

## samyutta nikāya 46

*Linked Discourses 46*

### 1. pabbatavagga

*1. Mountains*

### 1. himavantasutta

*1. The Himalaya*

### sāvattthinidānaṃ.

*At Sāvattthī.*

“seyyathāpi, bhikkhave, himavantam pabbatarājānaṃ nissāya nāgā kāyaṃ vaddhenti, balaṃ gāhenti;

*“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains.*

te tattha kāyaṃ vaddhetvā balaṃ gāhetvā kusobbhe otaranti, kusobbhe otaritvā mahāsobbhe otaranti, mahāsobbhe otaritvā kunnadiyo otaranti, kunnadiyo otaritvā mahānadiyo otaranti, mahānadiyo otaritvā mahāsamuddasāgaram otaranti; te tattha mahantattaṃ vepullattaṃ āpajjanti kāyena;

*When they're strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.*

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya satta bojjaṅge bhāvento satta bojjaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesu.

*In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.*

kathaṅca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya satta bojjaṅge bhāvento satta bojjaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesūti?

*And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?*

idha, bhikkhave, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

*It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.*

dhammavicayasambojjaṅgaṃ bhāveti ... pe ...

*They develop the awakening factor of investigation of principles ...*

vīriyasambojjaṅgaṃ bhāveti ... pe ...

*They develop the awakening factor of energy ...*

pītisambojjaṅgaṃ bhāveti ... pe ...

*They develop the awakening factor of rapture ...*

passaddhisambojjaṅgaṃ bhāveti ... pe ...

*They develop the awakening factor of tranquility ...*

samādhisambojjaṅgaṃ bhāveti ... pe ...

*They develop the awakening factor of immersion ...*

upekkhāsambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.*

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya satta bojjaṅge bhāvento satta bojjaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesūti.

*That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.”*

paṭhamam.

samyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

2. kāyasutta

*2. The Body*

sāvattthinidānaṃ.

*At Sāvatti.*

“seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

*“Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue.*

evameva kho, bhikkhave, pañca nīvaraṇā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

*In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.*

ko ca, bhikkhave, āhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, subhanimittaṃ.

*There is the feature of beauty.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to that*

ayamāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.

*fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, paṭighanimittaṃ.

*There is the feature of harshness.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to that*

ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.

*fuels the arising of ill will, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso ca līnattaṃ.

*There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to them*

ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.

*fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, cetaso avūpasamo.

*There is the unsettled mind.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to that*

ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

*fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?

*And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā.

*There are things that are grounds for doubt.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to them*

ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.

*fuels the arising of doubt, or, when it has arisen, makes it increase and grow.*

seyyathāpi, bhikkhave, ayam kāyo āharaṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

*This body is sustained by food. It depends on food to continue, and without food it doesn't continue.*

evameva kho, bhikkhave, ime pañca nīvaraṇā āharaṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

*In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.*

seyyathāpi, bhikkhave, ayam kāyo āharaṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

*This body is sustained by food. It depends on food to continue, and without food it doesn't continue.*

evameva kho, bhikkhave, satta bojjhaṅgā āharaṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

*In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.*

ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it?*

atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.

*There are things that are grounds for the awakening factor of mindfulness.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it?*

atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, hīnapaṇīṭā dhammā, kaṇhasukkasappaṭibhāgā dhammā.

*There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it?*

atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

*There are the elements of initiative, persistence, and exertion.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it?*

atthi, bhikkhave, pītisambojjhaṅgatthānīyā dhammā.

*There are things that are grounds for the awakening factor of rapture.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

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

ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it?*

atthi, bhikkhave, kāyapassaddhi, cittapassaddhi.

*There is tranquility of the body and of the mind.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to that*

ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it?*

atthi, bhikkhave, samathanimittam abyagganimittam.

*There are things that are the foundation of serenity and freedom from distraction.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it?*

atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.

*There are things that are grounds for the awakening factor of equanimity.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.*

seyyathāpi, bhikkhave, ayam kāyo āharaṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

*This body is sustained by food. It depends on food to continue, and without food it doesn't continue.*

evameva kho, bhikkhave, ime satta bojjhaṅgā āharaṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti”ti.

*In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.”*

duṭṭhiyaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

3. sīlasutta

*3. Ethics*

“ye te, bhikkhave, bhikkhū sīlasampannā samādhisampannā ñāṇasampannā vimuttisampannā vimuttiñānadassanasampannā, dassanampāhaṃ, bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi;

*“Mendicants, when a mendicant is accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say.*

savanampāhaṃ, bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi;

*Even to hear them,*

upasaṅkamanampāhaṃ, bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi;

*approach them,*

payirupāsanaṃpāhaṃ, bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi;

*pay homage to them,*

anussatimpāhaṃ, bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi;

*recollect them,*

anupabbajjampāhaṃ, bhikkhave, tesam bhikkhūnaṃ bahukāraṃ vadāmi.

*or go forth after them is very helpful, I say.*

taṃ kissa hetu?

*Why is that?*

tathārūpānaṃ, bhikkhave, bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakāseṇa vūpakatṭho viharati—kāyavūpakāseṇa ca cittavūpakāseṇa ca.

*Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind,*

so tathā vūpakatṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

*as they recollect and think about that teaching.*

yasmaṃ samaye, bhikkhave, bhikkhu tathā vūpakatṭho viharanto taṃ dhammaṃ anussarati anuvitakketi, satisambojjhaṅgo tasmaṃ samaye bhikkhuno āradhho hoti;

*At such a time, a mendicant has activated the awakening factor of mindfulness;*

satisambojjhaṅgaṃ tasmaṃ samaye bhikkhu bhāveti;

*they develop it*

satisambojjhaṅgo tasmaṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

*and perfect it.*

so tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.

*As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.*

yasmaṃ samaye, bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati, dhammavicayasambojjhaṅgo tasmaṃ samaye bhikkhuno āradhho hoti;

*At such a time, a mendicant has activated the awakening factor of investigation of principles;*

dhammavicayasambojjhaṅgaṃ tasmaṃ samaye bhikkhu bhāveti;

*they develop it*

dhammavicayasambojjhaṅgo tasmaṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

*and perfect it.*

tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āradhhaṃ hoti vīriyaṃ asallīnaṃ.

*As they investigate principles with wisdom in this way their energy is roused up and unflagging.*

yasmaṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āradhhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmaṃ samaye bhikkhuno āradhho hoti; vīriyasambojjhaṅgaṃ tasmaṃ samaye bhikkhu bhāveti; vīriyasambojjhaṅgo tasmaṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

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

āradhāvīriyassa uppajjati pīti nirāmisā.

*When they're energetic, spiritual rapture arises.*

yasmaṃ samaye, bhikkhave, bhikkhuno āradhāvīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmaṃ samaye bhikkhuno āradhho hoti; pītisambojjhaṅgaṃ tasmaṃ samaye bhikkhu bhāveti; pītisambojjhaṅgo tasmaṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

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

pītiṃanassa kāyopi passambhati, cittampi passambhati.

*When the mind is full of rapture, the body and mind become tranquil.*

yasmim samaye, bhikkhave, bhikkhuno pīmanassa kāyopi passambhati cittampi passambhati, passaddhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti; passaddhisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti; passaddhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

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

passaddhakāyassa sukhino cittaṃ samādhīyati.

*When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.*

yasmim samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti; samādhisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti; samādhisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

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

so tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

*They closely watch over that mind immersed in samādhi.*

yasmim samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti; upekkhāsambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti; upekkhāsambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.

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

evaṃ bhāvitesu kho, bhikkhave, sattasu sambojjhaṅgesu evaṃ bahulīkatesu satta phalā sattānisamsā paṭikaṅkhā.

*When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits.*

katame satta phalā sattānisamsā?

*What seven?*

diṭṭheva dhamme paṭikacca aññaṃ ārādheti.

*They attain enlightenment early on in this very life.*

no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti.

*If not, they attain enlightenment at the time of death.*

no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

*If not, with the ending of the five lower fetters, they're extinguished between one life and the next.*

no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti.

*If not, with the ending of the five lower fetters they're extinguished upon landing.*

no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti.

*If not, with the ending of the five lower fetters they're extinguished without extra effort.*

no ce dittheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti.

*If not, with the ending of the five lower fetters they're extinguished with extra effort.*

no ce dittheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti, no ce pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti, atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhamasoto hoti akanitthagāmī.

*If not, with the ending of the five lower fetters they head upstream, going to the Akanittha realm.*

evaṃ bhāvitesu kho, bhikkhave, sattasu bojjhaṅgesu evaṃ bahulīkatesu ime satta phalā sattānisamsā paṭikaṅkhā"ti.

*When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect."*

tatiyaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

4. vatthasutta

*4. Clothes*

ekaṃ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time Venerable Sāriputta was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.*

tatra kho āyasmā sāriputto bhikkhū āmantesi:

*There Sāriputta addressed the mendicants:*

“āvuso bhikkhavo”ti.

*“Reverends, mendicants!”*

“āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

*“Reverend,” they replied.*

āyasmā sāriputto etadavoca:

*Sāriputta said this:*

“sattime, āvuso, bojjhaṅgā.

*“There are these seven awakening factors.*

katame satta?

*What seven?*

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, āvuso, satta bojjhaṅgā.

*These are the seven awakening factors.*



imesaṃ khvāhaṃ, āvuso, sattannaṃ bojjaṅgānaṃ yena yena bojjaṅgena  
ākaṅkhāmi pubbaṅhasamayaṃ viharituṃ, tena tena bojjaṅgena pubbaṅhasamayaṃ  
viharāmi;

*In the morning, I meditate on whichever of these seven awakening factors I want.*

yena yena bojjaṅgena ākaṅkhāmi majjhanhikaṃ samayaṃ viharituṃ, tena tena  
bojjaṅgena majjhanhikaṃ samayaṃ viharāmi;

*At midday,*

yena yena bojjaṅgena ākaṅkhāmi sāyanhasamayaṃ viharituṃ, tena tena  
bojjaṅgena sāyanhasamayaṃ viharāmi.

*and in the evening, I meditate on whichever of these seven awakening factors I want.*

satisambojjaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāraddho’ti me  
hoti, tiṭṭhantaṅca naṃ ‘tiṭṭhati’ti pajānāmi.

*If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly  
implemented. While it remains I understand that it remains.*

sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi ... pe ...

*And if it subsides I understand that it subsides. ...*

upekkhāsambojjaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti,  
‘susamāraddho’ti me hoti, tiṭṭhantaṅca naṃ ‘tiṭṭhati’ti pajānāmi.

*If it's the awakening factor of equanimity, I know that it's limitless and that it's properly  
implemented. While it remains I understand that it remains.*

sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi.

*And if it subsides I understand that it subsides.*

seyyathāpi, āvuso, rañño vā rājamahāmatassa vā nānārattanaṃ dussānaṃ  
dussakaraṇḍako pūro assa.

*Suppose that a ruler or their minister had a chest full of garments of different colors.*

so yaññadeva dussayugaṃ ākaṅkheyya pubbaṅhasamayaṃ pārupituṃ, taṃ tadeva  
dussayugaṃ pubbaṅhasamayaṃ pārueyya;

*In the morning, they'd don whatever pair of garments they wanted.*

yaññadeva dussayugaṃ ākaṅkheyya majjhanhikaṃ samayaṃ pārupituṃ, taṃ tadeva  
dussayugaṃ majjhanhikaṃ samayaṃ pārueyya;

*At midday,*

yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārupituṃ, taṃ tadeva  
dussayugaṃ sāyanhasamayaṃ pārueyya.

*and in the evening, they'd don whatever pair of garments they wanted.*

evameva khvāhaṃ, āvuso, imesaṃ sattannaṃ bojjaṅgānaṃ yena yena bojjaṅgena  
ākaṅkhāmi pubbaṅhasamayaṃ viharituṃ, tena tena bojjaṅgena pubbaṅhasamayaṃ  
viharāmi;

*In the same way, in the morning,*

yena yena bojjaṅgena ākaṅkhāmi majjhanhikaṃ samayaṃ viharituṃ, tena tena  
bojjaṅgena majjhanhikaṃ samayaṃ viharāmi;

*at midday,*

yena yena bojjaṅgena ākaṅkhāmi sāyanhasamayaṃ viharituṃ, tena tena  
bojjaṅgena sāyanhasamayaṃ viharāmi.

*and in the evening, I meditate on whichever of these seven awakening factors I want.*

satisambojjaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāraddho’ti me  
hoti, tiṭṭhantaṅca naṃ ‘tiṭṭhati’ti pajānāmi.

*If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly  
implemented. While it remains I understand that it remains.*

sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi ... pe ...

*And if it subsides I understand that it subsides. ...*

upekkhāsambojjhaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ ti me hoti,  
‘susamāraddho’ ti me hoti, tiṭṭhantañca naṃ ‘tiṭṭhatī’ ti pajānāmi.

*If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.*

sacepi me cavati, ‘idappaccayā me cavatī’ ti pajānāmi” ti.

*And if it subsides I understand that it subsides.”*

catutthaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

5. bhikkhusutta

*5. A Monk*

sāvattthinidānaṃ.

*At Sāvattthī.*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ  
nisinno kho so bhikkhu bhagavantaṃ etadavoca:

*Then a mendicant went up to the Buddha ... and asked him,*

“‘bojjhaṅgā, bojjhaṅgā’ ti, bhante, vuccanti.

*“Sir, they speak of the ‘awakening factors’.*

kittāvataṃ nu kho, bhante, ‘bojjhaṅgā’ ti vuccantī” ti?

*How are the awakening factors defined?”*

“bodhāya saṃvattantīti kho, bhikkhu, tasmā ‘bojjhaṅgā’ ti vuccanti.

*“Mendicant, they’re called awakening factors because they lead to awakening.*

idha, bhikkhu, satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ  
nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti  
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

tassime satta bojjhaṅge bhāvayato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ  
vimuccati, avijjāsavāpi cittaṃ vimuccati.

*As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.*

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

*When they’re freed, they know they’re freed.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti  
pajānāti.

*They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’*

bodhāya saṃvattantīti, bhikkhu, tasmā ‘bojjhaṅgā’ ti vuccantī” ti.

*They’re called awakening factors because they lead to awakening.”*

pañcamaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

## 6. kuṇḍaliyasutta

### 6. Kuṇḍaliya

ekam samayaṃ bhagavā sākete viharati añjanavane migadāye.

*At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood.*

atha kho kuṇḍaliyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho kuṇḍaliyo paribbājako bhagavantaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:*

“ahamasmi, bho gotama, ārāmaṇissayī parisāvacarō.

*“Master Gotama, I like to hang around the monasteries and visit the assemblies.*

tassa mayhaṃ, bho gotama, pacchābhattaṃ bhuttaṭṭārasassa ayamācāro hoti—

*When I’ve finished breakfast, it’s my habit to*

ārāmena āramaṃ uyyānena uyyānaṃ anucaṅkamāmi anuvicārāmi.

*wander from monastery to monastery, from park to park.*

so tattha passāmi eke samaṇabrāhmaṇe itivādappamokkhāṇisaṃsañceva kathaṃ kathente upārambhāṇisaṃsaṅca:

*There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault.*

‘bhavaṃ pana gotamo kimāṇisaṃso viharatī’”ti?

*But what benefit does Master Gotama live for?”*

“vijjāvimuttiṭṭhalāṇisaṃso kho, kuṇḍaliya, tathāgato viharatī”ti.

*“The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.”*

“katame pana, bho gotama, dhammā bhāvitā bahulikatā vijjāvimuttiṃ paripūrentī”ti?

*“But what things must be developed and cultivated in order to fulfill knowledge and freedom?”*

“satta kho, kuṇḍaliya, bojjhaṅgā bhāvitā bahulikatā vijjāvimuttiṃ paripūrentī”ti.

*“The seven awakening factors.”*

“katame pana, bho gotama, dhammā bhāvitā bahulikatā satta bojjhaṅge paripūrentī”ti?

*“But what things must be developed and cultivated in order to fulfill the seven awakening factors?”*

“cattāro kho, kuṇḍaliya, satipaṭṭhānā bhāvitā bahulikatā satta bojjhaṅge paripūrentī”ti.

*“The four kinds of mindfulness meditation.”*

“katame pana, bho gotama, dhammā bhāvitā, bahulikatā cattāro satipaṭṭhāne paripūrentī”ti?

*“But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?”*

“tīṇi kho, kuṇḍaliya, sucaritāni bhāvitāni bahulikatāni cattāro satipaṭṭhāne paripūrentī”ti.

*“The three kinds of good conduct.”*

“katame pana, bho gotama, dhammā bhāvitā bahulikatā tīṇi sucaritāni paripūrentī”ti?

*“But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”*

“indriyaṃvaraṃ kho, kuṇḍaliya, bhāvito bahulikato tīṇi sucaritāni paripūrentīti.

*“Sense restraint.*

kathaṃ bhāvito ca, kuṇḍaliya, indriyaśaṃvaro kathaṃ bahulīkato tīṇi sucaritāni  
paripūreṭṭi?

*And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct?*

idha, kuṇḍaliya, bhikkhu cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihaṃsati,  
na rāgaṃ janeti.

*A mendicant sees an agreeable sight with their eye. They don't desire it or enjoy it, and they don't give rise to greed.*

tassa t̥hito ca kāyo hoti, t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

*Their mind and body are steady internally, well settled and well freed.*

cakkhunā kho paneva rūpaṃ disvā amanāpaṃ na maṅku hoti appatit̥thitacitto  
adīnamānaso abyāpannacetaso.

*But if they see a disagreeable sight they're not dismayed; their mind isn't hardened, dejected, or full of ill will.*

tassa t̥hito ca kāyo hoti t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

*Their mind and body are steady internally, well settled and well freed.*

puna caparaṃ, kuṇḍaliya, bhikkhu sotena saddaṃ sutvā ... pe ...

*Furthermore, a mendicant hears an agreeable sound with the ear ...*

ghānena gandhaṃ ghāyivā ... pe ...

*smells an agreeable odor with the nose ...*

jivhāya rasaṃ sāyivā ... pe ...

*tastes an agreeable flavor with the tongue ...*

kāyena phoṭṭhabbaṃ phusivā ... pe ...

*feels an agreeable touch with the body ...*

manasā dhammaṃ viññāya manāpaṃ nābhijjhati nābhihaṃsati, na rāgaṃ janeti.

*knows an agreeable thought with their mind. They don't desire it or enjoy it, and they don't give rise to greed.*

tassa t̥hito ca kāyo hoti, t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

*Their mind and body are steady internally, well settled and well freed.*

manasā kho paneva dhammaṃ viññāya amanāpaṃ na maṅku hoti appatit̥thitacitto  
adīnamānaso abyāpannacetaso.

*But if they know a disagreeable thought they're not dismayed; their mind isn't hardened, dejected, or full of ill will.*

tassa t̥hito ca kāyo hoti, t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

*Their mind and body are steady internally, well settled and well freed.*

yato kho, kuṇḍaliya, bhikkhuno cakkhunā rūpaṃ disvā manāpāmanāpesu rūpesu  
t̥hito ca kāyo hoti, t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

*When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights,*

sotena saddaṃ sutvā ... pe ...

*sounds,*

ghānena gandhaṃ ghāyivā ... pe ...

*smells,*

jivhāya rasaṃ sāyivā ... pe ...

*tastes,*

kāyena phoṭṭhabbaṃ phusivā ... pe ...

*touches,*

manasā dhammaṃ viññāya manāpāmanāpesu dhammesu t̥hito ca kāyo hoti, t̥hitaṃ  
cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

*and thoughts.*

evaṃ bhāvito kho, kuṇḍaliya, indriyasamvaro evaṃ bahulīkato tīṇi sucaritāni paripūreti.

*That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.*

kathaṃ bhāvitāni ca, kuṇḍaliya, tīṇi sucaritāni kathaṃ bahulīkatāni cattāro satipaṭṭhāne paripūrenti?

*And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation?*

idha, kuṇḍaliya, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti.

*A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind.*

evaṃ bhāvitāni kho, kuṇḍaliya, tīṇi sucaritāni evaṃ bahulīkatāni cattāro satipaṭṭhāne paripūrenti.

*That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.*

kathaṃ bhāvitā ca, kuṇḍaliya, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

*And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?*

idha, kuṇḍaliya, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ bhāvitā kho, kuṇḍaliya, cattāro satipaṭṭhānā evaṃ bahulīkatā satta bojjhaṅge paripūrenti.

*That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.*

kathaṃ bhāvitā ca, kuṇḍaliya, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

*And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?*

idha, kuṇḍaliya, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitā kho, kuṇḍaliya, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī"ti.

*That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."*

evaṃ vutte, kuṇḍaliyo paribbājako bhagavantam etadavoca:

*When he said this, the wanderer Kuṇḍaliya said to the Buddha,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

*“Excellent, Master Gotama! Excellent!*

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evameva bhotā gotamena anekapariyāyena dhammo pakāsito.

*As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.*

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.  
*I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.  
*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

chaṭṭhaṃ.

samyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

7. kūtāgārasutta

*7. A Bungalow*

“seyyathāpi, bhikkhave, kūtāgārassa yā kāci gopānasiyo, sabbā tā kūṭaninnā kūṭapoṇā kūṭapabbhārā;

*“Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak.*

evameva kho, bhikkhave, bhikkhu satta bojjaṅge bhāvento satta bojjaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu satta bojjaṅge bhāvento satta bojjaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

*And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment?*

idha, bhikkhave, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu satta bojjaṅge bhāvento satta bojjaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

*That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”*

sattamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

8. upavānasutta

*8. With Upavāna*

ekaṃ samayaṃ āyasmā ca upavāno āyasmā ca sārīputto kosambiyaṃ viharanti ghositārāme.

*At one time the venerables Upavāna and Sārīputta were staying near Kosambi, in Ghosita's Monastery.*

atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā upavāno tenupasaṅkami; upasaṅkamitvā āyasmatā upavānena saddhiṃ sammodi.

*Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ upavānaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to Upavāna:*

“jāneyya nu kho, āvuso upavāna, bhikkhu ‘paccattaṃ yonisomanasikārā evaṃ susamāraddhā me satta bojjhaṅgā phāsuvihārāya saṃvattanti’”ti?

*“Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?”*

“jāneyya kho, āvuso sārīputta, bhikkhu ‘paccattaṃ yonisomanasikārā evaṃ susamāraddhā me satta bojjhaṅgā phāsuvihārāya saṃvattanti’”ti.

*“They can, Reverend Sārīputta.*

“satisambojjhaṅgaṃ kho, āvuso, bhikkhu ārabhamāno pajānāti ‘cittaṇca me suvimuttaṃ, thinamiddhaṇca me susamūhataṃ, uddhaccakukkuccaṇca me suppaṭivinitaṃ, āradhaṇca me vīriyaṃ, atṭhiṃ katvā manasi karomi, no ca līna’”ti ... pe ...

*As a mendicant rouses up the awakening factor of mindfulness, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’ ...*

upekkhāsambojjhaṅgaṃ āvuso, bhikkhu ārabhamāno pajānāti ‘cittaṇca me suvimuttaṃ, thinamiddhaṇca me susamūhataṃ, uddhaccakukkuccaṇca me suppaṭivinitaṃ, āradhaṇca me vīriyaṃ, atṭhiṃ katvā manasi karomi, no ca līna’”ti.

*As they rouse up the awakening factor of equanimity, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’*

“evaṃ kho, āvuso sārīputta, bhikkhu jāneyya ‘paccattaṃ yonisomanasikārā evaṃ susamāraddhā me satta bojjhaṅgā phāsuvihārāya saṃvattanti’”ti.

*That’s how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease.”*

atthamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

9. paṭhamappannasutta

*9. Arisen (1st)*

“sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.

*“Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.*

katame satta?

*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.

*These seven awakening factors don't arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”*

navamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

1. pabbatavagga

*1. Mountains*

10. dutiyauppannasutta

*10. Arisen (2nd)*

“sattime, bhikkhave, bojjaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā.

*“Mendicants, these seven awakening factors don't arise to be developed and cultivated apart from the Holy One's training.*

katame satta?

*What seven?*

satisambojjaṅgo ... pe ... upekkhāsambojjaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.

*These seven awakening factors don't arise to be developed and cultivated apart from the Holy One's training.”*

dasamaṃ.

pabbatavaggo paṭhamo.

himavantamaṃ kāyamaṃ sīlamaṃ,

vatthamaṃ bhikkhu ca kuṇḍali;

kūṭaṇca upavānaṇca,

uppannā apare duveti.

samyutta nikāya 46

*Linked Discourses 46*

2. gilānavagga

*2. Sick*

11. pāṇasutta

*11. Living Creatures*

“seyyathāpi, bhikkhave, ye keci pāṇā cattāro iriyāpathe kappenti—

*“Mendicants, living creatures engage in the four postures:*

kālena gamanaṃ, kālena thānaṃ, kālena nisajjaṃ, kālena seyyaṃ, sabbe te pathaviṃ nissāya pathaviyaṃ paṭiṭṭhāya evamete cattāro iriyāpathe kappenti;

*sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth.*



evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitṭhāya satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti.

*In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.*

kathaṇca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti?

*And how does a mendicant develop the seven awakening factors depending on and grounded on ethics?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitṭhāya satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti'ti.

*That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics."*

paṭhamam.

saṃyutta nikāya 46

*Linked Discourses 46*

2. gilānavagga

*2. Sick*

12. pathamasūriyūpamasutta

*12. The Simile of the Sun (1st)*

"sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;

*"Mendicants, the dawn is the forerunner and precursor of the sunrise.*

evameva kho, bhikkhave, bhikkhuno sattannaṃ bojjhaṅgānaṃ uppādāya etaṃ pubbaṅgamaṃ etaṃ nimittaṃ, yadidaṃ—kalyāṇamittatā.

*In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.*

kalyāṇamittassetam, bhikkhave, bhikkhuno paṭikaṅkhaṃ—satta bojjhaṅge bhāveṣṣati, satta bojjhaṅge bahulīkarissati.

*A mendicant with good friends can expect to develop and cultivate the seven awakening factors.*

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti?

*And how does a mendicant with good friends develop and cultivate the seven awakening factors?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti'ti.

*That's how a mendicant with good friends develops and cultivates the seven awakening factors."*

dutiyam.

samyutta nikāya 46

*Linked Discourses 46*

## 2. gilānavagga

2. Sick

### 13. dutiyasūriyūpamasutta

13. *The Simile of the Sun (2nd)*

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—arunuggaṃ;

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

evameva kho, bhikkhave, bhikkhuno sattannaṃ bojjhaṅgānaṃ uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—yonisomanasikāro.

*In the same way, for a mendicant proper attention is the forerunner and precursor of the arising of the seven awakening factors.*

yonisomanasikārasampannassetāṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—satta bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.

*A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.*

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?

*And how does a mendicant with proper attention develop and cultivate the seven awakening factors?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti”ti.

*That's how a mendicant with proper attention develops and cultivates the seven awakening factors.”*

tatiyaṃ.

samyutta nikāya 46

*Linked Discourses 46*

## 2. gilānavagga

2. Sick

### 14. paṭhamagilānasutta

14. *Sick (1st)*

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati ābādhiko dukkhito bālhagilāno.

*Now at that time Venerable Mahākassapa was staying in the Pippali cave, and he was sick, suffering, gravely ill.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca:

*Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:*

“kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?  
*“Kassapa, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”*

“na me, bhante, khamanīyaṃ, na yāpanīyaṃ. bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.  
*“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”*

“sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbānāya saṃvattanti.  
*“Kassapa, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”*

katame satta?  
*What seven?*

satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati ... pe ... upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulikato abhiññāya sambodhāya nibbānāya saṃvattati.  
*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbānāya saṃvattanti”ti.  
*These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”*

“taggha, bhagavā, bojjhaṅgā;  
*“Indeed, Blessed One, these are awakening factors!”*

taggha, sugata, bojjhaṅgā”ti.  
*Indeed, Holy One, these are awakening factors!”*

idamavoca bhagavā.  
*That is what the Buddha said.*

attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi.  
*Satisfied, Venerable Mahākassapa was happy with what the Buddha said.*

vuṭṭhahi cāyasmā mahākassapo tamhā ābādhā.  
*And that’s how he recovered from that illness.*

tathāpahīno cāyasmato mahākassapassa so ābādhō ahoṣīti.

catutthaṃ.

saṃyutta nikāya 46  
*Linked Discourses 46*

2. gilānavagga  
*2. Sick*

15. dutiyagilānasutta  
*15. Sick (2nd)*

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.  
*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.*

tena kho pana samayena āyasmā mahāmoggallāno giṃhakūṭe pabbate viharati ābādhiko dukkhito bālhagilāno.  
*Now at that time Venerable Mahāmoggallāna was staying on the Vulture’s Peak mountain, and he was sick, suffering, gravely ill.*

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito yenāyasmā mahāmogallāno tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ mahāmogallānaṃ etadavoca:

*Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mogallāna, sat down on the seat spread out, and said to him:*

“kacci te, moggallāna, khamanīyaṃ kacci yāpanīyaṃ? kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

*“Moggallāna, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”*

“na me, bhante, khamanīyaṃ, na yāpanīyaṃ. bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

*“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”*

“sattime, moggallāna, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.

*“Moggallāna, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”*

katame satta?

*What seven?*

satisambojjhaṅgo kho, moggallāna, mayā sammadakkhātā bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati ... pe ... upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhātā bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

*These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”*

“taggha, bhagavā, bojjhaṅgā;

*“Indeed, Blessed One, these are awakening factors!*

taggha, sugata, bojjhaṅgā”ti.

*Indeed, Holy One, these are awakening factors!”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamano āyasmā mahāmogallāno bhagavato bhāsitaṃ abhinandi.

*Satisfied, Venerable Mahāmogallāna was happy with what the Buddha said.*

vutṭhahi cāyasmā mahāmogallāno tamhā ābādā.

*And that’s how he recovered from that illness.*

tathāpahīno cāyasmato mahāmogallānassa so ābādho ahoṣīti.

pañcamam.

saṃyutta nikāya 46

*Linked Discourses 46*

2. gilānavagga

*2. Sick*

16. tatiyagilānasutta

*16. Sick (3rd)*

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.  
*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

tena kho pana samayena bhagavā ābādhiko hoti dukkhito bālhaḡilāno.  
*Now at that time he was sick, suffering, gravely ill.*

atha kho āyasmā mahācundo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ mahācundaṃ bhagavā etadavoca:  
*Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:*

“paṭibhantu taṃ, cunda, bojjhaṅgā”ti.  
*“Cunda, express your understanding of the awakening factors.”*

“sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti.  
*“Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.*

katame satta?  
*What seven?*

satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati ... pe ... upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.  
*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti”ti.  
*These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”*

“taggha, cunda, bojjhaṅgā;  
*“Indeed, Cunda, these are awakening factors!*

taggha, cunda, bojjhaṅgā”ti.  
*Indeed, Cunda, these are awakening factors!”*

idamavocāyasmā cundo.  
*This is what Cunda said,*

samanuñño satthā ahosi.  
*and the teacher approved.*

vuṭṭhahi ca bhagavā tamhā ābādhā.  
*And that’s how the Buddha recovered from that illness.*

tathāpahīno ca bhagavato so ābādho ahoṣīti.

chatṭhaṃ.

saṃyutta nikāya 46  
*Linked Discourses 46*

2. gilānavagga  
*2. Sick*

17. pāraṅgamasutta  
*17. Going to the Far Shore*

“sattime, bhikkhave, bojjaṅgā bhāvitā bahulīkatā apārā pāraṃ gamanāya samvattanti.

*“Meditants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore.*

katame satta?

*What seven?*

satisambojjaṅgo ... pe ... upekkhāsambojjaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjaṅgā bhāvitā bahulīkatā apārā pāraṃ gamanāya samvattanīti.

*These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.*

appakā te manussesu,

*Few are those among humans*

ye janā pāragāmino;

*who cross to the far shore.*

athāyaṃ itarā pajā,

*The rest just run*

tīramevānudhāvati.

*around on the near shore.*

ye ca kho sammadakkhāte,

*When the teaching is well explained,*

dhamme dhammānuvattino;

*those who practice accordingly*

te janā pāraṃessanti,

*are the ones who will cross over*

maccudheyyaṃ suduttaraṃ.

*Death's domain so hard to pass.*

kaṇhaṃ dhammaṃ vipphāya,

*Rid of dark qualities,*

sukkaṃ bhāvētha paṇḍito;

*an astute person should develop the bright.*

okā anokamāgamma,

*Leaving home behind*

viveke yattha dūramaṃ.

*for the seclusion so hard to enjoy,*

tatrābhiratimiccheyya,

*you should try to find delight there,*

hitvā kāme akiñcano;

*having left behind sensual pleasures.*

pariyodapeyya attānaṃ,

*With no possessions, an astute person*

cittakleshi paṇḍito.

*should cleanse themselves of mental corruptions.*

yesaṃ sambodhiyaṅgesu,

*And those whose minds are rightly developed*

sammā cittaṃ subhāviṭṭhaṃ;

*in the awakening factors;*

āḍānappaṭṇissagge,  
*letting go of attachments,*

anupāḍāya ye ratā;  
*they delight in not grasping.*

khīṇāsavā jutimanto,  
*With defilements ended, brilliant,*

te loke parinibbutā”ti.  
*they are extinguished in this world.”*

sattamaṃ.

saṃyutta nikāya 46  
*Linked Discourses 46*

2. gilānavagga  
*2. Sick*

18. viraddhasutta  
*18. Missed Out*

“yesaṃ kesaṇci, bhikkhave, satta bojjhaṅgā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

*“Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering.*

yesaṃ kesaṇci, bhikkhave, satta bojjhaṅgā āradhā, āradhho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

*Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering.*

katame satta?  
*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

yesaṃ kesaṇci, bhikkhave, ime satta bojjhaṅgā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

*Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering.*

yesaṃ kesaṇci, bhikkhave, ime satta bojjhaṅgā āradhā, āradhho tesaṃ ariyo maggo sammā dukkhakkhayagāmī”ti.

*Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering.”*

aṭṭhamam.

saṃyutta nikāya 46  
*Linked Discourses 46*

2. gilānavagga  
*2. Sick*

19. ariyasutta  
*19. Noble*

“sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāya.

*“Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.*

katame satta?  
*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāyā”ti.

*When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”*

navamaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

2. gilānavagga

2. Sick

20. nibbidāsutta

20. Disillusionment

“sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

*“Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

katame satta?

*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

*These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”*

dasamaṃ.

gilānavaggo dutiyo.

pāṇā sūriyūpamā dve,

gilānā apare tayo;

pāraṅgāmī viraddho ca,

ariyo nibbidāya cāti.

saṃyutta nikāya 46

*Linked Discourses 46*

3. udāyivagga

3. With Udāyī

21. bodhāyasutta

21. To Awakening

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

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

“‘bojjhaṅgā, bojjhaṅgā’ti, bhante, vuccanti.

*“‘Sir, they speak of the ‘awakening factors’.*



kittāvataṃ nu kho, bhante, ‘bojjhaṅgā’ ti vuccantī” ti?

*How are the awakening factors defined?”*

“‘bodhāya saṃvattantī’ ti kho, bhikkhu, tasmā bojjhaṅgāti vuccanti.

*“Mendicant, they’re called awakening factors because they lead to awakening.*

idha, bhikkhu, satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ  
vossaggapariṇāmaṃ.

*A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

‘bodhāya saṃvattantī’ ti kho, bhikkhu, tasmā ‘bojjhaṅgā’ ti vuccantī” ti.

*They’re called awakening factors because they lead to awakening.”*

paṭhamam.

samyutta nikāya 46

*Linked Discourses 46*

3. udāyivagga

*3. With Udayī*

22. bojjhaṅgadesanāsutta

*22. A Teaching on the Awakening Factors*

“satta vo, bhikkhave, bojjhaṅge desessāmi;

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

taṃ suṇātha.

*Listen ...*

katame ca, bhikkhave, satta bojjhaṅgā?

*And what are the seven awakening factors?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo—

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjhaṅgā” ti.

*These are the seven awakening factors.”*

dutiyam.

samyutta nikāya 46

*Linked Discourses 46*

3. udāyivagga

*3. With Udayī*

23. thānīyasutta

*23. Grounds*

“kāmarāgaṭṭhānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ anuppanno  
ceva kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya  
saṃvattati.

*“Mendicants, when you frequently attend improperly to things that are grounds for sensual  
greed, sensual desire arises, and once arisen it increases and grows.*

byāpādaṭṭhānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ anuppanno  
ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya saṃvattati.

*When you frequently attend improperly to things that are grounds for ill will, ill will arises, and  
once arisen it increases and grows.*

thinamiddhatthānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ  
anuppannañceva thinamiddhaṃ uppajjati, uppannañca thinamiddhaṃ  
bhiyyobhāvāya vepullāya saṃvattati.

*When you frequently attend improperly to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow.*

uddhaccakukkucattthānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ  
anuppannañceva uddhaccakukkuccaṃ uppajjati, uppannañca uddhaccakukkuccaṃ  
bhiyyobhāvāya vepullāya saṃvattati.

*When you frequently attend improperly to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow.*

vicikicchattthānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ anuppannā  
ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya vepullāya  
saṃvattati.

*When you frequently attend improperly to things that are grounds for doubt, doubt arises, and once arisen it increases and grows.*

satisambojjhaṅgatthānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ  
anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo  
bhāvanāpāripūriṃ gacchati ... pe ...

*When you frequently attend properly on things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it's fully developed.*

...

upekkhāsambojjhaṅgatthānīyānaṃ, bhikkhave, dhammānaṃ manasikārabahulīkāraṃ  
anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca  
upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchati”ti.

*When you frequently attend properly on things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it's fully developed.”*

tatiyaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

3. udāyivagga

*3. With Udāyī*

24. ayonisomanasikārasutta

*24. Improper Attention*

“ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmaccando uppajjati,  
uppanno ca kāmaccando bhiyyobhāvāya vepullāya saṃvattati;

*“Mendicants, when you attend improperly, sensual desire,*

anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya  
saṃvattati;

*ill will,*

anuppannañceva thinamiddhaṃ uppajjati, uppannañca thinamiddhaṃ  
bhiyyobhāvāya vepullāya saṃvattati;

*dullness and drowsiness,*

anuppannañceva uddhaccakukkuccaṃ uppajjati, uppannañca uddhaccakukkuccaṃ  
bhiyyobhāvāya vepullāya saṃvattati;

*restlessness and remorse,*

anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya  
vepullāya saṃvattati;

*and doubt arise, and once arisen they increase and grow.*

anuppanno ceva satisambojjhaṅgo nuppajjati, uppanno ca satisambojjhaṅgo nirujjhati ... pe ... anuppanno ceva upekkhāsambojjhaṅgo nuppajjati, uppanno ca upekkhāsambojjhaṅgo nirujjhati.

*And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don't arise, or if they've already arisen, they cease.*

yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva kāmacchando nuppajjati, uppanno ca kāmacchando pahīyati;

*When you attend properly, sensual desire,*

anuppanno ceva byāpādo nuppajjati, uppanno ca byāpādo pahīyati;  
*ill will,*

anuppannañceva thinamiddhaṃ nuppajjati, uppannañca thinamiddhaṃ pahīyati;  
*dullness and drowsiness,*

anuppannañceva uddhaccakukkucçaṃ nuppajjati, uppannañca uddhaccakukkucçaṃ pahīyati;

*restlessness and remorse,*

anuppannā ceva vicikicchā nuppajjati, uppannā ca vicikicchā pahīyati.  
*and doubt don't arise, or if they've already arisen they're given up.*

anuppanno ceva satisambojjhaṅgo nuppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṃ gacchati ... pe ... anuppanno ceva upekkhāsambojjhaṅgo nuppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchati”ti.

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

catutthaṃ.

saṃyutta nikāya 46  
*Linked Discourses 46*

3. udāyivagga  
*3. With Udāyī*

25. aparihānīyasutta  
*25. Non-decline*

“satta vo, bhikkhave, aparihānīye dhamme desessāmi;  
*“Mendicants, I will teach you seven principles that guard against decline.*

taṃ suṇātha.  
*Listen ...*

katame ca, bhikkhave, satta aparihānīyā dhammā?  
*And what are the seven principles that guard against decline?*

yadidaṃ—

satta bojjhaṅgā.  
*They are the seven awakening factors.*

katame satta?  
*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo—  
*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta aparihānīyā dhammā”ti.  
*These are the seven principles that guard against decline.”*

pañcamaṃ.

3. udāyivagga

3. With Udāyī

26. tanhakkhayasutta

26. The Ending of Craving

“yo, bhikkhave, maggo yā paṭipadā taṇhakkhayāya saṃvattati, taṃ maggaṃ taṃ paṭipadaṃ bhāvētha.

*“Mendicants, you should develop the path and the practice that leads to the ending of craving.*

katamo ca, bhikkhave, maggo katamā ca paṭipadā taṇhakkhayāya saṃvattati?

*And what is the path and the practice that leads to the ending of craving?*

yadidaṃ—

satta bojjaṅgā.

*It is the seven awakening factors.*

katame satta?

*What seven?*

satisambojjaṅgo ... pe ... upekkhāsambojjaṅgo”ti.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.”*

evaṃ vutte, āyasmā udāyī bhagavantam etadavoca:

*When he said this, Udāyī said to him:*

“kathaṃ bhāvitā nu kho, bhante, satta bojjaṅgā, kathaṃ bahulīkatā taṇhakkhayāya saṃvattanti”ti?

*“Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?”*

“idha, udāyī, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ.

*“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.*

tassa satisambojjaṅgaṃ bhāvayato vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ taṇhā pahīyati.

*As they do so, craving is given up.*

taṇhāya pahānā kammaṃ pahīyati.

*When craving is given up, deeds are given up.*

kamassa pahānā dukkhaṃ pahīyati ... pe ...

*When deeds are given up, suffering is given up. ...*

upekkhāsambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ.

*A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.*

tassa upekkhāsambojjaṅgaṃ bhāvayato vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ taṇhā pahīyati

*As they do so, craving is given up.*

taṇhāya pahānā kammaṃ pahīyati.

*When craving is given up, deeds are given up.*

kamassa pahānā dukkhaṃ pahīyati.

*When deeds are given up, suffering is given up.*

iti kho, udāyi, tanhakkhayā kammakkhayo, kammakkhayā dukkhakkhayo”ti.

*And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”*

chaṭṭhaṃ.

samyutta nikāya 46

*Linked Discourses 46*

3. udāyivagga

*3. With Udāyī*

27. taṇhānirodhasutta

*27. The Cessation of Craving*

“yo, bhikkhave, maggo yā paṭipadā taṇhānirodhāya saṃvattati, taṃ maggaṃ taṃ paṭipadaṃ bhāvettha.

*“Mendicants, you should develop the path and the practice that leads to the cessation of craving.*

katamo ca, bhikkhave, maggo katamā ca paṭipadā taṇhānirodhāya saṃvattati?

*And what is the path and the practice that leads to the cessation of craving?*

yadidaṃ—

satta bojjhaṅgā.

*It is the seven awakening factors.*

katame satta?

*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahuḷikatā taṇhānirodhāya saṃvattanti?

*And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahuḷikatā taṇhānirodhāya saṃvattanti”ti.

*This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”*

sattamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

3. udāyivagga

*3. With Udāyī*

28. nibbedhabhāgiyasutta

*28. Helping Penetration*

“nibbedhabhāgiyaṃ vo, bhikkhave, maggaṃ desessāmi;

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

taṃ suṇātha.

*Listen ...*

katamo ca, bhikkhave, nibbedhabhāgiyo maggo?

*And what is the path that helps penetration?*

yadidaṃ—

satta bojjaṅgā.

*It is the seven awakening factors.*

katame satta?

*What seven?*

satisambojjaṅgo ... pe ... upekkhāsambojjaṅgo”ti.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.”*

evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca:

*When he said this, Udāyī said to him:*

“kathaṃ bhāvitā nu kho, bhante, satta bojjaṅgā kathaṃ bahulīkatā nibbedhāya saṃvattanti”ti?

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

“idha, udāyī, bhikkhu satisambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ.

*“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.*

so satisambojjaṅgaṃ bhāvitena cittaṇa anibbiddhapubbaṃ appadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāleti;

*With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed,*

anibbiddhapubbaṃ appadālitapubbaṃ dosakkhandhaṃ nibbijjhati padāleti;

*the mass of hate,*

anibbiddhapubbaṃ appadālitapubbaṃ mohakkhandhaṃ nibbijjhati padāleti ... pe ...  
*and the mass of delusion for the first time. ...*

upekkhāsambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjaṃ.

*A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.*

so upekkhāsambojjaṅgaṃ bhāvitena cittaṇa anibbiddhapubbaṃ appadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāleti;

*With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed,*

anibbiddhapubbaṃ appadālitapubbaṃ dosakkhandhaṃ nibbijjhati padāleti;

*the mass of hate,*

anibbiddhapubbaṃ appadālitapubbaṃ mohakkhandhaṃ nibbijjhati padāleti.  
*and the mass of delusion for the first time.*

evaṃ bhāvitā kho, udāyī, satta bojjaṅgā evaṃ bahulīkatā nibbedhāya saṃvattanti”ti.

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

aṭṭhamā.

saṃyutta nikāya 46

*Linked Discourses 46*

### 3. udāyivagga

3. With Udāyī

#### 29. ekadhammasutta

29. One Thing

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yo evaṃ bhāvito bahulīkato saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattati, yathayidaṃ, bhikkhave, satta bojjaṅgā.

*“Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors.*

katame satta?

*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

kathaṃ bhāvitā ca, bhikkhave, satta bojjaṅgā kathaṃ bahulīkatā saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattanti?

*And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitā kho, bhikkhave, satta bojjaṅgā evaṃ bahulīkatā saṃyojanīyānaṃ dhammānaṃ pahānāya saṃvattanti.

*That's how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.*

katame ca, bhikkhave, saṃyojanīyā dhammā?

*And what are the things that are prone to being fettered?*

cakkhu, bhikkhave, saṃyojanīyo dhammo.

*The eye is something that's prone to being fettered.*

etthete uppajjanti saṃyojanavinibandhā ajjhosānā ... pe ...

*This is where these fetters, shackles, and attachments arise.*

jivhā saṃyojanīyā dhammā.

*The ear ... nose ... tongue ... body ...*

etthete uppajjanti saṃyojanavinibandhā ajjhosānā ... pe ...

mano saṃyojanīyo dhammo.

*mind is something that's prone to being fettered.*

etthete uppajjanti saṃyojanavinibandhā ajjhosānā.

*This is where these fetters, shackles, and attachments arise.*

ime vuccanti, bhikkhave, saṃyojanīyā dhammā”ti.

*These are called the things that are prone to being fettered.”*

navamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

### 3. udāyivagga

3. With Udāyī

### 30. udāyisutta

#### 30. With Udāyī

ekam samayaṃ bhagavā sumbhesu viharati setakaṃ nāma sumbhānaṃ nigamo.

*At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.*

atha kho āyasmā udāyī yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno  
kho āyasmā udāyī bhagavantam etadavoca:

*Then Venerable Udāyī went up to the Buddha ... and said to him:*

“acchariyaṃ, bhante, abbhutaṃ, bhante.

*“It’s incredible, sir, it’s amazing!*

yāva bahukataṅca me, bhante, bhagavati pemaṅca gāravo ca hirī ca ottappaṅca.

*How helpful my love and respect for the Buddha have been, and my sense of conscience and prudence.*

ahañhi, bhante, pubbe agārikabhūto samāno abahukato ahoṣiṃ dhammena  
abahukato saṃghena.

*For when I was still a layman, I wasn’t helped much by the teaching or the Saṅgha.*

so khvāhaṃ bhagavati pemaṅca gāraṇaṅca hiriṅca ottappaṅca sampassamāno  
agārasmā anagāriyaṃ pabbajito.

*But when I considered my love and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness.*

tassa me bhagavā dhammaṃ desesi:

*The Buddha taught me the Dhamma:*

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

*‘Such is form, such is the origin of form, such is the ending of form.*

iti vedanā ... pe ...

*Such is feeling ...*

iti saññā ...

*Such is perception ...*

iti saṅkhārā ...

*Such are choices ...*

iti viññānaṃ, iti viññānaṃsa samudayo, iti viññānaṃsa atthaṅgamo’ti.

*Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’*

so khvāhaṃ, bhante, suññāgāragato imesaṃ pañcupādānakkhandhānaṃ  
ukkujjāvakujjaṃ samparivattento ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsiṃ,  
‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodho’ti  
yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ  
abbhaññāsiṃ.

*Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.*

dhammo ca me, bhante, abhisamito, maggo ca me paṭiladdho;

*I comprehended the teaching; I acquired the path.*

yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāhaṃ:

*When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti  
pajānissāmi.

*‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’*



satisambojjhaṅgo me, bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāham:

*I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi ... pe ...

upekkhāsambojjhaṅgo me, bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāham:

*When developed and cultivated as I’m living in such a way, they will bring me to such a state that I will understand:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi.

*‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’*

ayaṃ kho me, bhante, maggo paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathāham:

*This is the path that I acquired. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissāmi’ti.

*‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”*

“sādhu sādhu, udāyi.

*“Good, good, Udāyi!”*

eso hi te, udāyi, maggo paṭiladdho, yo te bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathā tvaṃ:

*For that is indeed the path that you acquired. When developed and cultivated as you’re living in such a way, it will bring you to such a state that you will understand:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānissasi’ti.

*‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”*

dasamaṃ.

udāyivaggo tatiyo.

bodhāya desanā ṭhānā,

ayoniso cāparihānī;

khayo nirodho nibbedho,

ekadhammo udāyināti.

saṃyutta nikāya 46

*Linked Discourses 46*

4. nīvaraṇavagga

*4. Hindrances*

31. paṭhamakusalasutta

*31. Skillful (1st)*

“ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesam dhammānaṃ aggamakkhāyati.

*“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them.*

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.

*A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.*

kathaṇca, bhikkhave, bhikkhu appamatto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?

*And how does a diligent mendicant develop and cultivate the seven awakening factors?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu appamatto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti”ti.

*That's how a diligent mendicant develops and cultivates the seven awakening factors.”*

paṭhamam.

samyutta nikāya 46

*Linked Discourses 46*

4. nīvaraṇavagga

*4. Hindrances*

32. dutiyakusalasutta

*32. Skillful (2nd)*

“ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te yonisomanasikāramūlakā yonisomanasikārasamosaraṇā; yonisomanasikāro tesam dhammānaṃ aggamakkhāyati.

*“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in proper attention and meet at proper attention, and proper attention is said to be the best of them.*

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.

*A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.*

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?

*And how does a mendicant with proper attention develop and cultivate the seven awakening factors?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti”ti.

*That's how a mendicant with proper attention develops and cultivates the seven awakening factors.”*

dutiyam.

4. nīvaraṇavagga  
4. Hindrances

33. upakkilesasutta  
33. Corruptions

“pañcime, bhikkhave, jātārūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ jātārūpaṃ na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.

*“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.*

katame pañca?  
What five?

ayo, bhikkhave, jātārūpassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ jātārūpaṃ na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.

*Iron,*

lohaṃ, bhikkhave, jātārūpassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ jātārūpaṃ ... pe ...

*copper,*

tipu, bhikkhave, jātārūpassa upakkilesa ... pe ...

*tin,*

sīsaṃ, bhikkhave, jātārūpassa upakkilesa ... pe ...

*lead,*

sajju, bhikkhave, jātārūpassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ jātārūpaṃ na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.

*and silver.*

ime kho, bhikkhave, pañca jātārūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ jātārūpaṃ na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya.

*When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.*

evameva kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittam na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā samādhiyati āsavānaṃ khayāya.

*In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements.*

katame pañca?  
What five?

kāmacchando, bhikkhave, cittassa upakkilesa, yena upakkilesena upakkiliṭṭhaṃ cittam na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā samādhiyati āsavānaṃ khayāya ... pe ...

*Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

ime kho, bhikkhave, pañca cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittam na ceva mudu hoti na ca kammaniyāṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā samādhiyati āsavānaṃ khayāya”ti.

*These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements.”*

tatiyaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

4. nīvaraṇavagga  
*4. Hindrances*

34. anupakkilesasutta  
*34. Not Corruptions*

“sattime, bhikkhave, bojjaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṃvattanti.

*“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.*

katame satta?  
*What seven?*

satisambojjaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṃvattati ... pe ...  
upekkhāsambojjaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṃvattati.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṃvattanti”ti.

*These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”*

catutthaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

4. nīvaraṇavagga  
*4. Hindrances*

35. ayonisomanasikārasutta  
*35. Improper Attention*

“ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati; anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya saṃvattati; anuppannañceva thinamiddhaṃ uppajjati, uppannañca thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattati; anuppannañceva uddhaccakukkucçaṃ uppajjati, uppannañca uddhaccakukkucçaṃ bhiyyobhāvāya vepullāya saṃvattati; anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṃvattati”ti.

*“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”*

pañcamaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

4. nīvaraṇavagga  
*4. Hindrances*

36. yonisomanasikārasutta  
*36. Proper Attention*

“yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṃ gacchati ... pe ... anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṃ gacchati”ti.

*“Mendicants, when you attend properly, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”*

chatṭhaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

4. nīvaraṇavagga

*4. Hindrances*

37. buddhisutta

*37. Growth*

“sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā buddhiyā aparihānāya samvattanti.

*“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress.”*

katame satta?

*What seven?*

satisambojjhaṅgo ... pe ... upekkhāsambojjhaṅgo.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā buddhiyā aparihānāya samvattanti”ti.

*When these seven awakening factors are developed and cultivated they lead to growth and progress.”*

sattamaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

4. nīvaraṇavagga

*4. Hindrances*

38. āvaraṇanīvaraṇasutta

*38. Obstacles*

“pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.

*“Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom.*

katame pañca?

*What five?*

kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkilesa paññāya dubbalīkaraṇo.

*Sensual desire,*

byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkilesa paññāya dubbalīkaraṇo.

*ill will,*

thinamiddhaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso upakkilesaṃ paññāya dubbalīkaraṇaṃ.

*dullness and drowsiness,*

uddhaccakukkuccaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso upakkilesaṃ paññāya dubbalīkaraṇaṃ.

*restlessness and remorse,*

vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.  
*and doubt.*

ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.

*These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.*

sattime, bhikkhave, bojjaṅgā anāvaraṇā nīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiṭṭhalasacchikiriyaṃ saṃvattanti.

*There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.*

katame satta?

*What seven?*

satisambojjaṅgo, bhikkhave, anāvaraṇo nīvaraṇo cetaso anupakkileso bhāvito bahulīkatā vijjāvimuttiṭṭhalasacchikiriyaṃ saṃvattati ... pe ...

upekkhāsambojjaṅgo, bhikkhave, anāvaraṇo nīvaraṇo cetaso anupakkileso bhāvito bahulīkatā vijjāvimuttiṭṭhalasacchikiriyaṃ saṃvattati.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjaṅgā anāvaraṇā nīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiṭṭhalasacchikiriyaṃ saṃvattantīti.

*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.*

yasmim, bhikkhave, samaye ariyasāvako atthim katvā manasi katvā sabbam cetaso samannāharitvā ohitasoto dhammam suṇāti, imassa pañca nīvaraṇā tasmim samaye na honti. satta bojjaṅgā tasmim samaye bhāvanāpāripūrim gacchanti.

*Mendicants, sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.*

katame pañca nīvaraṇā tasmim samaye na honti?

*What are the five hindrances that are absent?*

kāmacchandana nīvaraṇaṃ tasmim samaye na hoti, byāpādana nīvaraṇaṃ tasmim samaye na hoti, thinamiddha nīvaraṇaṃ tasmim samaye na hoti, uddhaccakukkucca nīvaraṇaṃ tasmim samaye na hoti, vicikicchā nīvaraṇaṃ tasmim samaye na hoti.

*Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

imassa pañca nīvaraṇā tasmim samaye na honti.

*These are the five hindrances that are absent.*

katame satta bojjaṅgā tasmim samaye bhāvanāpāripūrim gacchanti?

*And what are the seven awakening factors that are fully developed?*

satisambojjaṅgo tasmim samaye bhāvanāpāripūrim gacchati ... pe ...  
upekkhāsambojjaṅgo tasmim samaye bhāvanāpāripūrim gacchati.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime satta bojjaṅgā tasmim samaye bhāvanāpāripūrim gacchanti.

*These are the seven awakening factors that are fully developed.*

yasmiṃ, bhikkhave, samaye ariyasāvako atthiṃ katvā manasi katvā sabbaṃ cetaso samannāharitvā ohitasoto dhammaṃ suṇāti, imassa pañca nīvaraṇā tasmīṃ samaye na honti. ime satta bojjhaṅgā tasmīṃ samaye bhāvanāpāripūriṃ gacchanti”ti.

*Sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.”*

atthamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

4. nīvaraṇavagga

*4. Hindrances*

39. rukkhassutta

*39. Trees*

“santi, bhikkhave, mahārukkhā aṇubijā mahākāyā rukkhānaṃ ajjhāruhā, yehi rukkhā ajjhārūlā obhaggavibhaggā vipatitā senti.

*“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.*

katame ca te, bhikkhave, mahārukkhā aṇubijā mahākāyā rukkhānaṃ ajjhāruhā, yehi rukkhā ajjhārūlā obhaggavibhaggā vipatitā senti?

*And what are those large trees with tiny seeds and big trunks?*

assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthano—

*The bodhi, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and wood apple.*

ime kho te, bhikkhave, mahārukkhā aṇubijā mahākāyā rukkhānaṃ ajjhāruhā, yehi rukkhā ajjhārūlā obhaggavibhaggā vipatitā senti.

*These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.*

evameva kho, bhikkhave, idhekacco kulaputto yādisake kāme ohāya agārasmā anagāriyaṃ pabbajito hoti, so tādisakehi kāmehi tato vā pāpiṭṭhatarehi obhaggavibhaggo vipatito seti.

*In the same way, take some gentlemen who have gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, they break apart, collapse, and fall.*

pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.

*There are these five obstacles and hindrances, parasites of the mind that weaken wisdom.*

katame pañca?

*What five?*

kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.

*Sensual desire,*

byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.

*ill will,*

thinamiddhaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso ajjhāruhaṃ paññāya dubbalīkaraṇaṃ.

*dullness and drowsiness,*

uddhaccakukkuccaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso ajjhāruhaṃ paññāya dubbalīkaraṇaṃ.

*restlessness and remorse,*

vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.

*and doubt.*

ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.

*These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.*

sattime, bhikkhave, bojjhaṅgā anāvaraṇā nīvaraṇā cetaso anajjhāruhā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyaṃ saṃvattanti.

*These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.*

katame satta?

*What seven?*

satisambojjhaṅgo, bhikkhave, anāvaraṇo nīvaraṇo cetaso anajjhāruho bhāvito bahulīkato vijjāvimuttiphalasacchikiriyaṃ saṃvattati ... pe ...

upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo nīvaraṇo cetaso anajjhāruho bhāvito bahulīkato vijjāvimuttiphalasacchikiriyaṃ saṃvattati.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā nīvaraṇā cetaso anajjhāruhā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyaṃ saṃvattanti<sup>ti</sup>.

*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."*

navamaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

4. nīvaraṇavagga

*4. Hindrances*

40. nīvaraṇasutta

*40. Hindrances*

“pañcime, bhikkhave, nīvaraṇā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkkhiyā anibbānasamvattanikā.

*"Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they're on the side of anguish, and they don't lead to extinguishment.*

katame pañca?

*What five?*

kāmacchandanaṇvaraṇaṃ, bhikkhave, andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkkhiyaṃ anibbānasamvattanikaṃ.

*Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

byāpādanaṇvaraṇaṃ, bhikkhave ... pe ...

thinamiddhanaṇvaraṇaṃ, bhikkhave ... pe ...

uddhaccakukkuccaṇvaraṇaṃ, bhikkhave ... pe ...

vicikicchāṇvaraṇaṃ, bhikkhave, andhakaraṇaṃ acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhikaṃ vighātapakkkhiyaṃ anibbānasamvattanikaṃ.

ime kho, bhikkhave, pañca nīvaraṇā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkkhiyā anibbānasamvattanikā.

*These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they're on the side of anguish, and they don't lead to extinguishment.*



sattime, bhikkhave, bojjhaṅgā cakkhukaraṇā ñāṇakaraṇā paññābuddhiyā avighātapakkhiyā nibbānasamvattanikā.

*These seven awakening factors are creators of sight, vision, and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment.*

katame satta?

*What seven?*

satisambojjhaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānasamvattaniko ... pe ... upekkhāsambojjhaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānasamvattaniko.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjhaṅgā cakkhukaraṇā ñāṇakaraṇā paññābuddhiyā avighātapakkhiyā nibbānasamvattanikā”ti.

*These seven awakening factors are creators of sight, vision, and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment.”*

dasamaṃ.

nīvaraṇavaggo catuttho.

dve kusalā kilesā ca,

dve yoniso ca buddhi ca;

āvaraṇā nīvaraṇā rukkhamaṃ,

nīvaraṇāṇca te dasāti.

samyutta nikāya 46

*Linked Discourses 46*

5. cakkavattivagga

*5. A Wheel Turning Monarch*

41. vidhāsutta

*41. Discriminations*

sāvattthinidānaṃ.

*At Sāvattthī.*

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā tisso vidhā pajahiṃsu, sabbe te sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā.

*“Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors.*

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā tisso vidhā pajahiṃsanti, sabbe te sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā.

*All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors.*

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā tisso vidhā pajahanti, sabbe te sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā.

*All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors.*

katamesaṃ sattannaṃ bojjhaṅgānaṃ?

*What seven?*

satisambojjhaṅgassa ... pe ... upekkhāsambojjhaṅgassa.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā tisso vidhā  
pajahiṃsu ... pe ...

*All the ascetics and brahmins in the past ...*

pajahissanti ... pe ...

*future ...*

pajahanti, sabbe te imesaṃyeva sattannaṃ bojjaṅgānaṃ bhāvitattā bahulīkatattā”ti.  
*and present who give up the three discriminations do so by developing and cultivating the  
seven awakening factors.”*

paṭhamam.

samyutta nikāya 46

*Linked Discourses 46*

5. cakkavattivagga

*5. A Wheel Turning Monarch*

42. cakkavattisutta

*42. A Wheel Turning Monarch*

“rañño, bhikkhave, cakkavattissa pātubhāvā sattannaṃ ratanānaṃ pātubhāvo hoti.

*“Mendicants, when a Wheel Turning Monarch appears seven treasures appear.*

katamesaṃ sattannaṃ?

*What seven?*

cakkaratanassa pātubhāvo hoti, hatthiratanassa pātubhāvo hoti, assaratanassa  
pātubhāvo hoti, maṇiratanassa pātubhāvo hoti, ithiratanassa pātubhāvo hoti,  
gahapatiṭatanassa pātubhāvo hoti, pariṇāyakaratanassa pātubhāvo hoti.

*The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor.*

rañño, bhikkhave, cakkavattissa pātubhāvā imesaṃ sattannaṃ ratanānaṃ pātubhāvo  
hoti.

*When a Wheel Turning Monarch appears these seven treasures appear.*

tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa sattannaṃ  
bojjaṅgaratanānaṃ pātubhāvo hoti.

*When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures  
of the awakening factors appear.*

katamesaṃ sattannaṃ?

*What seven?*

satisambojjaṅgassa ratanassa pātubhāvo hoti ... pe ... upekkhāsambojjaṅgassa  
ratanassa pātubhāvo hoti.

*The treasures of the awakening factors of mindfulness, investigation of principles, energy,  
rapture, tranquility, immersion, and equanimity.*

tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa imesaṃ  
sattannaṃ bojjaṅgaratanānaṃ pātubhāvo hoti”ti.

*When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures  
of the awakening factors appear.”*

duṭṭiyaṃ.

samyutta nikāya 46

*Linked Discourses 46*

5. cakkavattivagga

*5. A Wheel Turning Monarch*

43. mārasutta

*43. About Māra*

“mārasenappamaddanaṃ vo, bhikkhave, maggaṃ desessāmi;  
*“Mendicants, I will teach you a path for crushing Māra’s army.*

taṃ suṇātha.  
*Listen ...*

katamo ca, bhikkhave, mārasenappamaddano maggo?  
*And what is that path?*

yadidaṃ—

satta bojjaṅgā.  
*It is the seven awakening factors.*

katame satta?  
*What seven?*

satisambojjaṅgo ... pe ... upekkhāsambojjaṅgo—  
*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ayaṃ kho, bhikkhave, mārasenappamaddano maggo”ti.  
*This is the path for crushing Māra’s army.”*

tatiyaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

5. cakkavattivagga  
*5. A Wheel Turning Monarch*

44. duppaññasutta  
*44. Witless*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ  
nisinno kho so bhikkhu bhagavantam etadavoca:  
*Then a mendicant went up to the Buddha ... and asked him,*

“duppañño eḷamūgo, duppañño eḷamūgo’ti, bhante, vuccati.  
*“Sir, they speak of ‘a witless idiot’.*

kittāvataṃ nu kho, bhante, ‘duppañño eḷamūgo’ti vuccatī”ti?  
*How is a witless idiot defined?”*

“sattannaṃ kho, bhikkhu, bojjaṅgānaṃ abhāvitattā abahulikātattā ‘duppañño  
eḷamūgo’ti vuccati.  
*“Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the  
seven awakening factors.*

katamesaṃ sattannaṃ?  
*What seven?*

satisambojjaṅgassa ... pe ... upekkhāsambojjaṅgassa—  
*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility,  
immersion, and equanimity.*

imesaṃ kho, bhikkhu, sattannaṃ bojjaṅgānaṃ abhāvitattā abahulikātattā  
‘duppañño eḷamūgo’ti vuccatī”ti.  
*They’re called a witless idiot because they haven’t developed and cultivated these seven  
awakening factors.”*

catutthaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

## 5. cakkavattivagga

5. A Wheel Turning Monarch

### 45. paññavantasutta

45. Wise

“paññavā aneḷamūgo, paññavā aneḷamūgo’ti, bhante, vuccati.

“Sir they speak of a person who is ‘wise, no idiot’.

kittāvataṃ nu kho, bhante, ‘paññavā aneḷamūgo’ti vuccatī’ti?

How is a person who is wise, no idiot defined?”

“sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ bhāvitattā bahulīkatattā ‘paññavā aneḷamūgo’ti vuccati.

“Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors.

katamesaṃ sattannaṃ?

What seven?

satisambojjhaṅgassa ... pe ... upekkhāsambojjhaṅgassa—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā ‘paññavā aneḷamūgo’ti vuccatī’ti.

They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.”

pañcamāṃ.

### saṃyutta nikāya 46

Linked Discourses 46

## 5. cakkavattivagga

5. A Wheel Turning Monarch

### 46. daliddasutta

46. Poor

“daliddo, daliddo’ti, bhante, vuccati.

“Sir, they speak of someone who is ‘poor’.

kittāvataṃ nu kho, bhante, ‘daliddo’ti vuccatī’ti?

How is a poor person defined?”

“sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ abhāvitattā abahulīkatattā ‘daliddo’ti vuccati.

“Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors.

katamesaṃ sattannaṃ?

What seven?

satisambojjhaṅgassa ... pe ... upekkhāsambojjhaṅgassa—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ abhāvitattā abahulīkatattā ‘daliddo’ti vuccatī’ti.

They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

chatṭhaṃ.

### saṃyutta nikāya 46

Linked Discourses 46

## 5. cakkavattivagga

5. A Wheel Turning Monarch

### 47. adaliddasutta

47. Prosperous

“adaliddo, adaliddo’ti, bhante, vuccati.

“Sir, they speak of someone who is ‘prosperous’.

kittāvataṃ nu kho, bhante, ‘adaliddo’ti vuccatī”ti?

How is a prosperous person defined?”

“sattannaṃ kho, bhikkhu, bojjhaṅgānaṃ bhāvitattā bahulīkatattā ‘adaliddo’ti vuccati.

“Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors.

katamesaṃ sattannaṃ?

What seven?

satisambojjhaṅgassa ... pe ... upekkhāsambojjhaṅgassa—

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṃ kho, bhikkhu, sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā ‘adaliddo’ti vuccatī”ti.

They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

sattamaṃ.

### saṃyutta nikāya 46

Linked Discourses 46

## 5. cakkavattivagga

5. A Wheel Turning Monarch

### 48. ādiccasutta

48. The Sun

“ādiccassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ—aruṇuggaṃ.

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

evameva kho, bhikkhave, bhikkhuno sattannaṃ bojjhaṅgānaṃ uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ—kalyāṇamittatā.

In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.

kalyāṇamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjhaṅge bhāveṣṣati, satta bojjhaṅge bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti?

And how does a mendicant with good friends develop and cultivate the seven awakening factors?

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmaṃ.

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

atthamaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

5. cakkavattivagga  
*5. A Wheel Turning Monarch*

49. ajjhattikaṅgasutta  
*49. Interior*

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi sattannaṃ bojjhaṅgānaṃ uppādāya, yathayidaṃ—bhikkhave, yonisomanasikāro.  
“Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like proper attention. ...”

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ...  
upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ  
vossaggapariṇāmiṃ.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti”ti.

navamaṃ.

samyutta nikāya 46  
*Linked Discourses 46*

5. cakkavattivagga  
*5. A Wheel Turning Monarch*

50. bāhiraṅgasutta  
*50. Exterior*

“bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi sattannaṃ bojjhaṅgānaṃ uppādāya, yathayidaṃ—bhikkhave, kalyāṇamittatā.  
“Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. ...”

kalyāṇamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham—satta bojjhaṅge bhāvēssati, satta bojjhaṅge bahulīkarissati.

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ ... pe ...  
upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ  
vossaggapariṇāmiṃ.

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti”ti.

dasamaṃ.

cakkavattivaggo pañcamo.

vidhā cakkavatti māro,

duppañño paññavena ca;

daliddo adaliddo ca,

ādiccaṅgena te dasāti.

samyutta nikāya 46

*Linked Discourses 46*

6. sākacchavagga

*6. Discussion*

51. āhārasutta

*51. Nourishing*

sāvatthinidānaṃ.

*At Sāvattihī.*

“pañcannañca, bhikkhave, nīvaraṇānaṃ sattannañca bojjaṅgānaṃ āhārañca anāhārañca desessāmi;

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

taṃ suṇātha.

*Listen ...*

ko ca, bhikkhave, āhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, subhanimittaṃ.

*There is the feature of beauty.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to that*

ayamāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.

*fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, paṭighanimittaṃ.

*There is the feature of harshness.*

tattha ayonisomanasikārabahulīkāro—

*Frequent improper attention to that*

ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.

*fuels the arising of ill will, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?

*And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso ca līnattam.  
*There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.*

tattha ayonisomanasikārabahulīkāro—  
*Frequent improper attention to that*

ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.  
*fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?  
*And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, cetaso avūpasamo.  
*There is the unsettled mind.*

tattha ayonisomanasikārabahulīkāro—  
*Frequent improper attention to that*

ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.  
*fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?  
*And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow?*

atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā.  
*There are things that are grounds for doubt.*

tattha ayonisomanasikārabahulīkāro—  
*Frequent improper attention to them*

ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.  
*fuels the arising of doubt, or, when it has arisen, makes it increase and grow.*

ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?  
*And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it?*

atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.  
*There are things that are grounds for the awakening factor of mindfulness.*

tattha yonisomanasikārabahulīkāro—  
*Frequent proper attention to them*

ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.  
*fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?  
*And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it?*

atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇīṭā dhammā kanhasukkasappaṭibhāgā dhammā.  
*There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.*

tattha yonisomanasikārabahulīkāro—  
*Frequent proper attention to them*



ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it?*

atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

*There are the elements of initiative, persistence, and exertion.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it?*

atthi, bhikkhave, pītisambojjhaṅgatthānīyā dhammā.

*There are things that are grounds for the awakening factor of rapture.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

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

ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it?*

atthi, bhikkhave, kāyappassaddhi cittappassaddhi.

*There is tranquility of the body and of the mind.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to that*

ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it?*

atthi, bhikkhave, samathanimittam abyaggaṇimittam.

*There are things that are the foundation of serenity and freedom from distraction.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?

*And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it?*

atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.

*There are things that are grounds for the awakening factor of equanimity.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

*fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.*

ko ca, bhikkhave, anāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhīyyobhāvāya vepullāya?

*And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth?*

atthi, bhikkhave, asubhanimittam.

*There is the feature of ugliness.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to that*

ayamanāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhīyyobhāvāya vepullāya.

*starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.*

ko ca, bhikkhave, anāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya vepullāya?

*And what starves the arising of ill will, or, when it has arisen, starves its increase and growth?*

atthi, bhikkhave, mettācetovimutti.

*There is the heart's release by love.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to that*

ayamanāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya vepullāya.

*starves the arising of ill will, or, when it has arisen, starves its increase and growth.*

ko ca, bhikkhave, anāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya?

*And what starves the arising of dullness and drowsiness, or, when it has arisen, starves its increase and growth?*

atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

*There are the elements of initiative, persistence, and exertion.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamanāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya.

*starves the arising of dullness and drowsiness, or, when it has arisen, starves its increase and growth.*

ko ca, bhikkhave, anāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhīyyobhāvāya vepullāya?

*And what starves the arising of restlessness and remorse, or, when it has arisen, starves its increase and growth?*

atthi, bhikkhave, cetaso vūpasamo.

*There is the settled mind.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to that*

ayamanāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

*starves the arising of restlessness and remorse, or, when it has arisen, starves its increase and growth.*

ko ca, bhikkhave, anāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?

*And what starves the arising of doubt, or, when it has arisen, starves its increase and growth?*

atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kanhasukkasappaṭibhāgā dhammā.

*There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.*

tattha yonisomanasikārabahulīkāro—

*Frequent proper attention to them*

ayamanāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.

*starves the arising of doubt, or, when it has arisen, starves its increase and growth.*

ko ca, bhikkhave, anāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development?*

atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.

*There are things that are grounds for the awakening factor of mindfulness.*

tattha amanasikārabahulīkāro—

*Not frequently focusing on them*

ayamanāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

*starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development.*

ko ca, bhikkhave, anāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development?*

atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kanhasukkasappaṭibhāgā dhammā.

*There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.*

tattha amanasikārabahulīkāro—

*Not frequently focusing on them*

ayamanāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

*starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development.*

ko ca, bhikkhave, anāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development?*

atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

*There are the elements of initiative, persistence, and exertion.*

tattha amanasikārabahulīkāro—

*Not frequently focusing on them*

ayamanāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

*starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development.*

ko ca, bhikkhave, anāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development?*

atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.

*There are things that are grounds for the awakening factor of rapture.*

tattha amanasikārabahulīkāro—

*Not frequently focusing on them*

ayamanāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

*starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development.*

ko ca, bhikkhave, anāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development?*

atthi, bhikkhave, kāyappassaddhi cittappassaddhi.

*There is tranquility of the body and of the mind.*

tattha amanasikārabahulīkāro—

*Not frequently attending to that*

ayamanāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

*starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development.*

ko ca, bhikkhave, anāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development?*

atthi, bhikkhave, samathanimittam abyagganimittam.

*There are things that are the foundation of serenity and freedom from distraction.*

tattha amanasikārabahulīkāro—

*Not frequently focusing on them*

ayamanāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.

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

ko ca, bhikkhave, anāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?

*And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development?*

atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.

*There are things that are grounds for the awakening factor of equanimity.*

tattha amanasikārabahulīkāro—

*Not frequently focusing on them*

ayamanāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā”ti.

*starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development.”*

paṭhamam.

samyutta nikāya 46  
*Linked Discourses 46*

6. sākacchavagga  
*6. Discussion*

52. pariāyasutta  
*52. Is There a Way?*

atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya  
sāvattthiṃ piṇḍāya pavisiṃsu.  
*Then several mendicants robed up in the morning and, taking their bowls and robes, entered  
Sāvattthī for alms.*

atha kho tesam bhikkhūnaṃ etadahosi:  
*Then it occurred to him,*

“atippago kho tāva sāvattthiyaṃ piṇḍāya carituṃ.  
*‘It’s too early to wander for alms in Sāvattthī.*

yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ āraṃo  
tenupasaṅkameyyāma”ti.  
*Why don’t we go to the monastery of the wanderers who follow other paths?”*

atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ āraṃo  
tenupasaṅkamimsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ  
sammodimsu.  
*Then they went to the monastery of the wanderers who follow other paths, and exchanged  
greetings with the wanderers there.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. ekamantaṃ  
nininne kho te bhikkhū aññatitthiyā paribbājakā etadavocuṃ:  
*When the greetings and polite conversation were over, they sat down to one side. The  
wanderers said to them:*

“samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:  
*‘Reverends, the ascetic Gotama teaches his disciples like this:*

‘etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya  
dubbālīkaraṇe satta bojjaṅge yathābhūtaṃ bhāvēthā”ti.  
*‘Mendicants, please give up the five hindrances—corruptions of the heart that weaken  
wisdom—and truly develop the seven awakening factors.’*

mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:  
*We too teach our disciples:*

‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya  
dubbālīkaraṇe satta bojjaṅge yathābhūtaṃ bhāvēthā”ti.  
*‘Reverends, please give up the five hindrances—corruptions of the heart that weaken  
wisdom—and truly develop the seven awakening factors.’*

idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā  
gotamassa amhākaṃ vā, yadidaṃ—dhammadesanāya vā dhammadesanaṃ,  
anusāsaniyā vā anusāsanin”ti?

*What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”*

atha kho te bhikkhū tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva  
abhinandimsu nappatikkosimsu;  
*Those mendicants neither approved nor dismissed that statement of the wanderers who follow  
other paths.*

anabhinanditvā appaṭikkositvā uṭṭhāyāsanaṃ pakkamimsu:  
*They got up from their seat, thinking:*

“bhagavato santike etassa bhāsītassa atthaṃ ājānissāmā”ti.  
“We will learn the meaning of this statement from the Buddha himself.”

atha kho te bhikkhū sāvatthiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum̐:

*Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idha mayaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pavisimha.

tesaṃ no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva sāvatthiyaṃ piṇḍāya caritum̐,

yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāmā”ti.

atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha.

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. ekamantaṃ nisinne kho amhe, bhante, aññatitthiyā paribbājakā etadavocum̐:

‘samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti “etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṃ bhāvēthā”ti.

mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:

“etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṃ bhāvēthā”ti.

idha no, āvuso, ko vireso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ—dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsaniṇ’ti?

atha kho mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandimha nappaṭikkosimha, anabhinanditvā appaṭikkosivā uṭṭhāyāsanaṃ pakkamimha:

‘bhagavato santike etassa bhāsītassa atthaṃ ājānissāmā””ti.

“evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:  
“Mendicants, when wanderers who follow other paths say this, you should say to them:

‘atthi panāvuso, pariyaṇo, yaṃ pariyaṇaṃ āgamma pañca nīvaraṇā dasa honti, satta bojjhaṅgā catuddasā”ti.

*“But reverends, is there a way in which the five hindrances become ten and the seven awakening factors become fourteen?”*

evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti.

*Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.*

taṃ kissa hetu?

*Why is that?*

yathā taṃ, bhikkhave, avisayasmim.

*Because they're out of their element.*

nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatenā vā tathāgatasāvakena vā ito vā pana sutvā.

*I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.*

katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma pañca nīvaraṇā dasa honti?

*And what is the way in which the five hindrances become ten?*

yadapi, bhikkhave, ajjhataṃ kāmaccchando tadapi nīvaraṇaṃ, yadapi bahiddhā kāmaccchando tadapi nīvaraṇaṃ.

*Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance.*

'kāmaccchandanīvaraṇaṃ'ti iti hidaṃ uddesaṃ gacchati. tadamināpetam pariyāyena dvayaṃ hoti.

*That's how what is concisely referred to as 'the hindrance of sensual desire' becomes twofold.*

yadapi, bhikkhave, ajjhataṃ byāpādo tadapi nīvaraṇaṃ, yadapi bahiddhā byāpādo tadapi nīvaraṇaṃ.

*Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance.*

'byāpādanīvaraṇaṃ'ti iti hidaṃ uddesaṃ gacchati. tadamināpetam pariyāyena dvayaṃ hoti.

*That's how what is concisely referred to as 'the hindrance of ill will' becomes twofold.*

yadapi, bhikkhave, thinam tadapi nīvaraṇaṃ, yadapi middham tadapi nīvaraṇaṃ.

*Dullness is a hindrance; and drowsiness is also a hindrance.*

'thinamiddhanīvaraṇaṃ'ti iti hidaṃ uddesaṃ gacchati. tadamināpetam pariyāyena dvayaṃ hoti.

*That's how what is concisely referred to as 'the hindrance of dullness and drowsiness' becomes twofold.*

yadapi, bhikkhave, uddhaccaṃ tadapi nīvaraṇaṃ, yadapi kukkuccaṃ tadapi nīvaraṇaṃ.

*Restlessness is a hindrance; and remorse is also a hindrance.*

'uddhaccakukkuccanīvaraṇaṃ'ti iti hidaṃ uddesaṃ gacchati. tadamināpetam pariyāyena dvayaṃ hoti.

*That's how what is concisely referred to as 'the hindrance of restlessness and remorse' becomes twofold.*

yadapi, bhikkhave, ajjhataṃ dhammesu vicikicchā tadapi nīvaraṇaṃ, yadapi bahiddhā dhammesu vicikicchā tadapi nīvaraṇaṃ.

*Doubt about internal things is a hindrance; and doubt about external things is also a hindrance.*

'vicikicchānīvaraṇaṃ'ti iti hidaṃ uddesaṃ gacchati. tadamināpetam pariyāyena dvayaṃ hoti.

*That's how what is concisely referred to as 'the hindrance of doubt' becomes twofold.*

ayaṃ kho, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma pañca nīvaraṇā dasa honti.

*This is the way in which the five hindrances become ten.*

katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgama satta bojjhaṅgā catuddasa honti?

*And what is the way in which the seven awakening factors become fourteen?*

yadapi, bhikkhave, ajjhataṃ dhammesu sati tadapi satisambojjhaṅgo, yadapi bahiddhā dhammesu sati tadapi satisambojjhaṅgo.

*Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness.*

‘satisambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tādamināpetam pariyāyena dvayaṃ hoti.

*That’s how what is concisely referred to as ‘the awakening factor of mindfulness’ becomes twofold.*

yadapi, bhikkhave, ajjhataṃ dhammesu paññāya pavicinati pavicarati parivīmaṃsamāpajjati tadapi dhammavicayasambojjhaṅgo, yadapi bahiddhā dhammesu paññāya pavicinati pavicarati parivīmaṃsamāpajjati tadapi dhammavicayasambojjhaṅgo.

*Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles.*

‘dhammavicayasambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tādamināpetam pariyāyena dvayaṃ hoti.

*That’s how what is concisely referred to as ‘the awakening factor of investigation of principles’ becomes twofold.*

yadapi, bhikkhave, kāyikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo, yadapi cetasikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo.

*Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy.*

‘vīriyasambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tādamināpetam pariyāyena dvayaṃ hoti.

*That’s how what is concisely referred to as ‘the awakening factor of energy’ becomes twofold.*

yadapi, bhikkhave, savitakkasavicārā pīti tadapi pītisambojjhaṅgo, yadapi avitakkaavicārā pīti tadapi pītisambojjhaṅgo.

*Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture.*

‘pītisambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tādamināpetam pariyāyena dvayaṃ hoti.

*In this way what is concisely referred to as ‘the awakening factor of rapture’ becomes twofold.*

yadapi, bhikkhave, kāyappassaddhi tadapi passaddhisambojjhaṅgo, yadapi cittappassaddhi tadapi passaddhisambojjhaṅgo.

*Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility.*

‘passaddhisambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tādamināpetam pariyāyena dvayaṃ hoti.

*In this way what is concisely referred to as ‘the awakening factor of tranquility’ becomes twofold.*

yadapi, bhikkhave, savitakko savicāro samādhi tadapi samādhisambojjhaṅgo, yadapi avitakkaavicāro samādhi tadapi samādhisambojjhaṅgo.

*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.*

‘samādhisambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tādamināpetam pariyāyena dvayaṃ hoti.

*In this way what is concisely referred to as ‘the awakening factor of immersion’ becomes twofold.*



yadapi, bhikkhave, ajjhataṃ dhammesu upekkhā tadapi upekkhāsambojjhaṅgo, yadapi bahiddhā dhammesu upekkhā tadapi upekkhāsambojjhaṅgo.

*Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity.*

‘upekkhāsambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchati. tadināpetam pariyaṇena dvayaṃ hoti.

*In this way what is concisely referred to as ‘the awakening factor of equanimity’ becomes twofold.*

ayaṃ kho, bhikkhave, pariyaṇo, yaṃ pariyaṇaṃ āgamma satta bojjhaṅgā catuddasā”ti.

*This is the way in which the seven awakening factors become fourteen.”*

dutiyaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

6. sākacchavagga

*6. Discussion*

53. aggisutta

*53. Fire*

atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pavisiṃsu.

*Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatti for alms.*

(pariyaṇasuttasadisam.)

*(The same as the previous discourse.)*

“evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

*“Mendicants, when wanderers who follow other paths say this, you should say to them:*

‘yasmim, āvuso, samaye līnaṃ cittaṃ hoti, katamesaṃ tasmim samaye bojjhaṅgānaṃ akālo bhāvanāya, katamesaṃ tasmim samaye bojjhaṅgānaṃ kālo bhāvanāya’?

*‘Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time?’*

yasmim panāvuso, samaye uddhataṃ cittaṃ hoti, katamesaṃ tasmim samaye bojjhaṅgānaṃ akālo bhāvanāya, katamesaṃ tasmim samaye bojjhaṅgānaṃ kālo bhāvanāya’ti?

*Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?’*

evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātāṃ āpajjissanti.

*Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.*

taṃ kissa hetu?

*Why is that?*

yathā taṃ, bhikkhave, avisayasmim.

*Because they’re out of their element.*

nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.

*I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.*

yasmim, bhikkhave, samaye līnaṃ cittaṃ hoti, akālo tasmim samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya.

*When the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity.*

taṃ kissa hetu?

*Why is that?*

līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi dussamuṭṭhāpayam hoti.

*Because it's hard to stimulate a sluggish mind with these things.*

seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa.

*Suppose someone wanted to make a small fire flare up.*

so tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātaṇca dadeyya, paṃsukena ca okireyya;

*If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it,*

bhabbo nu kho so puriso parittaṃ aggiṃ ujjāletun"ti?

*could they make it flare up?"*

“no hetam, bhante”.

*“No, sir.”*

“evameva kho, bhikkhave, yasmim samaye līnaṃ cittaṃ hoti, akālo tasmim samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya.

*“In the same way, when the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity.*

taṃ kissa hetu?

*Why is that?*

līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi dussamuṭṭhāpayam hoti.

*Because it's hard to stimulate a sluggish mind with these things.*

yasmiṇca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmim samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya.

*When the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture.*

taṃ kissa hetu?

*Why is that?*

līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi susamuṭṭhāpayam hoti.

*Because it's easy to stimulate a sluggish mind with these things.*

seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa.

*Suppose someone wanted to make a small fire flare up.*

so tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni gomayāni pakkhipeyya, sukkhāni kaṭṭhāni pakkhipeyya, mukhavātaṇca dadeyya, na ca paṃsukena okireyya;

*If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it,*

bhabbo nu kho so puriso parittaṃ aggiṃ ujjāletun"ti?

*could they make it flare up?"*

“evam, bhante”.

*“Yes, sir.”*

“evameva kho, bhikkhave, yasmim samaye līnaṃ cittaṃ hoti, kālo tasmim samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya.

*“In the same way, when the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture.*

taṃ kissa hetu?

*Why is that?*

līnaṃ, bhikkhave, cittaṃ taṃ etehi dhammehi susamuttāpayāṃ hoti.

*Because it's easy to stimulate a sluggish mind with these things.*

yasmiṃ, bhikkhave, samaye uddhataṃ cittaṃ hoti, akālo tasmīṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo vīriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya.

*When the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture.*

taṃ kissa hetu?

*Why is that?*

uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi duvūpasamayaṃ hoti.

*Because it's hard to settle a restless mind with these things.*

seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa.

*Suppose someone wanted to extinguish a bonfire.*

so tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātaṇca dadeyya, na ca paṃsukena okireyya;

*If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it,*

bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ nibbāpetun"ti?

*could they extinguish it?"*

“no hetam, bhante”.

*“No, sir.”*

“evameva kho, bhikkhave, yasmiṃ samaye uddhataṃ cittaṃ hoti, akālo tasmīṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo vīriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya.

*“In the same way, when the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture.*

taṃ kissa hetu?

*Why is that?*

uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi duvūpasamayaṃ hoti.

*Because it's hard to settle a restless mind with these things.*

yasmiṇca kho, bhikkhave, samaye uddhataṃ cittaṃ hoti, kālo tasmīṃ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya.

*When the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and equanimity.*

taṃ kissa hetu?

*Why is that?*

uddhataṃ, bhikkhave, cittaṃ taṃ etehi dhammehi suvūpasamayaṃ hoti.

*Because it's easy to settle a restless mind with these things.*

seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa.

*Suppose someone wanted to extinguish a bonfire.*

so tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātaṇca dadeyya, paṃsukena ca okireyya;

*If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it,*

bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ nibbāpetun"ti?

*could they extinguish it?"*

“evaṃ, bhante”.

*“Yes, sir.”*

“evameva kho, bhikkhave, yasmiṃ samaye uddhatam cittaṃ hoti, kālo tasmim samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya.

*“In the same way, when the mind is restless, it’s the right time to develop the awakening factors of tranquillity, immersion, and equanimity.*

taṃ kissa hetu?

*Why is that?*

uddhatam, bhikkhave, cittaṃ taṃ etehi dhammehi suvūpasamayaṃ hoti.

*Because it’s easy to settle a restless mind with these things.*

saṭiṇca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmi”ti.

*But mindfulness is always useful, I say.”*

tatiyaṃ.

samyutta nikāya 46

*Linked Discourses 46*

6. sākacchavagga

*6. Discussion*

54. mettāsahagatasutta

*54. Full of Love*

ekaṃ samayaṃ bhagavā koliyesu viharati haliddavasanaṃ nāma koliyānaṃ nigamo.

*At one time the Buddha was staying in the land of the Koliyans, where they have a town called Haliddavasana.*

atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya haliddavasanaṃ piṇḍāya pavasiṃsu.

*Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms.*

atha kho tesam bhikkhūnaṃ etadahosi:

*Then it occurred to him,*

“atippago kho tāva haliddavasane piṇḍāya carituṃ.

*“It’s too early to wander for alms in Haliddavasana.*

yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo

tenupasaṅkameyyāma”ti.

*Why don’t we go to the monastery of the wanderers who follow other paths?”*

atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamisṃsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodisṃsu.

*Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdisṃsu. ekamantaṃ nisinne kho te bhikkhū aññatitthiyā paribbājakā etadavocuṃ:

*When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:*

“samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:

*“Reverends, the ascetic Gotama teaches his disciples like this:*

‘etha tumhe, bhikkhave, pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkarane mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.

*‘Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.

*Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.

*Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā’ti.

*Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:

*We too teach our disciples in just the same way.*

‘etha tumhe, āvuso, pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkarane mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha ... pe ...

karuṇāsahagatena cetasā ...

muditāsahagatena cetasā ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ;

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā’ti.

idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ—dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanin’ti?

*What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”*

atha kho te bhikkhū tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu nappatikkosiṃsu.

*Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.*

anabhinanditvā appatikkositvā utthāyāsanaṃ pakkamiṃsu:

*They got up from their seat, thinking:*

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā”ti.

*“We will learn the meaning of this statement from the Buddha himself.”*

atha kho te bhikkhū haliddavasane piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

*Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idha mayaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya haliddavasane piṇḍāya pavisiṃha.

tesaṃ no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva haliddavasane piṇḍāya carituṃ.

yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ āraṃo tenupasaṅkameyyāma”ti. atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ āraṃo tenupasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. ekamantaṃ nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocuṃ:

‘samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:

“etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha ... pe ...

karuṇāsahagatena cetasā ... pe ...

muditāsahagatena cetasā ... pe ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā”ti.

mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:

‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha ... pe ...

karuṇāsahagatena cetasā ... pe ...

muditāsahagatena cetasā ... pe ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjena pharitvā viharathā’ti.

idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ, dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsaninti?

atha kho mayaṃ, bhante, tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandimha nappaṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāyāsanaṃ pakkamimha:

‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā’”ti.

“evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:  
“Mendicants, when wanderers who follow other paths say this, you should say to them:

‘kathaṃ bhāvitā panāvuso, mettācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā’?

‘But reverends, how is the heart’s release by love developed? What is its destination, apex, fruit, and end?

kathaṃ bhāvitā panāvuso, karuṇācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā’?

How is the heart’s release by compassion developed? What is its destination, apex, fruit, and end?

kathaṃ bhāvitā panāvuso, muditācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā’?

How is the heart’s release by rejoicing developed? What is its destination, apex, fruit, and end?

kathaṃ bhāvitā panāvuso, upekkhācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā’ti?

How is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end?’

evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti.

Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.

taṃ kissa hetu?

Why is that?

yathā taṃ, bhikkhave, avisayasmim.

Because they’re out of their element.

nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiā pajāya sadevamanussāya, yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.

I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

kathaṃ bhāvitā ca, bhikkhave, mettācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā’?

And how is the heart’s release by love developed? What is its destination, apex, fruit, and end?

idha, bhikkhave, bhikkhu mettāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... mettāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the heart's release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

so sace ākaṅkhati 'appaṭikūle paṭikūlasaṇṇī vihareyyan'ti, paṭikūlasaṇṇī tattha viharati.

*If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.*

sace ākaṅkhati 'paṭikūle appaṭikūlasaṇṇī vihareyyan'ti, appaṭikūlasaṇṇī tattha viharati.

*If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.*

sace ākaṅkhati 'appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan'ti, paṭikūlasaṇṇī tattha viharati.

*If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.*

sace ākaṅkhati 'paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan'ti, appaṭikūlasaṇṇī tattha viharati.

*If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do.*

sace ākaṅkhati 'appaṭikūlaṇca paṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno'ti, upekkhako ca tattha viharati sato sampajāno, subhaṃ vā kho pana vimokkhaṃ upasampajja viharati.

*If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.*

subharamāhaṃ, bhikkhave, mettācetovimuttiṃ vadāmi, idhapaṇṇassa bhikkhuno uttarivimuttiṃ appaṭivijjhato.

*The apex of the heart's release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.*

kathaṃ bhāvitā ca, bhikkhave, karuṇācetovimutti, kiṅgatikā hoti, kiṃparamā, kiṃphalā, kiṃpariyosānā?

*And how is the heart's release by compassion developed? What is its destination, apex, fruit, and end?*

idha, bhikkhave, bhikkhu karuṇāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... karuṇāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the heart's release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

so sace ākaṅkhati 'appaṭikūle paṭikūlasaṇṇī vihareyyan'ti, paṭikūlasaṇṇī tattha viharati ... pe ...

*If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.*

...

sace ākaṅkhati 'appaṭikūlaṇca paṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno'ti, upekkhako tattha viharati sato sampajāno.

*If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.*

sabbaso vā pana rūpasaṇṇānaṃ samatikkamā patighasaṇṇānaṃ atthaṅgaṃ nānattasaṇṇānaṃ amanasikārā 'ananto ākāso'ti ākāsaṇcāyatanam upasampajja viharati.

*Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.*



ākāsānañcāyatanaparamāhaṃ, bhikkhave, karuṇācetovimuttiṃ vadāmi,  
idhapaññassa bhikkhuno uttarivimuttiṃ appaṭivijjhato.

*The apex of the heart's release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.*

kathaṃ bhāvitā ca, bhikkhave, muditācetovimutti, kiṅatikā hoti, kiṃparamā,  
kiṃphalā, kiṃpariyosānā?

*And how is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end?*

idha, bhikkhave, bhikkhu muditāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ...  
muditāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ  
nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the heart's release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

so sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha  
viharati ... pe ...

*If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.*

...

sace ākaṅkhati 'appaṭikūlañca paṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako  
vihareyyaṃ sato sampajāno'ti, upekkhako tattha viharati sato sampajāno.

*If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.*

sabbaso vā pana ākāsānañcāyatanam samatikkamma 'anantaṃ viññāṇan'ti  
viññāṇañcāyatanam upasampajja viharati.

*Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.*

viññāṇañcāyatanaparamāhaṃ, bhikkhave, muditācetovimuttiṃ vadāmi,  
idhapaññassa bhikkhuno uttarivimuttiṃ appaṭivijjhato.

*The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.*

kathaṃ bhāvitā ca, bhikkhave, upekkhācetovimutti, kiṅatikā hoti, kiṃparamā,  
kiṃphalā, kiṃpariyosānā?

*And how is the heart's release by equanimity developed? What is its destination, apex, fruit, and end?*

idha, bhikkhave, bhikkhu upekkhāsahagataṃ satisambojjhaṅgaṃ bhāveti  
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ...  
upekkhāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ  
nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the heart's release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

so sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha  
viharati.

*If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.*

sace ākaṅkhati 'paṭikūle appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha  
viharati.

*If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.*

sace ākaṅkhati 'appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī  
tattha viharati.

*If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.*

sace ākaṅkhati 'paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan'ti,  
appaṭikūlasaññī tattha viharati.

*If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do.*

sace ākaṅkhati ‘appaṭikūlaṇca paṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

*If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.*

sabbaso vā pana viññāṇācāyatanam samatikkamma ‘natthi kiñcī’ti ākiṇcaññāyatanam upasampajja viharati.

*Or else, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.*

ākiṇcaññāyatanaparamāham, bhikkhave, upekkhācetovimuttiṃ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṃ appativijjhato’ti.

*The apex of the heart’s release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom.”*

catuttham.

saṃyutta nikāya 46

*Linked Discourses 46*

6. sākacchavagga

*6. Discussion*

55. saṅgārasutta

*55. With Saṅgāra*

sāvattthinidānam.

*At Sāvattḥi.*

atha kho saṅgāro brahmano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then Saṅgāra the brahmin went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho saṅgāro brahmaṇo bhagavantaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo yenekadā dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā?”

*“What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced?”*

ko pana, bho gotama, hetu, ko paccayo yenekadā dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā’ti?”

*And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”*

“yasmim kho, brāhmaṇa, samaye kāmarāgapariyutṭhitena cetasā viharati kāmarāgaparetena, uppanna ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati, paratthampi tasmim samaye yathābhūtaṃ na jānāti na passati, ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

*“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.*

seyyathāpi, brāhmaṇa, udapatto samsatṭho lākhāya vā haliddiyā vā nīliyā vā mañjitthāya vā. tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

*Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.*

evameva kho, brāhmaṇa, yasmim samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati ... pe ... paratthampi ... pe ... ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

puna caparaṃ, brāhmaṇa, yasmim samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati, paratthampi ... pe ... ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto agginā santatto pakkuthito usmudakajāto. tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

*Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.*

evameva kho, brāhmaṇa, yasmim samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati, paratthampi tasmim samaye ... pe ... ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

puna caparaṃ, brāhmaṇa, yasmim samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati, paratthampi ... pe ... ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto sevālapaṇakapariyonaddho. tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

*Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.*

evameva kho, brāhmaṇa, yasmim samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati, paratthampi ... pe ... ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

puna caparaṃ, brāhmaṇa, yasmim samaye uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmim samaye yathābhūtaṃ na jānāti na passati, paratthampi ... pe ... ubhayatthampi tasmim samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto. tattha cakkhumā puriso sakaṃ mukhanimittam paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

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

evameva kho, brāhmaṇa, yasmiṃ samaye uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati, paratthampi ... pe ... ubhayatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

puna caparaṃ, brāhmaṇa, yasmiṃ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati, paratthampi ... pe ... ubhayatthampi ... dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto āvilo luḷito kalalībhūto andhakāre nikkhitto. tattha cakkhumā puriso sakaṃ mukhanimittam paccavekkhamāno yathābhūtaṃ na jāneyya na passeyya.

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

evameva kho, brāhmaṇa, yasmiṃ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati, paratthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati, ubhayatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati; dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

*In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.*

ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo yenekadā dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

*This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced aren't clear to the mind, let alone those that are not practiced.*

yasmiṃca kho, brāhmaṇa, samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ jānāti passati, paratthampi tasmīṃ samaye yathābhūtaṃ jānāti passati, ubhayatthampi tasmīṃ samaye yathābhūtaṃ jānāti passati; dīgharattaṃ sajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

*There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.*

seyyathāpi, brāhmaṇa, udapatto asaṃsattho lākhāya vā haliddiyā vā nīliyā vā mañjitthāya vā. tattha cakkhumā puriso sakaṃ mukhanimittam paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

*Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with good eyesight checking their own reflection would truly know it and see it.*

evameva kho, brāhmaṇa, yasmim samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti ... pe ....

*In the same way, when your heart is not overcome and mired in sensual desire ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.*

puna caparaṃ, brāhmaṇa, yasmim samaye na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi ... pe ... ubhayatthampi ... pe ... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto na agginā santatto na pakkuthito na usmudakajāto, tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

*Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with good eyesight checking their own reflection would truly know it and see it.*

evameva kho, brāhmaṇa, yasmim samaye na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi ... pe ... ubhayatthampi ... pe ... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

*In the same way, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.*

puna caparaṃ, brāhmaṇa, yasmim samaye na thinamiddhapariyuṭṭhitena cetasā viharati na thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi ... pe ... ubhayatthampi ... pe ... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto na sevālapaṇakapariyonaddho. tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

*Suppose there is a bowl of water that is not overgrown with moss and aquatic plants. A person with good eyesight checking their own reflection would truly know it and see it.*

evameva kho, brāhmaṇa, yasmim samaye na thinamiddhapariyuṭṭhitena cetasā viharati na thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi ... pe ... ubhayatthampi ... pe ... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

*In the same way, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.*

puna caparaṃ, brāhmaṇa, yasmim samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi ... pe ... ubhayatthampi ... pe ... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto na vāterito na calito na bhanto na ūmijāto. tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

*Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling. A person with good eyesight checking their own reflection would truly know it and see it.*

evameva kho, brāhmaṇa, yasmim samaye na uddhaccakukkuccapariyutthitena cetasā viharati na uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi ... pe ... ubhayatthampi ... pe ... dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

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

puna caparaṃ, brāhmaṇa, yasmim samaye na vicikicchāpariyutthitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi tasmim samaye yathābhūtaṃ jānāti passati; ubhayatthampi tasmim samaye yathābhūtaṃ jānāti passati; dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

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

seyyathāpi, brāhmaṇa, udapatto accho vippasanno anāvilo āloke nikkhitto. tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ jāneyya passeyya.

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

evameva kho, brāhmaṇa, yasmim samaye na vicikicchāpariyutthitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmim samaye yathābhūtaṃ jānāti passati, paratthampi tasmim samaye yathābhūtaṃ jānāti passati, ubhayatthampi tasmim samaye yathābhūtaṃ jānāti passati; dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

*In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.*

ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo yenekadā dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

*This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unpracticed do spring to mind, let alone those that are practiced.*

sattime, brāhmaṇa, bojjaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvita bahulikatā vijjāvimuttiphalasacchikiriyāya saṃvattanti.

*These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.*

katame satta?

*What seven?*

satisambojjaṅgo kho, brāhmaṇa, anāvaraṇo anīvaraṇo cetaso anupakkilesa bhāvito bahulikato vijjāvimuttiphalasacchikiriyāya saṃvattati ... pe ...

upekkhāsambojjaṅgo kho, brāhmaṇa, anāvaraṇo anīvaraṇo cetaso anupakkilesa bhāvito bahulikato vijjāvimuttiphalasacchikiriyāya saṃvattati.

*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, brāhmaṇa, satta bojjaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvita bahulikatā vijjāvimuttiphalasacchikiriyāya saṃvattanti”ti.

*These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”*

evaṃ vutte, saṅgāravo brāhmaṇo bhagavantam etadavoca:

*When he said this, Saṅgārava said to the Buddha,*

“abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

pañcamam.

samyutta nikāya 46  
*Linked Discourses 46*

6. sākacchavagga  
*6. Discussion*

56. abhayasutta  
*56. A Place Without Fear*

evam me sutam—  
*So I have heard.*

ekam samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.  
*At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.*

atha kho abhaya rājakumāro yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho abhaya rājakumāro bhagavantam etadavoca:  
*Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him:*

“pūraṇo, bhante, kassapo evamāha:  
*“Sir, Pūraṇa Kassapa says this:*

‘natthi hetu, natthi paccayo aññāyā adassanāya.  
*‘There is no cause or condition for not knowing and not seeing.*

ahetu, appaccayo aññāṇam adassanaṃ hoti.  
*Not knowing and not seeing have no cause or condition.*

natthi hetu, natthi paccayo ñāṇāya dassanāya.  
*There is no cause or condition for knowing and seeing.*

ahetu, appaccayo ñāṇam dassanaṃ hoti’ti.  
*Knowing and seeing have no cause or condition.’*

idha bhagavā kimāhā”ti?  
*What does the Buddha say about this?”*

“atthi, rājakumāra, hetu, atthi paccayo aññāyā adassanāya.  
*“Prince, there are causes and conditions for not knowing and not seeing.*

sahetu, sappaccayo aññāṇam adassanaṃ hoti.  
*Not knowing and not seeing have causes and conditions.*

atthi, rājakumāra, hetu, atthi paccayo ñāṇāya dassanāya.  
*There are causes and conditions for knowing and seeing.*

sahetu, sappaccayo ñāṇam dassanaṃ hoti’ti.  
*Knowing and seeing have causes and conditions.”*

“katamo pana, bhante, hetu, katamo paccayo aññāyā adassanāya?  
*“But sir, what is the cause and condition for not knowing and not seeing?*

kathaṃ sahetu, sappaccayo aññāṇam adassanaṃ hoti’ti?  
*How do not knowing and not seeing have causes and conditions?”*

“yasmim kho, rājakumāra, samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇam yathābhūtaṃ na jānāti na passati—  
*“There’s a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen.*

ayaṃpi kho, rājakumāra, hetu, ayaṃ paccayo aññāyā adassanāya.  
*This is a cause and condition for not knowing and not seeing.*

evampi sahetu sappaccayo aññāṇaṃ adassanaṃ hoti.

*And this is how not knowing and not seeing have causes and conditions.*

puna caparaṃ, rājakumāra, yasmiṃ samaye byāpādapariyuṭṭhitaṇa cetasā viharati byāpādapareteṇa ... pe ...

*Furthermore, there's a time when the heart is overcome and mired in ill will ...*

thinamiddhapariyuṭṭhitaṇa ... pe ...

*dullness and drowsiness ...*

uddhaccakukkucapariyuṭṭhitaṇa ... pe ...

*restlessness and remorse ...*

vicikicchāpariyuṭṭhitaṇa cetasā viharati vicikicchāpareteṇa, uppannāya ca vicikicchāya nissāraṇaṃ yathābhūtaṃ na jānāti na passati—

*doubt, without truly knowing and seeing the escape from doubt that has arisen.*

ayampi kho, rājakumāra, hetu, ayaṃ paccayo aññāṇāya adassanāya.

*This is a cause and condition for not knowing and not seeing.*

evampi sahetu sappaccayo aññāṇaṃ adassanaṃ hoti”ti.

*And this is how not knowing and not seeing have causes and conditions.”*

“ko nāmāyaṃ, bhante, dhammapariyāyo”ti?

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

“nīvaraṇā nāmete, rājakumārā”ti.

*“These are called the ‘hindrances’, prince.”*

“taggha, bhagavā, nīvaraṇā;

*“Indeed, Blessed One, these are hindrances!*

taggha, sugata, nīvaraṇā.

*Indeed, Holy One, these are hindrances!*

ekamekenapi kho, bhante, nīvaraṇeṇa abhibhūto yathābhūtaṃ na jāneyya na passeyya, ko pana vādo pañcahi nīvaraṇehi?

*Overcome by even a single hindrance you wouldn't truly know or see, let alone all five hindrances.*

katamo pana, bhante, hetu, katamo paccayo ñāṇāya dassanāya?

*But sir, what is the cause and condition for knowing and seeing?*

kathaṃ sahetu, sappaccayo ñāṇaṃ dassanaṃ hoti”ti?

*How do knowing and seeing have causes and conditions?”*

“idha, rājakumāra, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*“It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.*

so satisambojjhaṅgaṃ bhāvitena cittaṇa yathābhūtaṃ jānāti passati—

*They truly know and see with a mind that has developed the awakening factor of mindfulness.*

ayampi kho, rājakumāra, hetu, ayaṃ paccayo ñāṇāya dassanāya.

*This is a cause and condition for knowing and seeing.*

evampi sahetu, sappaccayo ñāṇaṃ dassanaṃ hoti.

*And this is how knowing and seeing have causes and conditions.*

puna caparaṃ, rājakumāra, bhikkhu ... pe ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*Furthermore, a mendicant develops the awakening factor of investigation of principles... energy... rapture... tranquility... immersion... equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

so upekkhāsambojjhaṅgaṃ bhāvitena cittaṇa yathābhūtaṃ jānāti passati—

*They truly know and see with a mind that has developed the awakening factor of equanimity.*



ayampi kho, rājakumāra, hetu, ayaṃ paccayo ñāṇāya dassanāya.

*This is a cause and condition for knowing and seeing.*

evaṃ sahetu, sappaccayo ñāṇaṃ dassanaṃ hotī”ti.

*And this is how knowing and seeing have causes and conditions.”*

“ko nāmāyaṃ, bhante, dhammapariyāyo”ti?

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

“bojjhaṅgā nāmete, rājakumārā”ti.

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

“taggha, bhagavā, bojjhaṅgā;

*“Indeed, Blessed One, these are awakening factors!*

taggha, sugata, bojjhaṅgā.

*Indeed, Holy One, these are awakening factors!*

ekamekenapi kho, bhante, bojjhaṅgena samannāgato yathābhūtaṃ jāneyya  
passeyya, ko pana vādo sattahi bojjhaṅgehi?

*Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors.*

yopi me, bhante, gijjhakūṭaṃ pabbataṃ ārohanassa kāyakilamatho cittakilamatho,  
sopi me paṭippassaddho, dhammo ca me abhisamito”ti.

*When climbing Mount Vulture’s Peak I became fatigued in body and mind. But this has now faded away. And I’ve comprehended the teaching.”*

chaṭṭhaṃ.

sākacchavaggo chaṭṭho.

āhārā pariyāyamaggi,

mettaṃ saṅgāravena ca;

abhayo pucchito pañhaṃ,

gijjhakūṭamhi pabbateti.

saṃyutta nikāya 46

*Linked Discourses 46*

7. ānāpānavagga

*7. Breathing*

57. aṭṭhikamahapphalasutta

*57. A Skeleton*

sāvatthinidānaṃ.

*At Sāvatthī.*

“aṭṭhikasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā.

*“Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial.*

kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulikatā mahapphalā hoti  
mahānisamsā?

*How so?*

idha, bhikkhave, bhikkhu atthikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... atthikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitā kho, bhikkhave, atthikasaññā evaṃ bahulikatā mahapphalā hoti mahānisamsā”ti.

*That's how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.”*

aññataraphalasutta

“atthikasaññāya, bhikkhave, bhāvitāya bahulikatāya dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

*“When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.*

kathaṃ bhāvitāya ca kho, bhikkhave, atthikasaññāya kathaṃ bahulikatāya dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā?

*How so?...”*

idha, bhikkhave, bhikkhu atthikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... atthikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

evaṃ bhāvitāya kho, bhikkhave, atthikasaññāya evaṃ bahulikatāya dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

mahatthasutta

“atthikasaññā, bhikkhave, bhāvitā bahulikatā mahato atthāya saṃvattati.

*“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit.*

kathaṃ bhāvitā ca, bhikkhave, atthikasaññā kathaṃ bahulikatā mahato atthāya saṃvattati?

*How so?...”*

idha, bhikkhave, bhikkhu atthikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... atthikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

evaṃ bhāvitā kho, bhikkhave, atthikasaññā evaṃ bahulikatā mahato atthāya saṃvattati”ti.

yogakkhemasutta

“atthikasaññā, bhikkhave, bhāvitā bahulikatā mahato yogakkhemāya saṃvattati.

*“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary.*

kathaṃ bhāvitā ca, bhikkhave, atthikasaññā kathaṃ bahulikatā mahato yogakkhemāya saṃvattati?

*How so?...”*

idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... aṭṭhikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

evaṃ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulīkatā mahato yogakkhemāya saṃvattatī”ti.

saṃvegasutta

“aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato saṃvegāya saṃvattati.  
*“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration.*”

kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulīkatā mahato saṃvegāya saṃvattati?  
*How so?...*”

idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... aṭṭhikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

evaṃ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulīkatā mahato saṃvegāya saṃvattatī”ti.

phāsuvihārasutta

“aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato phāsuvihārāya saṃvattati.  
*“Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great comfort.*”

kathaṃ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṃ bahulīkatā mahato phāsuvihārāya saṃvattati?  
*How so?...*”

idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... aṭṭhikasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

evaṃ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṃ bahulīkatā mahato phāsuvihārāya saṃvattatī”ti

saṃyutta nikāya 46  
*Linked Discourses 46*

7. ānāpānavagga  
*7. Breathing*

58. pulavakasutta  
*58. Worm-Infested*

“pulavakasaññā, bhikkhave, bhāvitā ... pe ...  
*“Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. ...”*

dutiyaṃ.

saṃyutta nikāya 46  
*Linked Discourses 46*

7. ānāpānavagga  
*7. Breathing*

59. vinīlakasutta

59. *Livid*

“vinīlakasaññā, bhikkhave ... pe ...

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

tatiyaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

7. ānāpānavagga

7. *Breathing*

60. vicchiddakasutta

60. *Split Open*

“vicchiddakasaññā, bhikkhave ... pe ...

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

catutthaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

7. ānāpānavagga

7. *Breathing*

61. uddhumātakasutta

61. *Bloated*

“uddhumātakasaññā, bhikkhave ... pe ...

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

pañcamaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

7. ānāpānavagga

7. *Breathing*

62. mettāsutta

62. *Love*

“mettā, bhikkhave, bhāvitā ... pe ...

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

chaṭṭhaṃ.

saṃyutta nikāya 46

*Linked Discourses 46*

7. ānāpānavagga

7. *Breathing*

63. karuṇāsutta

63. *Compassion*

“karuṇā, bhikkhave, bhāvitā ... pe ...

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

sattamaṃ.

saṃyutta nikāya 46  
*Linked Discourses 46*

7. ānāpānavagga  
*7. Breathing*

64. muditāsutta  
*64. Rejoicing*

“muditā, bhikkhave, bhāvitā ... pe ...  
“Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. ...”  
aṭṭhamam.

saṃyutta nikāya 46  
*Linked Discourses 46*

7. ānāpānavagga  
*7. Breathing*

65. upekkhāsutta  
*65. Equanimity*

“upekkhā, bhikkhave, bhāvitā ... pe ...  
“Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. ...”  
navamam.

saṃyutta nikāya 46  
*Linked Discourses 46*

7. ānāpānavagga  
*7. Breathing*

66. ānāpānasutta  
*66. Breathing*

“ānāpānassati, bhikkhave, bhāvitā ... pe ...  
“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. ...”  
dasamam.

ānāpānavaggo sattamo.

aṭṭhikapuḷavakaṃ vinīlakaṃ,

vicchiddakaṃ uddhumātena pañcamam;

mettā karuṇā muditā,

upekkhā ānāpānena te dasāti.

saṃyutta nikāya 46  
*Linked Discourses 46*

8. nirodhavagga  
*8. Cessation*

67. asubhasutta  
*67. Ugliness*

“asubhasaññā, bhikkhave ... pe ...

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

paṭhamam.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

*8. Cessation*

68. maraṇasutta

*68. Death*

“maraṇasaññā, bhikkhave ... pe ...

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

dutiyam.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

*8. Cessation*

69. āhārepaṭikūlasutta

*69. Repulsiveness of Food*

“āhāre paṭikūlasaññā, bhikkhave ... pe ...

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

tatiyam.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

*8. Cessation*

70. anabhiratisutta

*70. Dissatisfaction*

“sabbaloke anabhiratisaññā, bhikkhave ... pe ...

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

catuttham.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

*8. Cessation*

71. aniccasutta

*71. Impermanence*

“aniccasaññā, bhikkhave ... pe ...

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

pañcamam.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

8. Cessation

72. dukkhasutta

72. *Suffering in Impermanence*

“anicce dukkhasaññā, bhikkhave ... pe ...

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

chaṭṭhaṃ.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

8. Cessation

73. anattasutta

73. *Not-Self in Suffering*

“dukkhe anattasaññā, bhikkhave ... pe ...

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

sattamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

8. Cessation

74. pahānasutta

74. *Giving Up*

“pahānasaññā, bhikkhave ... pe ...

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

aṭṭhamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

8. Cessation

75. virāgasutta

75. *Dispassion*

“virāgasaññā, bhikkhave ... pe ...

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

navamaṃ.

samyutta nikāya 46

*Linked Discourses 46*

8. nirodhavagga

8. Cessation

76. nirodhasutta  
76. Cessation

“nirodhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.  
*“Mendicants, when the perception of cessation is developed and cultivated it’s very fruitful and beneficial.*

kathaṃ bhāvitā ca, bhikkhave, nirodhasaññā kathaṃ bahulīkatā mahapphalā hoti mahānisamsā?  
*How so?*

idha, bhikkhave, bhikkhu nirodhasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe  
... nirodhasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ  
virāgañissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.  
*It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitā kho, bhikkhave, nirodhasaññā evaṃ bahulīkatā mahapphalā hoti mahānisamsāti.  
*That’s how, when the perception of cessation is developed and cultivated, it’s very fruitful and beneficial.*

nirodhasaññāya, bhikkhave, bhāvitāya bahulīkatāya dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham—  
*When the perception of cessation is developed and cultivated you can expect one of two results:*

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.  
*enlightenment in the present life, or if there’s something left over, non-return.*

kathaṃ bhāvitāya, bhikkhave, nirodhasaññāya kathaṃ bahulīkatāya dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham—  
*How so?*

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā?

idha, bhikkhave, bhikkhu nirodhasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe  
... nirodhasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ  
virāgañissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.  
*It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitāya kho, bhikkhave, nirodhasaññāya evaṃ bahulīkatāya dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham—  
*When the perception of cessation is developed and cultivated in this way you can expect one of two results:*

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.  
*enlightenment in the present life, or if there’s something left over, non-return.”*

nirodhasaññā, bhikkhave, bhāvitā bahulīkatā mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati, mahato saṃvegāya saṃvattati, mahato phāsuvihārāya saṃvattati.  
*“The perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease.*

kathaṃ bhāvitā ca, bhikkhave, nirodhasaññā kathaṃ bahulīkatā mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati, mahato saṃvegāya saṃvattati, mahato phāsuvihārāya saṃvattati?  
*How so?*



idha, bhikkhave, bhikkhu nirodhasaññāsahagataṃ satisambojjhaṅgaṃ bhāveti ... pe ... nirodhasaññāsahagataṃ upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ bhāvitā kho, bhikkhave, nirodhasaññā evaṃ bahulīkatā mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati, mahato saṃvegāya saṃvattati, mahato phāsuvihārāya saṃvattaṭṭi.

*That's how the perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease."*

dasamaṃ.

nirodhavaggo aṭṭhamo.

asubhamaraṇaāhāre,

paṭikūlaanabhiratena;

aniccadukkhaanattapahānaṃ,

virāgaṇirodhena te dasāti.

saṃyutta nikāya 46

*Linked Discourses 46*

9. gaṅgāpeyyālavagga

*9. Abbreviated Texts on the Ganges*

77–88. gaṅgānadiādisutta

*77–88. The Ganges River, Etc.*

“seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnaṇṇā pācīnapabbhārā;

*“Mendicants, the Ganges river slants, slopes, and inclines to the east.*

evameva kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge

bahulīkaronto nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro?

*And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti ... pe ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānaṇṇo nibbānapabbhāro”ti.

*That's how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment."*

(yāva esanā pāli vitthāretabbā.)

*(To be expanded for each of the different rivers as in SN 45.91–102.)*

gaṅgāpeyyālavaggo navamo.

cha pācīnato ninnā,

cha ninnā ca samuddato;

dvete cha dvādasā honti,

vaggo tena pavuccatīti.

saṃyutta nikāya 46

*Linked Discourses 46*

10. appamādavagga

*10. Diligence*

89–98. tathāgatādisutta

*89–98. A Realized One, Etc.*

“yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā”ti vitthāretabbam.

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

appamādavaggo dasamo.

tathāgataṃ padaṃ kūṭaṃ,

mūlaṃ sārena vassikaṃ;

rājā candimasūriyā ca,

vatthena dasamaṃ padanti.

(appamādavaggo bojjaṅgasamīyuttassa bojjaṅgasena vitthāretabbo.)

*(To be expanded as in SN 45.139–148.)*

saṃyutta nikāya 46

*Linked Discourses 46*

11. balakaraṇīyavagga

*11. Hard Work*

99–110. balādisutta

*99–110. Hard Work, Etc.*

“seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyaṃ”ti vitthāretabbam.

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

balakaraṇīyavaggo ekādasamo.

balam bījañca nāgo ca,

rukkho kumbhena sūkiyā;

ākāseṇa ca dve meghā,

nāvā āgantukā nadīti.

(balakaraṇīyavaggo bojjaṅgasamyuttassa bojjaṅgavasena vitthāretabbo.)  
(To be expanded as in SN 45.149–160.)

samyutta nikāya 46  
Linked Discourses 46

12. esanāvagga  
12. Searches

111–120. esanādisutta  
111–120. Searches, Etc.

“tisso imā, bhikkhave, esanā.  
“Mendicants, there are these three searches.

katamā tisso?  
What three?

kāmesanā, bhavesanā, brahmacariyesanā”ti vitthāretabbaṃ.  
The search for sensual pleasures, the search for continued existence, and the search for a  
spiritual path. ....”

esanāvaggo dvādasamo.

esanā vidhā āsavo,

bhavo ca dukkhatā tisso;

khilaṃ malañca nīgho ca,

vedanā taṇhā tasināya cāti.

(bojjaṅgasamyuttassa esanāpeyyālaṃ vivekanissitato vitthāretabbaṃ.)  
(To be expanded as in SN 45.161–170.)

samyutta nikāya 46  
Linked Discourses 46

13. oghavagga  
13. Floods

121–129. oghādisutta  
121–129. Floods

“cattārome, bhikkhave, oghā.  
“Mendicants, there are these four floods.

katame cattāro?  
What four?

kāmogho, bhavogho, diṭṭhogho, avijjogho”ti.  
The floods of sensuality, desire to be reborn, views, and ignorance.”

vitthāretabbaṃ.  
(To be expanded as in SN 45.171–179.)

samyutta nikāya 46  
Linked Discourses 46

13. oghavagga  
13. Floods

130. uddhambhāgiyasutta  
130. Higher Fetters

sāvatthinidānaṃ.  
At Sāvatthī.

“pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

*“Mendicants, there are five higher fetters.*

katamāni pañca?

*What five?*

rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

*Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.*

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

*These are the five higher fetters.*

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya satta bojjhaṅgā bhāvetabbā.

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

katame satta?

*What seven?*

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariñāmiṃ ... pe ... upekkhāsambojjhaṅgaṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...

*It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which culminate in the removal of greed, hate, and delusion. ...*

amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ ...

*“... which culminate, finish, and end in the deathless ...”*

nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.

*“... which culminate, finish, and end in extinguishment ...*

imesaṃ kho, bhikkhave, bhikkhu pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime satta bojjhaṅgā bhāvetabbā”ti.

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

dasamaṃ.

oghavaggo terasamo.

ogho yogo upādānaṃ,

ganthā anusayena ca;

kāmaguṇā nīvaraṇā,

khandhā oruddhambhāgiyānīti.

saṃyutta nikāya 46

*Linked Discourses 46*

14. punagaṅgāpeyyālavagga

*14. Another Chapter of Abbreviated Texts on the Ganges, Etc.*

131–142. punagaṅgānādīdisutta

*131–142. More on the Ganges River, Etc.*

... pe ...

vaggo cuddasamo.

cha pācīnato ninnā,

cha ninnā ca samuddato;

dvete cha dvādasa honti,

vaggo tena pavuccatīti.

(bojjhaṅgasamyuttassa gaṅgāpeyyālaṃ rāgavasena vitthāretabbaṃ.)

*(To be expanded as in SN 45.103–114, removal of greed version.)*

samyutta nikāya 46

*Linked Discourses 46*

15. punaappamādavagga

*15. Another Chapter on Diligence*

143–152. punatathāgatādisutta

*143–152. Another Series on a Realized One, Etc.*

... pe ...

pannarasamo.

tathāgataṃ padaṃ kūṭaṃ,

mūlaṃ sārena vassikaṃ;

rājā candimasūriyā ca,

vatthena dasamaṃ padanti.

(appamādavaggo rāgavasena vitthāretabbo.)

*(To be expanded as in SN 45.139–148, removal of greed version.)*

samyutta nikāya 46

*Linked Discourses 46*

16. punabalakaraṇīyavagga

*16. Another Chapter on Hard Work*

153–164. punabalādisutta

*153–164. Hard Work, Etc.*

... pe ...

soḷasamo.

balam bījañca nāgo ca,

rukkho kumbhena sūkiyā;

ākāsena ca dve meghā,

nāvā āgantukā nadīti.

(bojjhaṅgasam̐yuttassa balakaraṇīyavaggo rāgavasena vitthāretabbo.)  
(To be expanded as in SN 45.149–160, removal of greed version.)

sam̐yutta nikāya 46  
Linked Discourses 46

17. punaesanāvagga  
17. Another Chapter on Searches

165–174. punaesanādisutta  
165–174. Another Series on Searches, Etc.

... pe ...

punaesanāvaggo sattarasamo.  
(To be expanded as in SN 45.161–170.)

esanā vidhā āsavo,

bhavo ca dukkhatā tisso;

khilaṃ malañca nīgho ca,

vedanātaṇhā tasināya cāti.

sam̐yutta nikāya 46  
Linked Discourses 46

18. punaoghavagga  
18. Another Chapter on Floods

175–184. punaoghādisutta  
175–184. Another Series on Floods, Etc.

... pe ...

bojjhaṅgasam̐yuttassa punaoghavaggo atthārasamo.  
(To be expanded as in SN 45.171–180.)

ogho yogo upādānaṃ,

ganthā anusayena ca;

kāmaguṇā nīvaraṇā,

khandhā oruddhambhāgiyānīti.

(rāgavinayapariyosāna-dosavinayapariyosāna-mohavinayapariyosānavaggo vitthāretabbo.)  
(All should be expanded as in the chapter on removal of greed, hate, and delusion.)

(yadapi maggasaṃyuttaṃ vitthāretabbam, tadapi bojjhaṅgasam̐yuttaṃ vitthāretabbam.)  
(The Linked Discourses on Awakening Factors should be expanded just as the Linked Discourses on the Path.)

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