

samyutta nikāya 13

Linked Discourses 13

1. abhisamayavagga

1. Comprehension

1. nakhasikhāsutta

1. A Fingernail

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

atha kho bhagavā parittam nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?

Which is more: the little bit of dirt under my fingernail, or this great earth?”

“etadeva, bhante, bahutaraṃ, yadidaṃ mahāpathavī.

“Sir, the great earth is far more.

appamattako bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

The little bit of dirt under your fingernail is tiny.

neva satimaṃ kalam upeti na sahasṣimaṃ kalam upeti na sataṣaṣṣimaṃ kalam upeti mahāpathaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.

Compared to the great earth, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;

“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that's over and done with is more,

appamattakaṃ avasiṭṭhaṃ.

what's left is tiny.

neva satimaṃ kalam upeti na sahasṣimaṃ kalam upeti na sataṣaṣṣimaṃ kalam upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya yadidaṃ sattakkhattupparamatā.

Compared to the mass of suffering in the past that's over and done with, it's not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo;

That's how very beneficial it is to comprehend the teaching

evaṃ mahatthiyo dhammacakkhupatilābho”ti.

and gain the vision of the teaching.”

paṭhamam.

samyutta nikāya 13

Linked Discourses 13

1. abhisamayavagga

1. Comprehension

2. pokkharāṇīsutta

2. A Lotus Pond

sāvattthiyaṃ viharati.

At Sāvattthī.

“seyyathāpi, bhikkhave, pokkharanī paññāsayaṃjanāni āyāmena paññāsayaṃjanāni vitthārena paññāsayaṃjanāni ubbedhena, puṇṇā udakassa samatittikā kākaṭṭhāyā.

“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it.

tato puriso kusaggena udakaṃ uddhareyya.

Then a person would pick up some water on the tip of a blade of grass.

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yaṃ vā kusaggena udakaṃ ubbhataṃ yaṃ vā pokkharāṇiyā udakaṃ”ti?

Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“etadeva, bhante, bahutaraṃ, yadidaṃ pokkharāṇiyā udakaṃ.

“Sir, the water in the lotus pond is certainly more.

appamattakaṃ kusaggena udakaṃ ubbhataṃ.

The water on the tip of a blade of grass is tiny.

neva satimaṃ kalam upeti na sahasṣimaṃ kalam upeti na sataśahasṣimaṃ kalam upeti pokkharāṇiyā udakaṃ upanidhāya kusaggena udakaṃ ubbhataṃ”ti.

Compared to the water in the lotus pond, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that's over and done with is more, what's left is tiny.

neva satimaṃ kalam upeti na sahasṣimaṃ kalam upeti na sataśahasṣimaṃ kalam upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya, yadidaṃ sattakkhattuṃparamatā.

Compared to the mass of suffering in the past that's over and done with, it's not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo; evaṃ mahatthiyo dhammacakkhupatīlābho”ti.

That's how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

duṭṭiyaṃ.

samyutta nikāya 13

Linked Discourses 13

1. abhisamayavagga

1. Comprehension

3. sambhejjaudakasutta

3. Where the Waters Flow Together

sāvattthiyaṃ viharati.

At Sāvattthī.

“seyyathāpi, bhikkhave, yatthimā mahānadiyo samsandanti samenti, seyyathidaṃ—

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā yamunā aciravatī sarabhū mahī, tato puriso dve vā tīṇi vā udakaphusitāni uddhareyya.

Suppose a person was to draw two or three drops of water from such a place.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yāni vā dve vā tīṇi vā udakaphusitāni ubbhatāni yaṃ vā sambhejjaudakaṃ”ti?
Which is more: the two or three drops drawn out or the water in the confluence?”

“etaḍeva, bhante, bahutaraṃ yadidaṃ sambhejjaudakaṃ;
“Sir, the water in the confluence is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
The two or three drops drawn out are tiny.

neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na satahasimaṃ kalam upenti sambhejjaudakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatāni”ti.
Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave ... pe ...
“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupāṭilābho”ti.

tatiyaṃ.

saṃyutta nikāya 13
Linked Discourses 13

1. abhisamayavagga
1. Comprehension

4. dutiyasambhejjaudakasutta
4. Where the Waters Flow Together (2nd)

sāvatthiyaṃ viharati.
At Sāvattthī.

“seyyathāpi, bhikkhave, yatthimā mahānadiyo saṃsandanti samenti, seyyathidaṃ—
“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā yamunā aciravatī sarabhū mahī, taṃ udakaṃ parikkhayaṃ pariyādānaṃ gaccheyya ṭhapetvā dve vā tīṇi vā udakaphusitāni.
Suppose that water dried up and evaporated except for two or three drops.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yaṃ vā sambhejjaudakaṃ parikkhīṇaṃ pariyādiṇṇaṃ yāni vā dve vā tīṇi vā udakaphusitāni avasiṭṭhāni”ti?
Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“etaḍeva, bhante, bahutaraṃ sambhejjaudakaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;
“Sir, the water in the confluence that has dried up and evaporated is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
The two or three drops left are tiny.

neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na satahasimaṃ kalam upenti sambhejjaudakaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhāni”ti.
Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave ... pe ...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dharmacakkhupaṭilābho”ti.

catuttham.

saṃyutta nikāya 13

Linked Discourses 13

1. abhisamayavagga

1. Comprehension

5. pathavīsutta

5. The Earth

sāvatthiyaṃ viharati.

At Sāvatthī.

“seyyathāpi, bhikkhave, puriso mahāpathaviyā satta kolaṭṭhimattiyo guḷikā upanikkhipeyya.

“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

tam kiṃ maññātha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yā vā satta kolaṭṭhimattiyo guḷikā upanikkhittā yā vā mahāpathavī”ti?

Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“etadeva, bhante, bahutaraṃ, yadidaṃ mahāpathavī;

“Sir, the great earth is certainly more.

appamattikā satta kolaṭṭhimattiyo guḷikā upanikkhittā.

The seven clay balls the size of jujube seeds are tiny.

neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ upenti mahāpathaviṃ upanidhāya satta kolaṭṭhimattiyo guḷikā upanikkhittā”ti.

Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave ... pe ...

“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dharmacakkhupaṭilābho”ti.

pañcamaṃ.

saṃyutta nikāya 13

Linked Discourses 13

1. abhisamayavagga

1. Comprehension

6. dutiyapathavīsutta

6. The Earth (2nd)

sāvatthiyaṃ viharati.

At Sāvatthī.

“seyyathāpi, bhikkhave, mahāpathavī parikkhayaṃ pariyādānaṃ gaccheyya, ṭhapetvā satta kolaṭṭhimattiyo guḷikā.

“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yaṃ vā mahāpathaviyā parikkhīṇaṃ pariyādiṇṇaṃ yā
vā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti?

Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“etaḍeva, bhante, bahutaraṃ, mahāpathaviyā, yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;
“Sir, the great earth that has been worn away and eroded is certainly more.

appamattikā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā.
The seven clay balls the size of jujube seeds are tiny.

neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ
upenti mahāpathaviyā parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya satta kolaṭṭhimattiyo
guḷikā avasiṭṭhā”ti.

Compared to the great earth that has been worn away and eroded, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave ... pe ...
“In the same way, for a noble disciple, the suffering that's over and done with is more ...”

dhammacakkhupāṭilābho”ti.

chaṭṭhaṃ.

saṃyutta nikāya 13
Linked Discourses 13

1. abhisamayavagga
1. Comprehension

7. samuddasutta
7. The Ocean

sāvatthiyaṃ viharati.
At Sāvattī.

“seyyathāpi, bhikkhave, puriso mahāsamuddato dve vā tīṇi vā udakaphusitāni
uddhareyya.
“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yāni vā dve vā tīṇi vā udakaphusitāni ubbhatāni yaṃ vā
mahāsamudde udakaṃ”ti?
Which is more: the two or three drops drawn out or the water in the ocean?”

“etaḍeva, bhante, bahutaraṃ, yadidaṃ mahāsamudde udakaṃ;
“Sir, the water in the ocean is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
The two or three drops drawn out are tiny.

neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ
upenti mahāsamudde udakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni
ubbhatāni”ti.
Compared to the water in the ocean, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave ... pe ...
“In the same way, for a noble disciple, the suffering that's over and done with is more ...”

dhammacakkhupāṭilābho”ti.

sattamaṃ.

samyutta nikāya 13
Linked Discourses 13

1. abhisamayavagga
1. Comprehension

8. dutiyasamuddasutta
8. The Ocean (2nd)

sāvatthiyaṃ viharati.
At Sāvattthī.

“seyyathāpi, bhikkhave, mahāsamuddo parikkhayaṃ pariyādānaṃ gaccheyya, ṭhapetvā dve vā tīṇi vā udakaphusitāni.
“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yaṃ vā mahāsamudde udakaṃ parikkhīṇaṃ pariyādiṇṇaṃ yāni vā dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?
Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“etadeva, bhante, bahutaraṃ mahāsamudde udakaṃ, yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;
“Sir, the water in the ocean that has dried up and evaporated is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
The two or three drops left are tiny.

neva satimaṃ kamaṃ upenti na sahasimaṃ kamaṃ upenti na satahasimaṃ kamaṃ upenti mahāsamudde udakaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.
Compared to the water in the ocean that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave ... pe ...
“In the same way, for a noble disciple, the suffering that’s over and done with is more ...”

dhammacakkhupaṭilābho”ti.

aṭṭhamaṃ.

samyutta nikāya 13
Linked Discourses 13

1. abhisamayavagga
1. Comprehension

9. pabbatasutta
9. A Mountain

sāvatthiyaṃ viharati.
At Sāvattthī.

“seyyathāpi, bhikkhave, puriso himavato pabbatarājassa satta sāsapamattiyo pāsānasakkharā upanikkhipeyya.
“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yā vā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā
yo vā himavā pabbatarājā”ti?

Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“etaḍeva, bhante, bahutaraṃ yadidaṃ himavā pabbatarājā;

“Sir, the Himalayas, the king of mountains, is certainly more.

appamattikā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā.

The seven pebbles the size of mustard seeds are tiny.

neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na satahasimaṃ kalam
upenti himavantaṃ pabbatarājānaṃ upanidhāya satta sāsapamattiyo pāsāṇasakkharā
upanikkhittā”ti.

Compared to the Himalayas, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho ... pe ...

“In the same way, for a noble disciple, the suffering that's over and done with is more ...”

dhammacakkhupātīlābho”ti.

navamaṃ.

samyutta nikāya 13

Linked Discourses 13

1. abhisamayavagga

1. Comprehension

10. dutiyapabbatasutta

10. A Mountain (2nd)

sāvatthiyaṃ viharati.

At Sāvattī.

“seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayaṃ pariyādānaṃ gaccheyya,
ṭhapetvā satta sāsapamattiyo pāsāṇasakkharā.

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yaṃ vā himavato pabbatarājassa parikkhīṇaṃ
pariyādiṇṇaṃ yā vā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti?

Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“etaḍeva, bhante, bahutaraṃ himavato pabbatarājassa yadidaṃ parikkhīṇaṃ
pariyādiṇṇaṃ;

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more.

appamattikā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā.

The seven pebbles the size of mustard seeds are tiny.

neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na satahasimaṃ kalam
upenti himavato pabbatarājassa parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya satta
sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti.

Compared to the Himalayas, it's not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ;
“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more,

appamattakaṃ avasiṭṭhaṃ.
what’s left is tiny.

neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na satasahasimaṃ kalam upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya yadidaṃ sattakkhattuparamatā.
Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo, evaṃ mahatthiyo dhammacakkhupatilābho”ti.
That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

dasamaṃ.

samyutta nikāya 13
Linked Discourses 13

1. abhisamayavagga
1. Comprehension

11. tatiyapabbatasutta
11. A Mountain (3rd)

sāvatthiyaṃ viharati.
At Sāvattihī.

“seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya.
“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

katamaṃ nu kho bahutaraṃ, yā vā satta muggamattiyo pāsāṇasakkharā upanikkhittā yo vā sineru pabbatarājā”ti?
Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?”

“etadeva, bhante, bahutaraṃ yadidaṃ sineru pabbatarājā;
“Sir, Sineru, the king of mountains, is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mung beans are tiny.

neva satimaṃ kalam upenti na sahasimaṃ kalam upenti na satasahasimaṃ kalam upenti sineruṃ pabbatarājānaṃ upanidhāya satta muggamattiyo pāsāṇasakkharā upanikkhittā”ti.
Compared to Sineru, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa adhigamaṃ upanidhāya aññatitthiyasamaṇabrāhmaṇaparibbājakānaṃ adhigamo neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na satasahasimaṃ kalam upeti.
“In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers who follow other paths is not nearly a hundredth, a thousandth, or a hundred thousandth part.

evaṃ mahādhigamo, bhikkhave, diṭṭhisampanno puggalo, evaṃ mahābhiñño”ti.
So great is the achievement of the person accomplished in view, so great is their direct knowledge.”

ekādasamaṃ.
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abhisamayasaṃyuttaṃ samattaṃ.
The Linked Discourses on comprehension are complete.

nakhasikhā pokkharāṇī,
-

sambhejjaudake ca dve;
-

dve pathavī dve samuddā,
-

tayo ca pabbatūpamāti.
-