? 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. 3.1
- And what is right thought? It is the thought of renunciation, good will, and harmlessness. This is called right thought. 4.1
- And what is right speech? Avoiding speech that’s false, divisive, harsh, or nonsensical. This is called right speech. 5.1
- And what is right action? Avoiding killing living creatures, stealing, and sexual activity. This is called right action. 6.1
- 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. 7.1

- 8.1 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.
- 9.1 And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.
- 10.1 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 mind at one, 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.”

SN 45.9

A Spike

Sūkasutta

At Sāvatthī.

1.1

“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, it is impossible for it to break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. 1.2

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. 1.5

Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it’s possible it may break the skin and produce blood. Why is that? Because the spike is pointing the right way. 2.1

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. 2.4

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.” 3.1

SN 45.10

With Nandiya

Nandiyasutta

1.1 At Sāvattḥī.

1.2 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:

1.4 “Worthy Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

2.1 “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.”

2.5 When he said this, the wanderer Nandiya said to the Buddha, “Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

The Chapter on Meditation

SN 45.11

Meditation (1st)

Paṭhamavihārasutta

At Sāvattḥī.

1.1

“Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my almsfood.” 1.2

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood. 1.4

Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants: 2.1

“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. 2.2

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. 2.8

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.” 2.13

SN 45.12

Meditation (2nd)

Dutiyavihārasutta

- 1.1 At Sāvattḥī.
- 1.2 “Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.”
- 1.4 “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.
- 2.1 Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:
- 2.2 “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.
- 2.3 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.
- 2.11 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.
- 2.19 There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

SN 45.13

A Trainee

Sekkhasutta

- 1.1 At Sāvattḥī.

Then a mendicant went up to the Buddha ... and asked him, “Sir, 1.2
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 2.1
thought, right speech, right action, right livelihood, right effort, right
mindfulness, and right immersion. That’s how a trainee is defined.”

SN 45.14

Arising (1st)

Paṭhamauppādasutta

At Sāvatthī.

1.1

“Mendicants, these eight things don’t arise to be developed and 1.2
cultivated except when a Realized One, a perfected one, a fully awak-
ened 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.”

SN 45.15

Arising (2nd)

Dutiyauppādasutta

At Sāvatthī.

1.1

“Mendicants, these eight things don’t arise to be developed and 1.2
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.”

SN 45.16

Purified (1st)

Paṭhamaparisuddhasutta

1.1 At Sāvatthī.

1.2 “Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared. 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, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 45.17

Purified (2nd)

Dutiyaparisuddhasutta

1.1 At Sāvatthī.

1.2 “Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions 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, flawless, and rid of corruptions apart from the Holy One’s training.”

SN 45.18

At the Chicken Monastery (1st)

Paṭhamakukkuṭārāmasutta

1.1 SO I HAVE HEARD. At one time the venerables Ānanda and Bhadda were staying near 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.’ 2.1
What is not the spiritual path?”

“Good, good, Reverend Bhadda! Your approach and articulation 2.3
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.” 2.8

“What is not the spiritual path is simply the wrong eightfold path, 2.9
that is: wrong view, wrong thought, wrong speech, wrong action,
wrong livelihood, wrong effort, wrong mindfulness, and wrong im-
mersion.”

SN 45.19

At the Chicken Monastery (2nd)

Dutiyakukkuṭārāmasutta

At Pāṭaliputta. 1.1

“Reverend, they speak of this thing called the ‘spiritual path.’ What 1.2
is the spiritual path? And what is the culmination of the spiritual
path?”

“Good, good, Reverend Bhadda! Your approach and articulation 1.4
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.” 1.9

“The spiritual path is simply this noble eightfold path, that is: right 1.10
view, right thought, right speech, right action, right livelihood, right
effort, right mindfulness, and right immersion.

- 1.12 The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

SN 45.20

At the Chicken Monastery (3rd)

Tatīyakukkuṭārāmasutta

- 1.1 At Pāṭaliputta.
- 1.2 “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?”
- 1.4 “Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. ...
- 1.10 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.
- 1.12 Someone who possesses this noble eightfold path is called someone on the spiritual path.
- 1.14 The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

The Chapter on the Wrong Way

SN 45.21

The Wrong Way

Micchattasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you the wrong way and the right way. 1.2

Listen ...

And what is the wrong way? It is wrong view, wrong thought, 1.4
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 1.7
speech, right action, right livelihood, right effort, right mindfulness,
and right immersion. This is called the right way.”

SN 45.22

Unskillful Qualities

Akusalahammasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you skillful and unskillful qualities. Lis- 1.2
ten ...

- 1.4 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.
- 1.7 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.”

SN 45.23

Practice (1st)

Paṭhamapaṭipadāsutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, I will teach you the wrong practice and the right practice. Listen ...
- 1.4 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.
- 1.7 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.”

SN 45.24

Practice (2nd)

Dutiyapaṭipadāsutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, I don’t praise wrong practice for laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching.

And what's the wrong practice? It is wrong view, wrong thought, 2.1
wrong speech, wrong action, wrong livelihood, wrong effort, wrong
mindfulness, and wrong immersion. This is called the wrong prac-
tice. I don't praise wrong practice for lay people or renunciates.
Because of wrong practice, neither laypeople nor renunciates suc-
ceed in the system of the skillful teaching.

I praise right practice for laypeople and renunciates. Because of 3.1
right practice, both laypeople and renunciates succeed in the system
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 3.7
in the system of the skillful teaching."

SN 45.25

An Untrue Person (1st)

Paṭhamaasappurisasutta

At Sāvatthī. 1.1

"Mendicants, I will teach you an untrue person and a true person. 1.2
Listen ...

And what is an untrue person? It's someone who has wrong 1.4
view, wrong thought, wrong speech, wrong action, wrong livelihood,
wrong effort, wrong mindfulness, and wrong immersion. This is
called an untrue person.

And what is a true person? It's someone who has right view, right 2.1
thought, right speech, right action, right livelihood, right effort, right
mindfulness, and right immersion. This is called a true person."

SN 45.26

An Untrue Person (2nd)

Dutiyaasappurisasutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person. Listen ...
- 1.5 And what is an untrue 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 an untrue person.
- 2.1 And what is an even more untrue 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 an even more untrue person.
- 3.1 And what is a true 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 true person.
- 4.1 And what is an even truer 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 an even truer person.”

SN 45.27

Pots

Kumbhasutta

- 1.1 At Sāvatthī.
- 1.2 “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. 1.4

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." 1.8

SN 45.28

Immersion

Samādhisutta

At Sāvatthī. 1.1

"Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen . . . 1.2

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. 1.4

Unification of mind with these seven factors as prerequisites is called noble right immersion 'with its vital conditions' and 'with its prerequisites.'" 1.6

SN 45.29

Feeling

Vedanāsutta

At Sāvatthī. 1.1

"Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. 1.2

The noble eightfold path should be developed to completely understand these three feelings. What is the noble eightfold path? It is 1.6

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

- 1.9 This noble eightfold path should be developed to completely understand these three feelings.”

SN 45.30

With Uttiya

Uttiyasutta

- 1.1 At Sāvattḥi.

- 1.2 Then Venerable Uttiya went up to the Buddha ... and asked 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?’”

- 1.6 “Good, good, Uttiya! I have spoken of these five kinds of sensual stimulation. What five? Sights known by the eye, which 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, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that I’ve spoken of.

- 1.15 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. This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.”

The Chapter on Practice

SN 45.31

Practice (1st)

Paṭhamapaṭipattisutta

At Sāvatthī.

1.1

“Mendicants, I will teach you the wrong practice and the right practice. Listen ... 1.2

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. 1.4

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.” 1.7

SN 45.32

Practice (2nd)

Dutiyapaṭipattisutta

At Sāvatthī.

1.1

“Mendicants, I will teach you one practicing wrongly and one practicing rightly. Listen ... 1.2

- 1.4 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.
- 1.7 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."

SN 45.33

Missed Out

Viraddhasutta

- 1.1 At Sāvatthī.
- 1.2 "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.
- 1.4 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.
- 1.6 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."

SN 45.34

Going to the Far Shore

Pāraṅgamasutta

- 1.1 At Sāvatthī.

“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.” 1.2

That is what the Buddha said. Then the Holy One, the Teacher, went on to say: 2.1

“Few are those among humans 3.1
who cross to the far shore.
The rest just run
around on the near shore.

When the teaching is well explained, 4.1
those who practice accordingly
are the ones who will cross over
Death’s dominion so hard to pass.

Rid of dark qualities, 5.1
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

you should try to find delight there, 6.1
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed 7.1
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are quenched in this world.”

SN 45.35

The Ascetic Life (1st)

Paṭhamasāmaññasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the ascetic life and the fruits of the ascetic life. Listen ...

1.4 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.

1.8 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.”

SN 45.36

The Ascetic Life (2nd)

Dutiyasāmaññasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the ascetic life and the goal of the ascetic life. Listen ...

1.4 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.

1.8 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.”

SN 45.37

The Brahmin Life (1st)

Paṭhamabrahmaññasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin. Listen ... 1.2

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. 1.4

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.” 1.8

SN 45.38

The Brahmin Life (2nd)

Dutiyabrahmaññasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin. Listen ... 1.2

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. 1.4

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.” 1.8

SN 45.39

The Spiritual Path (1st)

Paṭhamabrahmacariyasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the spiritual path and the fruits of the spiritual path. Listen ...

1.4 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.

1.8 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.”

SN 45.40

The Spiritual Path (2nd)

Dutiyabrahmacariyasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the spiritual path and the goal of the spiritual path. Listen ...

1.4 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.

1.8 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.”

The Chapter of Abbreviated Texts on Followers of Other Paths

SN 45.41

The Fading Away of Greed

Rāgavirāgasutta

At Sāvattthī.

1.1

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this: ‘The purpose of leading the spiritual life under the Buddha is the fading away of greed.’”

1.2

If wanderers of other religions 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.’”

1.5

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.

1.8

When questioned by wanderers of other religions, that’s how you should answer them.”

1.12

SN 45.42–47

Six Discourses on Giving Up Fetters, Etc.

Samyojanappahānādisuttachakka

- 1.1 “Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this:
- 1.3 ‘The purpose of leading the spiritual life under the Buddha is to give up the fetters.’ ...
- 1.4 ‘... to uproot the underlying tendencies.’ ...
- 1.5 ‘... to completely understand the course of time.’ ...
- 1.6 ‘... to end the defilements.’ ...
- 1.7 ‘... to realize the fruit of knowledge and freedom.’ ...
- 1.8 ‘... for knowledge and vision.’ ...”

SN 45.48

Extinguishment by Not Grasping

Anupādāparinibbānasutta

- 1.1 At Sāvattḥī.
- 1.2 “Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this: ‘The purpose of leading the spiritual life under the Buddha is extinguishment by not grasping.’
- 1.5 If wanderers of other religions 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.’
- 1.8 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 of other religions, that's how you 1.12 should answer them."

The Chapter of Abbreviated Texts on the Sun

SN 45.49

Good Friends (1st)

Kalyāṇamittasutta

1.1 At Sāvatthī.

1.2 “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.

1.5 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.”

SN 45.50–54

Five Discourses on Accomplishment in Ethics, Etc. (1st)

Sīlasampadādisuttapañcaka

- “Mendicants, the dawn is the forerunner and precursor of the sunrise. 1.1
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 ...” 1.4
- “... accomplished in self-development ...” 1.5
- “... accomplished in view ...” 1.6
- “... accomplished in diligence ...” 1.7

SN 45.55

Accomplishment in Rational Application of Mind (1st)

Yonisomanasikārasampadāsutta

- “Mendicants, the dawn is the forerunner and precursor of the sunrise. 1.1
In the same way accomplishment in rational application of mind
is the forerunner and precursor of the noble eightfold path for a
mendicant. A mendicant accomplished in rational application of
mind can expect to develop and cultivate the noble eightfold path.
- And how does a mendicant accomplished in rational application 1.4
of mind 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 rational
application of mind develops and cultivates the noble eightfold path.”

SN 45.56

Good Friends (2nd)

Dutiyakalyāṇamittasutta

- 1.1 “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.
- 1.4 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.”

SN 45.57–61

Five Discourses on Accomplishment in Ethics, Etc. (2nd)

Dutiyasīlasampadādisuttapañcaka

- 1.1 “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. ...”
- 1.3 “... accomplishment in enthusiasm ...”
- 1.4 “... accomplishment in self-development ...”
- 1.5 “... accomplishment in view ...”
- 1.6 “... accomplishment in diligence ...”

SN 45.62

Accomplishment in Rational Application of Mind (2nd)

Dutiyayonisomanasikārasampadāsutta

“... accomplishment in rational application of mind. A mendicant 1.1
accomplished in rational application of mind can expect to develop
and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application 1.3
of mind 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 delu-
sion. That’s how a mendicant accomplished in rational application
of mind develops and cultivates the noble eightfold path.”

The Chapter of Abbreviated Texts on One Thing

SN 45.63

Good Friends (1st)

Kalyāṇamittasutta

1.1 At Sāvatthī.

1.2 “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.

1.6 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.”

SN 45.64–68

Five Discourses on Accomplishment in Ethics, Etc. (1st)

Sīlasampadādisuttapañcaka

- “Mendicants, one thing helps give rise to the noble eightfold path. 1.1
What one thing? It’s accomplishment in ethics. ...”
- “... accomplishment in enthusiasm ...” 1.4
- “... accomplishment in self-development ...” 1.5
- “... accomplishment in view ...” 1.6
- “... accomplishment in diligence ...” 1.7

SN 45.69

Accomplishment in Rational Application of Mind (1st)

Yonisomanasikārasampadāsutta

- “... accomplishment in rational application of mind. A mendicant 1.1
accomplished in rational application of mind can expect to develop
and cultivate the noble eightfold path.
- And how does a mendicant accomplished in rational application 1.3
of mind 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 rational
application of mind develops and cultivates the noble eightfold path.”

SN 45.70

Good Friends (2nd)

Dutiyakalyāṇamittasutta

1.1 At Sāvatthī.

1.2 “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.

1.6 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.”

SN 45.71–75

Five Discourses on Accomplishment in Ethics, Etc. (2nd)

Dutiyasīlasampadādisuttapañcaka

1.1 At Sāvatthī.

1.2 “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. ...”

1.5 “... accomplishment in enthusiasm ...”

1.6 “... accomplishment in self-development ...”

1.7 “... accomplishment in view ...”

1.8 “... accomplishment in diligence ...”

SN 45.76

Accomplishment in Rational Application of Mind (2nd)

Dutiyayonisomanasikārasampadāsutta

“... accomplishment in rational application of mind. A mendicant 1.1
accomplished in rational application of mind can expect to develop
and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application 1.3
of mind 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 delu-
sion. That’s how a mendicant accomplished in rational application
of mind develops and cultivates the noble eightfold path.”

The Chapter of Abbreviated Texts on One Thing

SN 45.77

Good Friends

Kalyāṇamittasutta

1.1 At Sāvattḥī.

1.2 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

1.4 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.”

SN 45.78–82

Five Discourses on Accomplishment in Ethics, Etc.

Sīlasampadādisuttapañcaka

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...” 1.1

“... accomplishment in enthusiasm ...” 1.2

“... accomplishment in self-development ...” 1.3

“... accomplishment in view ...” 1.4

“... accomplishment in diligence ...” 1.5

SN 45.83

Accomplishment in Rational Application of Mind

Yonisomanasikārasampadāsutta

“... accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path. 1.1

And how does a mendicant accomplished in rational application of mind 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 rational application of mind develops and cultivates the noble eightfold path.” 1.3

SN 45.84

Good Friends (2nd)

Dutiyakalyāṇamittasutta

- 1.1 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.
- 1.3 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.”

SN 45.85–89

Five Discourses on Accomplishment in Ethics,
Etc.*Dutiyasīlasampadādisuttapañcaka*

- 1.1 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...”
- 1.2 “... accomplishment in enthusiasm ...”
- 1.3 “... accomplishment in self-development ...”
- 1.4 “... accomplishment in view ...”
- 1.5 “... accomplishment in diligence ...”

SN 45.90

Accomplishment in Rational Application of Mind (2nd)

Dutiyayonisomanasikārasampadāsutta

“... accomplishment in rational application of mind. A mendicant 1.1
accomplished in rational application of mind can expect to develop
and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application 1.3
of mind 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 delu-
sion. That’s how a mendicant accomplished in rational application
of mind develops and cultivates the noble eightfold path.”

The Chapter of Abbreviated Texts on the Ganges

SN 45.91

Slanting East

Paṭhamapācīnaninnasutta

1.1 At Sāvatthī.

1.2 “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.

1.4 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.”

SN 45.92–95

Four Discourses on Slanting East

Dutiyā dipācīnaninnasuttacatukka

- “Mendicants, the Yamunā river slants, slopes, and inclines to the east. 1.1
 ...”
 “... the Aciravatī river ...” 1.3
 “... the Sarabhū river ...” 1.5
 “... the Mahī river ...” 1.7

SN 45.96

Sixth Discourse on Slanting East

Chaṭṭhapācīnaninnasutta

- “Mendicants, all the great rivers—that is, the Ganges, Yamunā, Acira- 1.1
 vatī, 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 1.4
 path slant, slope, and incline to extinguishment? It’s when a mendi-
 cant 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.”

SN 45.97

Slanting to the Ocean

Paṭhamasamuddaninnasutta

- 1.1 “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. ...”

SN 45.98–102

Five Discourses on Slanting to the Ocean

Dutiyādisamuddaninnasuttapañcaka

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the
ocean. ...”
- 1.3 “... the Aciravatī river ...”
- 1.5 “... the Sarabhū river ...”
- 1.7 “... the Mahī river ...”
- 1.9 “... all the great rivers ...”

The Chapter of Abbreviated Texts on the Ganges

SN 45.103

Slanting East

Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. 1.1
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 1.3
path slant, slope, and incline to extinguishment? It’s when a mendi-
cant 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.”

SN 45.104–108

Five Discourses on Sloping to the East

Dutiyāḍipācīnaninnasuttapañcaka

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. 1.1
...”

- 1.1 “... the Aciravatī river ...”
- 1.1 “... the Sarabhū river ...”
- 1.1 “... the Mahī river ...”
- 1.1 “... all the great rivers ...”

SN 45.109

Slanting to the Ocean

Paṭhamasamuddaninnasutta

- 1.1 “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.
- 1.3 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.”

SN 45.110–114

Slanting to the Ocean

Dutiyādisamuddaninnasutta

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”
- 1.1 “... the Aciravatī river ...”
- 1.1 “... the Sarabhū river ...”
- 1.1 “... the Mahī river ...”
- 1.1 “... all the great rivers ...”

SN 45.115

Slanting East

Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. 1.1
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 1.3
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 freedom from death. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.116–120

Slanting East

Dutiyāḍipācīnaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. 1.1
...”

“... the Aciravatī river ...” 1.1

“... the Sarabhū river ...” 1.1

“... the Mahī river ...” 1.1

“... all the great rivers ...” 1.1

SN 45.121

Slanting to the Ocean

Paṭhamasamuddaninnasutta

- 1.1 “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.
- 1.3 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 freedom from death. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.122–126

Sloping to the Ocean

Dutiyādisamuddaninnasutta

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”
- 1.3 “... the Aciravatī river ...”
- 1.5 “... the Sarabhū river ...”
- 1.7 “... the Mahī river ...”
- 1.9 “... all the great rivers ...”

SN 45.127

Slanting East

Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. 1.1
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 1.3
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.”

SN 45.128–132

Slanting East

Dutiyādīpācīnaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. 1.1
...”

“... the Aciravatī river ...” 1.3

“... the Sarabhū river ...” 1.5

“... the Mahī river ...” 1.7

“... all the great rivers ...” 1.9

SN 45.133

Slanting to the Ocean

Paṭhamasamuddaninnasutta

- 1.1 “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.
- 1.3 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.”

SN 45.134–138

Slanting to the Ocean

Dutiyādisamuddaninnasutta

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”
- 1.3 “... the Aciravatī river ...”
- 1.5 “... the Sarabhū river ...”
- 1.7 “... the Mahī river ...”
- 1.9 “... all the great rivers ...”

The Chapter of Abbreviated Texts on Diligence

SN 45.139

The Realized One

Tathāgatasutta

At Sāvattthī.

1.1

“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. 1.2

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. 1.6

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they 2.1

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.

2.4 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.

3.1 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.

3.4 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 freedom from death. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

4.1 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 4.5
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."

SN 45.140

Footprints

Padasutta

"The footprints of all creatures that walk can fit inside an elephant's 1.1
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 1.5
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."

SN 45.141–145

A Roof Peak

Kūṭādisutta

"Mendicants, the rafters of a bungalow all lean to the peak, slope to 1.1
the peak, and meet at the peak, so the peak is said to be the topmost
of them all. In the same way ..."

(Tell in full as in the previous discourse.)

- 2.1 “Of all kinds of fragrant root, spikenard is said to be the best. ...”
- 3.1 “Of all kinds of fragrant heartwood, red sandalwood is said to be the best. ...”
- 4.1 “Of all kinds of fragrant flower, jasmine is said to be the best. ...”
- 5.1 “All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. ...”

SN 45.146–148

The Moon, Etc.

Candimādisutta

- 1.1 “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. ...”
- 2.1 “In the autumn, the heavens are clear and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and radiates. ...”
- 3.1 “Mendicants, cloth from Kāsi is said to be the best kind of woven cloth. ...”

(Tell these in full as in the section on the Realized One.)

The Chapter on Hard Work

SN 45.149

Hard Work

Balasutta

At Sāvattḥī.

1.1

“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.

1.2

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.”

1.4

“... which culminate in the removal of greed, hate, and delusion ...”

3.3

“... culminate, finish, and end in freedom from death ...”

4.3

“... slants, slopes, and inclines to extinguishment ...”

5.3

SN 45.150

Seeds

Bījasutta

- 1.1 “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.
- 1.3 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.”

SN 45.151

Dragons

Nāgasutta

- 1.1 “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.
- 1.4 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."

SN 45.152

Trees

Rukkhasutta

"Mendicants, suppose a tree slants, slopes, and inclines to the east. If 1.1
it was cut off at the root, where would it fall?"

"Sir, it would fall in the direction that it slants, slopes, and inclines." 1.3

"In the same way, a mendicant who develops and cultivates the 1.4
noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold 1.5
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."

SN 45.153

Pots

Kumbhasutta

"Mendicants, suppose a pot full of water is tipped over, so the water 1.1
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.

- 1.3 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."

SN 45.154

A Spike

Sūkasutta

- 1.1 "Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it's possible it may break the skin and produce blood. Why is that? Because the spike is pointing the right way.
- 1.4 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.
- 1.7 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."

SN 45.155

The Sky

Ākāśasutta

“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 fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors. 1.1

And how are they fully developed? 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 fully developed.” 1.4

SN 45.156

Storms (1st)

Paṭhamameghasutta

“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. 1.1

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 1.3

cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

SN 45.157

Storms (2nd)

Dutiameghasutta

- 1.1 “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.
- 1.3 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.”

SN 45.158

A Ship

Nāvāsutta

- 1.1 “Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. 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 1.3 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."

SN 45.159

A Guest House

Āgantukasutta

"Mendicants, suppose there was a guest house. Lodgers come from 1.1 the east, west, north, and south. Aristocrats, brahmins, peasants, and menials 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 2.1 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 for continued existence. 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.

- 2.15 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."

SN 45.160

A River

Nadīsutta

- 1.1 "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!'
- 1.4 What do you think, mendicants? Would they succeed?"
- 1.6 "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."
- 1.11 "In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their chief ministers, friends or colleagues, relatives or kin should invite them to accept wealth, saying: 'Please, worthy man, 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 is quite impossible for a mendicant who develops and cultivates the noble eightfold path to resign 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 1.18
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."

The Chapter on Searches

SN 45.161

Searches

Esanāsutta

1.1 At Sāvattḥī.

1.2 “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.

1.6 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.

1.9 This is the noble eightfold path that should be developed to directly know these three searches.”

2.1 “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.

2.5 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.” 2.8

“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. 3.1

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 freedom from death. 3.5

This is the noble eightfold path that should be developed to directly know these three searches.” 3.8

“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. 4.1

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. 4.5

This is the noble eightfold path that should be developed to directly know these three searches.” 4.8

“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. 5.1

The noble eightfold path should be developed to completely understand ...” 5.5

(Tell in full 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. 6.1

The noble eightfold path should be developed to finish ...” 6.5

(*Tell in full with “finish” instead of “directly know”.*)

- 7.1 “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.
- 7.5 The noble eightfold path should be developed to give up ...”
 (*Tell in full with “give up” instead of “directly know”.*)

SN 45.162

Discriminations

Vidhāsutta

- 1.1 “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.
- 1.5 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.”
 (*Tell in full as in the section on searches.*)

SN 45.163

Defilements

Āsavasutta

- 1.1 “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.” 1.5

SN 45.164

States of Existence

Bhavasutta

“There are these three states of existence. What three? Existence 1.1
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.” 1.5

SN 45.165

Forms of Suffering

Dukkhatāsutta

“Mendicants, there are these three forms of suffering. What three? 1.1
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.” 1.5

SN 45.166

Kinds of Barrenness

Khilasutta

- 1.1 “Mendicants, there are these three kinds of barrenness. What three? Greed, hate, and delusion. These are the three kinds of barrenness.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

SN 45.167

Stains

Malasutta

- 1.1 “Mendicants, there are these three stains. What three? Greed, hate, and delusion. These are the three stains.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

SN 45.168

Troubles

Nighasutta

- 1.1 “Mendicants, there are these three troubles. What three? Greed, hate, and delusion. These are the three troubles.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

SN 45.169

Feelings

Vedanāsutta

“Mendicants, there are these three feelings: What three? Pleasant, 1.1
painful, and neutral feeling. These are the three feelings.

The noble eightfold path should be developed for the direct knowl- 1.5
edge, complete understanding, finishing, and giving up of these three
feelings.”

SN 45.170

Craving

Taṇhāsutta

“Mendicants, there are these three cravings. What three? Craving for 1.1
sensual pleasures, craving to continue existence, and craving to end
existence. These are the three cravings.

The noble eightfold path should be developed for the direct knowl- 1.5
edge, complete understanding, finishing, and giving up of these three
cravings. What is the noble eightfold path? It’s when a mendicant de-
velops right view, right thought, right speech, right action, right liveli-
hood, 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 1.8
direct knowledge, complete understanding, finishing, and giving up
of these three cravings.”

Thirst

“Mendicants, there are these three thirsts. What three? Thirst for 2.1
sensual pleasures, thirst to continue existence, and thirst to end ex-
istence.

- 2.4 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 freedom from death. . . . which slants, slopes, and inclines to extinguishment.
- 2.8 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

The Chapter on Floods

SN 45.171

Floods

Oghasutta

At Sāvattthī.

1.1

“Mendicants, there are these four floods. What four? The floods 1.2
of sensuality, desire to be reborn, views, and ignorance. These are
the four floods.

The noble eightfold path should be developed for the direct knowl- 1.6
edge, complete understanding, finishing, and giving up of these four
floods.”

(Tell in full as in the section on searches.)

SN 45.172

Yokes

Yogasutta

“Mendicants, there are these four yokes. What four? The yokes of 1.1
sensual pleasures, future lives, views, and ignorance. These are the
four yokes.

The noble eightfold path should be developed for the direct knowl- 1.5
edge, complete understanding, finishing, and giving up of these four
yokes.”

SN 45.173

Grasping

Upādānasutta

- 1.1 “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.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

SN 45.174

Personal Ties

Ganhasutta

- 1.1 “Mendicants, there are these four ties. What four? The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth. These are the four ties.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

SN 45.175

Tendencies

Anusayasutta

- 1.1 “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.” 1.5

SN 45.176

Kinds of Sensual Stimulation

Kāmaguṇasutta

“Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which 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, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. 1.1

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.” 1.8

SN 45.177

Hindrances

Nīvaraṇasutta

“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. 1.1

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.” 1.5

SN 45.178

Grasping Aggregates

Upādānakkhandhasutta

- 1.1 “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.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

SN 45.179

Lower Fetters

Orambhāgiyasutta

- 1.1 “Mendicants, there are five lower fetters. What five? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lower fetters.”

SN 45.180

Higher Fetters

Uddhambhāgiyasutta

- 1.1 “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.
- 1.5 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.” 1.8

“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. 2.1

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 freedom from death ...” “... which slant, slope, and incline to extinguishment. 2.5

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.” 2.10

The Linked Discourses on the Path is the first section.

LINKED DISCOURSES ON THE AWAKENING FACTORS

The Chapter on Mountains

SN 46.1

The Himalaya

Himavantasutta

- At Sāvattthī. 1.1
- “Mendicants, dragons grow and wax strong supported by the 1.2
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 1.4
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 mind- 1.6
fulness, which relies on seclusion, fading away, and cessation, and
ripens as letting go.
- They develop the awakening factor of investigation of principles 1.7
...
- They develop the awakening factor of energy ... 1.8
They develop the awakening factor of rapture ... 1.9
They develop the awakening factor of tranquility ... 1.10
They develop the awakening factor of immersion ... 1.11

- 1.12 They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.
- 1.13 That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities."

SN 46.2

The Body

Kāyasutta

- 1.1 At Sāvattḥī.
- 1.2 "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.
- 2.1 And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent irrational application of mind to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.
- 3.1 And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent irrational application of mind to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.
- 4.1 And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent irrational application of mind to them fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.
- 5.1 And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent irrational application of mind to that fuels

the arising of restlessness and remorse, or, when they have arisen, makes them 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 irrational application of mind to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow. 6.1

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. 7.1

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. 8.1

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent rational application of mind to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it. 9.1

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent rational application of mind to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it. 10.1

And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it. 11.1

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent rational application of 12.1

mind to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

13.1 And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent rational application of mind to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

14.1 And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the basis of serenity and freedom from distraction. Frequent rational application of mind to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

15.1 And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent rational application of mind to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

16.1 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."

SN 46.3

Ethics

Sīlasutta

1.1 "Mendicants, when a mendicant is accomplished in ethics, immersion, knowledge, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth following 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. 2.1

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 unflagging. 3.1

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it. When they're energetic, rapture not of the flesh arises. 4.1

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. 5.1

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. 6.1

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. 7.1

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it. 8.1

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 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 9.1

and cultivated in this way these are the seven fruits and benefits they can expect.”

SN 46.4

Clothes

Vatthasutta

- 1.1 At one time Venerable Sāriputta was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Sāriputta addressed the mendicants: “Reverends, mendicants!”
- 1.4 “Reverend,” they replied. Sāriputta said this:
- 2.1 “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.
- 2.5 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 in me I understand the specific reason 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 the specific reason it subsides.
- 3.1 Suppose that a ruler or their chief 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.
- 3.5 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 the specific reason 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 the specific reason it subsides."

SN 46.5

A Monk

Bhikkhusutta

At Sāvattthī.

1.1

Then a mendicant went up to the Buddha . . . and asked him, "Sir, 1.2
they speak of the 'awakening factors'. How are the awakening factors defined?"

"Mendicant, they're called awakening factors because they lead 1.5
to awakening.

A mendicant develops the awakening factors of mindfulness, in- 1.6
vestigation 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 they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

They're called awakening factors because they lead to awakening." 1.11

SN 46.6

Kunḍaliya

Kunḍaliyasutta

- 1.1 At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then the wanderer Kunḍaliya 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:
- 1.4 “Worthy 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 the worthy Gotama live for?”
- 1.9 “The benefit the Realized One lives for, Kunḍaliya, is the fruit of knowledge and freedom.”
- 2.1 “But what things must be developed and cultivated in order to fulfill knowledge and freedom?”
- 2.2 “The seven awakening factors.”
- 2.3 “But what things must be developed and cultivated in order to fulfill the seven awakening factors?”
- 2.4 “The four kinds of mindfulness meditation.”
- 2.5 “But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?”
- 2.6 “The three kinds of good conduct.”
- 2.7 “But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”
- 2.8 “Sense restraint.
- 3.1 And Kunḍaliya, 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 4.1
 ... smells an agreeable odor with the nose ... tastes an agreeable
 flavor with the tongue ... feels an agreeable touch with the body
 ... knows an agreeable idea 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 idea 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 5.1
 well settled and well freed when it comes to both agreeable and
 disagreeable sights, sounds, smells, tastes, touches, and ideas. 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 6.1
 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 7.1
 and cultivated so as to fulfill the seven awakening factors? A men-
 dicant meditates by observing an aspect of the body—keen, aware,
 and mindful, rid of covetousness and displeasure for the world. They
 meditate observing an aspect of feelings ... mind ... principles—
 keen, aware, and mindful, rid of covetousness and displeasure 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 culti- 8.1
 vated so as to fulfill knowledge and freedom? A mendicant develops
 the awakening factors of mindfulness, investigation of principles, en-

ergy, 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."

- 9.1 When he said this, the wanderer Kuṇḍaliya said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

SN 46.7

A Bungalow

Kūṭāgārasutta

- 1.1 "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.
- 2.1 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."

SN 46.8

With Upavāna

Upavānasutta

At one time the venerables Upavāna and Sāriputta were staying near 1.1
 Kosambī, in Ghosita's Monastery. Then in the late afternoon, Ven-
 erable 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 2.1
 themselves that the seven awakening factors are well implemented
 so that they lead to living at ease?"

"They can, Reverend Sāriputta. 2.2

As a mendicant rouses up the awakening factor of mindfulness, 3.1
 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 under- 3.2
 stand: 'My mind is well freed. I've eradicated dullness and drowsi-
 ness, 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 them- 3.3
 selves that the seven awakening factors are well implemented so that
 they lead to living at ease."

SN 46.9

Arisen (1st)

Paṭhamauppannasutta

"Mendicants, these seven awakening factors don't arise to be devel- 1.1
 oped 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."

SN 46.10

Arisen (2nd)

Dutiyauppannasutta

- 1.1 "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."

The Chapter on Sick

SN 46.11

Living Creatures

Pāṇasutta

“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. 1.1

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.” 2.1

SN 46.12

The Simile of the Sun (1st)

Paṭhamasūriyūpamasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. 1.1
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.

- 2.1 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."

SN 46.13

The Simile of the Sun (2nd)

Dutiyasūriyūpamasutta

- 1.1 "Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant rational application of mind is the forerunner and precursor of the arising of the seven awakening factors. A mendicant accomplished in rational application of mind can expect to develop and cultivate the seven awakening factors.
- 2.1 And how does a mendicant with rational application of mind 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 rational application of mind develops and cultivates the seven awakening factors."

Sick (1st)

Paṭhamagilānasutta

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: 1.1

"I hope you're keeping well, Kassapa; I hope you're all right. And I hope the pain is fading, not growing, that its fading is evident, not its growing." 2.1

"Sir, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading." 2.2

"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." 3.1

"Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!" 3.5

That is what the Buddha said. Satisfied, Venerable Mahākassapa approved what the Buddha said. And that's how he recovered from that illness. 4.1

SN 46.15

Sick (2nd)

Dutiyagilānasutta

- 1.1 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:
- 2.1 "I hope you're keeping well, Moggallāna; I hope you're all right. And I hope the pain is fading, not growing, that its fading is evident, not its growing."
- 2.2 "Sir, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading."
- 3.1 "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."
- 3.5 "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"
- 4.1 That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna approved what the Buddha said. And that's how he recovered from that illness.

Sick (3rd)

Tatīyagilānasutta

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: 1.1

“Cunda, express your understanding of the awakening factors.” 1.4

“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.” 2.1

“Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!” 2.5

This is what Cunda said, and the teacher approved. And that's how the Buddha recovered from that illness. 3.1

Going to the Far Shore

Pāraṅgamasutta

“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. 1.1

- 2.1 Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.
- 3.1 When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death's dominion so hard to pass.
- 4.1 Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,
- 5.1 you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.
- 6.1 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 quenched in this world."

SN 46.18

Missed Out

Viraddhasutta

- 1.1 "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.”

SN 46.19

Noble

Ariyasutta

“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.” 1.1

SN 46.20

Disillusionment

Nibbidāsutta

“Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, 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 disil- 1.1

lusionment, dispassion, cessation, peace, insight, awakening, and
extinguishment.”

The Chapter with Udāyī

SN 46.21

To Awakening

Bodhāyasutta

Then a mendicant went up to the Buddha ... and said to him: 1.1

“Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?” 2.1

“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.” 2.3

SN 46.22

A Teaching on the Awakening Factors

Bojjhaṅgadesanāsutta

“Mendicants, I will teach you the seven awakening factors. Listen ... 1.1

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.” 1.3

SN 46.23

Grounds

Ṭhānīyasutta

- 1.1 “Mendicants, when you frequently apply the mind to things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows. When you frequently apply the mind to things that are grounds for ill will, ill will arises, and once arisen it increases and grows. When you frequently apply the mind to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow. When you frequently apply the mind to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow. When you frequently apply the mind to things that are grounds for doubt, doubt arises, and once arisen it increases and grows.
- 2.1 When you frequently apply the mind to things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it’s fully developed. . . . When you frequently apply the mind to things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it’s fully developed.”

SN 46.24

Irrational Application of Mind

Ayonisomanasikārasutta

- 1.1 “Mendicants, when you apply the mind irrationally, 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 apply the mind rationally, 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. 2.1

And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they've arisen, they're fully developed." 3.1

SN 46.25

Non-decline

Aparihānīyasutta

"Mendicants, I will teach you seven principles that prevent decline. Listen ... 1.1

And what are the seven principles that prevent 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 prevent decline." 1.3

SN 46.26

The Ending of Craving

Taṇhakkhayasutta

"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." 1.1
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?" 1.8

- 2.1 “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. ...
- 2.5 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.
- 2.9 And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

SN 46.27

The Cessation of Craving

Tanĥānirodhasutta

- 1.1 “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?
- 2.1 It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,
- 2.2 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.”

SN 46.28

Helping Penetration

Nibbedhabhāgiyasutta

“Mendicants, I will teach you a path that helps penetration. Listen ... 1.1

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: 1.3

“Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?” 1.9

“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. ... 2.1

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. 2.5

This is how are the seven awakening factors are developed and cultivated so as to lead to penetration.” 2.9

SN 46.29

One Thing

Ekadhammasutta

“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 1.1

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?

2.1 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.

3.1 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."

SN 46.30

With Udāyī

Udāyisutta

1.1 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:

2.1 "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 3.1
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
nothing further for this place.’

I acquired the awakening factors of mindfulness, investigation of 4.1
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 nothing further for this place.’ 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 nothing further for this place.’”

“Good, good, Udāyī! For that is indeed the path that you acquired. 5.1
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 nothing further for this place.’”

The Chapter on Hindrances

SN 46.31

Skillful (1st)

Paṭhamakusālasutta

- 1.1 “Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.
- 2.1 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.”

SN 46.32

Skillful (2nd)

Dutiyakusālasutta

- 1.1 “Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in rational applica-

tion of mind and meet at rational application of mind, and rational application of mind is said to be the best of them. A mendicant accomplished in rational application of mind can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with rational application of mind 2.1 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 rational application of mind develops and cultivates the seven awakening factors."

SN 46.33

Corruptions

Upakkilesasutta

"Mendicants, there are these five corruptions of native gold. When 1.1 native 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 native 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. 2.1 When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not rightly 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 rightly immersed in samādhi for the ending of defilements."

SN 46.34

Not Corruptions

Anupakkilesasutta

- 1.1 “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.”

SN 46.35

Irrational Application of Mind

Yonisomanasikārasutta

- 1.1 “Mendicants, when you apply the mind irrationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”
- 2.1 “Mendicants, when you apply the mind rationally, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

SN 46.36

Growth

Buddhisutta

- 1.1 “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.”

SN 46.37

Obstacles

Āvaraṇanīvaraṇasutta

“Mendicants, there are these five obstacles and hindrances, corrup- 1.1
tions 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, hin- 2.1
drances, 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 cor-
ruptions of the mind. When developed and cultivated they lead to
the realization of the fruit of knowledge and freedom.”

SN 46.38

Without Obstacles

Anīvaraṇasutta

“Mendicants, sometimes a noble disciple pays attention, applies the 1.1
mind, concentrates wholeheartedly, and actively listens to the teach-
ing. At such a time the five hindrances are absent, and the seven
awakening factors are fully developed.

- 2.1 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.
- 3.1 And what are the seven awakening factors that are fully developed? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that are fully developed. Sometimes a noble disciple pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.”

SN 46.39

Trees

Rukkhassutta

- 1.1 “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 peepal, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and portia. 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.
- 1.5 In the same way, take a certain gentleman who has gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, he breaks apart, collapses, and falls.
- 2.1 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.
- 3.1 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.”

SN 46.40

Hindrances

Nīvaraṇasutta

“Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of distress, 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 distress, and they don’t lead to extinguishment. 1.1

These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. 2.1

The Chapter on the Wheel-Turning Monarch

SN 46.41

Discriminations

Vidhāsutta

1.1 At Sāvattḥī.

1.2 “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.

1.5 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.”

SN 46.42

A Wheel-Turning Monarch

Cakkavattisutta

“Mendicants, when a Wheel-Turning Monarch appears seven treasures appear. What seven? The wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander. When a Wheel-Turning Monarch appears these seven treasures appear. 1.1

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.” 2.1

SN 46.43

About Māra

Mārasutta

“Mendicants, I will teach you a path for crushing Māra’s army. Listen ... 1.1

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.” 1.3

SN 46.44

Witless

Duppaññasutta

- 1.1 Then a mendicant went up to the Buddha ... and asked him, “Sir, they speak of ‘a witless idiot’. How is a witless idiot defined?”
- 1.4 “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.”

SN 46.45

Wise

Paññavantasutta

- 1.1 “Sir they speak of a person who is ‘wise and clever’. How is a person who is wise and clever defined?”
- 1.3 “Mendicant, they’re called wise and clever 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 and clever because they’ve developed and cultivated these seven awakening factors.”

SN 46.46

Poor

Daliddasutta

- 1.1 “Sir, they speak of someone who is ‘poor’. How is a poor person defined?”

“Mendicant, they’re called poor because they haven’t developed 1.3
and cultivated the seven awakening factors. What seven? The awak-
ening 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 awaken-
ing factors.”

SN 46.47

Prosperous

Adaliddasutta

“Sir, they speak of someone who is ‘prosperous’. How is a prosperous 1.1
person defined?”

“Mendicant, they’re called prosperous because they’ve developed 1.3
and cultivated the seven awakening factors. What seven? The awak-
ening factors of mindfulness, investigation of principles, energy, rap-
ture, tranquility, immersion, and equanimity. They’re called prosper-
ous because they’ve developed and cultivated these seven awakening
factors.”

SN 46.48

The Sun

Ādiccasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. 1.1

In the same way, for a mendicant good friendship is the forerun- 1.2
ner 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 culti- 1.4
vate 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.”

SN 46.49

Interior

Ajjhattikaṅgasutta

- 1.1 “Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like rational application of mind. ...”

SN 46.50

Exterior

Bāhiraṅgasutta

- 1.1 “Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. ...”

The Chapter on Discussion

SN 46.51

Nourishing

Āhārasutta

At Sāvattthī.

1.1

“Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors. Listen ... 1.2

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent irrational application of mind to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow. 1.4

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent irrational application of mind to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow. 2.1

And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent irrational application of mind to that fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow. 3.1

And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent irrational application of mind to that fuels 4.1

the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

5.1 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 irrational application of mind to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

6.1 And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent rational application of mind to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

7.1 And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent rational application of mind to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

8.1 And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

9.1 And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent rational application of mind to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

10.1 And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent rational application of mind to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of immersion, 11.1
or, when it has arisen, fully develops it? There are things that are the
basis of serenity and freedom from distraction. Frequent rational
application of mind to them fuels the arising of the awakening factor
of immersion, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of equanimity, 12.1
or, when it has arisen, fully develops it? There are things that are
grounds for the awakening factor of equanimity. Frequent rational
application of mind to them fuels the arising of the awakening factor
of equanimity, or, when it has arisen, fully develops it.

And what starves the arising of sensual desire, or, when it has 13.1
arisen, starves its increase and growth? There is the feature of ug-
liness. Frequent rational application of mind 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, 14.1
starves its increase and growth? There is the heart's release by love.
Frequent rational application of mind 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 15.1
they have arisen, starves their increase and growth? There are the ele-
ments of initiative, persistence, and exertion. Frequent rational appli-
cation of mind to them starves the arising of dullness and drowsiness,
or, when they have arisen, starves their increase and growth.

And what starves the arising of restlessness and remorse, or, when 16.1
they have arisen, starves their increase and growth? There is the
settled mind. Frequent rational application of mind to that starves
the arising of restlessness and remorse, or, when they have arisen,
starves their increase and growth.

And what starves the arising of doubt, or, when it has arisen, 17.1
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 rational appli-

cation of mind to them starves the arising of doubt, or, when it has arisen, starves its increase and growth.

18.1 And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of mindfulness. Not frequently applying the mind to that starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development.

19.1 And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development? 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 applying the mind to that starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development.

20.1 And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development? There are the elements of initiative, persistence, and exertion. Not frequently applying the mind to that starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development.

21.1 And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of rapture. Not frequently applying the mind to that starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development.

22.1 And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development? There is tranquility of the body and of the mind. Not frequently applying the mind to that starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development.

23.1 And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development? There are things that are the basis of serenity and freedom from distraction. Not frequently applying the mind to that starves the arising of the

awakening factor of immersion, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of equanimity. Not frequently applying the mind to that starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development.” 24.1

SN 46.52

Is There a Way?

Pariyāyasutta

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattḥī for alms. Then it occurred to him, “It’s too early to wander for alms in Sāvattḥī. Why don’t we visit the monastery of the wanderers of other religions?” 1.1

Then they went to the monastery of the wanderers of other religions 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: 2.1

“Reverends, the ascetic Gotama teaches his disciples like this: 3.1
‘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 of other religions. They got up from their seat, thinking: 4.1

- 4.3 “We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.
- 8.1 “Mendicants, when wanderers of other religions 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 of other religions 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 Divinities, 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.
- 9.1 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.
- 10.1 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. 11.1

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. 12.1

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. 13.1

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. 14.1

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. 15.1

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." 16.1

SN 46.53

Fire

Aggisutta

- 1.1 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattthī for alms.

(The same as the previous discourse.)

- 2.1 “Mendicants, when wanderers of other religions 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 of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element.

- 3.1 I don’t see anyone in this world—with its gods, Māras, and Divinities, 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.

- 4.1 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.

- 5.1 Suppose someone wanted to make a small fire flare up. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they make it flare up?”

- 5.4 “No, sir.”

- 6.1 “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. 7.1

Suppose someone wanted to make a small fire flare up. If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it, could they make it flare up?" 8.1

"Yes, sir." 8.4

"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. 9.1

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. 10.1

Suppose someone wanted to extinguish a great mass of fire. If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it, could they extinguish it?" 11.1

"No, sir." 11.4

"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. 12.1

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. 13.1

Suppose someone wanted to extinguish a great mass of fire. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they extinguish it?" 14.1

"Yes, sir." 14.4

"In the same way, when the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and equa- 15.1

nimity. Why is that? Because it's easy to settle a restless mind with these things. But mindfulness is always useful, I say."

SN 46.54

Full of Love

Mettāsaḥagatasutta

- 1.1 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 it occurred to them, "It's too early to wander for alms in Haliddavasana. Why don't we visit the monastery of the wanderers of other religions?"
- 2.1 Then they went to the monastery of the wanderers of other religions 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:
- 3.1 "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?” 4.1

Those mendicants neither approved nor dismissed that statement of the wanderers of other religions. They got up from their seat, thinking: 5.1

“We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. 5.3

“Mendicants, when wanderers of other religions 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 culmination? 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 of other religions 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 Divinities, 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. 11.1

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 12.1

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.

- 13.1 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.

- 14.1 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 15.1 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.”

SN 46.55

With Saṅgāraṇa

Saṅgāraṇasutta

At Sāvatthī.

1.1

Then Saṅgāraṇa 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: 1.2

- 2.1 “What is the cause, worthy Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”
- 3.1 “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 what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.
- 4.1 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 clear eyes checking their own reflection wouldn’t truly know it or see it.
- 4.3 In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.
- 5.1 Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.
- 6.1 Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it.
- 6.3 In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.
- 7.1 Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.
- 8.1 Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with clear eyes checking 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 spring to mind, let alone those that are not practiced. 8.3

Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. 9.1

Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. 10.1

In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. 10.3

Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. 11.1

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. 12.1

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 what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don't spring to 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 don't spring to mind, let alone those that are not practiced. 12.3

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 what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. 13.1

- 14.1 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 clear eyes checking their own reflection would truly know it and see it.
- 14.3 In the same way, when your heart is not overcome and mired in sensual desire ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 15.1 Furthermore, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 16.1 Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with clear eyes checking their own reflection would truly know it and see it.
- 16.3 In the same way, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 17.1 Furthermore, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 18.1 Suppose there is a bowl of water that is not overgrown with moss and aquatic plants. A person with clear eyes checking their own reflection would truly know it and see it.
- 18.3 In the same way, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 19.1 Furthermore, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 20.1 Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling. A person with clear eyes checking their own reflection would truly know it and see it.
- 20.3 In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in doubt ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. 21.1

Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it. 22.1

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 what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to 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 spring to mind, let alone those that are practiced. 22.3

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." 23.1

When he said this, Saṅgārava said to the Buddha, "Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life." 24.1

SN 46.56

With Prince Abhaya

Abhayasutta

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: 1.1

- 1.4 “Sir, Pūraṇa Kassapa says this: ‘There is no cause or reason for not knowing and not seeing. Not knowing and not seeing have no cause or reason. There is no cause or reason for knowing and seeing. Knowing and seeing have no cause or reason.’ What does the Buddha say about this?”
- 1.10 “Prince, there are causes and reasons for not knowing and not seeing. Not knowing and not seeing have causes and reasons. There are causes and reasons for knowing and seeing. Knowing and seeing have causes and reasons.”
- 2.1 “But sir, what is the cause and reason for not knowing and not seeing? How do not knowing and not seeing have causes and reasons?”
- 2.3 “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 reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons.
- 3.1 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 reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons.”
- 4.1 “Sir, what is the name of this exposition of the teaching?”
- 4.2 “These are called the ‘hindrances’, prince.”
- 4.3 “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, let alone all five hindrances.
- 5.1 But sir, what is the cause and reason for knowing and seeing? How do knowing and seeing have causes and reasons?”
- 5.3 “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

reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.

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 reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.” 6.1

“Sir, what is the name of this exposition of the teaching?” 7.1

“These are called the ‘awakening factors’, prince.” 7.2

“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, let alone 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.” 7.3

The Chapter on Breathing

SN 46.57

A Skeleton

Aṭṭhikamahapphalasutta

- 1.1 At Sāvatthī.
- 1.2 “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.”
- 2.1 “When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in this very life, or if there’s something left over, non-return. How so?...”
- 3.1 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit. How so?...”
- 4.1 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary from the yoke. How so?...”
- 5.1 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration. How so?...”
- 6.1 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great ease. How so?...”

SN 46.58

Worm-Infested

Puḷavakasutta

“Mendicants, when the perception of a worm-infested corpse is de- 1.1
veloped and cultivated it’s very fruitful and beneficial. ...”

SN 46.59

Livid

Vinīlakasutta

“Mendicants, when the perception of a livid corpse is developed and 1.1
cultivated it’s very fruitful and beneficial. ...”

SN 46.60

Split Open

Vicchiddakasutta

“Mendicants, when the perception of a split open corpse is developed 1.1
and cultivated it’s very fruitful and beneficial. ...”

SN 46.61

Bloated

Uddhumātakasutta

“Mendicants, when the perception of a bloated corpse is developed 1.1
and cultivated it’s very fruitful and beneficial. ...”

SN 46.62

Love

Mettāsutta

- 1.1 “Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.63

Compassion

Karuṇāsutta

- 1.1 “Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.64

Rejoicing

Muditāsutta

- 1.1 “Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.65

Equanimity

Upekkhāsutta

- 1.1 “Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.66

Breathing

Ānāpānasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. . .” 1.1

The Chapter on Cessation

SN 46.67

Ugliness

Asubhasutta

- 1.1 “Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.68

Death

Maraṇasutta

- 1.1 “Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.69

Repulsiveness of Food

Āhārepaṭikūlasutta

- 1.1 “Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.70

Dissatisfaction

Anabhiratisutta

“Mendicants, when the perception of dissatisfaction with the whole 1.1
world is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.71

Impermanence

Aniccasutta

“Mendicants, when the perception of impermanence is developed 1.1
and cultivated it’s very fruitful and beneficial. ...”

SN 46.72

Suffering in Impermanence

Dukkhasutta

“Mendicants, when the perception of suffering in impermanence is 1.1
developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.73

Not-Self in Suffering

Anattasutta

“Mendicants, when the perception of not-self in suffering is developed 1.1
and cultivated it’s very fruitful and beneficial. ...”

SN 46.74

Giving Up

Pahānasutta

- 1.1 “Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.75

Dispassion

Virāgasutta

- 1.1 “Mendicants, when the perception of dispassion is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.76

Cessation

Nirodhasutta

- 1.1 “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.
- 2.1 When the perception of cessation is developed and cultivated you can expect one of two results: enlightenment in this very 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 this very life, or if there's something left over, non-return."

"The perception of cessation, when developed and cultivated, ^{3.1} leads to great benefit ... great sanctuary from the yoke ... 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 from the yoke ... great inspiration ... great ease."

The Chapter of Abbreviated Texts on the Ganges

SN 46.77–88

The Ganges River, Etc.

Gaṅgāpeyyālavagga

1.1 “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.

1.3 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.”

(Tell in full for each of the different rivers as in SN 45.91–102.)

The Chapter on Diligence

SN 46.89–98

A Realized One, Etc.

Appamādavagga

“Mendicants, the Realized One, the perfected one, the fully awakened 1.1
Buddha, is said to be the best of all sentient beings—be they footless,
with two feet, four feet, or many feet ...”

(Tell in full as in SN 45.139–148.)

The Chapter on Hard Work

SN 46.99–110

Hard Work, Etc.

Balakaraṇīyavagga

- 1.1 “Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. . .”
(*Tell in full as in SN 45.149–160.*)

The Chapter on Searches

SN 46.111–120

Searches, Etc.

Esanāvagga

“Mendicants, there are these three searches. What three? The search 1.1
for sensual pleasures, the search for continued existence, and the
search for a spiritual path. ...”

(Tell in full as in SN 45.161–170.)

The Chapter on Floods

SN 46.121–129

Floods

Oghādisutta

- 1.1 “Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance.”

(Tell in full as in SN 45.171–179.)

SN 46.130

Higher Fetters

Uddhambhāgiyasutta

- 1.1 At Sāvatthī.

- 1.2 “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.

- 1.7 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 freedom from death ...” 1.10

“... which slant, slope, and incline to extinguishment ...” 1.11

The seven awakening factors should be developed for the direct 1.12
knowledge, complete understanding, finishing, and giving up of
these five higher fetters.”

Another Chapter of Abbreviated Texts on the Ganges

SN 46.131–142

More on the Ganges River, Etc.

Punagaṅgāpeyyālavagga

(Tell in full as in SN 45.103–114, removal of greed version.)

Another Chapter on Diligence

SN 46.143–152

Another Series on a Realized One, Etc.

Punaappamādavagga

(Tell in full as in SN 45.139–148, removal of greed version.)

Another Chapter on Hard Work

SN 46.153–164

Hard Work, Etc.

Punabalakaraṇīyavagga

(Tell in full as in SN 45.149–160, removal of greed version.)

Another Chapter on Searches

SN 46.165–174

Another Series on Searches, Etc.

Punaesanāvagga

(Tell in full as in SN 45.161–170.)

Another Chapter on Floods

SN 46.175–184

Another Series on Floods, Etc.

Punaoghavagga

(Tell in full as in SN 45.171–180.)

(Tell in full as in the chapter on removal of greed, hate, and delusion.)

(The Linked Discourses on Awakening Factors should be told in full just as the Linked Discourses on the Path.)

The Linked Discourses on the Awakening Factors is the second section.

LINKED DISCOURSES ON
MINDFULNESS
MEDITATION

The Chapter on Ambapālī the Courtesan

SN 47.1

In Ambapālī's Mango Grove

Ambapālisutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, in Ambapālī's Mango Grove. There the Buddha addressed the mendicants, "Mendicants!"
- 1.5 "Venerable sir," they replied. The Buddha said this:
- 2.1 "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 discover the system, and to realize extinguishment. What four?"
- 2.3 It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.4 They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.5 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.6 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure 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 discover the system, and to realize extinguishment.” 2.7

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. 3.1

SN 47.2

Mindful

Satisutta

At one time the Buddha was staying near Vesālī, in Ambapālī’s mango grove. There the Buddha addressed the mendicants, “Mendicants!” 1.1

“Venerable sir,” they replied. The Buddha said this: 1.4

“Mendicants, a mendicant should live mindful and aware. This is my instruction to you. 2.1

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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful. 2.3

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.” 3.1

SN 47.3

A Monk

Bhikkhusutta

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

1.2 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.”

1.4 “This is exactly how some silly people ask me for something. But when the teaching has been explained they think only of following me around.”

1.5 “Sir, may the Buddha please teach me 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!”

1.6 “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.

2.1 What four?

2.2 Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Or meditate observing an aspect of feelings internally ... ex- 2.5
ternally ... internally and externally—keen, aware, and mindful,
rid of covetousness and displeasure for the world.

Or meditate observing an aspect of the mind internally ... ex- 2.8
ternally ... internally and externally—keen, aware, and mindful, rid
of covetousness and displeasure for the world.

Or meditate observing an aspect of principles internally ... ex- 2.11
ternally ... internally and externally—keen, aware, and mindful, rid
of covetousness and displeasure for the world. When you develop
the four kinds of mindfulness meditation in these three ways, de-
pending 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 3.1
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 3.2
resolute, soon realized the supreme end of the spiritual path in this
very life. He lived having achieved with his own insight the goal for
which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been 3.3
completed; what had to be done has been done; there is nothing
further for this place.” And that mendicant became one of the per-
fected.

SN 47.4

At Sālā

Sālasutta

At one time the Buddha was staying in the land of the Kosalans 1.1
near the brahmin village of Sālā. There the Buddha addressed the
mendicants:

“Mendicants, those mendicants who are junior—recently gone 2.1
forth, newly come to this teaching and training—should be encour-

aged, 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 minds that are clear, immersed in samādhi, and unified, so as to truly know the body. Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings. Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind. Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.

3.1 Those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind. They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.

4.1 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 fetter of continued existence, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind.

They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from principles.

Those mendicants who are junior—recently gone forth, newly 5.1
come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”

SN 47.5

A Heap of the Unskillful

Akusalarāsisutta

At Sāvatthī.

1.1

There the Buddha said:

1.2

“Rightly speaking, mendicants, you’d call these five hindrances 1.3
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 2.1
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 covetousness and displeasure 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 covetousness and displeasure 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.”

SN 47.6

A Hawk

Sakuṇagghisutta

- 1.1 “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.’
- 1.5 ‘So, quail, what is your own territory, the domain of your fathers?’
- 1.6 ‘It’s a ploughed field covered with clods of earth.’
- 1.7 Confident in 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!’
- 2.1 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!’
- 2.3 Confident in 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. But the hawk crashed chest-first right there.
- 2.6 That’s what happens when you roam out of your territory into the domain of others.
- 3.1 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.
- 3.3 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, which 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, which 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. 4.1

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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a mendicant's own territory, the domain of the fathers.” 4.3

SN 47.7

A Monkey

Makkaṭasutta

“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. 1.1

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. 2.1

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 2.12

he wants with him. The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants.

2.14 That's what happens when you roam out of your territory into the domain of others.

3.1 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.

3.3 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, which 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, which are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant's own territory but the domain of others.

4.1 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.

4.3 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a mendicant's own territory, the domain of the fathers.”

SN 47.8

Cooks

Sūdasutta

1.1 “Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their chief minister with an extravagant variety of

curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

But that cook didn't take their master's hint: 'Today my master 2.1
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 3.1
with clothes, wages, or bonuses. Why is that? Because they don't
take their master's hint.

In the same way, a foolish, incompetent, unskillful mendicant 3.4
meditates by observing an aspect of the body—keen, aware, and
mindful, rid of covetousness and displeasure 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
take the hint. They meditate observing an aspect of feelings ... mind
... principles—keen, aware, and mindful, rid of covetousness and
displeasure 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 take the hint.

That foolish, incompetent, unskillful mendicant doesn't get bliss- 4.1
ful meditations in this very life, nor do they get mindfulness and
situational awareness. Why is that? Because they don't take their
mind's hint.

Suppose an astute, competent, skillful cook was to serve a ruler or 5.1
their chief minister with an extravagant variety of curries: superbly
sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

And that cook took their master's hint: 'Today my master pre- 6.1
ferred 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.'

- 7.1 That astute, competent, skillful cook gets presented with clothes, wages, and bonuses. Why is that? Because they take their master's hint.
- 7.4 In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up. They take the hint. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up. They take the hint.
- 8.1 That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness. Why is that? Because they take their mind's hint."

SN 47.9

Sick

Gilānasutta

- 1.1 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."
- 1.6 "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.
- 2.1 After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha:

“It would not be appropriate for me to be fully extinguished before 2.4
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 left 3.1
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 keeping 3.3
well, and that he’s getting by. Because when the Buddha was sick, my
body felt like it was drugged. I was disorientated, and the teachings
didn’t spring to mind. Still, at least I was consoled by the thought that
the Buddha won’t be fully extinguished without bringing something
up regarding the Saṅgha of mendicants.”

“But what could the mendicant Saṅgha expect from me now, 4.1
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 tutor when it comes to the teachings.

If there’s anyone who thinks: ‘I shall lead the mendicant Saṅgha,’ 4.4
or ‘the Saṅgha of mendicants is meant for me,’ let them bring some-
thing up regarding the Saṅgha. But the Realized One doesn’t think
like this, so why should he bring something up regarding the Saṅgha?

Now I am old, elderly and senior. I’m advanced in years and have 4.9
reached the final stage of life. I’m currently eighty years old. Just as a
decrepit old cart keeps going by relying on straps, in the same way,
the Realized One’s body keeps going as if it were relying on straps.

Sometimes the Realized One, not focusing on any signs, and with 5.1
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, live as your own island, your own refuge, with no 5.2
other refuge. Let the teaching be your island and your refuge, with
no other refuge.

- 6.1 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives as 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.
- 6.7 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.”

SN 47.10

The Nuns' Quarters

Bhikkhunupassayasutta

- 1.1 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:
- 2.1 “Honorable 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.”
- 2.2 “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.”
- 3.1 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 Sāvattihī. After the meal, on

his return from almsround, 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 5.1 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 as- 6.1 pect of the body—keen, aware, and mindful, rid of covetousness and displeasure 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 an inspiring subject as a basis for meditation. 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 7.1 feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure 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 an inspiring subject as a basis for meditation. 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.

- 8.1 And how is there undirected development? Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Before and behind, it's unconstricted, 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: 'Before and behind, it's unconstricted, 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: 'Before and behind, it's unconstricted, 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: 'Before and behind, it's unconstricted, 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.

- 9.1 So, Ānanda, I've taught you directed development and undirected development. Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

- 10.1 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

The Chapter at Nālandā

SN 47.11

A Great Man

Mahāpurisasutta

At Sāvattthī.

1.1

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

1.2

“Sir, they speak of ‘a great man.’ How is a great man defined?”

1.3

“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.

1.5

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 covetousness and displeasure for the world. As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping. That’s how someone has a free mind.

2.1

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.”

2.9

SN 47.12

At Nālandā

Nālandasutta

- 1.1 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:
- 1.3 “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.”
- 1.5 “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.’
- 2.1 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?”
- 2.3 “No, sir.”
- 3.1 “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?”
- 3.3 “No, sir.”
- 4.1 “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?”
- 4.3 “No, sir.”
- 5.1 “Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present, what exactly are you doing, mak-

ing 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, 6.1
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 teach- 6.8
ing: '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 7.1
this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some silly 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."

SN 47.13

With Cunda

Cundāsutta

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, 1.1
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.

- 2.1 Then Venerable Sāriputta was fully extinguished from that sickness. Then Cunda took Sāriputta's bowl and robes and set out for Sāvattihī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him:
- 2.3 "Sir, Venerable Sāriputta has become fully quenched. This is his bowl and robe."
- 3.1 "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this."
- 3.3 "Yes, sir," replied Cunda.
- 4.1 Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him:
- 4.2 "Sir, this novice Cunda says that Venerable Sāriputta has become fully quenched. This is his bowl and robe. Since I heard this, my body feels like it's drugged. I'm disorientated, and the teachings don't spring to mind."
- 5.1 "Well, Ānanda, when Sāriputta was fully quenched, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?"
- 5.2 "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."
- 6.1 "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 wear out should not wear out? That is not possible.
- 6.5 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 quenched.
- 6.7 How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

So Ānanda, live as your own island, your own refuge, with no 6.9
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 medi- 7.1
tates by observing an aspect of the body—keen, aware, and mindful,
rid of covetousness and displeasure for the world. They meditate
observing an aspect of feelings ... mind ... principles—keen, aware,
and mindful, rid of covetousness and displeasure for the world.

That's how a mendicant lives as their own island, their own refuge, 7.6
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 7.7
own island, their own refuge, with no other refuge; with the teaching
as their island and their refuge, with no other refuge—those men-
dicants of mine who want to train shall be among the best of the
best.”

SN 47.14

At Ukkacelā

Ukkacelasutta

At one time the Buddha was staying in the land of the Vajjis near 1.1
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 quenched. Now, at that time the Buddha was sitting
in the open, surrounded by the Saṅgha of mendicants.

Then the Buddha looked around the Saṅgha of mendicants, who 2.1
were silent. He addressed them:

“Mendicants, this assembly seems empty to me now that Sāriputta 2.2
and Moggallāna have become fully quenched. 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.

2.7 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.

2.9 And it's an incredible and amazing quality of the Realized One that when such a pair of disciples becomes fully quenched he does not sorrow or lament. How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

2.13 Suppose there was a large tree standing with heartwood, and the largest branches fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully quenched.

2.15 How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

2.17 So mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

3.1 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3.6 That's how a mendicant lives as 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.

3.7 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."

SN 47.15

With Bāhiya

Bāhiyasutta

At Sāvattthī.

1.1

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him: 1.2

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” 1.3

“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. 1.4

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure 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.” 2.1

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 gentlemen rightly go forth from the lay life to homelessness. 3.1

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Bāhiya became one of the perfected. 3.3

SN 47.16

With Uttiya

Uttiyasutta

1.1 At Sāvattḥi.

1.2 Then Venerable Uttiya went up to the Buddha ... and asked 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.”

1.4 “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.

2.1 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s dominion.”

3.1 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 gentlemen rightly go forth from the lay life to homelessness.

3.3 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Uttiya became one of the perfected.

SN 47.17

Noble

Ariyasutta

“Mendicants, when these four kinds of mindfulness meditation are 1.1
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 1.3
body—keen, aware, and mindful, rid of covetousness and displea-
sure for the world. They meditate observing an aspect of feelings ...
mind ... principles—keen, aware, and mindful, rid of covetousness
and displeasure for the world.

When these four kinds of mindfulness meditation are developed 1.7
and cultivated they are noble and emancipating, and bring one who
practices them to the complete ending of suffering.”

SN 47.18

Divinity

Brahmasutta

At one time, when he was first awakened, the Buddha was staying in 1.1
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, 1.2
“The four kinds of mindfulness meditation are the path to con-
vergence. They are in order to purify sentient beings, to get past
sorrow and crying, to make an end of pain and sadness, to discover
the system, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect 2.1
of the body—keen, aware, and mindful, rid of covetousness and
displeasure for the world. Or they’d meditate observing an aspect
of feelings ... or mind ... or principles—keen, aware, and mindful,

rid of covetousness and displeasure 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 discover the system, and to realize extinguishment.”

3.1 Then the divinity Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

3.3 “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 discover the system, and to realize extinguishment.

4.1 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of covetousness and displeasure 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 discover the system, and to realize extinguishment.”

5.1 That’s what the divinity Sahampati said. Then he went on to say:

6.1 “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.”

SN 47.19

At Sedaka

Sedakasutta

At one time the Buddha was staying in the land of the Sumbhas, 1.1
near the town of the Sumbhas called Sedaka. There the Buddha
addressed the mendicants:

“Once upon a time, mendicants, a pole acrobat of the corpse- 1.3
workers set up the bamboo pole of his tribe and said to his appren-
tice Medakathālikā, ‘Come now, dear Medakathālikā, climb up the
bamboo pole and stand on my shoulders.’

‘Yes, tutor,’ she replied. She climbed up the bamboo pole and 1.5
stood on her tutor’s shoulders.

Then the pole acrobat of the corpse-workers said to Medakathā- 1.6
likā, ‘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 1.9
how it is, tutor! 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 way,” said the Buddha. “It’s just as Medakathālikā said 2.1
to her tutor. 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 3.1
development, cultivation, and practice of meditation. And how
do you look after yourself by looking after others? By acceptance,
harmlessness, love, and sympathy.

Thinking ‘I’ll look after myself,’ you should cultivate mindfulness 3.7
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.”

SN 47.20

The Finest Lady in the Land

Janapadakalyāṇīsutta

- 1.1 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!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “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.
- 2.4 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, ‘Worthy man, 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 right behind you. Wherever you spill even a drop, he’ll chop off your head right there.’
- 2.9 What do you think, mendicants? Would that person lose focus on that bowl, and negligently get distracted outside?”
- 2.11 “No, sir.”
- 3.1 “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.
- 3.4 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.”

The Chapter on Ethics and Duration

SN 47.21

Ethics

Sīlasutta

SO I HAVE HEARD. At one time the venerables Ānanda and Bhadda 1.1
were staying near 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. 1.5
What’s their purpose?”

“Good, good, Reverend Bhadda! Your approach and articulation 2.1
are excellent, and it’s a good question. For you asked: ‘The Buddha
has spoken of skillful ethics. What’s their purpose?’”

“Yes, reverend.” 2.5

“The Buddha has spoken of skillful ethics to the extent necessary 2.6
for developing the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an 3.1
aspect of the body—keen, aware, and mindful, rid of covetousness
and displeasure for the world. They meditate observing an aspect
of feelings ... mind ... principles—keen, aware, and mindful, rid of

covetousness and displeasure for the world. The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”

SN 47.22

Long Lasting

Ciraṭṭhitisutta

- 1.1 The same setting.
- 1.3 “What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final quenching of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final quenching of the Realized One?”
- 2.1 “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 quenching of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final quenching of the Realized One?’”
- 2.6 “Yes, reverend.”
- 2.7 “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 quenching 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 quenching of the Realized One.
- 3.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure 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 quenching 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 quenching of the Realized One."

SN 47.23

Decline

Parihānasutta

At one time the venerables Ānanda and Bhadda were staying near 1.1
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 1.4
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 2.1
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." 2.6

"It's because of not developing and cultivating the four kinds of 2.7
mindfulness meditation that the true teaching declines. It's because
of developing and cultivating the four kinds of mindfulness medita-
tion that the true teaching doesn't decline.

What four? It's when a mendicant meditates by observing an 3.1
aspect of the body—keen, aware, and mindful, rid of covetousness
and displeasure for the world. They meditate observing an aspect
of feelings ... mind ... principles—keen, aware, and mindful, rid of
covetousness and displeasure for the world. It's because of not de-
veloping 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."

SN 47.24

Plain Version

Suddhasutta

1.1 At Sāvatthī.

1.2 "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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

1.8 These are the four kinds of mindfulness meditation."

SN 47.25

A Certain Brahmin

Aññatarabrāhmaṇasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvatthī 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:

1.5 "What is the cause, worthy Gotama, what is the reason why the true teaching does not last long after the final quenching of the Realized One? And what is the cause, what is the reason why the true teaching does last long after the final quenching of the Realized One?"

2.1 "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 quenching 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 quenching 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure 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 quenching 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 quenching of the Realized One.” 3.1

When he said this, the brahmin said to the Buddha, “Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.” 4.1

SN 47.26

Partly

Padesasutta

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: 1.1

“Reverend, they speak of this person called ‘a trainee’. How is a trainee defined?” 1.4

“Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation. 1.6

- 2.1 What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A trainee is someone who has partly developed the four kinds of mindfulness meditation.”

SN 47.27

Completely

Samattasutta

- 1.1 The same setting.
- 1.3 “Reverend, they speak of this person called ‘an adept’. How is an adept defined?”
- 1.5 “Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.
- 2.1 What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. An adept is someone who has completely developed the four kinds of mindfulness meditation.”

SN 47.28

The World

Lokasutta

- 1.1 The same setting. “Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”
- 1.4 “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— 2.1
 keen, aware, and mindful, rid of covetousness and displeasure for the
 world. I meditate observing an aspect of feelings ... mind ... princi-
 ples—keen, aware, and mindful, rid of covetousness and displeasure
 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 2.7
 of mindfulness meditation that I directly know the thousandfold
 galaxy."

SN 47.29

With Sirivaḍḍha

Sirivaḍḍhasutta

At one time Venerable Ānanda was staying near Rājagaha, in the 1.1
 Bamboo Grove, the squirrels' feeding ground. Now at that time
 the householder Sirivaḍḍha was sick, suffering, gravely ill. Then he
 addressed a man:

"Please, worthy man, go to Venerable Ānanda, and in my name 1.4
 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
 sympathy.'"

"Yes, sir," that man replied. He did as Sirivaḍḍha asked. Ānanda 1.9
 consented with silence.

Then Venerable Ānanda robed up in the morning and, taking his 2.1
 bowl and robe, went to the home of the householder Sirivaḍḍha, sat
 down on the seat spread out, and said to him:

"I hope you're keeping well, householder; I hope you're all right. 2.2
 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 getting by. The pain is terrible 2.3
 and growing, not fading; its growing is evident, not its fading."

- 3.1 “So you should train like this: ‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I’ll meditate on an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.”
- 4.1 “These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I exhibit them. For I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”
- 4.7 “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

SN 47.30

With Mānadinna

Mānadinnaśutta

- 1.1 The same setting. Now at that time the householder Mānadinna was sick, suffering, gravely ill. Then he addressed a man:
- 1.4 “Please, worthy man, go to Venerable Ānanda ...” ...
- 1.5 “Sir, I’m not keeping well, I’m not getting by. 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 covetousness and displeasure for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”
- 1.11 “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

The Chapter on Not Learned From Anyone Else

SN 47.31

Not Learned From Anyone Else

Ananussutasutta

At Sāvatthī.

1.1

“‘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.

1.2

‘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.’ ...

2.1

‘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.’ ...

3.1

‘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

4.1

the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

SN 47.32

Fading Away

Virāgasutta

- 1.1 “Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.6 These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 47.33

Missed Out

Viraddhasutta

- 1.1 “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.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect

of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure 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.” 2.6

SN 47.34

Developed

Bhāvitasutta

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore. 1.1

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. 2.1

When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.” 2.6

SN 47.35

Mindful

Satisutta

At Sāvattḥī. 1.1

“Mendicants, a mendicant should live mindful and aware. This is my instruction to you. 1.2

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, 2.1

rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

- 3.1 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.”

SN 47.36

Enlightenment

Aññāsutta

- 1.1 “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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation.
- 1.8 Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected: enlightenment in this very life, or if there’s something left over, non-return.”

SN 47.37

Desire

Chandasutta

- 1.1 “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 covetousness and displeasure for the world. As they do so they give up desire for the body. When desire is given up they realize freedom from death.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for feelings. When desire is given up they realize freedom from death. 2.1

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for the mind. When desire is given up they realize freedom from death. 3.1

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for principles. When desire is given up they realize freedom from death.” 4.1

SN 47.38

Complete Understanding

Pariññātasutta

“Mendicants, there are these four kinds of mindfulness meditation. 1.1
What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand the body. When the body is completely understood they realize freedom from death.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand feelings. When feelings are completely understood they realize freedom from death. 2.1

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. As 3.1

they do so they completely understand the mind. When the mind is completely understood they realize freedom from death.

- 4.1 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand principles. When principles are completely understood they realize freedom from death.”

SN 47.39

Development

Bhāvanāsutta

- 1.1 “Mendicants, I will teach you the development of the four kinds of mindfulness meditation. Listen ...
- 1.3 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 1.8 This is the development of the four kinds of mindfulness meditation.”

SN 47.40

Analysis

Vibhaṅgasutta

- 1.1 “Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation. Listen ...
- 1.3 And what is mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate

observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called mindfulness meditation.

And what is the development of mindfulness meditation? It's ^{2.1} 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 covetousness and displeasure 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 covetousness and displeasure for the world. This is called the development of mindfulness meditation.

And what is the practice that leads to the development of mindful- ^{3.1} ness 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.”

The Chapter on Freedom From Death

SN 47.41

Freedom From Death

Amatasutta

1.1 At Sāvatthī.

1.2 “Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let freedom from death escape you. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. You should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let freedom from death escape you.”

SN 47.42

Origin

Samudayasutta

“Mendicants, I will teach you the origin and the ending of the four 1.1
kinds of mindfulness meditation. Listen ...

And what is the origin of the body? The body originates from 1.3
food. When food ceases, the body ends.

Feelings originate from contact. When contact ceases, feelings 1.6
end.

The mind originates from name and form. When name and form 1.8
cease, the mind ends.

Principles originate from application of mind. When application 1.10
of mind ends, principles end.”

SN 47.43

The Path

Maggasutta

At Sāvattḥī. 1.1

There the Buddha addressed the mendicants: “Mendicants, this 1.2
one time, when I was first awakened, I was staying in 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 discover the system, and to
realize extinguishment.

What four? A mendicant would meditate observing an aspect 2.1
of the body—keen, aware, and mindful, rid of covetousness and
displeasure for the world. Or they’d meditate observing an aspect
of feelings ... or mind ... or principles—keen, aware, and mindful,
rid of covetousness and displeasure 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 discover the system, and to realize extinguishment.’

3.1 And then the divinity Sahampati, knowing my train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in front of me. 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 discover the system, and to realize extinguishment.’

4.1 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of covetousness and displeasure 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 discover the system, and to realize extinguishment.’

5.1 That’s what the divinity Sahampati said. Then he went on to say:

6.1 “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.”

SN 47.44

Mindful

Satisutta

“Mendicants, a mendicant should live mindfully. This is my instruction to you. 1.1

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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful. A mendicant should live mindfully. This is my instruction to you.” 1.3

SN 47.45

A Heap of the Skillful

Kusalarāsisutta

“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. 1.1

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. 2.1

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.” 2.6

SN 47.46

Restraint in the Monastic Code

Pātimokkhasaṁvarasutta

- 1.1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”
- 2.2 “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, conducting yourself well and resorting for alms in suitable places. Seeing danger in the slightest fault, 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.
- 3.1 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 3.6 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.”
- 3.7 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.
- 4.1 Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.
- 4.2 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing

further for this place.” And that mendicant became one of the perfected.

SN 47.47

Bad Conduct

Duccaritasutta

Then a mendicant went up to the Buddha ... and said: 1.1

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” 1.2

“Well then, mendicant, you should purify the starting point of skillful qualities. 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. 1.3

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure 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.” ... 2.1

And that mendicant became one of the perfected. 2.7

SN 47.48

Friends

Mittasutta

“Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should 1.1

be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

- 2.1 What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.6 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.”

SN 47.49

Feelings

Vedanāsutta

- 1.1 “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.
- 2.1 What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.6 These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

SN 47.50

Defilements

Āsavasutta

“Mendicants, there are these three defilements. What three? The 1.1
defilements of sensuality, desire to be reborn, and ignorance. These
are the three defilements.

The four kinds of mindfulness meditation should be developed 1.5
to give up these three defilements.

What four? It’s when a mendicant meditates by observing an 2.1
aspect of the body—keen, aware, and mindful, rid of covetousness
and displeasure for the world. They meditate observing an aspect
of feelings ... mind ... principles—keen, aware, and mindful, rid of
covetousness and displeasure for the world.

These four kinds of mindfulness meditation should be developed 2.6
to give up these three defilements.”

The Chapter of Abbreviated Texts on the Ganges

SN 47.51–62

Twelve Discourses on the Ganges River, Etc.

Gaṅgāpeyyālavagga

- 1.1 “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.
- 2.1 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings . . . mind . . . principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 2.6 That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”
- 3.1 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.

The Chapter on Diligence

SN 47.63–72

The Realized One

Appamādavagga

“Mendicants, the Realized One, the perfected one, the fully awakened 1.1
Buddha, is said to be the best of all sentient beings—be they footless,
with two feet, four feet, or many feet ...”

(Tell in full as in SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

2.1

The Chapter on Hard Work

SN 47.73–84

Hard Work, Etc.

Balakaraṇīyavagga

- 1.1 “Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. . . .”

(Tell in full as in SN 45.149–160.)

- 2.1 Hard work, seeds, and dragons,
 a tree, a pot, and a spike,
 the atmosphere, and two on clouds,
 a ship, a guest house, and a river.

The Chapter on Searches

SN 47.85–94

Searches, Etc.

Esanāvagga

“Mendicants, there are these three searches. What three? The search 1.1
for sensual pleasures, the search for continued existence, and the
search for a spiritual path. ...”

(Tell in full as in SN 45.161–170.)

Searches, discriminations, defilements, 2.1
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 47.95–104

Higher Fetters, Etc.

Oghavagga

1.1 “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.

1.5 The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

2.6 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 told in full as in the Linked Discourses on the Path. These ten discourses correspond to SN 45.171–179, with the above as the final discourse.)

4.1 Floods, yokes, 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 ON THE FACULTIES

The Chapter on the Plain Version

SN 48.1

Plain Version

Suddhikasutta

At Sāvattḥī.

1.1

There the Buddha said:

1.2

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.”

1.3

SN 48.2

A Stream-Enterer (1st)

Paṭhamasotāpannasutta

“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.”

1.1

SN 48.3

A Stream-Enterer (2nd)

Dutiyasotāpannasutta

- 1.1 “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.”

SN 48.4

A Perfected One (1st)

Paṭhamaarahantasutta

- 1.1 “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 true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment.”

SN 48.5

A Perfected One (2nd)

Dutiyaarahantasutta

- 1.1 “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 true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment.”

SN 48.6

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom.

There are ascetics and brahmins who don’t truly understand the 1.4
gratification, drawback, and escape when it comes to these five faculties. I don’t deem 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 grat- 2.1
ification, drawback, and escape when it comes to these five faculties. I deem 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.”

SN 48.7

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don’t understand 1.1
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 deem 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.

- 2.1 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 deem 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."

SN 48.8

Should Be Seen

Daṭṭhabbasutta

- 1.1 "Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.
- 1.4 And where should the faculty of faith be seen? In the four factors of stream-entry.
- 1.7 And where should the faculty of energy be seen? In the four right efforts.
- 1.10 And where should the faculty of mindfulness be seen? In the four kinds of mindfulness meditation.
- 1.13 And where should the faculty of immersion be seen? In the four absorptions.
- 1.16 And where should the faculty of wisdom be seen? In the four noble truths.
- 1.19 These are the five faculties."

SN 48.9

Analysis (1st)

Paṭhamavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom.

And what is the faculty of faith? It’s when a noble disciple has faith 1.4
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 noble disciple 2.1
lives with energy roused up for giving up unskillful qualities and
embracing skillful qualities. They’re strong, staunchly vigorous, not
slacking off when it comes to developing skillful qualities. This is
called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble disciple 3.1
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, 4.1
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 5.1
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.” 5.4

SN 48.10

Analysis (2nd)

Dutiyavibhaṅgasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.
- 1.4 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.
- 2.1 And what is the faculty of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. 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.
- 3.1 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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the faculty of mindfulness.

And what is the faculty of immersion? It's when a noble disciple, 4.1
 relying on letting go, gains immersion, gains unification of mind.
 Quite secluded from sensual pleasures, secluded from unskillful qual-
 ities, they enter and remain in the first absorption, which has the
 rapture and bliss born of seclusion, while placing the mind and keep-
 ing 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
 mind at one, 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 5.1
 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."

5.5

The Chapter on Weaker

SN 48.11

Gain

Paṭilābhasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.
- 1.4 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.
- 2.1 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.
- 3.1 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.
- 4.1 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.
- 5.1 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.”

5.4

SN 48.12

In Brief (1st)

Paṭhamasamkhittasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Someone who has completed and fulfilled these five faculties is a 1.5
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
teachings. If they’re weaker still, they’re a follower by faith.”

SN 48.13

In Brief (2nd)

Dutiyasamkhittasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Someone who has completed and fulfilled these five faculties is a 1.5
perfected one. If they are weaker than that, they’re a non-returner
... a once-returner ... a stream-enterer ... a follower of teachings ...
a follower by faith.

So from a diversity of faculties there’s a diversity of fruits. And 1.6
from a diversity of fruits there’s a diversity of persons.”

SN 48.14

In Brief (3rd)

Tatīyasamkhittasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 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 teachings ... a follower by faith.
- 1.6 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.”

SN 48.15

In Detail (1st)

Paṭhamavithhārasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of teachings ... a follower by faith.”

SN 48.16

In Detail (2nd)

Dutiyavittthārasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Someone who has completed and fulfilled these five faculties is a 1.5
perfected one. If they are weaker than that, they’re one who is extin-
guished 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 teachings ... a follower by faith.

So from a diversity of faculties there’s a diversity of fruits. And 1.6
from a diversity of fruits there’s a diversity of persons.”

SN 48.17

In Detail (3rd)

Tatīyavittthārasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Someone who has completed and fulfilled these five faculties is a 1.5
perfected one. If they are weaker than that, they’re one who is extin-
guished 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 teachings ... a follower by faith.

- 1.6 So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially. These five faculties are not a waste, I say.”

SN 48.18

Practicing

Paṭipannasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 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.”

SN 48.19

Endowed

Sampannasutta

- 1.1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?”
- 2.3 “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.”

SN 48.20

The Ending of Defilements

Āsavakkhayasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

It’s because of developing and cultivating these five faculties that 1.5
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.”

The Chapter on the Six Faculties

SN 48.21

Future Lives

Punabbhavasutta

- 1.1 “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, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.
- 1.5 But when I did truly understand these five faculties’ gratification, drawback, and escape, I announced my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.
- 1.6 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 48.22

The Life Faculty

Jīvitindriyasutta

“Mendicants, there are these three faculties. What three? The faculties 1.1
of femininity, masculinity, and life. These are the three faculties.”

SN 48.23

The Faculty of Enlightenment

Aññindriyasutta

“Mendicants, there are these three faculties. What three? The faculty 1.1
of understanding that one’s enlightenment is imminent. The faculty
of enlightenment. The faculty of one who is enlightened. These are
the three faculties.”

SN 48.24

A One-Seeder

Ekabījīsutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Someone who has completed and fulfilled these five faculties is a 1.5
perfected one. If they are weaker than that, they’re one who is extin-
guished 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 teachings ... a follower by faith.”

SN 48.25

Plain Version

Suddhakasutta

- 1.1 “Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. These are the six faculties.”

SN 48.26

A Stream-Enterer

Sotāppannasutta

- 1.1 “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.”

SN 48.27

A Perfected One

Arahantasutta

- 1.1 “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.
- 1.5 Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment.”

SN 48.28

Awakened

Sambuddhasutta

“Mendicants, there are these six faculties. What six? The faculties of 1.1
the eye, ear, nose, tongue, body, and mind.

As long as I didn’t truly understand these six faculties’ gratifica- 1.4
tion, drawback, and escape, I didn’t announce my supreme perfect
awakening in this world with its gods, Māras, and Divinities, this
population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these six faculties’ gratification, 1.5
drawback, and escape, I announced my supreme perfect awakening
in this world with its gods, Māras, and Divinities, this population
with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; 1.6
this is my last rebirth; now there’ll be no more future lives.’”

SN 48.29

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these six faculties. What six? The faculties of 1.1
the eye, ear, nose, tongue, body, and mind.

There are ascetics and brahmins who don’t truly understand the 1.4
origin, ending, gratification, drawback, and escape when it comes to
these six faculties. I don’t deem 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 1.6
origin, ending, gratification, drawback, and escape when it comes
to these six faculties. I deem 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.”

SN 48.30

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

- 1.1 “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 deem 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.
- 2.1 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 deem 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.”

The Chapter on the Pleasure Faculty

SN 48.31

Plain Version

Suddhikasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pleasure, pain, happiness, sadness, and equanimity. These are the
five faculties.”

SN 48.32

A Stream-Enterer

Sotāpannasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pleasure, pain, happiness, sadness, and equanimity. A noble disci-
ple 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.”

SN 48.33

A Perfected One

Arahantasutta

- 1.1 “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.
- 1.5 Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment.”

SN 48.34

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.
- 1.4 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 deem 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.
- 2.1 There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I deem 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.”

SN 48.35

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pleasure, pain, happiness, sadness, and equanimity.

Mendicants, there are ascetics and brahmins who don’t under- 1.4
stand 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 ... equanim-
ity, its origin, its cessation, and the practice that leads to its cessation.
I don’t deem 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 2.1
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 deem 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.”

SN 48.36

Analysis (1st)

Paṭhamavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical 2.1
pleasure, the enjoyable, pleasant feeling that’s born from physical
contact. This is called the faculty of pleasure.

- 3.1 And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called the faculty of pain.
- 4.1 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.
- 5.1 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.
- 6.1 And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.
- 6.4 These are the five faculties."

SN 48.37

Analysis (2nd)

Dutiyaṅgavibhaṅgasutta

- 1.1 "Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.
- 2.1 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.
- 3.1 And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called the faculty of pain.
- 4.1 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.
- 5.1 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. 6.1

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. 7.1

These are the five faculties.” 7.4

SN 48.38

Analysis (3rd)

Tatīyavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. 1.1

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. 2.1

And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain. 3.1

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. 4.1

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. 5.1

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity. 6.1

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be 7.1

seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.

- 7.4 That's how these five faculties, depending on how they're explained, having been five become three, and having been three become five."

SN 48.39

The Simile of the Fire Sticks

Katthopamasutta

- 1.1 "Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.
- 1.4 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.
- 2.1 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.
- 3.1 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.
- 4.1 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 5.1
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 6.1
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 6.2
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 7.1
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.”

SN 48.40

Irregular Order

Uppaṭipāṭikasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pain, sadness, pleasure, happiness, and equanimity.

While a mendicant is meditating—diligent, keen, and resolute— 1.4
the faculty of pain arises. They understand: ‘The faculty of pain
has arisen in me. And that has a basis, a source, a condition, and
a reason. It’s not possible for the faculty of pain to arise without a
basis, 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.

- 2.1 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 basis, a source, a condition, and a reason. It's not possible for the faculty of sadness to arise without a basis, 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 mind at one, 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.

- 3.1 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 basis, a source, a condition, and a reason. It's not possible for the faculty of pleasure to arise without a basis, 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 equanim-

ity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanymous 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— 4.1
the faculty of happiness arises. They understand: ‘The faculty of happiness has arisen in me. And that has a basis, a source, a condition, and a reason. It’s not possible for the faculty of happiness to arise without a basis, 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— 5.1
the faculty of equanimity arises. They understand: ‘The faculty of equanimity has arisen in me. And that has a basis, a source, a condition, and a reason. It’s not possible for the faculty of equanimity to arise without a basis, 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."

The Chapter on Old Age

SN 48.41

Old Age

Jarādhhammasutta

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattī 1.1
in the stilt longhouse of Migāra’s mother in the Eastern Monastery.
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 2.1
massaging the Buddha’s limbs he said:

“It’s incredible, sir, it’s amazing, how the complexion of your skin 2.2
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; 3.1
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, 4.1
went on to say:

“Curse this wretched old age, 5.1
which makes you so ugly.

That's how much this delightful puppet
is ground down by old age.

- 6.1 Even if you live for a hundred years,
you'll still end up dying.
Death spares no-one,
but crushes all underfoot."

SN 48.42

The Brahmin Uṇṇābha

Uṇṇābhabrāhmaṇasutta

- 1.1 At Sāvatthī.
- 1.2 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:
- 2.1 "Worthy Gotama, these five faculties have different domains and different ranges, and don't experience each others' domain and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different domains and ranges, have recourse to? What experiences their domains and ranges?"
- 3.1 "Brahmin, these five faculties have different domains and different ranges, and don't experience each others' domain and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different domains and ranges, have recourse to the mind. And the mind experiences their domains and ranges."
- 4.1 "But worthy Gotama, what does the mind have recourse to?"
- 4.2 "The mind has recourse to mindfulness."
- 4.3 "But what does mindfulness have recourse to?"
- 4.4 "Mindfulness has recourse to freedom."
- 4.5 "But what does freedom have recourse to?"
- 4.6 "Freedom has recourse to extinguishment."
- 4.7 "But what does extinguishment have recourse to?"

“This question goes too far, brahmin! You weren’t able to grasp 4.8
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 5.1
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 mendi- 6.1
cants: “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.” 6.3

“In the same way, the brahmin Uṇṇābha’s faith in the Realized 6.4
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 divinity 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.”

SN 48.43

At Sāketa

Sāketasutta

SO I HAVE HEARD. At one time the Buddha was staying near Sāketa 1.1
in the deer park at the Añjana Wood. There the Buddha addressed
the mendicants: “Mendicants, is there a method 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 2.1
refuge. Sir, may the Buddha himself please clarify the meaning of
this. The mendicants will listen and remember it.”

“Mendicants, there is a method in which the five faculties become 3.1
the five powers, and the five powers become the five faculties.

And what is that method? The faculty of faith is the power of 4.1
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.

4.7 Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island. There's a method in which that river can be reckoned to have just one stream. But there's also a method in which that river can be reckoned to have two streams.

5.1 And what's the method 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.

6.1 And what's the method 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.

6.4 By the same 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.

6.9 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."

SN 48.44

At the Eastern Gate

Pubbakoṭṭhakasutta

SO I HAVE HEARD. At one time the Buddha was staying in Sāvattḥī 1.1
at the eastern gate. Then the Buddha said to Venerable Sāriputta:

“Sāriputta, do you have faith that the faculties of faith, energy, 1.4
mindfulness, immersion, and wisdom, when developed and cultivated,
culminate, finish, and end in freedom from death?”

“Sir, in this case I don’t rely on faith in the Buddha’s claim that 2.1
the faculties of faith, energy, mindfulness, immersion, and wisdom,
when developed and cultivated, culminate, finish, and end in freedom
from death. 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, mind-
fulness, immersion, and wisdom, when developed and cultivated,
culminate, finish, and end in freedom from death.”

“Good, good, Sāriputta! There are those who have not known 3.1
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 wis-
dom. 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 freedom from death.”

SN 48.45

At the Eastern Monastery (1st)

Paṭhamapubbārāmasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥi in the stilt longhouse of Migāra’s mother in the Eastern Monastery. 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 nothing further for this place”’?”
- 2.1 “Our teachings are rooted in the Buddha. ...”
- 2.2 “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 nothing further for this place”’.”

SN 48.46

At the Eastern Monastery (2nd)

Dutiyapubbārāmasutta

- 1.1 The same setting.
- 1.2 “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 nothing further for this place”’?”
- 2.1 “Our teachings are rooted in the Buddha. ...”
- 2.2 “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 2.8
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 nothing further for this place”.’

SN 48.47

At the Eastern Monastery (3rd)

Tatīyapubbārāmasutta

The same setting. 1.1

“Mendicants, how many faculties must a mendicant develop and 1.2
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 nothing further for this place”?’”

“Our teachings are rooted in the Buddha. ...” 2.1

“A mendicant must develop and cultivate four faculties so that 2.2
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 2.6
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 nothing further for this place”.’”

SN 48.48

At the Eastern Monastery (4th)

Catutthapubbārāmasutta

The same setting. 1.1

“Mendicants, how many faculties must a mendicant develop and 1.2
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 nothing further for this place”?”

2.1 “Our teachings are rooted in the Buddha. ...”

2.2 “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.

2.6 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 nothing further for this place”.”

SN 48.49

About Bhāradvāja the Alms-Gatherer

Piṇḍolabhāradvājasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying near Kosambī, in Ghosita’s Monastery.

1.3 Now at that time Venerable Bhāradvāja the Alms-Gatherer had declared enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

1.5 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 Bhāradvāja the Alms-Gatherer see for doing this?”

3.1 “It’s because Bhāradvāja the Alms-Gatherer 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 nothing further for this place.””

3.3 What three? The faculties of mindfulness, immersion, and wisdom.

3.5 It’s because Bhāradvāja the Alms-Gatherer has developed and cultivated these three faculties that he declares enlightenment.

What's the culmination of these three faculties? They culminate 3.7
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, 3.11
old age, and death that Bhāradvāja the Alms-Gatherer declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."'"

SN 48.50

At Āpaṇa

Āpaṇasutta

SO I HAVE HEARD. At one time the Buddha was staying in the land 1.1
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 1.4
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 2.1
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 2.2
roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. For their energy is the faculty of energy.

You can expect that a faithful and energetic noble disciple will be 3.1
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 dis- 4.1
ciple will, relying on letting go, gain immersion, gain unification of mind. For their samādhi is the faculty of immersion.

- 5.1 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, shrouded 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.
- 6.1 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.”
- 7.1 “Good, good, Sāriputta!
- 7.2 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. ...”
- 7.3 The Buddha then repeated Sāriputta’s answer word for word.

The Chapter on the Boar's Cave

SN 48.51

At Sālā

Sālasutta

SO I HAVE HEARD. At one time the Buddha was staying in the 1.1
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 2.1
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.”

SN 48.52

In the Land of the Mallas

Mallikasutta

- 1.1 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:
- 1.4 “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.
- 2.1 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.
- 2.3 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.
- 3.1 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.”

SN 48.53

A Trainee

Sekhasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Kosambī, 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?”
- 2.1 “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. 2.2

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. 3.1

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. 4.1

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. 5.1

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. 6.1

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 7.1

too is a way that a mendicant who is an adept can understand that they are an adept.”

SN 48.54

Footprints

Padasutta

- 1.1 “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.
- 1.3 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.
- 1.9 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.”

SN 48.55

Heartwood

Sārasutta

- 1.1 “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.
- 1.3 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.
- 1.9 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.”

SN 48.56

Grounded

Paṭiṭṭhitasutta

“Mendicants, when a mendicant is grounded in one thing the five 1.1
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 fully developed. That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

SN 48.57

With the Divinity Sahampati

Sahampatibrahmasutta

At one time, when he was first awakened, the Buddha was staying in 1.1
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, 1.2
“When these five faculties are developed and cultivated they culminate, finish, and end in freedom from death. 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 freedom from death.”

Then the divinity Sahampati knew what the Buddha was thinking. 2.1
As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the

Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

- 2.3 “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 freedom from death. 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 freedom from death.
- 3.1 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 desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the realm of divinity. There they know me as the divinity Sahampati.
- 3.7 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 freedom from death.”

SN 48.58

The Boar’s Cave

Sūkarakhatasutta

- 1.1 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:
- 1.3 “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?”
- 1.4 “Sir, it is considering the supreme sanctuary from the yoke that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”
- 1.5 “Good, good, Sāriputta! For it is considering the supreme sanctuary from the yoke 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 from the yoke?” 2.1

“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 from the yoke that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.” 2.2

“Good, good, Sāriputta! For this is that supreme sanctuary from the yoke. 2.8

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?” 3.1

“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.” 3.2

“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.” 3.4

SN 48.59

Arising (1st)

Paṭhamauppādasutta

At Sāvattḥi. 1.1

“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.” 1.2

SN 48.60

Arising (2nd)

Dutiyauppādasutta

- 1.1 “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.”

The Chapter on Leading to Awakening

SN 48.61

Fetters

Samyojanasutta

At Sāvattḥī.

1.1

“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.” 1.2

SN 48.62

Tendencies

Anusayasutta

“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.” 1.1

SN 48.63

Complete Understanding

Pariññāsutta

- 1.1 “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.”

SN 48.64

Ending of Defilements

Āsavakkhayasutta

- 1.1 “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.”
- 2.1 “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.”

SN 48.65

Two Fruits

Paṭhamaphalasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Because of developing and cultivating these five faculties, one of 1.5
two results can be expected: enlightenment in this very life, or if
there’s something left over, non-return.”

SN 48.66

Seven Benefits

Dutiyaphalasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are the
five faculties.

Because of developing and cultivating these five faculties, seven 1.5
fruits and benefits can be expected. What seven? They attain enlight-
enment 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 between one life and the next ... they’re extin-
guished 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 1.14
seven fruits and benefits can be expected.”

SN 48.67

A Tree (1st)

Paṭhamarukkhassutta

- 1.1 “Mendicants, of all the trees in the Black Plum Tree Land, the black plum 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 the Black Plum Tree Land, the black plum 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.”

SN 48.68

A Tree (2nd)

Dutiyarukkhassutta

- 1.1 “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.
- 1.3 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.
- 1.9 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.”

SN 48.69

A Tree (3rd)

Tatīyarukkhassutta

“Mendicants, of all the trees belonging to the titans, the vivid patala is 1.1
 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 becom-
 ing 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 titans, the vivid patala
 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.”

SN 48.70

A Tree (4th)

Catuttharukkhassutta

“Mendicants, of all the trees belonging to the phoenixes, the red 1.1
 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.”

The Chapter of Abbreviated Texts on the Ganges

SN 48.71–82

Slanting East, Etc.

Gaṅgāpeyyālavagga

- 1.1 “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.
- 1.3 How so? It’s when a mendicant develops the faculties of faith,
energy, mindfulness, immersion, and wisdom, which rely on seclu-
sion, 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.”
- 2.1 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.

The Chapter on Diligence

SN 48.83–92

The Chapter on Diligence

Appamādavagga

(Tell in full 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.

2.1

The Chapter on Hard Work

SN 48.93–104

The Chapter on Hard Work

Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

- 2.1 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

The Chapter on Searches

SN 48.105–114

The Chapter on Searches

Esanāvagga

(Tell in full 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.

2.1

The Chapter on Floods

SN 48.115–124

Floods, etc.

Oghavagga

1.1 “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.

1.5 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.

1.8 These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)

2.1 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Another Chapter of Abbreviated Texts on the Ganges

SN 48.125–136

Another on Sloping East, Etc.

Punagaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. 1.1
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, 1.3
energy, mindfulness, immersion, and wisdom, which culminate in
the removal of greed, hate, and delusion. That’s how a mendicant de-
veloping and cultivating the five faculties slants, slopes, and inclines
to extinguishment.”

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.

2.1

Another Chapter on Diligence

SN 48.137–146

Another Chapter on Diligence

Punaappamādavagga

(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

Another Chapter on Hard Work

SN 48.147–158

Another Chapter on Hard Work

Punagaṅgāpeyyālavagga

(This text consists of the title only. Tell in full as in SN 45.149–160, removal of greed version.)

Another Chapter on Searches

SN 48.159–168

Another Chapter on Searches

Punaesanāvagga

(Tell in full as in SN 45.161–170, removal of greed version.)

Another Chapter on Floods

SN 48.169–178

Another Series on Floods, Etc.

Punaoghavagga

“Mendicants, there are five higher fetters. What five? Desire for re- 1.1
birth 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, 1.5
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 culmi-
nate in the removal of greed, hate, and delusion.

These five faculties should be developed for the direct knowledge, 1.8
complete understanding, finishing, and giving up of these five higher
fetters.”

Floods, yokes, grasping, 2.1
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.

LINKED DISCOURSES ON THE RIGHT EFFORTS

The Chapter of Abbreviated Texts on the Ganges

SN 49.1–12

Sloping East, Etc.

Gaṅgāpeyyālavagga

- At Sāvattthī. 1.1
- There the Buddha said: 1.2
- “Mendicants, there are these four right efforts. What four? 1.3
- It’s when a mendicant generates enthusiasm, tries, makes an effort, 1.5
exerts the mind, and strives so that bad, unskillful qualities don’t
arise.
- They generate enthusiasm, try, make an effort, exert the mind, 1.6
and strive so that bad, unskillful qualities that have arisen are given
up.
- They generate enthusiasm, try, make an effort, exert the mind, 1.7
and strive so that skillful qualities arise.
- They generate enthusiasm, try, make an effort, exert the mind, 1.8
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 2.1
same way, a mendicant who develops and cultivates the four right
efforts slants, slopes, and inclines to extinguishment.

- 2.3 And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment?
- 2.4 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.
- 2.5 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.
- 2.6 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.
- 2.7 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.
- 2.8 That's how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.”
(Tell in full as in SN 45.92–102.)
- 4.1 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.

The Chapter on Diligence

SN 49.13–22

Diligence

Appamādavagga

(Tell in full as in SN 45.139–148.)

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

2.1

The Chapter on Hard Work

SN 49.23–34

Hard Work, Etc.

Balakaraṇīyavagga

- 1.1 “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.
- 1.3 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.
- 1.6 That’s how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.”
(*Tell in full as in SN 45.149–160.*)
- 2.1 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

The Chapter on Searches

SN 49.35–44

Ten Discourses on Searches, Etc.

Esanāvagga

“Mendicants, there are these three searches. What three? The search 1.1
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 knowl- 1.5
edge, 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, un-
skillful 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 knowl- 1.9
edge, complete understanding, finishing, and giving up of these three
searches.”

(Tell in full as in SN 45.161–170.)

Searches, discriminations, defilements, 2.1
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 49.45–54

Floods, Etc.

Oghavagga

- 1.1 “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.
- 1.5 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.
- 1.9 These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”
- (*Tell in full as in SN 45.171–179, with the above as the final discourse.*)
- 2.1 Floods, yokes, 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.

LINKED DISCOURSES ON THE FIVE POWERS

The Chapter of Abbreviated Texts on the Ganges

SN 50.1–12

Sloping East, Etc.

Gaṅgāpeyyālavagga

1.1 “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.

1.7 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.”

2.1 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.

The Chapter on Diligence

SN 50.13–22

Diligence

Appamādavagga

(Tell in full 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.

2.1

The Chapter on Hard Work

SN 50.23–34

Hard Work

Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

2.1

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

The Chapter on Searches

SN 50.35–44

Searches

Esanāvagga

(Tell in full 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.

2.1

The Chapter on Floods

SN 50.45–54

Floods, Etc.

Oghavagga

- 1.1 “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.
- 1.5 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.
- 1.12 These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in SN 45.171–179, with the above as the final discourse.)

Another Chapter of Abbreviated Texts on the Ganges

SN 50.55–66

Sloping East, Etc.

Punagaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. 1.1
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, 1.3
slope, and incline to extinguishment? It’s when a mendicant de-
velops the powers of faith, energy, mindfulness, immersion, and
wisdom, which culminate in the removal of greed, hate, and delu-
sion.

That’s how a mendicant who develops and cultivates the five pow- 1.5
ers slants, slopes, and inclines to extinguishment.”

*(Tell in full 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.

2.1

Another Chapter on Diligence

SN 50.67–76

Another Chapter on Diligence

Punaappamādavagga

(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

Another Chapter on Hard Work

SN 50.77–88

Another Chapter on Hard Work

Punabalakaraṇīyavagga

(Tell in full as in SN 45.149–160, removal of greed version.)

Another Chapter on Searches

SN 50.89–98

Another Series on Searches, Etc.

Punaesanāvagga

(Tell in full as in SN 45.161–170, removal of greed version.)

- 2.1 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

Another Chapter on Floods

SN 50.99–108

Another Series on Floods, Etc.

Punaoghavagga

“Mendicants, there are five higher fetters. What five? Desire for re- 1.1
birth 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, 1.5
complete understanding, finishing, and giving up of these five higher
fetters. What five? A mendicant develops the powers of faith, en-
ergy, mindfulness, immersion, and wisdom, which culminate in the
removal of greed, hate, and delusion.

These five powers should be developed for the direct knowledge, 1.8
complete understanding, finishing, and giving up of these five higher
fetters.”

Floods, yokes, grasping, 2.1
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.

LINKED DISCOURSES ON
THE BASES OF PSYCHIC
POWER

The Chapter at the Cāpāla Shrine

SN 51.1

From the Near Shore

Apārasutta

“Mendicants, when these four bases of psychic power are developed 1.1
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 en-
ergy, and active effort. They develop the basis of psychic power that
has immersion due to mental development, and active effort. They
develop the basis of psychic power that has immersion due to in-
quiry, 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.”

SN 51.2

Missed Out

Viraddhasutta

- 1.1 “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 ... mental development ... 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.”

SN 51.3

A Noble One

Ariyasutta

- 1.1 “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 ... mental development ... 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.”

SN 51.4

Disillusionment

Nibbidāsutta

“Mendicants, these four bases of psychic power, when developed 1.1
and cultivated, lead solely to disillusionment, dispassion, cessation,
peace, insight, awakening, and extinguishment. What four? It’s when
a mendicant develops the basis of psychic power that has immersion
due to enthusiasm ... energy ... mental development ... inquiry,
and active effort. These four bases of psychic power, when developed
and cultivated, lead solely to disillusionment, dispassion, cessation,
peace, insight, awakening, and extinguishment.”

SN 51.5

Partly

Iddhipadesasutta

“Mendicants, all the ascetics and brahmins in the past who have partly 1.1
manifested psychic powers have done so by developing and cultivat-
ing 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 psy-
chic 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 2.1
power that has immersion due to enthusiasm ... energy ... mental
development ... inquiry, and active effort. All the ascetics and brah-
mins 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.”

SN 51.6

Completely

Samattasutta

- 1.1 “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.
- 2.1 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... 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.”

SN 51.7

A Mendicant

Bhikkhusutta

“Mendicants, all the mendicants in the past ... future ... present who 1.1
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 2.1
power that has immersion due to enthusiasm ... energy ... mental
development ... 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.”

SN 51.8

Awakened

Buddhasutta

“Mendicants, there are these four bases of psychic power. What four? 1.1
It’s when a mendicant develops the basis of psychic power that has
immersion due to enthusiasm ... energy ... mental development
... 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.’”

Knowledge

Ñāṇasutta

- 1.1 “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.
- 2.1 ‘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.
- 3.1 ‘This is the basis of psychic power that has immersion due to mental development, 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.
- 4.1 ‘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.”

SN 51.10

At the Cāpāla Shrine

Cetiyasutta

SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, 1.1
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 almsround,
he addressed Venerable Ānanda: “Ānanda, get your sitting cloth.
Let’s go to the Cāpāla Shrine for the day’s meditation.”

“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed 1.7
behind the Buddha.

Then the Buddha went up to the Cāpāla Shrine, and sat down on 2.1
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, Seven Maid- 3.1
ens, Many Sons, Sārāṇḍada, 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, consoli-
dated them, and properly implemented them—may, if they wish,
live for the proper lifespan or what’s left of it. 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 for the proper lifespan or what’s left of it.”

But Ānanda didn’t get it, even though the Buddha dropped such 4.1
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 hap-
piness of the people, out of sympathy for the world, for the benefit,
welfare, and happiness of gods and humans.” For his mind was as if
possessed by Māra.

- 5.1 For a second time ... and for a third time, the Buddha said to Ānanda:
- 5.3 “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārāṇḍada, 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 for the proper lifespan or what’s left of it. 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 for the proper lifespan or what’s left of it.”
- 6.1 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, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.
- 7.1 Then the Buddha said to him, “Go now, Ānanda, at your convenience.”
- 7.4 “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.
- 8.1 And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha and said to him:
- 9.1 “Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: ‘Wicked One, I shall not be 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 own tradition, 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 10.1
now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement: ‘Wicked One, I shall not be 11.1
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 12.1
be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement: ‘Wicked One, I shall not be 13.1
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 14.1
the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement: ‘Wicked One, I shall not be 15.1
fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’ Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

When this was said, the Buddha said to Māra, “Relax, Wicked 16.1
One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.”

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, sur- 17.1
rendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then,

understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

- 18.1 “Comparing the incomparable
 with the creation of prolonged life,
 the sage surrendered the life force.
 Happy inside, serene,
 he shattered self-creation like a suit of armor.”

The Chapter on Shaking the Stilt Longhouse

SN 51.11

Before

Pubbasaṭṭa

At Sāvattḥī.

1.1

“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 constricted internally nor scattered externally.” And they meditate perceiving before and behind: as before, so behind; as behind, 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.

1.2

They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; as by day, so by night;

2.1

as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance.'

- 5.1 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 unobstructed 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 realm of divinity.
- 6.1 When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and heavenly, whether near or far.
- 7.1 When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.
- 8.1 When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere

else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

When the four bases of psychic power have been developed and 9.1 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 denounced 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 denounced 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 10.1 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.”

SN 51.12

Very Fruitful

Mahapphalasutta

- 1.1 “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 constricted internally nor scattered externally.’ And they meditate perceiving before and behind: as before, so behind; as behind, 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.
- 2.1 They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving before and behind: as before, so behind; as behind, 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.
- 3.1 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 realm of divinity. ...
- 4.1 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.”

SN 51.13

Immersion Due to Enthusiasm

Chandasamādhisutta

“Mendicants, if a mendicant depends on enthusiasm in order to gain 1.1
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, 2.1
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 mental development in order to gain 3.1
immersion, gain unification of mind, this is called immersion due to
mental development. 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 mental development, this immersion due to mental development, and these active efforts. This is called the basis of psychic power that has immersion due to mental development, and active effort.

- 4.1 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."

SN 51.14

With Moggallāna

Moggallānasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattṭhi in the stilt longhouse of Migāra's mother in the Eastern Monastery. Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.
- 2.1 Then the Buddha addressed Venerable Mahāmoggallāna, "These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties. Go, Moggallāna, and strike awe in those mendicants!"
- 3.1 "Yes, sir," replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his

big toe. Then those mendicants stood to one side, shocked and awestruck.

“Oh lord, how incredible, how amazing! There’s no wind at all; 3.3
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: 4.1

“Why do you, mendicants, stand to one side, shocked and 4.2
awestruck?”

“It’s incredible, sir, it’s amazing! There’s no wind at all; and this 4.3
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 4.5
the longhouse shake and rock and tremble with his big toe.

What do you think, mendicants? What things has the mendicant 4.6
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 4.8
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 5.1
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 ... mental development ... inquiry, and active effort. He
thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither
constricted internally nor scattered externally.’ And he meditates
perceiving before and behind: as before, so behind; as behind, 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.

5.16 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 realm of divinity. ...

5.17 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.”

SN 51.15

The Brahmin Uṇṇābha

Uṇṇābhabrāhmaṇasutta

1.1 SO I HAVE HEARD. At one time Venerable Ānanda was staying near Kosambī, 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, “Worthy Ānanda, what’s the purpose of leading the spiritual life under the ascetic Gotama?”

1.6 “The purpose of leading the spiritual life under the Buddha, brahmin, is to give up desire.”

2.1 “But is there a path and a practice for giving up that desire?”

2.2 “There is.”

3.1 “What is that path?”

3.2 “It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. This is the path and the practice for giving up that desire.”

4.1 “This being the case, worthy Ānanda, the path is endless, not finite. For it’s not possible to give up desire by means of desire.”

4.3 “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.” 4.7

“Have you ever had the energy to walk to the park, but when you arrived at the park, the corresponding energy faded away?” 4.8

“Yes, sir.” 4.10

“Have you ever had the idea to walk to the park, but when you arrived at the park, the corresponding idea faded away?” 4.11

“Yes, sir.” 4.13

“Have you ever inquired regarding a walk to the park, but when you arrived at the park, the corresponding inquiry faded away?” 4.14

“Yes, sir.” 4.16

“In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, 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 idea to attain perfection, but when they attained perfection the corresponding idea 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?” 5.1

“Clearly, worthy Ānanda, this being the case, the path is finite, not endless. Excellent, worthy Ānanda! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the worthy Ānanda has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Ānanda remember me as a lay follower who has gone for refuge for life.” 6.1

SN 51.16

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

- 1.1 “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.
- 2.1 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... 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.”

SN 51.17

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

- 1.1 “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 unobstructed 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 realm of divinity—do so by developing and cultivating the four bases of psychic power.
- 4.1 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... 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 realm of divinity—do so by developing and cultivating these four bases of psychic power.”

SN 51.18

A Mendicant

Bhikkhusutta

“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. 1.1

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... 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.” 2.1

SN 51.19

A Teaching on Psychic Power, Etc.

Iddhādidesanāsutta

“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 ... 1.1

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 realm of divinity. This is called psychic power. 2.1

- 3.1 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.
- 4.1 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 ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.
- 5.1 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."

SN 51.20

Analysis

Vibhaṅgasutta

- 1.1 "Mendicants, when the four bases of psychic power are developed and cultivated they're very fruitful and beneficial.
- 2.1 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 constricted internally nor scattered externally.' And they meditate perceiving before and behind: as before, so behind; as behind, 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.
- 2.9 They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.' And they meditate

perceiving before and behind: as before, so behind; as behind, 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 3.1
combined with laziness. This is called lax enthusiasm.

And what is enthusiasm that's too tense? It's when enthusiasm is 4.1
combined with restlessness. This is called tense enthusiasm.

And what is enthusiasm that's constricted internally? It's when 5.1
enthusiasm is combined with dullness and drowsiness. This is called enthusiasm constricted internally.

And what is enthusiasm that's scattered externally? It's when 6.1
enthusiasm is frequently scattered and diffused externally on account of the five kinds of sensual stimulation. This is called enthusiasm scattered externally.

And how does a mendicant meditate perceiving before and be- 7.1
hind: as before, so behind; as behind, so before? It's when the perception of before and behind is properly grasped, focused on, borne in mind, and comprehended with wisdom by a mendicant. That's how a mendicant meditates perceiving before and behind: as before, so behind; as behind, so before.

And how does a mendicant meditate as below, so above; as above, 8.1
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 9.1
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.

10.1 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.

11.1 And what is energy that's too lax? ...

16.1 And what is mental development that's too lax? ...

20.1 And what is inquiry that's too lax? It's when inquiry is combined with laziness. This is called lax inquiry.

21.1 And what is inquiry that's too tense? It's when inquiry is combined with restlessness. This is called tense inquiry.

22.1 And what is inquiry that's constricted internally? It's when inquiry is combined with dullness and drowsiness. This is called inquiry constricted internally.

23.1 And what is inquiry that's scattered externally? It's when inquiry is frequently scattered and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry scattered 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.

24.1 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 realm of divinity. 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 Chapter on the Iron Ball

SN 51.21

The Path

Maggasutta

At Sāvattthī.

1.1

“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 constricted internally nor scattered externally.” And they meditate perceiving before and behind: as before, so behind; as behind, 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.’”

1.2

They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving before and behind: as before, so behind; as behind, 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.’”

1.12

- 2.1 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 realm of divinity.
- 2.2 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 be told in full.)*

SN 51.22

The Iron Ball

Ayogūlasutta

- 1.1 At Sāvattḥi.
- 1.2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “Sir, do you have personal experience of going to the realm of divinity by psychic power with a mind-made body?”
- 1.4 “I do, Ānanda.”
- 1.5 “But do you have personal experience of going to the realm of divinity by psychic power with this body made up of the four principal states?”
- 1.6 “I do, Ānanda.”
- 2.1 “It’s incredible and amazing that the Buddha is capable of going to the realm of divinity by psychic power with a mind-made body! And that he has personal experience of going to the realm of divinity by psychic power with this body made up of the four principal states!”
- 2.2 “Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.
- 3.1 Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception

of bliss and lightness in the body. 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 4.1
become lighter, softer, more workable, and more radiant. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Sometimes the Realized One submerges his body in his mind and 5.1
his mind in his body. He meditates after sinking 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 realm of divinity.

Suppose there was a light tuft of cotton-wool or kapok. Taken 6.1
up by the wind, it would easily rise up from the ground into the air. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. 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 realm of divinity."

SN 51.23

A Mendicant

Bhikkhusutta

"Mendicants, there are these four bases of psychic power. What four? 1.1
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... 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.”

SN 51.24

Plain Version

Suddhikasutta

- 1.1 “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 ... mental development ... inquiry, and active effort. These are the four bases of psychic power.”

SN 51.25

Fruits (1st)

Paṭhamaphalasutta

- 1.1 “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 ... mental development ... 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 this very life, or if there’s something left over, non-return.”

SN 51.26

Fruits (2nd)

Dutiyaphalasutta

- 1.1 “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 ... mental development ... 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. 2.1
If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected."

SN 51.27

With Ānanda (1st)

Paṭhamaānandasutta

At Sāvattḥī. 1.1

Then Venerable Ānanda went up to the Buddha, bowed, sat down 1.2
to one side, and said to him:

"Sir, what is psychic power? What is the basis of psychic power? 2.1
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 2.2
power: multiplying themselves and becoming one again ... controlling the body as far as the realm of divinity. This is called psychic power.

And what is the basis of psychic power? The path and practice 3.1
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 4.1
when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development

... inquiry, and active effort. This is called the development of the bases of psychic power.

- 5.1 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.”

SN 51.28

With Ānanda (2nd)

Dutiyaānandasutta

- 1.1 The Buddha said to Venerable Ānanda: “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?”
- 1.3 “Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”
- 2.1 “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 realm of divinity. This is called psychic power.
- 3.1 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.
- 4.1 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 ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.
- 5.1 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.”

SN 51.29

Several Mendicants (1st)

Paṭhamabhikkhusutta

Then several mendicants went up to the Buddha, bowed, sat down 1.1
to one side, and said to him:

“Sir, what is psychic power? What is the basis of psychic power? 1.2
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 2.1
psychic power: multiplying themselves and becoming one again ...
controlling the body as far as the realm of divinity. This is called
psychic power.

And what is the basis of psychic power? The path and practice 3.1
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 4.1
when a mendicant develops the basis of psychic power that has
immersion due to enthusiasm ... energy ... mental development
... 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 5.1
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.”

SN 51.30

Several Mendicants (2nd)

Dutiabhikkhusutta

- 1.1 Then several mendicants went up to the Buddha ... The Buddha said to them:
- 1.3 “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?”
- 1.4 “Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”
- 2.1 “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 realm of divinity. This is called psychic power.
- 3.1 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.
- 4.1 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 ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.
- 5.1 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.”

SN 51.31

About Moggallāna

Moggallānasutta

There the Buddha addressed the mendicants: “What do you think, 1.1
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 2.1
refuge. ...”

“The mendicant Moggallāna has become so powerful and mighty 2.2
by developing and cultivating the four bases of psychic power.

What four? Moggallāna develops the basis of psychic power that 3.1
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
constricted internally nor scattered externally.’ And he meditates
perceiving before and behind: as before, so behind; as behind, 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 3.9
to energy ... mental development ... inquiry, and active effort. He
thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be nei-
ther constricted 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 4.1
power, the mendicant Moggallāna wields the many kinds of psychic
power: multiplying himself and becoming one again ... controlling
the body as far as the realm of divinity.

And by developing and cultivating these four bases of psychic 4.2
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.”

SN 51.32

The Realized One

Tathāgatasutta

- 1.1 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?”
- 2.1 “Our teachings are rooted in the Buddha. ...”
- 2.2 “The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.
- 3.1 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 constricted internally nor scattered externally.’ And he meditates perceiving before and behind: as before, so behind; as behind, 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.
- 3.9 He develops the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving before and behind: as before, so behind; as behind, 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.
- 3.18 The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.
- 4.1 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 realm of divinity.

And by developing and cultivating these four bases of psychic 4.2 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 be told in full.)

The Chapter of Abbreviated Texts on the Ganges

SN 51.33–44

The Ganges River, Etc.

Gaṅgāpeyyālavagga

- 1.1 “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.
- 1.3 And how does a mendicant who develops the four bases of psy-
chic 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 ... mental development ... inquiry,
and active effort.
- 2.1 That’s how a mendicant who develops and cultivates the four bases
of psychic power slants, slopes, and inclines to extinguishment.”
- 3.1 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.

The Chapter on Diligence

SN 51.45–54

Diligence

Appamādavagga

(Tell in full 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.

2.1

The Chapter on Hard Work

SN 51.55–66

Hard Work

Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

- 2.1 Hard work, seeds, and dragons,
 a tree, a pot, and a spike,
 the atmosphere, and two on clouds,
 a ship, a guest house, and a river.

The Chapter on Searches

SN 51.67–76

Searches

Esanāvagga

(Tell in full 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.

2.1

The Chapter on Floods

SN 51.77–86

Floods, Etc.

Oghavagga

1.1 “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.

1.5 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 ... mental development ... 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.”

(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)

2.1 Floods, yokes, 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.**

LINKED DISCOURSES WITH
ANURUDDHA

The Chapter on In Private

SN 52.1

In Private (1st)

Paṭhamarahogatasutta

- 1.1 SO I HAVE HEARD. At one time Venerable Anuruddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then as Anuruddha was in private retreat this thought came to his mind:
- 1.4 “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.”
- 2.1 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:
- 2.3 “Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”
- 3.1 “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 covetousness and displeasure 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 covetousness

and displeasure 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 covetousness and displeasure 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.”

SN 52.2

In Private (2nd)

Dutiyaarahogatasutta

1.1 At Sāvattḥī.

1.2 Then as Anuruddha was in private retreat this thought came to his mind:

1.3 “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.”

2.1 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:

3.1 “Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

4.1 “Reverend, it’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the body externally ... internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

5.1 They meditate observing an aspect of feelings internally ... externally ... internally and externally ...

6.1 They meditate observing an aspect of the mind internally ... externally ... internally and externally ...

7.1 They meditate observing an aspect of principles internally ... externally ... internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

SN 52.3

On the Bank of the Sutanu

Sutanusutta

At one time Venerable Anuruddha was staying near Sāvattḥi on the 1.1
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 1.4
to attain great direct knowledge?”

“Reverends, I attained great direct knowledge by developing and 2.1
cultivating the four kinds of mindfulness meditation. What four? I
meditate observing an aspect of the body—keen, aware, and mind-
ful, rid of covetousness and displeasure for the world. I meditate
observing an aspect of feelings ... mind ... principles—keen, aware,
and mindful, rid of covetousness and displeasure 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 mind- 2.8
fulness meditation that I directly knew the lower realm as lower, the
middle realm as middle, and the higher realm as higher.”

SN 52.4

At Thorny Wood (1st)

Paṭhamakaṇḍakīsutta

At one time the venerables Anuruddha, Sāriputta, and Mahāmogga- 1.1
llāna 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:

- 1.4 “Reverend Anuruddha, what things should a trainee mendicant enter and remain in?”
- 2.1 “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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A trainee mendicant should enter and remain in these four kinds of mindfulness meditation.”

SN 52.5

At Thorny Wood (2nd)

Dutiyakaṇḍakīsutta

- 1.1 At Sāketa. Sāriputta said to Anuruddha:
- 1.3 “Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”
- 1.4 “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 covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

SN 52.6

At Thorny Wood (3rd)

Tatīyakaṇḍakīsutta

- 1.1 At Sāketa. Sāriputta said to Anuruddha:

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?” 1.3

“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 covetousness and displeasure for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation. 1.4

And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the thousandfold galaxy.” 1.11

SN 52.7

The Ending of Craving

Taṇhākkhayasutta

At Sāvattḥī. 1.1

There Venerable Anuruddha addressed the mendicants: “Reverends, mendicants!” 1.2

“Reverend,” they replied. Anuruddha said this: 1.4

“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 covetousness and displeasure for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.” 2.1

The Frankincense-Tree Hut

SalaḬāgārasutta

- 1.1 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?”
- 1.7 “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.”
- 2.1 “In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their chief ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, worthy man, 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!’
- 3.1 It is quite impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to resign 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.
- 3.4 And how does a mendicant develop and cultivate 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 covetousness and displeasure for the world. That’s how a mendicant develops and cultivates the four kinds of mindfulness meditation.”

SN 52.9

In Ambapālī's Mango Grove

Ambapālivanasutta

At one time the venerables Anuruddha and Sāriputta were staying 1.1
near Vesālī, in Ambapālī's Mango Grove. 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 2.1
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 2.3
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 covetousness and dis-
pleasure 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 com-
pleted the spiritual journey, done what had to be done, laid down
the burden, achieved their own true goal, utterly ended the fetter of
continued existence, 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 3.1
such a dramatic statement in the presence of Venerable Anuruddha.”

SN 52.10

Gravely Ill

Bāḷhagilānasutta

At one time Venerable Anuruddha was staying near Sāvattthī in the 1.1
Dark Forest. And he was sick, suffering, gravely ill. Then several
mendicants went up to Venerable Anuruddha, and said to him:

- 2.1 “What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his mind?”
- 2.2 “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 covetousness and displeasure 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.”

Chapter Two

SN 52.11

A Thousand Eons

Kappasahassasutta

At one time Venerable Anuruddha was staying near Sāvattthī in Jeta’s 1.1
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 2.1
to attain great direct knowledge?”

“Reverends, I attained great direct knowledge by developing and 2.2
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 covetousness and
displeasure for the world. I attained great direct knowledge by devel-
oping and cultivating these four kinds of mindfulness meditation.

And it’s because of developing and cultivating these four kinds of 2.9
mindfulness meditation that I recollect a thousand eons.”

SN 52.12

Psychic Powers

Iddhividhasutta

- 1.1 “... 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 realm of divinity.”

SN 52.13

Clairaudience

Dibbasotasutta

- 1.1 “... 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 heavenly, whether near or far.”

SN 52.14

Comprehending the Mind

Cetopariyasutta

- 1.1 “... 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.’”

SN 52.15

Possible

Thānasutta

“... And it’s because of developing and cultivating these four kinds 1.1
of mindfulness meditation that I truly understand the possible as
possible and the impossible as impossible.”

SN 52.16

The Results of Deeds Undertaken

Kammasamādānasutta

“... And it’s because of developing and cultivating these four kinds of 1.1
mindfulness meditation that I truly understand the result of deeds
undertaken in the past, future, and present in terms of grounds and
causes.”

SN 52.17

Where All Paths of Practice Lead

Sabbatthagāminisutta

“... And it’s because of developing and cultivating these four kinds of 1.1
mindfulness meditation that I truly understand where all paths of
practice lead.”

SN 52.18

Diverse Elements

Nānādhātusutta

- 1.1 “... 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.”

SN 52.19

Diverse Beliefs

Nānādhimuttisutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse convictions of sentient beings.”

SN 52.20

Comprehending the Faculties of Others

Indriyaparopariyattasutta

- 1.1 “... 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.”

SN 52.21

Absorptions, Etc.

Jhānādisutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleans-

ing, and emergence regarding the absorptions, liberations, immersions, and attainments.”

SN 52.22

Past Lives

Pubbenivāsasutta

“... 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.” 1.1

SN 52.23

Clairvoyance

Dibbacakkhusutta

“... 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.” 1.1

SN 52.24

The Ending of Defilements

Āsavakkhayasutta

“... 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.” 1.1

The Linked Discourses with Anuruddha are the eighth section.

LINKED DISCOURSES ON ABSORPTION

The Chapter of Abbreviated Texts on the Ganges

SN 53.1–12

Absorptions, Etc.

Gaṅgāpeyyālavagga

At Sāvathī.

1.1

“Mendicants, there are these four absorptions. What four?

1.3

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 mind at one, without placing the mind and keeping it connected.

1.6

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.’

1.7

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.

1.8

These are the four absorptions.

1.9

- 2.1 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.
- 2.3 And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment?
- 2.4 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.
- 2.5 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption.
- 2.8 That's how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment."
- 3.1 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.

The Chapter on Diligence

SN 53.13–22

Diligence

Appamādavagga

(Tell in full 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.

2.1

The Chapter on Hard Work

SN 53.23–34

Hard Work

Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

- 2.1 Hard work, seeds, and dragons,
 a tree, a pot, and a spike,
 the atmosphere, and two on clouds,
 a ship, a guest house, and a river.

The Chapter on Searches

SN 53.35–44

Searches

Esanāvagga

(Tell in full 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.

2.1

The Chapter on Floods

SN 53.45–54

Floods, etc.

Oghavagga

1.1 “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.

1.5 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.”

(*Tell in full as in the Linked Discourses on the Path at SN 45.171–180.*)

2.1 Floods, yokes, 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.

LINKED DISCOURSES ON BREATH MEDITATION

The Chapter on One Thing

SN 54.1

One Thing

Ekadhammasutta

1.1 At Sāvattī.

1.3 “Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial. What one thing? Mindfulness of breathing.

1.6 And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

1.7 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, sets their body straight, and establishes mindfulness in their presence.

1.8 Just mindful, they breathe in. Mindful, they breathe out.

2.1 Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ 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.’

3.1 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.’ 4.1
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 5.1
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 6.1
way, is very fruitful and beneficial.”

SN 54.2

Awakening Factors

Bojjhaṅgasutta

“Mendicants, when mindfulness of breathing is developed and cul- 1.1
tivated 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 princi-

ples, 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.”

SN 54.3

Plain Version

Suddhikasutta

- 1.1 “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?
- 1.3 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, sets their body straight, and establishes mindfulness in their presence.
- 1.4 Just mindful, they breathe in. Mindful, they breathe out. ...
- 1.5 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’
- 1.6 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

SN 54.4

Fruits (1st)

Paṭhamaphalasutta

- 1.1 “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?
- 1.3 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, sets their body straight, and establishes mindfulness in their presence.
- 1.4 Just mindful, they breathe in. Mindful, they breathe out. ...

They practice like this: ‘I’ll breathe in observing letting go.’ They 1.5
practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this 1.6
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 this very life, or if there’s something left
over, non-return.”

SN 54.5

Fruits (2nd)

Dutiyaṃphalasutta

“Mendicants, when mindfulness of breathing is developed and cul- 1.1
tivated 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—gone to a wilderness, or to the root of 1.3
a tree, or to an empty hut—sits down cross-legged, sets their body
straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out. ... 1.4

They practice like this: ‘I’ll breathe in observing letting go.’ They 1.5
practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this 1.6
way, is very fruitful and beneficial.

When mindfulness of breathing is developed and cultivated in 2.1
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.”

SN 54.6

With Aritṭha

Aritṭhasutta

1.1 At Sāvattḥī.

1.2 There the Buddha ... said:

1.3 “Mendicants, do you develop mindfulness of breathing?” When he said this, Venerable Aritṭha said to him:

1.5 “Sir, I develop mindfulness of breathing.”

1.6 “But mendicant, how do you develop it?”

1.7 “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.”

2.1 “That is mindfulness of breathing, Aritṭha; I don’t deny it. But as to how mindfulness of breathing is fulfilled in detail, listen and apply your mind well, I will speak.”

2.4 “Yes, sir,” Aritṭha replied. The Buddha said this:

3.1 “And how is mindfulness of breathing fulfilled in detail? 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, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ 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.”

SN 54.7

About Mahākappina

Mahākappinasutta

At Sāvattḥī.

1.1

Now at that time Venerable Mahākappina was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness established in his presence. The Buddha saw him, and addressed the mendicants:

1.2

“Mendicants, do you see any disturbance or trembling in that mendicant’s body?”

2.1

“Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any disturbance or trembling in his body.”

2.2

“Mendicants, when an immersion has been developed and cultivated there’s no disturbance or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty. And what is that immersion?”

3.1

When immersion due to mindfulness of breathing has been developed and cultivated there’s no disturbance or trembling of the body or mind. And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

4.1

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, sets their body straight, and establishes mindfulness in their presence. 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.’

5.1

That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no disturbance or trembling of the body or mind.”

5.4

SN 54.8

The Simile of the Lamp

Padīpopamasutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. How so?
- 2.1 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, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ 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.
- 3.1 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.
- 4.1 Now, a mendicant might wish: ‘May neither my body nor my eyes become fatigued. And may my mind be freed from the defilements by not grasping.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 5.1 Now, a mendicant might wish: ‘May I give up memories and thoughts tied to domestic life.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 6.1 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. 7.1

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. 8.1

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. 9.1

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. 10.1

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. 11.1

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 mind at one, without placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing. 12.1

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. 13.1

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, 14.1

with pure equanimity and mindfulness.’ So let them closely focus on this immersion due to mindfulness of breathing.

15.1 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.

16.1 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.

17.1 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.

18.1 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.

19.1 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.

20.1 When immersion due to 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.

21.1 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 22.1
oil and the wick are used up, it would be extinguished due to not being fed. 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.’”

SN 54.9

At Vesālī

Vesālīsutta

SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, 1.1
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 2.1
go on retreat for a fortnight. No-one should approach me, except for the one who brings my almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached him, 2.4
except for the one who brought the almsfood.

Then those mendicants thought, “The Buddha spoke in many 3.1
ways about the meditation on ugliness. He praised the meditation on ugliness and its development.” They committed themselves to developing the many different facets of the meditation on ugliness.

Becoming horrified, repelled, and disgusted with this body, they looked for something to take their life. Each day ten, twenty, or thirty mendicants took their lives.

4.1 Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda, “Ānanda, why does the mendicant Saṅgha seem so diminished?”

4.3 Ānanda told the Buddha all that had happened, and said, “Sir, please explain another way for the mendicant Saṅgha to get enlightened.”

5.1 “Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

5.2 “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said, “Sir, the mendicant Saṅgha has assembled. Please, sir, come at your convenience.”

6.1 Then the Buddha went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

6.3 “Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

7.1 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.

7.2 In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise. And how is it so developed and cultivated?

8.1 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, sets their body straight, and establishes mindfulness in their presence.

8.2 Just mindful, they breathe in. Mindful, they breathe out. ...

8.3 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 sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise." 8.4

SN 54.10

With Kimbila

Kimilasutta

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?" 1.1

When he said this, Kimbila kept silent. 2.1

For a second time ... 2.2

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. 2.3

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." 3.1

"Well then, Ānanda, listen and apply your mind well, I will speak." 4.1

"Yes, sir," Ānanda replied. The Buddha said this: 4.2

"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—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. 4.4

Just mindful, they breathe in. Mindful, they breathe out. ... 4.6

- 4.7 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.
- 5.1 There’s a time when a mendicant is breathing in heavily, and they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ 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.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure 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 covetousness and displeasure for the world.
- 6.1 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 mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’ At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because careful application of mind to the in-breaths and out-breaths 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 covetousness and displeasure 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 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.' At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure 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 covetousness and displeasure for the world. 7.1

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 covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, 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 covetousness and displeasure for the world. 8.1

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. 9.1

- 9.6 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.”

Chapter Two

SN 54.11

Icchānaṅgala

Icchānaṅgalasutta

At one time the Buddha was staying in a forest near Icchānaṅgala. 1.1
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 almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached him, 1.5
except for the one who brought the almsfood.

Then after three months had passed, the Buddha came out of 2.1
retreat and addressed the mendicants:

“Mendicants, if wanderers who follow another religion were to 2.2
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. 2.5

Breathing in heavily I know: ‘I’m breathing in heavily.’ Breathing 2.6
out heavily I know: ‘I’m breathing out heavily.’ When breathing in
lightly I know: ‘I’m breathing in lightly.’ Breathing out lightly I know:
‘I’m breathing out lightly.’ I know: ‘I’ll breathe in experiencing the
whole body.’ ...

- 2.9 I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll breathe out observing letting go.’
- 3.1 For if anything should be rightly called ‘a noble meditation’, or else ‘a divine meditation’, or else ‘a realized one’s meditation’, it’s immersion due to mindfulness of breathing.
- 3.5 For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.
- 3.6 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 fetter of continued existence, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in this life, and to mindfulness and awareness.
- 4.1 For if anything should be rightly called ‘a noble meditation’, or else ‘a divine meditation’, or else ‘a realized one’s meditation’, it’s immersion due to mindfulness of breathing.”

SN 54.12

In Doubt

Kaṅkheyyasutta

- 1.1 At one time Venerable Lomasakaṅgiya was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to Venerable Lomasakaṅgiya, 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?”
- 2.1 “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 from the yoke. 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. 3.1

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 fetter of continued existence, and are rightly freed through enlightenment—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. 4.1

Those mendicants who are perfected—who have ended the defilements . . . for them, the five hindrances are cut off at the root . . . and unable to arise in the future. And here's another way to understand how the meditation of a trainee and a realized one are different. 5.1

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 almsfood.' 6.1

'Yes, sir,' replied those mendicants. And no-one approached him, except for the one who brought the almsfood. 6.5

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: 7.1

'Mendicants, if wanderers who follow another religion 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." 7.2

In this regard: mindful, I breathe in. Mindful, I breathe out. 7.5

- 7.6 Breathing in heavily I know: “I’m breathing in heavily.” Breathing out heavily I know: “I’m breathing out heavily.” ...
- 7.7 I know: “I’ll breathe in observing letting go.” I know: “I’ll breathe out observing letting go.”
- 8.1 For if anything should be rightly called “noble meditation”, or else “divine meditation”, or else “a realized one’s meditation”, it’s immersion due to mindfulness of breathing.
- 9.1 For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary from the yoke—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.
- 10.1 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 fetter of continued existence, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in this very life, and to mindfulness and awareness.
- 11.1 For if anything should be rightly called “noble meditation”, or else “divine meditation”, or else “a realized one’s meditation”, it’s immersion due to mindfulness of breathing.’
- 11.5 This is another way to understand how the meditation of a trainee and a realized one are different.”

SN 54.13

With Ānanda (1st)

Paṭhamaānandasutta

- 1.1 At Sāvattḥī.
- 1.2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “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.” 2.1

“Sir, what is that one thing?” 3.1

“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. 3.2

And how is mindfulness of breathing developed and cultivated 4.1 so as to fulfill the four kinds of mindfulness meditation? 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, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ 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.’

There’s a time when a mendicant is breathing in heavily, and they 5.1 know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure 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 covetousness and displeasure for the world.

There’s a time when a mendicant practices like this: ‘I’ll breathe 6.1 in experiencing rapture ... bliss ... mind ...’ ... They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this:

‘I’ll breathe out stilling mental processes.’ At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because careful application of mind to the in-breaths and out-breaths 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 covetousness and displeasure for the world.

7.1 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 ... immersing the mind in samādhi ... 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 covetousness and displeasure 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 covetousness and displeasure for the world.

8.1 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 covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, 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 covetousness and displeasure for the world.

9.1 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 10.1
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 11.1
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 en- 12.1
ergy is roused up and unflagging. At such a time, a mendicant has
activated the awakening factor of energy; they develop it and perfect
it.

When you're energetic, rapture not of the flesh arises. At such 13.1
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 14.1
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 15.1
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 16.1
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 feel- 17.1
ings ... 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. ...

(Tell in full as for the first kind of mindfulness meditation.)

They closely watch over that mind immersed in samādhi. At such a 18.1
time, a mendicant has activated the awakening factor of equanimity;
they develop it and perfect it. That's how the four kinds of mind-

fulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

- 19.1 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."

SN 54.14

With Ānanda (2nd)

Dutiyaānandasutta

- 1.1 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?"
- 1.3 "Our teachings are rooted in the Buddha. ..."
- 1.4 "There is, Ānanda.
- 2.1 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.
- 2.3 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ...
- 2.5 That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

SN 54.15

Several Mendicants (1st)

Paṭhamabhikkhusutta

Then several mendicants went up to the Buddha, bowed, sat down 1.1
to one side, and said to him:

“Sir, is there one thing that, when developed and cultivated, fulfills 1.2
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.” 1.3

“Sir, what is that one thing?” 2.1

“Immersion due to mindfulness of breathing is one thing that, 2.2
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 3.1
as to fulfill the four kinds of mindfulness meditation? ...

That’s how the seven awakening factors are developed and culti- 3.3
vated so as to fulfill knowledge and freedom.”

SN 54.16

Several Mendicants (2nd)

Dutiyabhikkhusutta

Then several mendicants went up to the Buddha, bowed, and sat 1.1
down to one side. The Buddha said to them:

“Mendicants, is there one thing that, when developed and culti- 1.2
vated, 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?”

- 1.3 “Our teachings are rooted in the Buddha. ...”
- 1.4 “There is, mendicants.
- 2.1 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.
- 3.1 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? 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, sets their body straight, and establishes mindfulness in their presence. ...
- 18.1 That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

SN 54.17

Giving Up the Fetters

Samyojanappahānasutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters ...”

SN 54.18

Uprooting the Tendencies

Anusayasamugghātasutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies ...”

SN 54.19

Completely Understanding the Course of Time

Addhānapariṇṇāsutta

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time ...” 1.1

SN 54.20

The Ending of Defilements

Āsavakkhayasutta

“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? 1.1

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, sets their body straight, and establishes mindfulness in front of them. ... 1.6

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ 1.7

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.” 1.8

The Linked Discourses on Mindfulness of Breathing is the tenth section.

LINKED DISCOURSES ON STREAM-ENTRY

The Chapter at Bamboo Gate

SN 55.1

A Wheel-Turning Monarch

Cakkavattirājasutta

At Sāvattthī.

1.1

There the Buddha ... said:

1.2

“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. 1.3

Now suppose a noble disciple wears rags and feeds on scraps of almsfood. 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. 1.4

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.’ 2.1

- 2.4 They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’
- 2.6 They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, sincere, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’
- 2.8 Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.
- 2.9 These are the four qualities that they have.
- 2.10 And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

SN 55.2

The Culmination of the Spiritual Life

Brahmacariyogadhasutta

- 1.1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.
- 2.1 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.”
- 3.1 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 4.1 “Those who have faith and ethics,
confidence, and vision of the truth,

in time arrive at happiness,
the culmination of the spiritual life.”

SN 55.3

With Dīghāvu

Dīghāvuupāsakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. 1.1

Now at that time the lay follower Dīghāvu 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 Dīghāvu 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 sympathy.’” 1.2

“Yes, dear,” replied Jotika. He did as Dīghāvu asked. The Buddha consented with silence. 1.9

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 keeping well, Dīghāvu; I hope you’re all right. I hope that your pain is fading, not growing, that its fading is evident, not its growing.” 2.1

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.” 2.3

“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.” 2.4

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit 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.” 3.1

- 3.6 “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.”
- 4.1 “These six things that play a part in realization that were taught by the Buddha are found in me, and I exhibit 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.
- 4.3 But still, sir, I think, ‘I hope Jotika doesn’t suffer distress 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.”
- 5.1 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:
- 5.4 “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?”
- 5.6 “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 been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

SN 55.4

With Sāriputta (1st)

Paṭhamasāriputtasutta

At one time Venerable Sāriputta was staying near Sāvattḥī in Jeta's 1.1
Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Ven-
erable Ānanda came out of retreat ... and said to Sāriputta:

“Reverend, how many things do people have to possess in order 1.3
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 1.4
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 2.1
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.”

SN 55.5

With Sāriputta (2nd)

Dutiyasāriputtasutta

Then Sāriputta went up to the Buddha, bowed, and sat down to one 1.1
side. The Buddha said to him:

“Sāriputta, they speak of a ‘factor of stream-entry’. What is a factor 1.2
of stream-entry?”

“Sir, the factors of stream-entry are associating with true persons, 1.4
listening to the true teaching, rational application of mind, and prac-
ticing in line with the teaching.”

- 1.5 “Good, good, Sāriputta! For the factors of stream-entry are associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.
- 2.1 Sāriputta, they speak of ‘the stream.’ What is the stream?”
- 2.3 “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.”
- 2.5 “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.
- 3.1 Sāriputta, they speak of ‘a stream-enterer.’ What is a stream-enterer?”
- 3.3 “Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”
- 3.4 “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.”

SN 55.6

The Chamberlains

Thapatisutta

- 1.1 At Sāvattthī. 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.
- 2.1 So they posted someone on the road, saying:
- 2.2 “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 2.5
Buddha is coming. Please come at your convenience.”

Then the chamberlains went up to the Buddha, bowed, and fol- 3.1
lowed behind him. And then the Buddha left the road, went to the
root of a certain tree, and sat down on the seat spread out. The master
builders 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 Sāvattthī to 4.1
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
Sāvattthī 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 5.1
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 6.1
lands to wander in the Vajjian lands ...

you will be setting out from the Vajjian lands to wander in the 7.1
Kāśian lands ...

you will be setting out from the Kāśian lands to wander in the 8.1
Magadhan lands ...

you are setting out from the Kāśian lands to wander in the Ma- 8.4
gadhan 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 Magadhan 9.1
lands to wander in the Kāśian 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 Magadhan lands to wander in the Kāśian lands ...

you will be setting out from the Kāśian lands to wander in the 10.1
Vajjian lands ...

you will be setting out from the Vajjian lands to wander in the 11.1
Mallian lands ...

- 12.1 you will be setting out from the Mallian lands to wander in the Kosalan lands ...
- 13.1 you will be setting out in the Kosalan lands to wander to Sāvattḥī, we're happy and joyful, thinking that you will be near to us.
- 13.4 And when we hear that you are staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery we have no little happiness and joy, thinking that you are near to us."
- 14.1 "Well then, chamberlains, life at home is cramped and dirty, life gone forth is wide open. Just this much is enough to be diligent."
- 14.3 "Sir, for us there is something that's even more cramped than that, and is considered as such."
- 14.4 "What is that?"
- 15.1 "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 dainty 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."
- 16.1 "Well then, chamberlains, life at home is cramped and dirty, life 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.
- 17.1 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.
- 18.1 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?" 18.6

"We're fortunate, sir, so very fortunate, in that the Buddha understands us like this." 18.9

SN 55.7

The People of Bamboo Gate

Veḷudvāreyyasutta

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: 1.1

"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 divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is 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." 1.4

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 2.1

clan, while some kept silent. Seated to one side they said to the Buddha:

- 2.2 “Worthy 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, fragrance, and makeup; and to accept gold and currency. 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.”
- 3.1 “Householders, I will teach you an explanation of the Dhamma that applies to oneself. Listen and apply your mind well, I will speak.”
- 3.3 “Yes, sir,” they replied. The Buddha said this:
- 4.1 “And what is the explanation of the Dhamma that applies to oneself?”
- 4.2 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.
- 5.1 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 6.1 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 7.1 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 8.1 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 9.1 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 10.1 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.

11.1 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.’”

12.1 When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha, “Excellent, worthy Gotama! ... We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

SN 55.8

In the Brick Hall (1st)

Paṭhamagiñjakāvasathasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying at Nātika in the brick house. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2.1 “Sir, the monk named Sālha 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?”

3.1 “Ānanda, the monk Sālha 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. 3.2
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 3.3
weakened greed, hate, and delusion. He's a once-returner; he will come back to this world once only, then make an end of suffering.

The laywoman Sujātā passed away having ended three fetters. 3.4
She's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

It's no wonder that a human being should pass away. But if you 4.1
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? 5.1

It's when a noble disciple has experiential confidence in the Bud- 6.1
dha ... 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.)

SN 55.9

At the Brick Hall (2nd)

Dutiyaḡiñjakāvasathasutta

1.1 Ānanda said to the Buddha:

1.2 “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?”

2.1 “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.)

3.1 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.’”

SN 55.10

At the Brick Hall (3rd)

Tatiyaḡiñjakāvasathasutta

1.1 Ānanda said to the Buddha:

1.2 “Sir, the layman named Kakkāṭa has passed away in Nātika. Where has he been reborn in his next life? The laymen named Kaḡibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Nātika. Where have they been reborn in the next life?”

2.1 “Ānanda, the laymen Kakkāṭa, Kaḡibha, 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 Ñātika have passed away having ended the 3.1
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 Ñātika have passed away having 3.2
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.

More than five hundred laymen in Ñātika have passed away having 3.3
ended three fetters. They're stream-enterers, not liable to be reborn
in the underworld, bound for awakening.

It's no wonder that a human being should pass away. But if you 4.1
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 teach-
ing'. 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? 5.1

It's when a noble disciple has experiential confidence in the Bud- 6.1
dha ... 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 Chapter on the Royal Monastery

SN 55.11

A Saṅgha of a Thousand Nuns

Sahassabhikkhunisamghasutta

- 1.1 At one time the Buddha was staying near Sāvattthī 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:
- 2.1 “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.”

SN 55.12

The Brahmins

Brāhmaṇasutta

- 1.1 At Sāvattthī. “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 2.1 procedure. It doesn't lead to disillusionment, dispassion, 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, dispassion, cessation, peace, insight, awakening, and extinguishment.

And what is that 'get up and go' practice? It's when a noble disciple 3.1 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, dispassion, cessation, peace, insight, awakening, and extinguishment."

SN 55.13

With the Senior Monk Ānanda

Ānandattherasutta

At one time the venerables Ānanda and Sāriputta were staying near 1.1 Sāvattḥī 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 1.4 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 1.5 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.

- 2.1 What four? They don't have the distrust in the Buddha that causes an unlearned 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 a learned 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.'
- 3.1 They don't have the distrust in the teaching that causes an unlearned 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 a learned 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—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'
- 4.1 They don't have the distrust in the Saṅgha that causes an unlearned 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 a learned 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, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms.'
- 5.1 They don't have the unethical conduct that causes an unlearned 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 a learned 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, impeccable, spotless, and unmarred, 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.”

SN 55.14

Fear of the Bad Place

Duggatibhayasutta

“Mendicants, a noble disciple who has four things has gone beyond 1.1
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.”

SN 55.15

Fear of the Bad Place, the Underworld

Duggativinipātabhayasutta

“Mendicants, a noble disciple who has four things has gone beyond 1.1
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.”

SN 55.16

Friends and Colleagues (1st)

Paṭhamamittāmaccasutta

- 1.1 “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.”

SN 55.17

Friends and Colleagues (2nd)

Dutiyamittāmaccasutta

- 1.1 “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 ...
- 2.1 There might be change in the four principal states—the elements of 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 quite impossible.
- 2.3 Experiential confidence in the teaching ...
- 2.4 Experiential confidence in the Saṅgha ...

The ethical conduct loved by the noble ones ... leading to immersion. There might be change in the four principal states—the elements of 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 quite impossible. 2.5

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.” 2.8

SN 55.18

A Visit to the Gods (1st)

Paṭhamadevacārikasutta

At Sāvattṭhi. 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: 1.1

“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.” 2.1

“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 3.1

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."

SN 55.19

A Visit to the Gods (2nd)

Dutiyadevacārikasutta

1.1 At Sāvattḥī.

1.2 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:

2.1 "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."

3.1 "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."

SN 55.20

A Visit to the Gods (3rd)

Tatīyadevacārikasutta

Then the Buddha, as easily as a strong person would extend or con- 1.1
tract 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 Bud- 2.1
dha. ... 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 fellow, it's good to have experiential confidence in the Bud- 3.1
dha ... 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.”

The Chapter with Sarakāni

SN 55.21

With Mahānāma (1st)

Paṭhamamahānāmasutta

- 1.1 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:
- 1.4 “Sir, this Kapilavatthu is successful and prosperous, populous, 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?’”
- 2.1 “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 is formed, made up of the four principal states, 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 3.1
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 3.3
been imbued with faith, ethics, learning, generosity, and wisdom.
Their body consists of form, made up of the four principal states,
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 3.6
faith, ethics, learning, generosity, and wisdom. Do not fear, Mahā-
nāma, do not fear! Your death will not be a bad one; your passing
will not be a bad one.”

SN 55.22

With Mahānāma (2nd)

Dutiyamahānāmasutta

SO I HAVE HEARD. At one time the Buddha was staying in the land 1.1
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, populous, 1.4
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 2.1
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.

- 3.1 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?"
- 3.2 "Sir, it would fall in the direction that it slants, slopes, and inclines."
- 3.3 "In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment."

SN 55.23

With Godhā the Sakyan

Godhasakkasutta

- 1.1 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?"
- 2.1 "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 ... and the Saṅgha ... When a person has these three things I recognize them as a stream-enterer.
- 3.1 But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?"
- 3.2 "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."
- 4.1 "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.” 4.3

Then Mahānāma and Godhā went to the Buddha, bowed, and sat 4.4
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 Bud- 8.1
dha 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 divinities, 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 8.19
like this?”

“Sir, I have nothing to say to Mahānāma when he speaks like this, 8.20
except what is good and wholesome.”

SN 55.24

About Sarakāni (1st)

Paṭhamasaraṇānisakkasutta

At Kapilavatthu. 1.1

Now at that time Sarakāni the Sakyan had passed away. The Bud- 1.2
dha declared that he was a stream-enterer, not liable to be reborn in
the underworld, bound for awakening.

- 1.5 At that, several Sakyans came together complaining, grumbling, and objecting, “Oh lord, how incredible, how 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 liquor.”
- 2.1 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:
- 3.1 “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?
- 4.1 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.
- 5.1 Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, but are not 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.
- 6.1 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. 7.1

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 teachings proclaimed by the Realized One after deliberating 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. 8.1

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. 9.1

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." 9.9

SN 55.25

About Sarakāṇi the Sakyan (2nd)

Dutiyasaraṇānisakkasutta

1.1 At Kapilavatthu.

1.2 Now at that time Sarakāṇi 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.

1.5 At that, several Sakyans came together complaining, grumbling, and objecting, “Oh lord, how incredible, how amazing! Who can’t become a stream-enterer these days? For the Buddha even declared Sarakāṇi to be a stream-enterer after he passed away. Sarakāṇi didn’t fulfill the training.”

1.12 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

3.1 “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 Sarakāṇi the Sakyan. Sarakāṇi the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

4.1 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.

5.1 Take another person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, but are not endowed with freedom. With the ending of

the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. 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-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. 6.1

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. 7.1

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 teachings proclaimed by the Realized One after deliberating 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. 8.1

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 9.1

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.

10.1 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?"

10.3 "No, sir."

10.4 "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.

11.1 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?"

11.4 "Yes, sir."

11.5 "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 Sarakāni? Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of his death."

SN 55.26

Anāthapiṇḍika (1st)

Paṭhamaanāthapiṇḍikasutta

1.1 At Sāvattihī.

Now at that time the householder Anāthapiṇḍika was sick, suffering 1.2
ing, gravely ill. Then he addressed a man, “Please, worthy man, 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 sympathy.’”

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Sāri- 2.1
putta consented with silence.

Then Venerable Sāriputta robed up in the morning and, taking his 4.1
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, “I hope you’re keeping well, householder; I hope
you’re all right. 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 getting by. The pain is terrible 4.3
and growing, not fading; its growing is evident, not its fading.”

“Householder, you don’t have the distrust in the Buddha that 5.1
causes an unlearned 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 Buddha, that pain may die down on the spot.

You don’t have the distrust in the teaching that causes an un- 6.1
learned 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 teach-
ing is well explained by the Buddha—apparent in the present life,
immediately effective, inviting inspection, relevant, so that sensible
people can know it for themselves.’ Seeing in yourself that experi-
ential confidence in the teaching, that pain may die down on the
spot.

- 7.1 You don't have the distrust in the Saṅgha that causes an unlearned 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, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. 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.
- 8.1 You don't have the unethical conduct that causes an unlearned 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, impeccable, spotless, and unmarred, 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.
- 9.1 You don't have the wrong view that causes an unlearned 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.
- 10.1 You don't have the wrong thought ...
- 11.1 wrong speech ...
- 12.1 wrong action ...
- 13.1 wrong livelihood ...
- 14.1 wrong effort ...
- 15.1 wrong mindfulness ...
- 16.1 wrong immersion ...
- 17.1 wrong knowledge ...
- 18.1 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 19.1
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, 20.1
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;

who has confidence in the Saṅgha, 21.1
and correct view:
they're said to be prosperous,
their life is not in vain.

So let the wise devote themselves 22.1
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

After expressing his appreciation to Anāthapiṇḍika with these 23.1
verses, Sāriputta got up from his seat and left.

Then Ānanda went up to the Buddha, bowed, and sat down to one 24.1
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 24.3
in this way and that.”

“Sāriputta is astute, Ānanda. He has great wisdom, since he can 24.4
analyze the four factors of stream-entry in ten respects.”

SN 55.27

With Anāthapiṇḍika (2nd)

Dutiyaanāthapiṇḍikasutta

- 1.1 At Sāvattḥī.
- 1.2 Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, worthy man, 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 sympathy.’”
- 2.1 “Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Ānanda consented with silence.
- 3.1 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, “I hope you’re keeping well, householder; I hope you’re all right. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.”
- 3.3 “Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.”
- 4.1 “Householder, when an unlearned ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death. What four? Firstly, an unlearned 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.
- 5.1 Furthermore, an unlearned ordinary person distrusts the teaching
...
- 6.1 Furthermore, an unlearned ordinary person distrusts the Saṅgha
...
- 7.1 Furthermore, an unlearned 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 un-

learned ordinary person has these four things, they're frightened and terrified, and fear what awaits them after death.

When a learned 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. 8.1

Furthermore, a noble disciple has experiential confidence in the teaching ... 9.1

Furthermore, a noble disciple has experiential confidence in the Saṅgha ... 10.1

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. 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. 11.1

When a learned noble disciple has these four things, they're not frightened or terrified, and don't fear what awaits them after death." 11.3

"Honorable 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." 12.1

"You're fortunate, householder, so very fortunate! You have declared the fruit of stream-entry." 12.9

SN 55.28

Dangers and Threats (1st)

Paṭhamabhayaverūpasantasutta

At Sāvatthī.

1.1

1.2 Seated to one side, the Buddha said to the householder Anāthapi-
ṇḍika:

1.3 “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 system 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.’

2.1 What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in this 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 consumes beer, wine, and liquor intoxicants creates dangers and threats both in this life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from beer, wine, and liquor intoxicants. These are the five dangers and threats they have quelled.

3.1 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.

4.1 And what is the noble system that they have clearly seen and comprehended with wisdom? A noble disciple rationally applies the mind 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 are a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a

condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. 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 system that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the 5.1
four factors of stream-entry, and has clearly seen and comprehended the noble system 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.’”

SN 55.29

Dangers and Threats (2nd)

Dutiyabhayaverūpasantasutta

At Sāvattthī. ... “Mendicants, when a noble disciple has quelled five 1.1
dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system 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.'”

SN 55.30

With Nandaka the Licchavi

Nandakalicchavisutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Nandaka the Licchavi chief minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “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.
- 3.1 A noble disciple who has these four things is guaranteed long life, both human and heavenly ... beauty ... happiness ... fame ... and sovereignty, both human and heavenly. 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.”
- 4.1 When he had spoken, a certain person said to Nandaka:
- 4.2 “Sir, it is time to bathe.”
- 4.3 “Enough now, my man, with that exterior bath. This interior bathing will do for me, that is, confidence in the Buddha.”

The Chapter on Overflowing Merit

SN 55.31

Overflowing Merit (1st)

Paṭhamapuññābhisandasutta

At Sāvattḥī.

1.1

“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. 1.2

Furthermore, a noble disciple has experiential confidence in the teaching ... This is the second kind of overflowing merit, overflowing goodness that nurtures happiness. 2.1

Furthermore, a noble disciple has experiential confidence in the Saṅgha ... This is the third kind of overflowing merit, overflowing goodness that nurtures happiness. 3.1

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. 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.” 4.1

SN 55.32

Overflowing Merit (2nd)

Dutiyapuññābhisandasutta

- 1.1 “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 ... the teaching ... the Saṅgha ...
- 3.1 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.”

SN 55.33

Overflowing Merit (3rd)

Tatīyapuññābhisandasutta

- 1.1 “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 ... the teaching ... the Saṅgha ...
- 3.1 Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. 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.”

SN 55.34

Footprints of the Gods (1st)

Paṭhamadevapadasutta

At Sāvattḥi.

1.1

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings. 1.2

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. 2.1

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ... 3.1

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. 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.” 4.1

SN 55.35

Footprints of the Gods (2nd)

Dutiyadevapadasutta

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings. 1.1

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 2.1

of the gods.’ This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

3.1 Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ...

4.1 Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. 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.”

SN 55.36

In Common With the Gods

Devasabhāgatasutta

1.1 “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.’

2.1 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.”

SN 55.37

With Mahānāma

Mahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near 1.1
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?” 2.1

“Mahānāma, when you’ve gone for refuge to the Buddha, the 2.2
teaching, and the Saṅgha, you’re considered to be a lay follower.”

“But how is an ethical lay follower defined?” 3.1

“When a lay follower doesn’t kill living creatures, steal, commit 3.2
sexual misconduct, lie, or consume beer, wine, and liquor intoxi-
cants, they’re considered to be an ethical lay follower.”

“But how is a faithful lay follower defined?” 4.1

“It’s when a lay follower has faith in the Realized One’s awak- 4.2
ening: ‘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 hu-
mans, awakened, blessed.’ Then they’re considered to be a faithful
lay follower.”

“But how is a generous lay follower defined?” 5.1

“It’s when a lay follower lives at home rid of the stain of stinginess, 5.2
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.”

- 6.1 “But how is a wise lay follower defined?”
- 6.2 “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.”

SN 55.38

Rain

Vassasutta

- 1.1 “Mendicants, suppose the heavens rain 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.”

SN 55.39

With Kālīgodhā

Kālīgodhasutta

- 1.1 At one time the Buddha was staying in the land of the Sakyan, 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 Kālīgodhā the Sakyan lady, where he sat on the seat spread out. Then Kālīgodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:
- 2.1 “Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awak-

ening. 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 exhibit 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."

SN 55.40

Nandiya the Sakyān

Nandiyasakkasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Nandiya the Sakyān 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 apply your mind well, 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 solitude

by day or retreat 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. When one is suffering, the mind does not 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.

4.1 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 solitude by day or retreat 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. When one is suffering, the mind does not 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.

5.1 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 solitude by day and retreat 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.

6.1 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 solitude by day and retreat 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."

The Chapter on Overflowing Merit, With Verses

SN 55.41

Overflowing Merit (1st)

Paṭhamaabhisandasutta

- 1.1 “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 ... the teaching ... the Saṅgha ...
- 3.1 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.
- 4.1 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.
- 5.1 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.
- 5.4 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, 6.1
went on to say:

"Hosts of people use the rivers, 7.1
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; 8.1
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."

SN 55.42

Overflowing Merit (2nd)

Dutiyaabhisandasutta

"Mendicants, there are these four kinds of overflowing merit, over- 1.1
flowing goodness that nurture happiness. What four? It's when
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 3.1
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 4.1
and goodness, it's not easy to measure how much merit they have
by saying that this is the extent of their overflowing merit, overflow-

ing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

5.1 There are places where the great rivers—the Ganges, Yamuna, Aciravati, Sarabhū, and Mahī—come together and converge. It's not easy to 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.

5.5 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.”

5.8 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

6.1 “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.

7.1 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.”

SN 55.43

Overflowing Merit (3rd)

Tatiyaabhisandasutta

1.1 “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 ... the teaching ... the Saṅgha ...

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. 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. 3.1

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." 4.1

That is what the Buddha said. Then the Holy One, the Teacher, went on to say: 4.4

“One who desires merit, grounded in the skillful,
develops the path to realize freedom from death. 5.1
Once they've reached the heart of the teaching,
delighting in ending,
they don't tremble at the approach
of the King of Death.”

SN 55.44

Rich (1st)

Paṭhamamahaddhanasutta

“Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy. 1.1

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.” 2.1

SN 55.45

Rich (2nd)

Dutiyamahaddhanasutta

- 1.1 “Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.
- 2.1 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.”

SN 55.46

Plain Version

Suddhakasutta

- 1.1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.
- 2.1 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.”

SN 55.47

With Nandiya

Nandiyasutta

- 1.1 At Kapilavatthu. Seated to one side, the Buddha said to Nandiya the Sakyan:
- 1.3 “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 2.1
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."

SN 55.48

With Bhaddiya

Bhaddiyasutta

At Kapilavatthu. Seated to one side, the Buddha said to Bhaddiya 1.1
the Sakyan:

"Bhaddiya, a noble disciple who has four things is a stream-enterer 1.3
..."

SN 55.49

With Mahānāma

Mahānāmasutta

At Kapilavatthu. Seated to one side, the Buddha said to Mahānāma 1.1
the Sakyan:

"Mahānāma, a noble disciple who has four things is a stream- 1.3
enterer ..."

SN 55.50

Factors

Āṅgasutta

"Mendicants, there are these four factors of stream-entry. What four? 1.1
Associating with true persons, listening to the true teaching, rational
application of mind, and practicing in line with the teaching. These
are the four factors of stream-entry."

The Chapter on a Wise Person

SN 55.51

With Verses

Sagāthakasutta

- 1.1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.
- 2.1 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.”
- 2.8 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 3.1 “Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
- 4.1 who has confidence in the Saṅgha,
and correct view:
they’re said to be prosperous,
their life is not in vain.

So let the wise devote themselves 5.1
 to faith, ethical behaviour,
 confidence, and insight into the teaching,
 remembering the instructions of the Buddhas.”

SN 55.52

One Who Completed the Rains

Vassamvutthasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
 Anāthapiṇḍika’s monastery. Now at that time a certain mendicant
 who had completed the rainy season residence in Sāvattthī 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 2.1
 said to him, “Sir, we hope that the Buddha is healthy and strong.”

“He is, good fellows.” 2.3

“And we hope that Sāriputta and Moggallāna are healthy and 3.1
 strong.”

“They are.” 3.2

“And we hope that the mendicant Saṅgha is healthy and strong.” 4.1

“It is.” 4.2

“But sir, during this rains residence did you hear and learn any- 5.1
 thing in the presence of the Buddha?”

“Good fellows, I heard and learned this in the presence of the Bud- 5.2
 dha: ‘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: 6.1
 ‘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.’

- 7.1 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.’”

SN 55.53

With Dhammadinna

Dhammadinnasutta

- 1.1 At one time the Buddha was staying near Varanasi, 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:
- 1.3 “May the Buddha please advise and instruct us. It will be for our lasting welfare and happiness.”
- 2.1 “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.”
- 2.4 “Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. 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.” 3.1

“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.” 4.1

“You’re fortunate, Dhammadinna, so very fortunate! You have all declared the fruit of stream-entry.” 4.7

SN 55.54

Sick

Gilānasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavathu in the Banyan Tree Monastery. 1.1

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. 1.2

Mahānāma the Sakyan 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.” 1.4

“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 ... 2.1

the teaching ... the Saṅgha ... And you have the ethical conduct loved by the noble ones ... leading to immersion.'

- 3.1 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: 'Are you concerned for your mother and father?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your mother and father, you will die anyway. It would be good to give up concern for your mother and father.'
- 4.1 If they reply, 'I have given up concern for my mother and father,' they should say: 'But are you concerned for your partners and children?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your partners and children, you will die anyway. It would be good to give up concern for your partners and children.'
- 5.1 If they reply, 'I have given up concern for my partners and children,' they should say: 'But are you concerned for the five kinds of human sensual stimulation?' If they reply, 'I am,' they should say: 'Good fellow, 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.'
- 6.1 If they reply, 'I have done so,' they should say: 'Good fellow, the gods of the thirty-three are better than the gods of the four great kings ...
- 7.1 Good fellow, the gods of Yama ... the joyful gods ... the gods who love to imagine ... the gods who control what is imagined by others ... the gods of the realm of divinity are better than the gods who control what is imagined by others. It would be good to turn your mind away from the gods who control what is imagined by others and fix it on the gods of the realm of divinity.' If they reply, 'I have done so,' they should say: 'Good fellow, the realm of divinity is impermanent, not lasting, and included within substantial reality. It would be good to turn your mind away from the realm of divinity and apply it to the cessation of substantial reality.'

If they reply, ‘I have done so,’ then there is no difference between a 8.1
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.”

SN 55.55

The Fruit of Stream-Entry

Sotāpattiphalasutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to the realization of the fruit of stream-entry. What four? Associating
with true persons, listening to the true teaching, rational application
of mind, 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.”

SN 55.56

The Fruit of Once-Return

Sakadāgāmiphalasutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to the realization of the fruit of once-return. ...”

SN 55.57

The Fruit of Non-Return

Anāgāmiphalasutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to the realization of the fruit of non-return. ...”

SN 55.58

The Fruit of Perfection

Arahattaphalasutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. ...”

SN 55.59

The Getting of Wisdom

Paññāpaṭilābhasutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. ...”

SN 55.60

The Growth of Wisdom

Paññāvuddhisutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. ...”

SN 55.61

The Increase of Wisdom

Paññāvepullasutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. ...”

The Chapter on Great Wisdom

SN 55.62

Great Wisdom

Mahāpaññāsutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to great wisdom. What four? Associating with true persons, listening
to the true teaching, rational application of mind, and practicing in
line with the teaching. When these four things are developed and
cultivated they lead to great wisdom.”

SN 55.63

Widespread Wisdom

Puthupaññāsutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to widespread wisdom ...”

SN 55.64

Abundant Wisdom

Vipulapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to abundant wisdom ...”

SN 55.65

Deep Wisdom

Gambhīrapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to deep wisdom ...”

SN 55.66

Extraordinary Wisdom

Appamattapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom ...”

SN 55.67

Vast Wisdom

Bhūripaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to vast wisdom ...”

SN 55.68

Much Wisdom

Paññābhāṣasutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to much wisdom ...”

SN 55.69

Fast Wisdom

Sīghapaññāsutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to fast wisdom ...”

SN 55.70

Light Wisdom

Lahupaññāsutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to light wisdom ...”

SN 55.71

Laughing Wisdom

Hāsapaññāsutta

“Mendicants, when four things are developed and cultivated they lead 1.1
to laughing wisdom ...”

SN 55.72

Swift Wisdom

Javanapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to swift wisdom ...”

SN 55.73

Sharp Wisdom

Tikkhapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to sharp wisdom ...”

SN 55.74

Penetrating Wisdom

Nibbedhikapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to penetrating wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, 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.

LINKED DISCOURSES ON THE TRUTHS

The Chapter on Immersion

SN 56.1

Immersion

Samādhisutta

1.1 At Sāvattḥī.

1.3 “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.

2.1 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.’”

SN 56.2

Retreat

Paṭisallānasutta

1.1 “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.’” 2.1

SN 56.3

A Gentleman (1st)

Paṭhamakulaputtasutta

“Mendicants, whatever gentlemen—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. 1.1

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 gentlemen—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. 2.1

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.’” 3.1

SN 56.4

A Gentleman (2nd)

Dutiyakulaputtasutta

“Mendicants, whatever gentlemen—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. 1.1

2.1 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. ...

3.1 That's why you should practice meditation ..."

SN 56.5

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

1.1 "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.

2.1 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. ...

3.1 That's why you should practice meditation ..."

SN 56.6

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

1.1 "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.

2.1 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. ...

3.1 That's why you should practice meditation ..."

SN 56.7

Thoughts

Vitakkasutta

“Mendicants, don’t think bad, unskillful thoughts, such as sensual, 1.1
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, dispassion, cessation, peace,
insight, awakening, and extinguishment.

When you think, you should think: ‘This is suffering’ ... ‘This is 2.1
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 fundamen-
tals of the spiritual life. They lead to disillusionment, dispassion,
cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation ...” 3.1

SN 56.8

Thought

Cintasutta

“Mendicants, don’t think up a bad, unskillful idea. For example: 1.1
the cosmos 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 still exists, or no longer exists, or both still ex-
ists and no longer exists, or neither still exists nor no longer exists.
Why is that? Because those thoughts aren’t beneficial or relevant
to the fundamentals of the spiritual life. They don’t lead to disil-
lusionment, dispassion, cessation, peace, insight, awakening, and
extinguishment.

When you think something up, you should think: ‘This is suf- 2.1
fering’ ... ‘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, dispassion, cessation, peace, insight, awakening, and extinguishment.

3.1 That’s why you should practice meditation ...”

SN 56.9

Arguments

Viggāhikakathāsutta

1.1 “Mendicants, don’t get into arguments, such as: ‘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, dispassion, cessation, peace, insight, awakening, and extinguishment.

2.1 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’ ...

2.2 That’s why you should practice meditation ...”

SN 56.10

Low Talk

Tiracchānakathāsutta

1.1 “Mendicants, don’t engage in all kinds of low 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 place. Why is that? Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: 'This is suffering' ... 'This 2.1
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 ... 3.1

The Chapter on Rolling Forth the Wheel of Dhamma

SN 56.11

Rolling Forth the Wheel of Dhamma

Dhammacakkappavattanasutta

- 1.1 At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:
- 2.1 “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 understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.
- 3.1 And what is that middle way of practice? 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 of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.
- 4.1 Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering;

not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Now this is the noble truth of the origin of suffering. It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. 4.3

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. 4.6

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. 4.8

'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 ... 5.1

'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 ... 6.1

'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 ... 7.1

'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 the cessation of suffering should be developed.' Such was the vision that arose in me ... 'This noble truth of the practice that leads to the cessation of suffering has been 8.1

developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

- 9.1 As long as my true knowledge and vision about these four noble truths was not fully purified in these three rounds and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.
- 10.1 But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.
- 10.2 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”
- 10.4 That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said.
- 11.1 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.”
- 12.1 And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Varanasi, 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 divinity or by anyone in the world.”
- 12.3 Hearing the cry of the earth gods, the gods of the four great kings ... the gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to imagine ... the gods who control what is imagined by others ... the gods of the Divinity’s host raised the cry: “Near Varanasi, 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 divinity or by anyone in the world.”

And so at that moment, that second, that hour, the cry soared 13.1
up to the realm of divinity. And this ten-thousandfold galaxy shook
and rocked and trembled. And an immeasurable, magnificent light
appeared in the world, surpassing the glory of the gods.

Then the Buddha expressed this heartfelt sentiment: “Koṇḍañña 14.1
has really understood! Koṇḍañña has really understood!”

And that’s how Venerable Koṇḍañña came to be known as “Ko- 14.3
ṇḍañña Who Understood”.

SN 56.12

The Realized Ones

Tathāgatasutta

“‘This is the noble truth of suffering.’ Such was the vision, knowledge, 1.1
wisdom, realization, and light that arose in the Realized Ones re-
garding 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 2.1
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 3.1
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 4.1
of suffering.’ ... ‘This noble truth of the practice that leads to the ces-
sation of suffering should be developed.’ ... ‘This noble truth of the
practice that leads to the cessation of suffering has been developed.’
Such was the vision, knowledge, wisdom, realization, and light that
arose in the Realized Ones regarding teachings not learned before
from another.”

SN 56.13

Aggregates

Khandhasutta

- 1.1 “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.
- 2.1 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.
- 3.1 And what is the noble truth of the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the noble truth of the origin of suffering.
- 4.1 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.
- 5.1 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.
- 6.1 That’s why you should practice meditation ...”

SN 56.14

Interior Sense Fields

Ajjhattikāyatana-sutta

“Mendicants, there are these four noble truths. What four? The noble 1.1
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 2.1
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.
...”

SN 56.15

Remembering (1st)

Paṭhamadhāraṇa-sutta

“Mendicants, do you remember the four noble truths that I taught?” 1.1
When he said this, one of the mendicants said to the Buddha:

“I do, sir.” 1.3

“How so, mendicant?” 1.4

“Sir, I remember that suffering is the first noble truth you’ve 1.5
taught; the origin of suffering is the second; the cessation of suf-
fering 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 2.1
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 ...” 3.1

SN 56.16

Remembering (2nd)

Dutiyaḍhāraṇasutta

1.1 “Mendicants, do you remember the four noble truths that I taught?”

When he said this, one of the mendicants said to the Buddha:

1.3 “I do, sir.”

2.1 “How so, mendicant?”

2.2 “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.”

3.1 “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 ..."

4.1

SN 56.17

Ignorance

Avijjāsutta

Seated to one side, that mendicant said to the Buddha:

1.1

"Sir, they speak of this thing called 'ignorance'. What is ignorance?

1.2

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.

1.5

That's why you should practice meditation ..."

2.1

SN 56.18

Knowledge

Vijjāsutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

1.1

"Sir, they speak of this thing called 'knowledge'. What is knowledge? And how is a knowledgeable person defined?"

1.2

"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.

1.5

2.1 That’s why you should practice meditation ...”

SN 56.19

Expressions

Saṅkāsanāsutta

1.1 “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.’

2.1 That’s why you should practice meditation ...”

SN 56.20

Real

Tathasutta

1.1 “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.

2.1 That’s why you should practice meditation ...”

The Chapter at the Village of Koṭi

SN 56.21

At the Village of Koṭi (1st)

Paṭhamakoṭiḡāmasutta

At one time the Buddha was staying in the land of the Vajjis at the 1.1
village of Koṭi. There the Buddha addressed the mendicants: “Men-
dicants, due to not understanding and not penetrating 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, 2.1
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 for
continued existence has been cut off; the conduit to rebirth is ended;
now there’ll be no more future lives.”

That is what the Buddha said. Then the Holy One, the Teacher, 3.1
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.

4.1

- 5.1 But now that these truths have been seen,
the conduit to rebirth is eradicated.
The root of suffering is cut off,
now there'll be no more future lives.”

SN 56.22

At the Village of Koṭi (2nd)

Dutiyakoṭigāmasutta

- 1.1 “Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. I don’t deem 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.
- 2.1 There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path. I deem 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.”
- 3.1 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 4.1 “There are those who don’t understand suffering
and suffering’s cause,
and where all suffering
ceases with nothing left over.
- 5.1 And they do not 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 grow old.
- 6.1 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 7.1
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 grow old.”

SN 56.23

The Fully Awakened Buddha

Sammāsambuddhasutta

At Sāvatthī. 1.1

“Mendicants, there are these four noble truths. What four? The 1.2
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 understood
these four noble truths that the Realized One is called ‘the perfected
one, the fully awakened Buddha.’

That’s why you should practice meditation ...” 2.1

SN 56.24

The Perfected Ones

Arahantasutta

At Sāvatthī. 1.1

“Mendicants, whatever perfected ones, fully awakened Buddhas 1.2
truly wake up—in the past, future, or present—all of them truly
wake up to the four noble truths.

- 2.1 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.
- 3.1 That’s why you should practice meditation ...”

SN 56.25

The Ending of Defilements

Āsavakkhayasutta

- 1.1 “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.
- 2.1 That’s why you should practice meditation ...”

SN 56.26

Friends

Mittasutta

- 1.1 “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.
- 2.1 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 ..."

3.1

SN 56.27

Real

Tathasutta

"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 noble truths are real, not unreal, not otherwise. That's why they're called 'noble truths'." 1.1

That's why you should practice meditation ..."

2.1

SN 56.28

The World

Lokasutta

"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 Divinities, 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'." 1.1

That's why you should practice meditation ..."

2.1

SN 56.29

Should Be Completely Understood

Pariññeyyasutta

"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 1.1

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.

- 2.1 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.
- 3.1 That's why you should practice meditation ..."

SN 56.30

With Gavampati

Gavampatisutta

- 1.1 At one time several mendicants were staying in the land of the Cetīs 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:
- 1.3 "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?"
- 2.1 When they said this, Venerable Gavampati said to those senior mendicants:
- 2.2 "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.'"

The Chapter in a Rosewood Forest

SN 56.31

In a Rosewood Forest

Sīsapāvanasutta

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?” 1.1

“Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the forest above.” 1.6

“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, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it. 1.8

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’. 2.1

And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusion- 3.1

ment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I've explained it.

4.1 That's why you should practice meditation ..."

SN 56.32

Acacia Leaves

Khadirapattasutta

1.1 "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.

2.1 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.

3.1 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.

4.1 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.

5.1 That's why you should practice meditation ..."

SN 56.33

A Stick

Daṇḍasutta

“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d 1.1
 fall on its bottom and sometimes the top. It’s the same for sentient
 beings roaming and transmigrating, shrouded by ignorance and fet-
 tered 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 ...” 2.1

SN 56.34

Clothes

Celasutta

“Mendicants, if your clothes or head were on fire, what would you do 1.1
 about it?”

“Sir, if our clothes or head were on fire, we’d apply intense enthu- 1.2
 siasm, effort, zeal, vigor, perseverance, mindfulness, and situational
 awareness in order to extinguish it.”

“Mendicants, so long as you have not comprehended the four 2.1
 noble truths, regard your burning head or clothes with equanim-
 ity, ignore them, and apply intense enthusiasm, effort, zeal, vigor,
 perseverance, mindfulness, and situational awareness to truly com-
 prehending 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 ...” 3.1

SN 56.35

A Hundred Spears

Sattisatasutta

- 1.1 “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.’
- 2.1 For an earnest gentleman this is sufficient reason to submit.
- 2.2 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.
- 3.1 That’s why you should practice meditation ...”

SN 56.36

Living Creatures

Pāṇasutta

- 1.1 “Suppose a person was to strip all the grass, sticks, branches, and leaves in the Black Plum Tree Land, 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 the Black Plum Tree Land. 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 ...” 3.1

SN 56.37

The Simile of the Sun (1st)

Paṭhamasūriyasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. 1.1

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 ...” 2.1

SN 56.38

The Simile of the Sun (2nd)

Dutiyasūriyasutta

“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. 2.1

- 2.4 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 of them.
- 3.1 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 of them. What four? The noble truths of suffering, its origin, its cessation, and the path.
- 4.1 That's why you should practice meditation ..."

SN 56.39

A Boundary Pillar

Indakhīlasutta

- 1.1 "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.'
- 2.1 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.
- 2.5 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.
- 3.1 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. 4.1

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. 4.5

That’s why you should practice meditation ...” 5.1

SN 56.40

Looking For a Debate

Vādatthikasutta

“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. 1.1

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. 2.1

- 2.6 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.
- 3.1 That’s why you should practice meditation ...”

The Chapter on a Cliff

SN 56.41

Speculation About the World

Lokacintāsutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants: 1.1

“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.’ 1.3

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.’ 2.1

‘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?’ 2.4

‘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.’ 2.6

- 2.10 ‘Well, worthy man, you’re definitely mad, you’ve definitely lost your mind. And you’re seeing things that don’t exist in the world.’
- 3.1 But what that person saw was in fact real, not unreal. Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. The defeated and terrified titans entered the citadel of the titans through the lotus stalk only to confuse the gods.
- 4.1 So mendicants, don’t speculate about the world. For example: the cosmos 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 still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. Why is that? Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 5.1 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 thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 6.1 That’s why you should practice meditation ...”

SN 56.42

A Cliff

Papātasutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.
- 1.2 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. 1.4

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?” 1.6

“There is, mendicant.” 1.10

“But sir, what is it?” 2.1

“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. 2.2

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. 3.1

That’s why you should practice meditation ...” 4.1

SN 56.43

The Mighty Fever

Mahāpariṇāhasutta

- 1.1 “Mendicants, there is a hell called ‘The Mighty Fever’. 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 idea you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.”
- 2.1 When he said this, one of the mendicants said to the Buddha, “Sir, that fever really is mighty, so very mighty. Is there any other fever more mighty and terrifying than this one?”
- 2.4 “There is, mendicant.”
- 3.1 “But sir, what is it?”
- 3.2 “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.
- 4.1 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.
- 5.1 That’s why you should practice meditation ...”

SN 56.44

A Bungalow

Kūṭāgārasutta

“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. 1.1

It’s as if someone were to say: ‘Before the lower story of a bungalow is built, I will hoist up 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. 2.1

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. 3.1

It’s as if someone were to say: ‘After the lower story of a bungalow is built, I will hoist up 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. 4.1

That’s why you should practice meditation ...” 5.1

SN 56.45

Splitting Hairs

Vālasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. 1.1

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 near the town hall. They were shooting arrows from a distance through a small keyhole, shot after shot without missing. 1.2

- 1.4 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.”
- 2.1 Then Ānanda wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.
- 3.1 “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?”
- 3.4 “It’s more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip.”
- 3.5 “Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.
- 4.1 That’s why you should practice meditation ...”

SN 56.46

Darkness

Andhakārasutta

- 1.1 “Mendicants, the boundless void of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”
- 2.1 When he said this, one of the mendicants asked the Buddha, “Sir, that darkness really is mighty, so very mighty. Is there any other darkness more mighty and terrifying than this one?”
- 2.4 “There is, mendicant.”
- 3.1 “But sir, what is it?”
- 3.2 “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. 4.1

That's why you should practice meditation ... 5.1

SN 56.47

A Yoke With a Hole (1st)

Paṭhamachiggaḷayugasutta

"Mendicants, suppose a person were 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. 1.1

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?" 1.2

"Only after a very long time, sir, if ever." 1.4

"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. 2.1

Why is that? Because in that place 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. 3.1

That's why you should practice meditation ... 4.1

SN 56.48

A Yoke With a Hole (2nd)

Dutiya-chiggaḬayugasutta

- 1.1 “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.
- 1.5 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?”
- 1.7 “It’s unlikely, sir.”
- 2.1 “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.
- 3.1 That’s why you should practice meditation ...”

SN 56.49

Sineru, King of Mountains (1st)

Paṭhamasinerupabbatarājasutta

- 1.1 “Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.
- 1.2 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 1.4
pebbles the size of mung beans are tiny. Compared to Sineru, they
don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble disci- 1.7
ple 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 doesn’t count, there’s no comparison, it’s
not worth 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 ...” 2.1

SN 56.50

Sineru, King of Mountains (2nd)

Dutiyasinerupabbatarājasutta

“Mendicants, suppose Sineru, the king of mountains, was worn away 1.1
and eroded except for seven pebbles the size of mustard seeds.

What do you think, mendicants? Which is more: the portion of 1.2
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 1.4
worn away and eroded is certainly more. The seven pebbles the size
of mustard seeds are tiny. Compared to Sineru, they don’t count,
there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble disci- 1.7
ple 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 doesn’t count, there’s no comparison, it’s
not worth 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 ...” 2.1

The Chapter on Comprehension

SN 56.51

A Fingernail

Nakhasikhāśutta

- 1.1 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?”
- 1.4 “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 1.6 “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 doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.
- 2.1 That’s why you should practice meditation . . .”

SN 56.52

A Lotus Pond

Pokkharāṇīsutta

“Mendicants, suppose there was a lotus pond that was fifty leagues 1.1
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 1.3
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 1.5
on the tip of a blade of grass is tiny. Compared to the water in the
lotus pond, it doesn’t count, there’s no comparison, it’s not worth a
fraction.”

“In the same way, for a noble disciple ... 1.7

That’s why you should practice meditation ... 1.8

SN 56.53

Where the Waters Flow Together (1st)

Paṭhamasambhejjasutta

“Mendicants, there are places where the great rivers—the Ganges, Ya- 1.1
muna, 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 1.3
drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two or three 1.5
drops drawn out are tiny. Compared to the water in the confluence,
it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple ... 1.7

That’s why you should practice meditation ... 1.8

SN 56.54

Where the Waters Flow Together (2nd)

Dutiyasambhejjasutta

- 1.1 “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.
- 1.3 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?”
- 1.5 “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 doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 1.7 “In the same way, for a noble disciple ...
- 1.8 That’s why you should practice meditation ...”

SN 56.55

The Earth (1st)

Paṭhamamahāpathavīsutta

- 1.1 “Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.
- 1.2 What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”
- 1.4 “Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, they don’t count, there’s no comparison, they’re not worth a fraction.”
- 1.6 “In the same way, for a noble disciple ...
- 1.7 That’s why you should practice meditation ...”

SN 56.56

The Earth (2nd)

Dutiyamahāpathavīsutta

“Mendicants, suppose the great earth was worn away and eroded 1.1
except for seven clay balls the size of jujube seeds.

What do you think, mendicants? Which is more: the great earth 1.2
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 cer- 1.4
tainly 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 don’t count, there’s no comparison, they’re not worth a frac-
tion.”

“In the same way, for a noble disciple ... 1.6

That’s why you should practice meditation ... 1.7

SN 56.57

The Ocean (1st)

Paṭhamamahāsamuddasutta

“Mendicants, suppose a man was to draw up two or three drops of 1.1
water from the ocean.

What do you think, mendicants? Which is more: the two or three 1.2
drops drawn out or the water in the ocean?”

“Sir, the water in the ocean is certainly more. The two or three 1.4
drops drawn out are tiny. Compared to the water in the ocean, it
doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple ... 1.6

That’s why you should practice meditation ... 1.7

SN 56.58

The Ocean (2nd)

Dutiyamahāsamuddasutta

- 1.1 “Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.
- 1.2 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?”
- 1.4 “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 doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 1.6 “In the same way, for a noble disciple ...
- 1.7 That’s why you should practice meditation ...”

SN 56.59

A Mountain (1st)

Paṭhamapabbatūpamasutta

- 1.1 “Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.
- 1.2 What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”
- 1.4 “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 don’t count, there’s no comparison, they’re not worth a fraction.”
- 1.6 “In the same way, for a noble disciple ...
- 1.7 That’s why you should practice meditation ...”

SN 56.60

A Mountain (2nd)

Dutiyapabbatūpamasutta

“Mendicants, suppose the Himalayas, the king of mountains, was 1.1
worn away and eroded except for seven pebbles the size of mustard
seeds.

What do you think, mendicants? Which is more: the portion of 1.2
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 1.4
been worn away and eroded is certainly more. The seven pebbles
the size of mustard seeds are tiny. Compared to the Himalayas, they
don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble disci- 1.6
ple 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 doesn’t count, there’s no comparison, it’s
not worth 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 . . .” 2.1

The First Chapter of Abbreviated Texts on Raw Grain

SN 56.61

Not Human

Aññatrasutta

- 1.1 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?”
- 1.4 “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 2.1 “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.
- 3.1 That’s why you should practice meditation ...”

SN 56.62

In the Borderlands

Paccantasutta

Then the Buddha, picking up a little bit of dirt under his fingernail, 1.1
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 1.4
your fingernail is tiny. Compared to the great earth, it doesn’t count,
there’s no comparison, it’s not worth a fraction.”

“In the same way, the sentient beings reborn in central countries 2.1
are few, while those reborn in the borderlands, among uneducated
foreigners, are many. ...”

SN 56.63

Wisdom

Paññāsutta

“... the sentient beings who have the noble eye of wisdom are few, 1.1
while those who are ignorant and confused are many. ...”

SN 56.64

Beer and Wine

Surāmerayasutta

“... the sentient beings who refrain from beer, wine, and liquor intoxi- 1.1
cants, are few, while those who don’t refrain are many. ...”

SN 56.65

Born in Water

Odakasutta

- 1.1 “... the sentient beings born on land are few, while those born in water are many. ...”

SN 56.66

Respect Mother

Matteyyasutta

- 1.1 “... the sentient beings who respect their mothers are few, while those who don’t are many. ...”

SN 56.67

Respect Father

Petteyyasutta

- 1.1 “... the sentient beings who respect their fathers are few, while those who don’t are many. ...”

SN 56.68

Respect Ascetics

Sāmaññasutta

- 1.1 “... the sentient beings who respect ascetics are few, while those who don’t are many. ...”

SN 56.69

Respect Brahmins

Brahmaññasutta

“... the sentient beings who respect brahmins are few, while those 1.1
who don’t are many. ...”

SN 56.70

Honor the Elders

Pacāyikasutta

“... the sentient beings who honor the elders in the family are few, 1.1
while those who don’t are many. ...”

The Second Chapter of Abbreviated Texts on Raw Grain

SN 56.71

Killing Living Creatures

Pāṇātipātasutta

- 1.1 “... the sentient beings who refrain from killing living creatures are few, while those who don’t refrain are many. ...”

SN 56.72

Stealing

Adinnādānasutta

- 1.1 “... the sentient beings who refrain from stealing are few, while those who don’t refrain are many. ...”

SN 56.73

Sexual Misconduct

Kāmesumicchācārasutta

“... the sentient beings who refrain from sexual misconduct are few, 1.1
while those who don’t refrain are many. ...”

SN 56.74

Lying

Musāvādasutta

“... the sentient beings who refrain from lying are few, while those 1.1
who don’t refrain are many. ...”

SN 56.75

Divisive Speech

Pesunñasutta

“... the sentient beings who refrain from divisive speech are few, while 1.1
those who don’t refrain are many. ...”

SN 56.76

Harsh Speech

Pharusavācāsutta

“... the sentient beings who refrain from harsh speech are few, while 1.1
those who don’t refrain are many. ...”

SN 56.77

Nonsense

Samphappalāpasutta

- 1.1 “... the sentient beings who refrain from talking nonsense are few, while those who don’t refrain are many. ...”

SN 56.78

Plants

Bījagāmasutta

- 1.1 “... the sentient beings who refrain from injuring plants and seeds are few, while those who don’t refrain are many. ...”

SN 56.79

Food at the Wrong Time

Vikālabhojanasutta

- 1.1 “... the sentient beings who refrain from food at the wrong time are few, while those who don’t refrain are many. ...”

SN 56.80

Fragrance and Makeup

Gandhavilepanasutta

- 1.1 “... the sentient beings who refrain from beautifying and adorning themselves with garlands, fragrance, and makeup are few, while those who don’t refrain are many ...”

The Third Chapter of Abbreviated Texts on Raw Grain

SN 56.81

Dancing and Singing

Naccagītasutta

.... “... the sentient beings who refrain from seeing shows of dancing, 1.1
singing, and music are few, while those who don’t refrain are many
...”

SN 56.82

High Beds

Uccāsāyanasutta

“... the sentient beings who refrain from high and luxurious beds are 1.1
few, while those who don’t refrain are many. ...”

SN 56.83

Gold and Currency

Jātarūparajatasutta

- 1.1 “... the sentient beings who refrain from receiving gold and currency are few, while those who don’t refrain are many. ...”

SN 56.84

Raw Grain

Āmakadhaññasutta

- 1.1 “... the sentient beings who refrain from receiving raw grain are few, while those who don’t refrain are many. ...”

SN 56.85

Raw Meat

Āmakamaṃsasutta

- 1.1 “... the sentient beings who refrain from receiving raw meat are few, while those who don’t refrain are many. ...”

SN 56.86

Women and Girls

Kumārikasutta

- 1.1 “... the sentient beings who refrain from receiving women and girls are few, while those who don’t refrain are many. ...”

SN 56.87

Bondservants

Dāsidāsasutta

“... the sentient beings who refrain from receiving male and female 1.1
bondservants are few, while those who don’t refrain are many. ...”

SN 56.88

Goats and Sheep

Ajeḷakasutta

“... the sentient beings who refrain from receiving goats and sheep 1.1
are few, while those who don’t refrain are many. ...”

SN 56.89

Chickens and Pigs

Kukkuṭasūkarasutta

“... the sentient beings who refrain from receiving chickens and pigs 1.1
are few, while those who don’t refrain are many. ...”

SN 56.90

Elephants and Cows

Haṭṭhigavassasutta

“... the sentient beings who refrain from receiving elephants, cows, 1.1
horses, and mares are few, while those who don’t refrain are many.
...”

The Fourth Chapter of Abbreviated Texts on Raw Grain

SN 56.91

Fields and Land

Khettavatthusutta

- 1.1 “... the sentient beings who refrain from receiving fields and land are few, while those who don’t refrain are many. ...”

SN 56.92

Buying and Selling

Kayavikkayasutta

- 1.1 “... the sentient beings who refrain from buying and selling are few, while those who don’t refrain are many. ...”

SN 56.93

Errands

Dūteyyasutta

“... the sentient beings who refrain from running errands and mes- 1.1
sages are few, while those who don’t refrain are many. ...”

SN 56.94

False Weights

Tulākūṭasutta

“... the sentient beings who refrain from falsifying weights, metals, 1.1
or measures are few, while those who don’t refrain are many. ...”

SN 56.95

Bribery

Ukkoṭanasutta

“... the sentient beings who refrain from bribery, fraud, cheating, and 1.1
duplicity are few, while those who don’t refrain are many. ...”

SN 56.96–101

Mutilation, Etc.

Chedanādisutta

“... the sentient beings who refrain from mutilation, murder, abduc- 1.1
tion, 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 ...”

2.1

The Chapter of Abbreviated Texts on Five Destinations

SN 56.102

Passing Away as Humans and Reborn in Hell

Manussacutinirayasutta

- 1.8 “... 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 ...”

SN 56.103

Passing Away as Humans and Reborn as Animals

Manussacutitiracchānasutta

- 1.1 “... 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 ...”

SN 56.104

Passing Away as Humans and Reborn as Ghosts

Manussacutippetivisayasutta

“... the sentient beings who die as humans and are reborn as humans 1.1
are few, while those who die as humans and are reborn in the ghost
realm are many ...”

SN 56.105–107

Passing Away as Humans and Reborn as Gods

Manussacutidevanirayādisutta

“... the sentient beings who die as humans and are reborn as gods are 1.1
few, while those who die as humans and are reborn in hell, or the
animal realm, or the ghost realm are many.”

SN 56.108–110

Passing Away as Gods and Reborn as Gods

Devacutinirayādisutta

“... the sentient beings who die as gods and are reborn as gods are 1.1
few, while those who die as gods and are reborn in hell, or the animal
realm, or the ghost realm are many.”

SN 56.111–113

Dying as Gods and Reborn as Humans

Devamanussanirayādisutta

“... the sentient beings who die as gods and are reborn as humans 1.1
are few, while those who die as gods and are reborn in hell, or the
animal realm, or the ghost realm are many.”

SN 56.114–116

Dying in Hell and Reborn as Humans

Nirayamanussanirayādisutta

- 1.1 “... 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.”

SN 56.117–119

Dying in Hell and Reborn as Gods

Nirayadevanirayādisutta

- 1.1 “... 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.”

SN 56.120–122

Dying as Animals and Reborn as Humans

Tiracchānamanussanirayādisutta

- 1.1 “... 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.”

SN 56.123–125

Dying as Animals and Reborn as Gods

Tiracchānadevanirayādisutta

- 1.1 “... 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.”

SN 56.126–128

Dying as Ghosts and Reborn as Humans

Pettimanussanirayādisutta

“... the sentient beings who die as ghosts and are reborn as humans 1.1
are few, while those who die as ghosts and are reborn in hell, or the
animal realm, or the ghost realm are many.”

SN 56.129–130

Dying as Ghosts and Reborn as Gods

Pettidevanirayādisutta

“... the sentient beings who die as ghosts and are reborn as gods are 1.1
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 1.2
are few, while those who die as ghosts and are reborn in the animal
realm are many.”

SN 56.131

Dying as Ghosts and Reborn as Ghosts

Pettidevapettivisayasutta

“... the sentient beings who die as ghosts and are reborn as gods 1.1
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 2.1
suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation
of suffering’ ... ‘This is the practice that leads to the cessation of
suffering.’”

- 3.1 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Linked Discourses on the Truths, the twelfth section.

THE GREAT BOOK IS FINISHED.

THE LINKED DISCOURSES ARE COMPLETED.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia and advocating for women’s rights. He continues to teach in Australia and globally,

with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tīpiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

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modern languages. Building on the work of generations of scholars, we offer our contribution freely.

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“Bilara” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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