

saṃyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

1. cakkavattirājasutta

1. A Wheel-Turning Monarch

sāvattihinidānaṃ.

At Sāvatti.

tatra kho bhagavā ... pe ... etadavoca:

There the Buddha ... said:

“kiñcāpi, bhikkhave, rājā cakkavattī catunnaṃ dīpānaṃ issariyādhipaccaṃ rajjaṃ kāretvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati devānaṃ tāvatiṃsānaṃ saḥabyataṃ, so tattha nandane vane accharāsaṅghaparivuto dibbehi ca pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, so catūhi dhammehi asaṃannāgato, atha kho so aparimuttova nirayā aparimutto tiracchānayoniyā aparimutto pettvisayā aparimutto apāyaduggativinipātā.

“Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld.

kiñcāpi, bhikkhave, ariyasāvako piṇḍiyālopena yāpeti, nantakāni ca dhāreti, so catūhi dhammehi samannāgato, atha kho so parimutto nirayā parimutto tiracchānayoniyā parimutto pettvisayā parimutto apāyaduggativinipātā.

Now suppose a noble disciple wears rags and feeds on scraps of alms-food. Still, as they have four things, they’re exempt from hell, the animal realm, or the ghost realm. They’re exempt from places of loss, bad places, the underworld.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:

It’s when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko pacattam vedittabbo viññūhi’ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅhe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

‘suppaṭṭipanno bhagavato sāvakasaṅgho, uṇṇapaṭṭipanno bhagavato sāvakasaṅgho, ñāyappaṭṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭṭipanno bhagavato sāvakasaṅgho, yadidaṃ—cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

ariyakanteḥi sīlehi samannāgato hoti akhaṇḍeḥi acchiddeḥi asabaleḥi akammāseḥi bhujisseḥi viññuppasattheḥi aparāmaṭṭheḥi samādhisaṃvattanikeḥi.

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

imeḥi catūhi dhammeḥi samannāgato hoti.

These are the four factors of stream-entry that they have.

yo ca, bhikkhave, catunnaṃ dīpānaṃ paṭilābho, yo catunnaṃ dhammānaṃ paṭilābho catunnaṃ dīpānaṃ paṭilābho catunnaṃ dhammānaṃ paṭilābhassa kalamāgghati soḷasin”ti.

And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

paṭhamam.

samyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

2. brahmacariyogadhasutta

2. The Culmination of the Spiritual Life

“catūhi, bhikkhave, dhammeḥi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katameḥi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:

It’s when a noble disciple has experiential confidence in the Buddha ...

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakanteḥi sīlehi samannāgato hoti akhaṇḍeḥi ... pe ... samādhisaṃvattanikeḥi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imeḥi kho, bhikkhave, catūhi dhammeḥi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“yesaṃ saddhā ca sīlaṇca,

“Those who have faith and ethics,

pasādo dhammadassanaṃ;

confidence, and vision of the truth,

te ve kālena paccenti,

in time arrive at happiness,

brahmacariyogadhaṃ sukhaṃ”ti.

the culmination of the spiritual life.”

dutiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

3. dīghāvuupāsakasutta

3. With Dīghāvu

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 dīghāvu upāsako ābādhiko hoti dukkhito bālhaḡgilāno.

Now at that time the lay follower Dhīgāvu was sick, suffering, gravely ill.

atha kho dīghāvu upāsako pitaraṃ jotikaṃ gaḡapatiṃ āmantesi:

Then he addressed his father, the householder Jotika,

“ehi tvam, gaḡapati, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda:

“Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘dīghāvu, bhante, upāsako ābādhiko hoti dukkhito bālhaḡgilāno.

‘Sir, the lay follower Dhīgāvu is sick, suffering, gravely ill.

so bhagavato pāde sirasā vandati”ti.

He bows with his head to your feet.’

evaṇca vadehi:

And then say:

‘sādhū kira, bhante, bhagavā yena dīghāvussa upāsakassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā””ti.

‘Sir, please visit him at his home out of compassion.’”

“evaṃ, tātā”ti kho jotiko gaḡapati dīghāvussa upāsakassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinna kho jotiko gaḡapati bhagavantaṃ etadavoca:

“Yes, dear,” replied Jotika. He did as Dīghāvu asked.

“dīghāvu, bhante, upāsako ābādhiko hoti dukkhito bālhaḡgilāno.

so bhagavato pāde sirasā vandati.

evañca vadeti:

‘sādhū kira, bhante, bhagavā yena dīghāvussa upāsakassa nivesanaṃ tenupasaṅkamaṭṭu anukampaṃ upādāyā’”ti.

adhiyāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho bhagavā nivāsetvā pattacīvaramādāya yena dīghāvussa upāsakassa nivesanaṃ tenupasaṅkamaṭṭu; upasaṅkamaṭṭvā paññatte āsane nisīdi. nisajja kho bhagavā dīghāvuṃ upāsakaṃ etadavoca:

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him,

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

“I hope you’re coping, Dīghāvu; I hope you’re getting better. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“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.”

“tasmātiha te, dīghāvu, evaṃ sikkhitabbaṃ:

“So, Dīghāvu, you should train like this:

‘buddhe aveccappasādena samannāgato bhavissāmi—itipi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

I will have experiential confidence in the Buddha ...

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato bhavissāmi akhaṇḍehi ... pe ... samādhisaṃvattanikehi’.

And I will have the ethical conduct loved by the noble ones ... leading to immersion.’

evañhi te, dīghāvu, sikkhitabbaṃ”ti.

That’s how you should train.”

“yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṃvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them.

ahañhi, bhante, buddhe aveccappasādena samannāgato—itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

For I have experiential confidence in the Buddha ...

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato akhaṇḍehi ... pe ... samādhisaṃvattanikehi”ti.

And I have the ethical conduct loved by the noble ones ... leading to immersion.”

“tasmātiha tvam, dīghāvu, imesu catūsu sotāpattiyaṅgesu patitṭhāya cha vijjābhāgiye dhamme uttari bhāveyyāsi.

“In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization.

idha tvam, dīghāvu, sabbasaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī virāgasaññī nirodhasaññīti.

You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

evaṇhi te, dīghāvu, sikkhitabban”ti.

That’s how you should train.”

“yeme, bhante, bhagavatā cha vijjābhāgiyā dhammā desitā, saṃvijjante dhammā mayi, ahaṅca tesu dhammesu sandissāmi.

“These six things that play a part in realization that were taught by the Buddha are found in me, and I embody them.

ahaṇhi, bhante, sabbasaṅkhāresu aniccānupassī viharāmi, anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī virāgasaññī nirodhasaññīti.

For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

api ca me, bhante, evaṃ hoti:

But still, sir, I think,

“mā hevāyaṃ jotiko gahapati mamaccayena vighātāṃ āpajjī””ti.

‘I hope Jotika doesn’t suffer grief when I’ve gone.’”

“mā tvam, tāta dīghāvu, evaṃ manasākāsi.

Jotika said, “Dear Dīghāvu, don’t focus on that.

inṅha tvam, tāta dīghāvu, yadeva te bhagavā āha, tadeva tvam sādhukaṃ manasi karoḥī”ti.

Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”

atha kho bhagavā dīghāvuṃ upāsakaṃ iminā ovādena ovaditvā utṭhāyāsanā pakkāmi.

When the Buddha had given this advice he got up from his seat and left.

atha kho dīghāvu upāsako acirapakkantassa bhagavato kālamakāsi.

Not long after the Buddha left, Dīghāvu passed away.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

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

“yo so, bhante, dīghāvu nāma upāsako bhagavatā saṃkhittena ovādena ovadito so kālaṅkato.

“Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away.

tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“paṇḍito, bhikkhave, dīghāvu upāsako, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.

“Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

dīghāvu, bhikkhave, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.

With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

tatiyaṃ.

samyutta nikāya 55
Linked Discourses 55

1. veḷudvāravagga
1. At Bamboo Gate

4. pathamasāriputtasutta
4. With Sāriputta (1st)

ekam samayaṃ āyasmā ca sārīputto āyasmā ca ānando sāvatthiyaṃ viharanti
jetavane anāthapiṇḍikassa ārāme.

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

atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito ... pe ... ekamantaṃ
nisinno kho āyasmā ānando āyasmantaṃ sārīputtaṃ etadāvoca:

Then in the late afternoon, Venerable Ānanda came out of retreat ... and said to Sāriputta:

“katiṇaṃ nu kho, āvuso sārīputta, dhammānaṃ samannāgamanahetu evamayaṃ pajā
bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti?

“Reverend, how many things do people have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

“catunnaṃ kho, āvuso, dhammānaṃ samannāgamanahetu evamayaṃ pajā
bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

“Reverend, people have to possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

katamesaṃ catunnaṃ?
What four?

idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

imesaṃ kho, āvuso, catunnaṃ dhammānaṃ samannāgamanahetu evamayaṃ pajā
bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.
People have to possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

catutthaṃ.

samyutta nikāya 55
Linked Discourses 55

1. veḷudvāravagga
1. At Bamboo Gate

5. dutiyasāriputtasutta
5. With Sāriputta (2nd)

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

Then Sārīputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“sotāpattiyaṅgaṃ, sotāpattiyaṅgaṃ’ti hidaṃ, sārīputta, vuccati.

“Sārīputta, they speak of a ‘factor of stream-entry’.

katamaṃ nu kho, sārīputta, sotāpattiyaṅgaṃ’ti?

What is a factor of stream-entry?”

“sappurisasamsevo hi, bhante, sotāpattiyaṅgaṃ, saddhammassavanaṃ sotāpattiyaṅgaṃ, yonisomanasikāro sotāpattiyaṅgaṃ, dhammānuddhammappaṭipatti sotāpattiyaṅgaṃ’ti.

“Sir, the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.”

“sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

sappurisasamsevo hi, sārīputta, sotāpattiyaṅgaṃ, saddhammassavanaṃ sotāpattiyaṅgaṃ, yonisomanasikāro sotāpattiyaṅgaṃ, dhammānuddhammappaṭipatti sotāpattiyaṅgaṃ.

For the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

‘soto, soto’ti hidaṃ, sārīputta, vuccati.

Sārīputta, they speak of ‘the stream’.

katamo nu kho, sārīputta, soto’ti?

What is the stream?”

“ayameva hi, bhante, ariyo aṭṭhaṅgiko maggo soto, seyyathidaṃ—

“Sir, the stream is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi’ti.

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

“sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

ayameva hi, sārīputta, ariyo aṭṭhaṅgiko maggo soto, seyyathidaṃ—

For the stream is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhi.

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

‘sotāpanno, sotāpanno’ti hidaṃ, sārīputta, vuccati.

Sārīputta, they speak of ‘a stream-enterer’.

katamo nu kho, sārīputta, sotāpanno’ti?

What is a stream-enterer?”

“yo hi, bhante, iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṃ vuccati sotāpanno, svāyaṃ āyasmā evaṃnāmo evaṅgotto’ti.

“Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

“sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

yo hi, sārīputta, iminā ariyena atthaṅgikena maggena samannāgato ayaṃ vuccati sotāpanno, svāyaṃ āyasmā evaṃnāmo evaṅgotto”ti.

For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

pañcamaṃ.

samyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

6. thapatisutta

6. The Chamberlains

sāvatthinidānaṃ.

At Sāvatthī

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti:

At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.

when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

tena kho pana samayena isidattapurāṇā thapatayo sādhuke paṭivasanti kenacideva karaṇīyena.

Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business.

assosum kho isidattapurāṇā thapatayo:

They heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’”ti.

atha kho isidattapurāṇā thapatayo magge purisaṃ ṭhapesum:

So they posted someone on the road, saying:

“yadā tvam, ambho purisa, passeyyāsi bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsi”ti.

“My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha.”

dvīhatūhaṃ ṭhito kho so puriso addasa bhagavantam dūratova āgacchantam.

And that person stood there for two or three days before they saw the Buddha coming off in the distance.

disvāna yena isidattapurāṇā thapatayo tenupasaṅkami; upasaṅkamtivā isidattapurāṇe thapatayo etadavoca:

When they saw him, they went to the chamberlains and said:

“ayaṃ so, bhante, bhagavā āgacchati arahaṃ sammāsambuddho.

“Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming.

yassadāni kālaṃ maññathā”ti.

Please come at your convenience.”

atha kho isidattapurāṇā thapatayo yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā bhagavantam piṭṭhito piṭṭhito anubandhimsu.

Then the chamberlains went up to the Buddha, bowed, and followed behind him.

atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamaṃ tenupasaṅkami;
upasaṅkamitvā paññatte āsane nisīdi.

And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out.

isidattapurāṇā thapatayo bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

The chamberlains Isidatta and Purāṇa bowed, sat down to one side,

ekamantaṃ nisinnā kho te isidattapurāṇā thapatayo bhagavantaṃ etadavocum:

and said to the Buddha:

“yadā mayaṃ, bhante, bhagavantaṃ suṇāma:

“Sir, when we hear that

‘sāvattihīya kosalesu cārikaṃ pakkamissatī’ti, hoti no tasmim samaye anattamanatā
hoti domanassam:

*you will be setting out from Sāvattihī to wander in the Kosalan lands, we’re sad and upset,
thinking that*

‘dūre no bhagavā bhavissatī’ti.

you will be far from us.

yadā pana mayaṃ, bhante, bhagavantaṃ suṇāma:

And when we hear that

‘sāvattihīya kosalesu cārikaṃ pakkanto’ti, hoti no tasmim samaye anattamanatā hoti
domanassam:

*you are setting out from Sāvattihī to wander in the Kosalan lands, we’re sad and upset, thinking
that*

‘dūre no bhagavā’ti.

you are far from us.

yadā pana mayaṃ, bhante, bhagavantaṃ suṇāma:

And when we hear that

‘kosalehi mallesu cārikaṃ pakkamissatī’ti, hoti no tasmim samaye anattamanatā
hoti domanassam:

*you will be setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and
upset, thinking that*

‘dūre no bhagavā bhavissatī’ti.

you will be far from us.

yadā pana mayaṃ, bhante, bhagavantaṃ suṇāma:

And when we hear that

‘kosalehi mallesu cārikaṃ pakkanto’ti, hoti no tasmim samaye anattamanatā hoti
domanassam:

*you are setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and
upset, thinking that*

‘dūre no bhagavā’ti.

you are far from us.

yadā pana mayaṃ, bhante, bhagavantaṃ suṇāma:

And when we hear that

‘mallehi vajjīsu cārikaṃ pakkamissatī’ti, hoti no tasmim samaye anattamanatā hoti
domanassam:

you will be setting out from the Mallian lands to wander in the Vajjian lands ...

‘dūre no bhagavā bhavissatī’ti.

yadā pana mayaṃ, bhante, bhagavantaṃ suṇāma:

‘mallehi vajjīsu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye anattamanatā hoti domanassaṃ:
-

‘dūre no bhagavā’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘vajjīhi kāsīsu cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye anattamanatā hoti domanassaṃ:
you will be setting out from the Vajjian lands to wander in the Kāsian lands ...

‘dūre no bhagavā bhavissatī’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘vajjīhi kāsīsu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye anattamanatā hoti domanassaṃ:
-

‘dūre no bhagavā’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘kāsīhi māgadhe cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye anattamanatā hoti domanassaṃ:
you will be setting out from the Kāsian lands to wander in the Māgadhan lands ...

‘dūre no bhagavā bhavissatī’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘kāsīhi māgadhe cārikaṃ pakkanto’ti, hoti anappakā no tasmim̐ samaye anattamanatā hoti anappakaṃ domanassaṃ:
you are setting out from the Kāsian lands to wander in the Māgadhan lands, we’re sad and upset, thinking that

‘dūre no bhagavā’ti.
you are far from us.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:
But when we hear that

‘māgadhehi kāsīsu cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:
you will be setting out from the Māgadhan lands to wander in the Kāsian lands, we’re happy and joyful, thinking that

‘āsanne no bhagavā bhavissatī’ti.
you will be near to us.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:
And when we hear that

‘māgadhehi kāsīsu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:
you are setting out from the Māgadhan lands to wander in the Kāsian lands ...

‘āsanne no bhagavā’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘kāsīhi vajjīsu cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out from the Kāsian lands to wander in the Vajjian lands ...

‘āsanne no bhagavā bhavissatī’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘kāsīhi vajjīsu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

‘āsanne no bhagavā’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘vajjīhi mallesu cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out from the Vajjian lands to wander in the Mallian lands ...

‘āsanne no bhagavā bhavissatī’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘vajjīhi mallesu cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

‘āsanne no bhagavā’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘mallehi kosale cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out from the Mallian lands to wander in the Kosalan lands ...

‘āsanne no bhagavā bhavissatī’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘mallehi kosale cārikaṃ pakkanto’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

‘āsanne no bhagavā’ti.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

‘kosalehi sāvatthim̐ cārikaṃ pakkamissatī’ti, hoti no tasmim̐ samaye attamanatā hoti somanassaṃ:

you will be setting out in the Kosalan lands to wander to Sāvatthī, we’re happy and joyful, thinking that

‘āsanne no bhagavā bhavissatī’ti.

you will be near to us.

yadā pana mayaṃ, bhante, bhagavantam̐ suṇāma:

And when we hear that

‘sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme’ti, hoti anappakā no tasmim̐
samaye attamanatā hoti anappakam̐ somanassam̐:

*you are staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery we have no little
happiness and joy, thinking that*

‘āsanne no bhagavā’”ti.

you are near to us.”

“tasmātiha, thapatayo, sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

*“Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth
is wide open.*

alañca pana vo, thapatayo, appamādāyā”ti.

Just this much is enough to be diligent.”

“atthi kho no, bhante, etamhā sambādhā añño sambādho sambādhataro ceva
sambādhasaṅkhātataro cā”ti.

“Sir, for us there is something that’s even more cramped than that, and is considered as such.”

“katamo pana vo, thapatayo, etamhā sambādhā añño sambādho sambādhataro ceva
sambādhasaṅkhātataro cā”ti?

“What is that?”

“idha mayaṃ, bhante, yadā rājā pasenadi kosalo uyyānabhūmiṃ niyyātukāmo hoti,
ye te rañño pasenadissa kosalassa nāgā opavayhā te kappetvā, yā tā rañño
pasenadissa kosalassa pajāpatiyo piyā manāpā tā ekaṃ purato ekaṃ pacchato
nisidāpema.

*“Sir, it’s when King Pasenadi of Kosala wants to go and visit a park. We have to harness and
prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants,
one in front of us, and one behind.*

tāsaṃ kho pana, bhante, bhaginīnaṃ evarūpo gandho hoti, seyyathāpi nāma
gandhakarandaḥkassa tāvadeva vivariyamānassa, yathā taṃ rājakaññānaṃ gandhena
vibhūsitānaṃ.

*Those sisters smell like a freshly opened perfume box; that’s how the royal ladies smell with
makeup on.*

tāsaṃ kho pana, bhante, bhaginīnaṃ evarūpo kāyasamphasso hoti, seyyathāpi nāma
tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ.

*The touch of those sisters is like a tuft of cotton-wool or kapok; that’s how dainty the royal
ladies are.*

tasmim̐ kho pana, bhante, samaye nāgopi rakkhitabbo hoti, tāpi bhaginiyo
rakkhitabbā honti, attāpi rakkhitabbo hoti.

Now at that time we must look after the elephants, the sisters, and ourselves.

na kho pana mayaṃ, bhante, abhijānāma tāsū bhaginīsū pāpakam̐ cittam̐ uppādetā.

But we don’t recall having a bad thought regarding those sisters.

ayaṃ kho no, bhante, etamhā sambādhā añño sambādho sambādhataro ceva
sambādhasaṅkhātataro cā”ti.

This is that thing that’s even more cramped than that, and is considered as such.”

“tasmātiha, thapatayo, sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

*“Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth
is wide open.*

alañca pana vo, thapatayo, appamādāya.

Just this much is enough to be diligent.

catūhi kho, thapatayo, dhammehi samannāgato ariyasāvako sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇo.

*A noble disciple who has four things is a stream-enterer, not liable to be reborn in the
underworld, bound for awakening.*

katamehi catūhi?

What four?

idha, thapatayo, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

vigatamalamaccherena cetasā ajjhāgāraṃ vasati muttacāgo payatapāṇi vossaggarato yācayogo dānaṣaṃvibhāgarato.

They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

imehi kho, thapatayo, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

tumhe kho, thapatayo, buddhe aveccappasādena samannāgatā—

And you have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi.

And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character.

taṃ kiṃ maññātha, thapatayo,

What do you think, chamberlains?

katividhā te kosalesu manussā ye tumhākaṃ samasamā, yadidaṃ—

How many people among the Kosalans are your equal

dānaṣaṃvibhāge”ti?

when it comes to giving and sharing?”

“lābhā no, bhante, suladdhaṃ no, bhante.

“We're fortunate, sir, so very fortunate,

yesaṃ no bhagavā evaṃ pajānāti”ti.

in that the Buddha understands us like this.”

chaṭṭhaṃ.

saṃyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

7. veḷudvāreyyasutta

7. The People of Bamboo Gate

evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena veḷudvāraṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate.

assosum kho te veḷudvāreyyakā brāhmaṇagahapatikā:

The brahmins and householders of Bamboo Gate heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakuḷā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ veḷudvāraṃ anupatto.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

so imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

so dhammaṃ deseti ādikalyāṇam majjhikalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ, kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

sādhu kho pana tathārūpaṇam arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

atha kho te veḷudvāreyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

appekacce bhagavatā saddhiṃ sammodimsu; sammodaṇiyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ nisīdimsu. appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdimsu. appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu. appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te veḷudvāreyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

“mayam, bho gotama, evaṅkāma evaṃchandā evaṃadhippāyā—

“Master Gotama, these are our wishes, desires, and hopes.

puttasambādhasayanaṃ ajjhāvaseyyāma, kāsikacandanaṃ paccanubhaveyyāma, mālāgandhavilepanaṃ dhāreyyāma, jātarūparaṇataṃ sādiyeyyāma, kāyassa bhedaṃ paramaṃ maraṇaṃ sugatiṃ saggam lokam upapajjeyyāma.

We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm.

tesam no bhavaṃ gotamo amhākaṃ evaṅkāmaṇaṃ evaṃchandānaṃ evaṃadhippāyānaṃ tathā dhammaṃ desetu yathā mayam puttasambādhasayanaṃ ajjhāvaseyyāma ... pe ... sugatiṃ saggam lokam upapajjeyyāma”ti.

Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them.”

“attupanāyikaṃ vo, gahapatayo, dhammapariyāyaṃ desessāmi.

“Householders, I will teach you an explanation of the Dhamma that’s relevant to oneself.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bho”ti kho te veḷudvāreyyakaṃ brāhmaṇagahapatikā bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamo ca, gahapatayo, attupanāyiko dhammapariyāyo?

“And what is the explanation of the Dhamma that’s relevant to oneself?”

idha, gahapatayo, ariyasāvako iti paṭisañcikkhati:

It’s when a noble disciple reflects:

‘ahaṃ khosmi jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

‘I want to live and don’t want to die; I want to be happy and recoil from pain.

yo kho maṃ jīvitukāmaṃ amaritukāmaṃ sukhakāmaṃ dukkhappaṭikūlaṃ jīvitaṃ voropeyya, na metaṃ assa piyaṃ manāpaṃ.

Since this is so, if someone were to take my life, I wouldn’t like that.

ahañceva kho pana paraṃ jīvitukāmaṃ amaritukāmaṃ sukhakāmaṃ dukkhappaṭikūlaṃ jīvitaṃ voropeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But others also want to live and don’t want to die; they want to be happy and recoil from pain.

So if I were to take the life of someone else, they wouldn’t like that either.

yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by others.

yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyan’ti.

Since I dislike this thing, how can I inflict it on someone else?’

so iti paṭisañkhāya attanā ca pānātipātā paṭivirato hoti, parañca pānātipātā veramaṇiyā samādapeti, pānātipātā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures.

evamassāyaṃ kāyasamācāro tikoti-parisuddho hoti.

So their bodily behavior is purified in three points.

puna caparaṃ, gahapatayo, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘yo kho me adinnaṃ theyyasañkhātā ādiyeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to steal from me, I wouldn’t like that.

ahañceva kho pana parassa adinnaṃ theyyasañkhātā ādiyeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to steal from someone else, they wouldn’t like that either.

yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by others.

yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyan’ti.

Since I dislike this thing, how can I inflict it on someone else?’

so iti paṭisañkhāya attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing.

evamassāyaṃ kāyasamācāro tikoti-parisuddho hoti.

So their bodily behavior is purified in three points.

puna caparaṃ, gahapatayo, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘yo kho me dāresu cārittaṃ āpajjeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to have sexual relations with my wives, I wouldn’t like it.

ahañceva kho pana parassa dāresu cārittaṃ āpajjeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to have sexual relations with someone else’s wives, he wouldn’t like that either.

yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by others.

yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyaṃ’ti.

Since I dislike this thing, how can I inflict it on others?’

so iti paṭisaṅkhāya attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct.

evamassāyaṃ kāyasamācāro tikoṭiparisuddho hoti.

So their bodily behavior is purified in three points.

puna caparaṃ, gahapatayo, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

‘yo kho me musāvādena atthaṃ bhañjeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to distort my meaning by lying, I wouldn’t like it.

ahañceva kho pana parassa musāvādena atthaṃ bhañjeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to distort someone else’s meaning by lying, they wouldn’t like it either.

yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by someone else.

yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyaṃ’ti.

Since I dislike this thing, how can I inflict it on others?’

so iti paṭisaṅkhāya attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying.

evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

puna caparaṃ, gahapatayo, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

“yo kho maṃ piṣuṇāya vācāya mitte bhindeyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to break me up from my friends by divisive speech, I wouldn’t like it.

ahañceva kho pana paraṃ piṣuṇāya vācāya mitte bhindeyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ ... pe ...

But if I were to break someone else from their friends by divisive speech, they wouldn’t like it either. ...’

evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

puna caparaṃ, gahapatayo, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

“yo kho maṃ pharusāya vācāya samudācareyya, na metaṃ assa piyaṃ manāpaṃ.

‘If someone were to attack me with harsh speech, I wouldn’t like it.

ahañceva kho pana paraṃ pharusāya vācāya samudācareyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to attack someone else with harsh speech, they wouldn't like it either. ...'

yo kho myāyaṃ dhammo ... pe ...

evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

puna caparaṃ, gahapatayo, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

'yo kho maṃ samphabhāsenā samphappalāpabhāsenā samudācareyya, na metaṃ assa piyaṃ manāpaṃ.

'If someone were to annoy me by talking silliness and nonsense, I wouldn't like it.

ahañceva kho pana paraṃ samphabhāsenā samphappalāpabhāsenā samudācareyyaṃ, parassapi taṃ assa appiyaṃ amanāpaṃ.

But if I were to annoy someone else by talking silliness and nonsense, they wouldn't like it either.'

yo kho myāyaṃ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by another.

yo kho myāyaṃ dhammo appiyo amanāpo, kathāhaṃ paraṃ tena saṃyojeyyaṃ'ti.

Since I dislike this thing, how can I inflict it on another?'

so iti paṭisañkhāya attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati.

Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense.

evamassāyaṃ vacīsamācāro tikoṭiparisuddho hoti.

So their verbal behavior is purified in three points.

so buddhe aveccappasādena samannāgato hoti—

And they have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sathā devamanussānaṃ buddho bhagavāti;

dhamme ... pe ...

the teaching ...

saṃghe aveccappasādena samannāgato hoti suppaṭipanno bhagavato sāvakasaṃgho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇdehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

yato kho, gahapatayo, ariyasāvako imehi sattahi saddhammehi samannāgato hoti imehi catūhi ākaṅkhiyehi ṭhānehi, so ākaṅkhamāno attanāva attānaṃ byākareyya:

When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogāya khīṇāpāyaduggatavinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

evaṃ vutte, veḷudvāreyyakā brāhmaṇagahapatikā bhagavantam etadavocum:

When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha,

"abhikkantaṃ, bho gotama ... pe ...

"Excellent, Master Gotama! ...

ete mayam bhavantam gotamam saram gacchāma dhammañca
bhikkhusamghañca.

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsake no bhavam gotamo dhāretu ajjatagge pāṇupete saram gate”ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

sattamam.

saṃyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

8. pathamagiñjakāvasathasutta

8. In the Brick Hall (1st)

evam me sutam—

So I have heard.

ekam samayam bhagavā nātike viharati giñjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando
bhagavantam etadavoca:

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

“sālho nāma, bhante, bhikkhu kālaṅkato;

“Sir, the monk named Sālha has passed away.

tassa kā gati ko abhisamparāyo?

Where has he been reborn in his next life?

nandā nāma, bhante, bhikkhunī kālaṅkatā;

The nun named Nandā,

tassā kā gati ko abhisamparāyo?

sudatto nāma, bhante, upāsako kālaṅkato;

the layman named Sudatta,

tassa kā gati ko abhisamparāyo?

sujātā nāma, bhante, upāsikā kālaṅkatā;

and the laywoman named Sujātā have passed away.

tassā kā gati, ko abhisamparāyo”ti?

Where have they been reborn in the next life?”

“sālho, ānanda, bhikkhu kālaṅkato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

“Ānanda, the monk Sālha passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

nandā, ānanda, bhikkhunī kālaṅkatā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā.

The nun Nandā passed away having ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

sudatto, ānanda, upāsako kālaṅkato tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ
rāgadosamohānaṃ tanuttā sakadāgāmī; sakideva imaṃ lokaṃ āgantvā
dukkhassantaṃ karissati.

The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He's a once-returner; he will come back to this world once only, then make an end of suffering.

sujātā, ānanda, upāsikā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpannā
avinipātadhammā niyatā sambodhiparāyaṇā.

The laywoman Sujātā passed away having ended three fetters. She's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya;

It's hardly surprising that a human being should pass away.

tasmiṃ tasmiṇce maṃ kālaṅkate upasaṅkamtīvā etamatthaṃ paṭipucchissatha.
vihesā pesā, ānanda, assa tathāgatassa.

But if you should come and ask me about it each and every time someone dies that would be a bother for me.

tasmātiḥānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi; yena
samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyojanānaṃ parikkhayaṃ
sotāpannohamasmi avinipātadhammo niyatā sambodhiparāyaṇo'.

'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

katamo ca so, ānanda, dhammādāso dhammapariyāyo; yena samannāgato
ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

And what is that mirror of the teaching?

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyojanānaṃ parikkhayaṃ
sotāpannohamasmi avinipātadhammo niyatā sambodhiparāyaṇo'?

idha, ānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti—itipi so
bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

It's when a noble disciple has experiential confidence in the Buddha ...

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇdehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo;

This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyojanānaṃ parikkhayaṃ
sotāpannohamasmi avinipātadhammo niyatā sambodhiparāyaṇo'”ti.

'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'”

atthamaṃ.

(tīnipi suttantāni ekanidānāni.)

(The following two discourses have the same setting.)

samyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

9. dutiyagiñjakāvasathasutta

9. At the Brick Hall (2nd)

ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Ānanda said to the Buddha:

“asoko nāma, bhante, bhikkhu kālaṅkato;

“Sir, the monk named Asoka has passed away.

tassa kā gati, ko abhisamparāyo?

Where has he been reborn in his next life?

asokā nāma, bhante, bhikkhunī kālaṅkatā ... pe ...

The nun named Asokā,

asoko nāma, bhante, upāsako kālaṅkato ... pe ...

the layman named Asoka,

asokā nāma, bhante, upāsikā kālaṅkatā;

and the laywoman named Asokā have passed away.

tassā kā gati, ko abhisamparāyo”ti?

Where have they been reborn in the next life?”

“asoko, ānanda, bhikkhu kālaṅkato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi ... pe ...

“Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life ...

(purimaveyyākaraṇena ekanidānaṃ.)

(And all is explained as in SN 55.8)

ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo;

This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayaṇi khīṇapettivisaṇaṃ khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

navamaṃ.

samyutta nikāya 55

Linked Discourses 55

1. veḷudvāravagga

1. At Bamboo Gate

10. tatiyagiñjakāvasathasutta

10. At the Brick Hall (3rd)

ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Ānanda said to the Buddha:

“kakkato nāma, bhante, ñātike upāsako kālaṅkato;
“Sir, the layman named Kakkata has passed away in Nāḍika.

tassa kā gati, ko abhisamparāyo?
Where has he been reborn in his next life?

kaḷibho nāma, bhante, ñātike upāsako ... pe ...
The laymen named Kaḷibha,

nikato nāma, bhante, ñātike upāsako ...
Nikata,

kaṭissaho nāma, bhante, ñātike upāsako ...
Kaṭissaha,

tutṭho nāma, bhante, ñātike upāsako ...
Tutṭha,

santutṭho nāma, bhante, ñātike upāsako ...
Santutṭha,

bhaddo nāma, bhante, ñātike upāsako ...
Bhadda, and

subhaddo nāma, bhante, ñātike upāsako kālaṅkato;
Subhadda have passed away in Nāḍika.

tassa kā gati ko abhisamparāyo”ti?
Where have they been reborn in the next life?”

“kakkato, ānanda, upāsako kālaṅkato pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.
“Ānanda, the laymen Kakkata,

kaḷibho, ānanda ... pe ...
Kaḷibha,

nikato, ānanda ...
Nikata,

kaṭissaho, ānanda ...
Kaṭissaha,

tutṭho, ānanda ...
Tutṭha,

santutṭho, ānanda ...
Santutṭha,

bhaddo, ānanda ... pe ...
Bhadda,

subhaddo, ānanda, upāsako kālaṅkato pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.
and Subhadda passed away having ended the five lower fetters. They’ve been reborn
spontaneously, and will be extinguished there, not liable to return from that world.

(sabbe ekagatikā kātābā.)

paropaññāsa, ānanda, ñātike upāsakā kālaṅkatā pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā
lokā.
Over fifty laymen in Nāḍika have passed away having ended the five lower fetters. They’ve
been reborn spontaneously, and will be extinguished there, not liable to return from that world.

sādhikanavuti, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakadāgāmino; sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

More than ninety laymen in Nāḍika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

chātirekāni kho, ānanda, pañcasatāni nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

In excess of five hundred laymen in Nāḍika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya;

It's hardly surprising that a human being should pass away.

tasmiṃ tasmiṃce maṃ kālaṅkate upasaṅkamitvā etamatthaṃ paṭipucchissatha. vihesā pesā, ānanda, assa tathāgatassa.

But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

tasmātiḥānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyoṇi khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'.

'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

katamo ca so, ānanda, dhammādāso dhammapariyāyo; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

And what is that mirror of the teaching?

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyoṇi khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'.

idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti—itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

It's when a noble disciple has experiential confidence in the Buddha ...

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇdehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo;

This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyoṇi khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'”ti.

'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'”

dasamaṃ.

veḷudvāravaggo paṭhamo.

rājā ogadhadīghāvu,

sāriputtāpare duve;

thapatī veḷudvāreyyā,

giṇṇakāvasathe tayoti.

saṃyutta nikāya 55

Linked Discourses 55

2. rājakārāmaṃvagga

2. A Thousand Nuns

11. saḥassabhikkhuniṣaṅghasutta

11. A Saṅgha of a Thousand Nuns

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati rājakārāme.

At one time the Buddha was staying near Sāvattihī in the Royal Monastery.

atha kho saḥassabhikkhuniṣaṅgho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsī. ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca:

Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

“catūhi kho, bhikkhuniyo, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamehi catūhi?

What four?

idha, bhikkhuniyo, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sathā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti, akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhuniyo, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

paṭhamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

2. rājakārāmaṃvagga

2. A Thousand Nuns

12. brāhmaṇasutta

12. The Brāhmins

sāvattthinidānaṃ.

At Sāvattthī

“brāhmaṇā, bhikkhave, udayagāminiṃ nāma paṭipadaṃ paññapenti.

“Mendicants, the brahmins advocate a practice called ‘get up and go’.

te sāvakaṃ evaṃ samādapenti:

They encourage their disciples:

‘ehi tvam, ambho purisa, kālasseva uṭṭhāya pācīnamukho yāhi.

‘Please, good people, rising early you should face east and walk.

so tvam mā sobbhaṃ parivajjehi, mā papātaṃ, mā khāṇuṃ, mā kaṇḍakathānaṃ, mā candaniyaṃ, mā oḷigallaṃ.

Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer.

yattha papateyyāsi tattheva maraṇaṃ āgameyyāsi.

You should await death in the place that you fall.

evaṃ tvam, ambho purisa, kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjissasī’ti.

And when your body breaks up, after death, you’ll be reborn in a good place, a heaven realm.’

taṃ kho panetaṃ, bhikkhave, brāhmaṇānaṃ bālagamanametaṃ mūlhagamanametaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment.

ahañca kho, bhikkhave, ariyassa vinaye udayagāminiṃ paṭipadaṃ paññāpemi;

But in the training of the noble one I advocate a ‘get up and go’ practice

yā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

katamā ca sā, bhikkhave, udayagāminī paṭipadā;

And what is that ‘get up and go’ practice?

yā ekantanibbidāya ... pe ... nibbānāya saṃvattati?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It’s when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā araham sammāsambuddho ... pe ... sathā devamanussānaṃ buddho bhagavāti;

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

ayaṃ kho sā, bhikkhave, udayagāminī paṭipadā ekantanibbidāya ... pe ...

This is that ‘get up and go’ practice

nibbānāya saṃvattati”ti.

which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

duṭṭiyaṃ.

samyutta nikāya 55
Linked Discourses 55

2. rājakārāmaṇavagga
2. A Thousand Nuns

13. ānandattherasutta
13. With the Senior Monk Ānanda

ekamaṃ samayaṃ āyasmā ca ānando āyasmā ca sārīputto sāvatthiyaṃ viharanti
jetavane anāthapiṇḍikassa ārāme.

At one time the venerables Ānanda and Sārīputta were staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho āyasmā sārīputto sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā ānando
tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho āyasmā sārīputto āyasmantaṃ ānandaṃ etadavoca:

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

“katiṇaṃ kho, āvuso ānanda, dhammānaṃ pahānā, katiṇaṃ dhammānaṃ
samannāgamaṇahetu, evamaṃ pajā bhagavatā byākatā sotāpaṇṇā
avinipātadhammā niyatā sambodhiparāyaṇā”ti?

“Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

“catunnaṃ kho, āvuso, dhammānaṃ pahānā, catunnaṃ dhammānaṃ
samannāgamaṇahetu, evamaṃ pajā bhagavatā byākatā sotāpaṇṇā
avinipātadhammā niyatā sambodhiparāyaṇāti.

“Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamesaṃ catunnaṃ?
What four?

yathārūpeṇa kho, āvuso, buddhe appasādena samannāgato assutavā puthujjano
kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati
tathārūpeṇa buddhe appasādo na hoti.

They don't have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

yathārūpeṇa ca kho, āvuso, buddhe aveccappasādena samannāgato sutavā
ariyasāvako kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati
tathārūpeṇa buddhe aveccappasādo hoti—

And they do have the experiential confidence in the Buddha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

yathārūpena ca kho, āvuso, dhamme appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpassa dhamme appasādo na hoti.

They don't have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

yathārūpena ca kho, āvuso, dhamme aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati tathārūpassa dhamme aveccappasādo hoti—

And they do have the experiential confidence in the teaching that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

svākkhāto bhagavatā dhammo ... pe ... viññūhīti.

The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

yathārūpena ca kho, āvuso, saṅhe appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpassa saṅhe appasādo na hoti.

They don't have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

yathārūpena ca kho, āvuso, saṅhe aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati tathārūpassa saṅhe aveccappasādo hoti—

And they do have the experiential confidence in the Saṅgha that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

suppaṭipanno bhagavato sāvakasaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms.'

yathārūpena ca kho, āvuso, dussīlyena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpassa dussīlyaṃ na hoti.

They don't have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

yathārūpehi ca kho, āvuso, ariyakantehi sīlehi samannāgato sutavā ariyasāvako kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati tathārūpāni ariyakatāni sīlāni honti akhaṇḍāni ... pe ...

And they do have the ethical conduct loved by the noble ones that causes an educated noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

samādhisaṃvattanikāni.

Their ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

imesaṃ kho, āvuso, catunnaṃ dhammānaṃ pahānā imesaṃ catunnaṃ dhammānaṃ samannāgamanahetu evamayaṃ pajā bhagavatā byākataṃ sotāpannaṃ avinipātadhammā niyatā sambodhiparāyaṇā”ti.

People have to give up these four things and possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

tatiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

2. rājakārāmaṇavagga

2. A Thousand Nuns

14. duggatibhayaṣutta

14. Fear of the Bad Place

“catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sabbaduggatibhayaṃ samatikkanto hoti.

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṃghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako

sabbaduggatibhayaṃ samatikkanto hoti”ti.

A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place.”

catutthaṃ.

saṃyutta nikāya 55

Linked Discourses 55

2. rājakārāmaṇavagga

2. A Thousand Nuns

15. duggativinipātabhayaṣutta

15. Fear of the Bad Place, the Underworld

“catūhi, bhikkhave, dhammehi samannāgato ariyasāvako

sabbaduggativinipātabhayaṃ samatikkanto hoti.

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṃghe ... pe ...

the Saṅgha ...

ariyakanteḥi sīlehi samannāgato hoti akhaṇḍeḥi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako
sabbaduggativinipātabhayaṃ samatikkanto hotī”ti.
A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld.”

pañcamaṃ.

saṃyutta nikāya 55
Linked Discourses 55

2. rājakārāmaṃvagga
2. A Thousand Nuns

16. pathamamittāmaccasutta
16. Friends and Colleagues (1st)

“ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyumaṃ—mittā vā amaccā
vā ñātī vā sālohitā vā—te, bhikkhave, catūsu sotāpattiyaṅgesu samādapetabbā,
nivesetabbā, patitṭhāpetabbā.

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry.

katamesu catūsu?
What four?

buddhe aveccappasāde samādapetabbā, nivesetabbā, patitṭhāpetabbā—
Experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṃghe ... pe ...
the Saṅgha ...

ariyakantesu sīlesu samādapetabbā, nivesetabbā, patitṭhāpetabbā akhaṇḍesu ... pe
... samādhisaṃvattanikesu.
And the ethical conduct loved by the noble ones ... leading to immersion.

ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyumaṃ—mittā vā amaccā
vā ñātī vā sālohitā vā—te, bhikkhave, imesu catūsu sotāpattiyaṅgesu
samādapetabbā, nivesetabbā, patitṭhāpetabbā”ti.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

chatṭhaṃ.

saṃyutta nikāya 55
Linked Discourses 55

2. rājakārāmaṃvagga
2. A Thousand Nuns

17. dutiyamittāmaccasutta
17. Friends and Colleagues (2nd)

“ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyūṃ—mittā vā amaccā vā ñāti vā sālohitā vā—te, bhikkhave, catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, patitṭhāpetabbā.

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry.

katamesu catūsu?

What four?

buddhe aveccappasāde samādapetabbā, nivesetabbā, patitṭhāpetabbā—

Experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

siyā, bhikkhave, catunnaṃ mahābhūtānaṃ aññathattaṃ—pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā—na tveva buddhe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathattaṃ.

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change.

atridaṃ aññathattaṃ—so vata buddhe aveccappasādena samannāgato ariyasāvako nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṃsaṃ vā upapajjissatī”ti—netam ṭhānaṃ vijjati.

In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

“dhamme ... pe ...

Experiential confidence in the teaching ...

saṅghe ... pe ...

Experiential confidence in the Saṅgha ...

ariyakantesu sīlesu samādapetabbā, nivesetabbā, patitṭhāpetabbā akhaṇḍesu ... pe ... samādhisaṃvattanikesu.

The ethical conduct loved by the noble ones ... leading to immersion.

siyā, bhikkhave, catunnaṃ mahābhūtānaṃ aññathattaṃ—pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā—na tveva ariyakantehi sīlehi samannāgatassa ariyasāvakassa siyā aññathattaṃ.

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones would never change.

atridaṃ aññathattaṃ—so vata ariyakantehi sīlehi samannāgato ariyasāvako nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṃsaṃ vā upapajjissatī—netam ṭhānaṃ vijjati.

In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyūṃ—mittā vā amaccā vā ñāti vā sālohitā vā—te, bhikkhave, imesu catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, patitṭhāpetabbā”ti.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

sattamaṃ.

samyutta nikāya 55

Linked Discourses 55

2. rājakārāmaṃvagga

2. A Thousand Nuns

18. paṭhamadevacārikasutta

18. A Visit to the Gods (1st)

sāvattṭhinidānaṃ.

At Sāvattṭhi

atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiññitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiññeyya; evameva—jetavane antarahito devesu tāvatimsesu pāturahosi.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

atha kho sambahulā tāvatimsakāyikā devatāyo yenāyasmā mahāmoggallāno tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhita kho tā devatāyo āyasmā mahāmoggallāno etadavoca:

Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

“sādhu kho, āvuso, buddhe aveccappasādena samannāgamaṇaṃ hoti—

“Reverends, it's good to have experiential confidence in the Buddha. ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

buddhe aveccappasādena samannāgamaṇaṃ hetu kho, āvuso, evaṃ'idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjanti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

sādhu kho, āvuso, dhamme ... pe ...

It's good to have experiential confidence in the teaching. ...

saṅghe ... pe ...

the Saṅgha ...

sādhu kho, āvuso, ariyakanteḥi sīlehi samannāgamaṇaṃ hoti akhaṇḍeḥi ... pe ... samādhisaṃvattanikehi.

and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

ariyakanteḥi sīlehi samannāgamaṇaṃ hetu kho, āvuso, evaṃ'idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjanti”ti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti—

“My good Moggallāna, it's good to have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

buddhe aveccappasādena samannāgamaṇaṃ hetu kho, mārisa moggallāna, evaṃ'idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjanti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

sādhu kho, mārisa moggallāna, dhamme ... pe ...

It's good to have experiential confidence in the teaching. ...

saṅghe ... pe ...

the Saṅgha ...

ariyakanteḥi sīlehi samannāgamaṇaṃ hoti akhaṇḍeḥi ... pe ...

samādhisaṃvattanikehi.

and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

ariyakanteḥi sīlehi samannāgamaṇaṃ hetu kho, mārisa moggallāna, evaṃ'idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjanti”ti.

It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

aṭṭhamam.

samyutta nikāya 55
Linked Discourses 55

2. rājakārāmaṇavagga
2. A Thousand Nuns

19. dutiyadevacārikasutta
19. A Visit to the Gods (2nd)

sāvattthinidānaṃ.
At Sāvattthī.

atha kho āyasmā mahāmogallāno—seyyathāpi nāma balavā puriso samīñjitam vā bāham pasāreyya, pasāritam vā bāham samīñjeyya; evameva—jetavane antarahito devesu tāvatimsesu pāturahosi.

And then Venerable Mahāmogallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

atha kho sambahulā tāvatimsakāyikā devatāyo yenāyasmā mahāmogallāno tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ mahāmogallānaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhitā kho tā devatāyo āyasmā mahāmogallāno etadavoca:

Then several deities of the company of the Thirty-Three went up to Venerable Mahāmogallāna, bowed, and stood to one side. Mogallāna said to them:

“sādhu kho, āvuso, buddhe aveccappasādena samannāgamaṇaṃ hoti—
“Reverends, it's good to have experiential confidence in the Buddha. ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

buddhe aveccappasādena samannāgamaṇahetu kho, āvuso, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā.

It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.

sādhu kho, āvuso, dhamme ... pe ...
It's good to have experiential confidence in the teaching. ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ... pe ...
samādhisaṃvattanikehi.
and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

ariyakantehi sīlehi samannāgamaṇahetu kho, āvuso, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā”ti.

It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.”

“sādhu kho, mārisa mogallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti—
“My good Mogallāna, it's good to have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

buddhe aveccappasādena samannāgamaṇahetu kho, mārisa mogallāna, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā.

It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.

sādhu kho, mārisa mogallāna, dhamme ... pe ...
It's good to have experiential confidence in the teaching. ...

saṅghe ... pe ...
the Saṅgha ...

ariyakanteḥi sīlehi samannāgamanam hoti akhaṇḍeḥi ... pe ...
samādhisaṃvattanikehi.

and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

ariyakanteḥi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapannā"ti.

*It's the reason why some sentient beings, when their body breaks up, after death, have been
reborn in a good place, a heavenly realm."*

navamam.

samyutta nikāya 55
Linked Discourses 55

2. rājakārāmaṃvagga
2. A Thousand Nuns

20. tatiyadevacārikasutta
20. A Visit to the Gods (3rd)

atha kho bhagavā—seyyathāpi nāma balavā puriso samiññitaṃ vā bāhaṃ pasāreyya,
pasāritaṃ vā bāhaṃ samiññeyya; evameva—jetavane antarahito devesu tāvatimsesu
pāturaḥosi.

*Then the Buddha, as easily as a strong person would extend or contract their arm, vanished
from Jeta's Grove and reappeared among the gods of the Thirty-Three.*

atha kho sambahulā tāvatimsakāyikā devatāyo yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā
kho tā devatāyo bhagavā etadavoca:

*Then several deities of the company of the Thirty-Three went up to the Buddha, bowed, and
stood to one side. The Buddha said to them:*

“sādhu kho, āvuso, buddhe aveccappasādena samannāgamanam hoti—
“Reverends, it's good to have experiential confidence in the Buddha. ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

buddhe aveccappasādena samannāgamanahetu kho, āvuso, evam'idhekacce sattā
sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

*It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the
underworld, bound for awakening.*

sādhu kho, āvuso, dhamme ... pe ...
It's good to have experiential confidence in the teaching. ...

saṅghe ... pe ...
the Saṅgha ...

ariyakanteḥi sīlehi samannāgamanam hoti akhaṇḍeḥi ... pe ...
samādhisaṃvattanikehi.
and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

ariyakanteḥi sīlehi samannāgamanahetu kho, āvuso, evam'idhekacce sattā
sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti.

*It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the
underworld, bound for awakening."*

“sādhu kho, mārisa, buddhe aveccappasādena samannāgamanam hoti—
“Good sir, it's good to have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

buddhe aveccappasādena samannāgamanahetu kho, mārisa, evamayam pajā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

sādhū kho, mārisa, dhamme ... pe ...

It's good to have experiential confidence in the teaching. ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi ... pe ...

samādhisaṃvattanikehi.

and to have the ethical conduct that's loved by the noble ones ... leading to immersion.

ariyakantehi sīlehi samannāgamanahetu kho, mārisa, evamayam pajā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.

It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.”

dasamaṃ.

rājakārāmaṃvaggo dutiyo.

sahassabrāhmaṇānanda,

duggati apare duve;

mittāmaccā duve vuttā,

tayo ca devacārikāti.

saṃyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

21. paṭhamamahānāmasutta

21. With Mahānāma (1st)

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavattu in the Banyan Tree Monastery.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam etadavoca:

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

“idaṃ, bhante, kapilavattu iddhañceva phītañca bāhujaññaṃ ākiṇṇamanussam sambādhabhūṇaṃ.

“Sir, this Kapilavattu is successful and prosperous and full of people, with cramped cul-de-sacs.

so khvāhaṃ, bhante, bhagavantam vā payirupāsītva manobhāvanīye vā bhikkhū sāyanhasamayaṃ kapilavattum pavisanto;

In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavattu.

bhantenapi hatthinā samāgacchāmi;
I encounter a stray elephant,

bhantenapi assena samāgacchāmi;
horse,

bhantenapi rathena samāgacchāmi;
chariot,

bhantenapi sakaṭena samāgacchāmi;
cart,

bhantenapi purisena samāgacchāmi.
or person.

tassa mayhaṃ, bhante, tasmiṃ samaye mussateva bhagavantam ārabha sati,
mussati dhammam ārabha sati, mussati saṃgham ārabha sati.

At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha.

tassa mayhaṃ, bhante, evaṃ hoti:
I think:

‘imamhi cāhaṃ samaye kālaṃ kareyyaṃ, kā mayhaṃ gati, ko abhisamparāyo’”ti?
‘If I were to die at this time, where would I be reborn in my next life?’”

“mā bhāyi, mahānāma, mā bhāyi, mahānāma.
“Do not fear, Mahānāma, do not fear!”

apāpakam te maraṇam bhavissati apāpikā kālaṃkiriya.
Your death will not be a bad one; your passing will not be a bad one.

yassa kassaci, mahānāma, dīgharattam saddhāparibhāvitam cittam sīlaparibhāvitam
cittam sutaparibhāvitam cittam cāgaparibhāvitam cittam paññāparibhāvitam cittam,
tassa yo hi khvāyaṃ kāyo rūpī cātumahābhūtika mātāpettikasambhavo
odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamsanadhammo.
*Take someone whose mind has for a long time been imbued with faith, ethics, learning,
generosity, and wisdom. Their body consists of form, made up of the four primary elements,
produced by mother and father, built up from rice and porridge, liable to impermanence, to
wearing away and erosion, to breaking up and destruction.*

taṃ idheva kākā vā khādanti gijjhā vā khādanti kulalā vā khādanti sunakhā vā
khādanti singalā vā khādanti vividhā vā pānakajātā khādanti;
*Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour
it.*

yañca khvassa cittam dīgharattam saddhāparibhāvitam ... pe ... paññāparibhāvitam
taṃ uddhagāmi hoti visesagāmi.
But their mind rises up, headed for a higher place.

seyyathāpi, mahānāma, puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ
udakarahadaṃ ogāhitvā bhindeyya.
Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open.

tatra yā assa sakkharā vā kaṭhalā vā sā adhogāmī assa, yañca khvassa tatra sappi vā
telaṃ vā taṃ uddhagāmi assa visesagāmi.
*Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a
higher place.*

evameva kho, mahānāma, yassa kassaci dīgharattam saddhāparibhāvitam cittam ...
pe ...

*In the same way, take someone whose mind has for a long time been imbued with faith, ethics,
learning, generosity, and wisdom. Their body consists of form, made up of the four elements,
produced by mother and father, built up from rice and porridge, liable to impermanence, to
wearing away and erosion, to breaking up and destruction.*

paññāparibhāvitam cittaṃ tassa yo hi khvāyaṃ kāyo rūpī cātumahābhūtika
mātāpettikasambhavo oḍanakummāsūpacayo
aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo taṃ idheva kākā vā
khādanti gijjhā vā khādanti kulalā vā khādanti sunakhā vā khādanti siṅgālā vā
khādanti vividhā vā pāṇakajātā khādanti;

Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it.

yañca khvassa cittaṃ dīgharattaṃ saddhāparibhāvitam ... pe ... paññāparibhāvitam
taṃ uddhagāmi hoti viṣesaḡāmi.

But their mind rises up, headed for a higher place.

tuyhaṃ kho pana, mahānāma, dīgharattaṃ saddhāparibhāvitam cittaṃ ... pe ...
paññāparibhāvitam cittaṃ.

Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom.

mā bhāyi, mahānāma, mā bhāyi, mahānāma.

Do not fear, Mahānāma, do not fear!

apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālaṃkiriya”ti.

Your death will not be a bad one; your passing will not be a bad one.”

paṭhamam.

saṃyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

22. dutiyamahānāmasutta

22. With Mahānāma (2nd)

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo
sakko bhagavantaṃ etadavoca:

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

“idaṃ, bhante, kapilavatthu iddhañceva phītañca bāhujāññaṃ ākiṇṇamanussaṃ
sambādhabyūhaṃ.

“Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs.

so khvāhaṃ, bhante, bhagavantaṃ vā payirupāsitvā manobhāvanīye vā bhikkhū
sāyanhasamayaṃ kapilavatthuṃ pavisanto;

In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu.

bhantenapi hatthinā samāgacchāmi;

I encounter a stray elephant,

bhantenapi assena samāgacchāmi;

horse,

bhantenapi rathena samāgacchāmi;

chariot,

bhantenapi sakaṭeṇa samāgacchāmi;
cart,

bhantenapi purisena samāgacchāmi.
or person.

tassa mayhaṃ, bhante, tasmiṃ samaye mussateva bhagavantam ārabha sati,
mussati dhammaṃ ārabha sati, mussati saṅghaṃ ārabha sati.

At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha.

tassa mayhaṃ, bhante, evaṃ hoti:
I think:

‘imamhi cāhaṃ samaye kālaṃ kareyyaṃ, kā mayhaṃ gati, ko abhisamparāyo’”ti?
‘If I were to die at this time, where would I be reborn in my next life?’”

“mā bhāyi, mahānāma, mā bhāyi, mahānāma.
“Do not fear, Mahānāma, do not fear!”

apāpakaṃ te maraṇaṃ bhavissati apāpikā kālaṅkiriya.
Your death will not be a bad one; your passing will not be a bad one.

catūhi kho, mahānāma, dhammehi samannāgato ariyasāvako nibbānaninno hoti
nibbānapoṇo nibbānapabbhāro.
A noble disciple who has four things slants, slopes, and inclines towards extinguishment.

katamehi catūhi?
What four?

idha, mahānāma, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

seyyathāpi, mahānāma, rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro, so
mūlacchinno katamena papateyya”ti?
Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?”

“yena, bhante, ninno yena poṇo yena pabbhāro”ti.
“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“evameva kho, mahānāma, imehi catūhi dhammehi samannāgato ariyasāvako
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
“In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment.”

dutiyaṃ.

samyutta nikāya 55
Linked Discourses 55

3. saraṇānivagga
3. About Sarakāni

23. godhasakkasutta
23. With Godhā the Sakyan

kapilavattahunidānaṃ.

At Kapilavattu.

atha kho mahānāmo sakko yena godhā sakko tenupasaṅkami; upasaṅkamitvā godhaṃ sakkaṃ etadavoca:

Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him,

“katihi tvaṃ, godhe, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ”ti?

“Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

“tīhi khvāhaṃ, mahānāma, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ.

“Mahānāma, a person must have three things for me to recognize them as a stream-enterer.

katamehi tīhi?

What three?

idha, mahānāma, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe aveccappasādena samannāgato hoti—

and the Saṅgha ...

suppaṭipanno bhagavato sāvakasaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

imehi khvāhaṃ, mahānāma, tīhi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ.

When a person has these three things I recognize them as a stream-enterer.

tvam pana, mahānāma, katihi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ”ti?

*But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?”*

“catūhi khvāhaṃ, godhe, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ.

“Godhā, a person must have four things for me to recognize them as a stream-enterer.

katamehi catūhi?

What four?

idha, godhe, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi khvāhaṃ, godhe, catūhi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ”ti.

When a person has these four things I recognize them as a stream-enterer.”

“āgamehi tvaṃ, mahānāma, āgamehi tvaṃ, mahānāma.

“Hold on, Mahānāma, hold on!”

bhagavāva etaṃ jāneyya etehi dhammehi samannāgataṃ vā asamannāgataṃ vā”ti.

Only the Buddha would know whether or not they have these things.”

“āyāma, godhe, yena bhagavā tenupasaṅkameyyāma; upasaṅkamtivā bhagavato etamatthaṃ ārocessāma”ti.

“Come, Godhā, let’s go to the Buddha and inform him about this.”

atha kho mahānāmo sakko godhā ca sakko yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam̐ etadavoca:

Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

“idhāhaṃ, bhante, yena godhā sakko tenupasaṅkamim̐; upasaṅkamtivā godhaṃ sakkaṃ etadavocaṃ:

‘katihi tvaṃ, godhe, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ sambodhiparāyaṇam̐’?

evaṃ vutte, bhante, godhā sakko maṃ etadavoca—

tīhi khvāhaṃ, mahānāma, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇam̐.

katamehi tīhi?

idha, mahānāma, ariyasāvako buddhe aveccappasādena samannāgato hoti—

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

saṅghe aveccappasādena samannāgato hoti—

suppaṭipanno bhagavato sāvakaasaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

imehi khvāhaṃ, mahānāma, tīhi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇam̐.

tvaṃ pana, mahānāma, katamehi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāsi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ”ti?

evaṃ vuttāhaṃ, bhante, godhaṃ sakkaṃ etadavocaṃ:

‘catūhi khvāhaṃ, godhe, dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇam̐.

katamehi catūhi?

idha, godhe, ariyasāvako buddhe aveccappasādena samannāgato hoti—

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

saṅghe ... pe ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

imehi khvāhaṃ, godhe, catūhi dhammehi samannāgataṃ sotāpannapuggalaṃ ājānāmi avinipātadhammaṃ niyataṃ sambodhiparāyaṇaṃ'ti.

evaṃ vutte, bhante, godhā sakko maṃ etadavoca:

‘āgamehi tvaṃ, mahānāma, āgamehi tvaṃ, mahānāma.

bhagavāva etaṃ jāneyya etehi dhammehi samannāgataṃ vā asamannāgataṃ vā'ti.

idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅho ca.

“Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other.

yeneva bhagavā tenevāhaṃ assaṃ.

I'd side with the Buddha.

evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

May the Buddha remember me as having such confidence.

idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅho bhikkhunisāṅho ca.

Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. ...

yeneva bhagavā tenevāhaṃ assaṃ.

evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅho bhikkhunisāṅho ca upāsakā ca.

The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. ...

yeneva bhagavā tenevāhaṃ assaṃ.

evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅho bhikkhunisāṅho upāsakā upāsikāyo ca.

The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. ...

yeneva bhagavā tenevāhaṃ assaṃ.

evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretu.

idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho upāsakā upāsikāyo sadevako ca loko samārako sabrahmakko sassamaṇabrāhmaṇī pajā sadevamanussā.

The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmas, this population with its ascetics and brahmins, gods and humans—the other.

yeneva bhagavā tenevāhaṃ assaṃ.

I'd side with the Buddha.

evaṃ pasannaṃ maṃ, bhante, bhagavā dhāretū”ti.

May the Buddha remember me as having such confidence.”

“evaṃvādī tvam, godhe, mahānāmaṃ sakkam kiṃ vadesī”ti?

“Godhā, what do you have to say to Mahānāma when he speaks like this?”

“evaṃvādāhaṃ, bhante, mahānāmaṃ sakkam na kiñci vadāmi, aññatra kalyāṇa aññatra kusalā”ti.

“Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome.”

tatiyaṃ.

samyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

24. paṭhamasaraṇānisakkasutta

24. About Sarakāni (1st)

kapilavatthunidānaṃ.

At Kapilavatthu.

tena kho pana samayena saraṇāni sakko kālaṅkato hoti.

Now at that time Sarakāni the Sakyan had passed away.

so bhagavatā byākato:

The Buddha declared that he was

“sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

tatra sudaṃ sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti:

At that, several Sakyans came together complaining, grumbling, and objecting,

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It's incredible, it's amazing!

ettha dāni ko na sotāpanno bhavissati.

Who can't become a stream-enterer these days?

yatra hi nāma saraṇāni sakko kālaṅkato;

For the Buddha even declared Sarakāni to be a stream-enterer after he passed away.

so bhagavatā byākato:

“sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

saraṇāni sakko sikkhādubbalyamāpādi, majjapānaṃ apāyī”ti.

Sarakāni was too weak for the training; he used to drink alcohol.”

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho mahānāmo sakko bhagavantam etadavoca:

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, saraṇāni sakko kālaṅkato.

so bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

tatra sudam, bhante, sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti—

acchariyaṃ vata, bho, abbhutaṃ vata, bho.

ettha dāni ko na sotāpanno bhavissati.

yatra hi nāma saraṇāni sakko kālaṅkato;

so bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

saraṇāni sakko sikkhādubbalyamāpādi, majjapānaṃ apāyī”ti.

“yo so, mahānāma, dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato, so kathaṃ vinipātaṃ gaccheyya.

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld?”

yañhi taṃ, mahānāma, sammā vadamāno vadeyya:

And if anyone should rightly be said to

‘dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato’ti, saraṇāni sakkam sammā vadamāno vadeyya.

have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan.

saraṇāni, mahānāma, sakko dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato.

Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

so kathaṃ vinipātaṃ gaccheyya.

How could he go to the underworld?

idha, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—

Take a certain person who has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

hāsapañño javanapañño vimuttiyā ca samannāgato.

They have laughing wisdom and swift wisdom, and are endowed with freedom.

so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—

Take another person who has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sathā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṃghe ... pe ...

the Saṅgha ...

hāsapañño javanapañño na ca vimuttiyā samannāgato.

They have laughing wisdom and swift wisdom, and are endowed with freedom.

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—

Take another person who has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sathā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṃghe ... pe ...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.

But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

so tinnaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakidēva imaṃ lokam āgantvā dukkhassantaṃ karoti.

With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—

Take another person who has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti;

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

so tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpanno hoti avinipātadhammo niyato sambōdhiparāyaṇoti.
With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaṇiyā parimutto pettivisaṃyā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo na heva kho buddhe aveccappasādena samannāgato hoti ...
Take another person who doesn't have experiential confidence in the Buddha ...

na dhamme ... pe ...
the teaching ...

na saṅghe ... pe ...
the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti—
Still, they have these qualities:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti.
And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom.

ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā tiracchānayaṇiṃ agantā pettivisaṃyāṃ agantā apāyaṃ duggatiṃ vinipātāṃ.
This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo na heva kho buddhe aveccappasādena samannāgato hoti ...
Take another person who doesn't have experiential confidence in the Buddha ...

na dhamme ... pe ...
the teaching ...

na saṅghe ... pe ...
the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato,
They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti
Still, they have these qualities:

saddhindriyaṃ ... pe ... paññindriyaṃ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

tathāgate cassa saddhāmattaṃ hoti pemamattaṃ.

And they have a degree of faith and love for the Buddha.

ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā tiracchānayaṇiṃ agantā pettivisayaṃ agantā apāyaṃ duggatiṃ vinipātaṃ.

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

ime cepi, mahānāma, mahāsālā subhāsitaṃ dubbhāsitaṃ ājāneyyūṃ, ime cāhaṃ mahāsāle byākareyyaṃ: 'sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti;

If these great sal trees could understand what was well said and poorly said, I'd declare them to be stream-enterers.

kimaṅgaṃ pana saraṇāniṃ sakkhaṃ.

Why can't this apply to Sarakāni?

saraṇāni, mahānāma, sakko maraṇakāle sikkhaṃ samādiyī'ti.

Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death."

catutthaṃ.

saṃyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

25. dutiyasaraṇānisakkasutta

25. About Sarakāni the Sakyan (2nd)

kapilavatthunidānaṃ.

At Kapilavatthu.

tena kho pana samayena saraṇāni sakko kālaṅkato hoti.

Now at that time Sarakāni the Sakyan had passed away.

so bhagavatā byākato:

The Buddha declared that he was

"sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti.

a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

tatra sudaṃ sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti:

At that, several Sakyans came together complaining, grumbling, and objecting,

"acchariyaṃ vata bho, abbhutaṃ vata bho.

"It's incredible, it's amazing!

ettha dāni ko na sotāpanno bhavissati.

Who can't become a stream-enterer these days?

yatra hi nāma saraṇāni sakko kālaṅkato.

For the Buddha even declared Sarakāni to be a stream-enterer after he passed away.

so bhagavatā byākato:

'sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti.

saraṇāni sakko sikkhāya aparipūrakārī aho'sī'ti.

Sarakāni didn't fulfill the training."

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca:

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, saraṇāni sakko kālaṅkato.

so bhagavatā byākato:

‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

tatra sudam, bhante, sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti:

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

ettha dāni ko na sotāpanno bhavissati.

yatra hi nāma saraṇāni sakko kālaṅkato.

so bhagavatā byākato—

sotāpanno avinipātadhammo niyato sambodhiparāyaṇoti.

saraṇāni sakko sikkhāya aparipūrakārī ahoṣī”ti.

“yo so, mahānāma, dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato, so kathaṃ vinipātaṃ gaccheyya.

“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld?”

yañhi taṃ, mahānāma, sammā vadamāno vadeyya:

And if anyone should rightly be said to

‘dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato’, saraṇāniṃ sakkāṃ sammā vadamāno vadeyya.

have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan.

saraṇāni, mahānāma, sakko dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato dhammaṃ saraṇaṃ gato saṅghaṃ saraṇaṃ gato, so kathaṃ vinipātaṃ gaccheyya.

Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

idha, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—

Take a certain person who is sure and devoted to the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

hāsapañño javanapañño vimuttiyā ca samannāgato.

They have laughing wisdom and swift wisdom, and are endowed with freedom.

so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā
parimutto pettivisayā parimutto apāyaduggativinipātā.

This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take another person who is sure and devoted to the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

hāsapañño javanapañño na ca vimuttiyā samannāgato.
They have laughing wisdom and swift wisdom, and are endowed with freedom.

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti,
upahaccaparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, sasaṅkhāraparinibbāyī hoti,
uddhaṃsoto hoti akaniṭṭhagāmī.

With the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā
parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take another person who is sure and devoted to the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti,
sakidēva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayaniyā
parimutto pettivisayā parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take another person who is sure and devoted to the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.

But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

so tiṇṇaṃ saṃyojanānaṃ parikkhaya sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniya parimutto pettivisaya parimutto apāyaduggativinipātā.

This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo na heva kho buddhe ekantagato hoti abhippasanno ... pe ...

Take another person who isn't sure or devoted to the Buddha ...

na dhamme ... pe ...

the teaching ...

na saṅghe ... pe ...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato;

They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti—

Still, they have these qualities:

saddhindriyaṃ ... pe ... paññindriyaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti.

And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom.

ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā tiracchānayoniṃ agantā pettivisayaṃ agantā apāyaṃ duggatiṃ vinipātaṃ.

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

idha pana, mahānāma, ekacco puggalo na heva kho buddhe ekantagato hoti abhippasanno ...

Take another person who isn't sure or devoted to the Buddha ...

na dhamme ... pe ...

the teaching ...

na saṅghe ... pe ...

the Saṅgha ...

na hāsapañño na javanapañño na ca vimuttiyā samannāgato;

They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti—

Still, they have these qualities:

saddhindriyaṃ ... pe ... paññindriyaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

tathāgate cassa saddhāmatṭaṃ hoti pemamatṭaṃ.

And they have a degree of faith and love for the Buddha.

ayampi kho, mahānāma, puggalo agantā nirayaṃ agantā tiracchānayoniṃ agantā pettivisayaṃ agantā apāyaṃ duggatiṃ vinipātaṃ.

This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

seyyathāpi, mahānāma, dukkhettaṃ dubbhūmaṃ avihatakhāṇukaṃ, bījāni cassu khaṇḍāni pūṭini vātātapahatāni asārādāni asukhasayitāni, devo ca na sammā dhāraṃ anupaveccheyya.

Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain.

api nu tāni bījāni vuddhiṃ virūhiṃ vepullaṃ āpajjeyyū”ti?

Would those seeds grow, increase, and mature?”

“no hetam, bhante”.

“No, sir.”

“evameva kho, mahānāma, idha dhammo durakkhāto hoti duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito—

“In the same way, take a teaching that's badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

idamaham dukkhetasmim vadāmi.

This is what I call a barren field.

tasmiṃca dhamme sāvako viharati dhammānudhammapaṭṭipanno sāmīcippaṭṭipanno anudhammacārī—

A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching.

idamaham dubbijasmim vadāmi.

This is what I call a bad seed.

seyyathāpi, mahānāma, sukhettaṃ subbhūmaṃ suvihatakhāṇukaṃ, bījāni cassu akhaṇḍāni apūṭini avātātapahatāni sārādāni sukhasayitāni;

Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall.

devo ca sammā dhāraṃ anupaveccheyya.

api nu tāni bījāni vuddhiṃ virūhiṃ vepullaṃ āpajjeyyū”ti?

Would those seeds grow, increase, and mature?”

“evaṃ, bhante”.

“Yes, sir.”

“evameva kho, mahānāma, idha dhammo svākkhāto hoti suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito—

“In the same way, take a teaching that's well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

idamaham sukhetasmim vadāmi.

This is what I call a fertile field.

tasmiṃca dhamme sāvako viharati dhammānudhammapaṭṭipanno sāmīcippaṭṭipanno anudhammacārī—

A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching.

idamaham subbijasmim vadāmi.

This is what I call a good seed.

kimaṅgaṃ pana saraṇāniṃ sakkaṃ.

Why can't this apply to Sarakāni?

saraṇāni, mahānāma, sakko maraṇakāle sikkhāya paripūrakārī aho”ti.

Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of his death.”

pañcamaṃ.

3. saraṇānivagga

3. About Sarakāni

26. pathamaanāthapiṇḍikasutta

26. Anāthapiṇḍika (1st)

sāvattthinidānaṃ.

At Sāvattthi.

tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bālḥagilāno.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvaṃ, ambho purisa, yenāyasmā sārīputto tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato sārīputtassa pāde sirasā vanda:

“Please, mister, go to Venerable Sārīputta, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapāti ābādhiko dukkhito bālḥagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

so āyasmato sārīputtassa pāde sirasā vandatī’ti.

He bows with his head to your feet.’

evaṇca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

‘Sir, please visit him at his home out of compassion.’”

“evaṃ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho so puriso āyasmantaṃ sārīputtaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapāti ābādhiko dukkhito bālḥagilāno.

so āyasmato sārīputtassa pāde sirasā vandati.

evaṇca vadati:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

adhiṃvāsesi kho āyasmā sārīputto tuṇḥibhāvena.

Sārīputta consented in silence.

atha kho āyasmā sārīputto pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Sārīputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out, and said to Anāthapiṇḍika,

“kacci te, gahapati, khamaṇīyaṃ kacci yāpaṇīyaṃ? kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?
“Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“na me, bhante, khamaṇīyaṃ, na yāpaṇīyaṃ. 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.”

“yathārūpena kho, gahapati, buddhe appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tathārūpo te buddhe appasādo natthi.
“Householder, you don’t have the distrust in the Buddha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

atthi ca kho te, gahapati, buddhe aveccappasādo—
And you have experiential confidence in the Buddha:

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

tañca pana te buddhe aveccappasādaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.
Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

yathārūpena kho, gahapati, dhamme appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te dhamme appasādo natthi.
You don’t have the distrust in the teaching that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

atthi ca kho te, gahapati, dhamme aveccappasādo—
And you have experiential confidence in the teaching:

svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditabbo viññūhīti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

tañca pana te dhamme aveccappasādaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.
Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

yathārūpena kho, gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te saṅghe appasādo natthi.
You don’t have the distrust in the Saṅgha that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

atthi ca kho te, gahapati, saṅghe aveccappasādo—
And you have experiential confidence in the Saṅgha:

sappaṭipanno bhagavato sāvakasaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.’

tañca pana te saṅghe aveccappasādaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

yathārūpena kho, gahapati, dussīlyena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpaṃ te dussīlyam natthi.

You don't have the unethical conduct that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

atthi ca kho te, gahapati, ariyakantāni sīlāni ... pe samādhisaṃvattanikāni.

Your ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

tāni ca pana te ariyakantāni sīlāni attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

yathārūpāya kho, gahapati, micchādīṭṭhiyā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchādīṭṭhi natthi.

You don't have the wrong view that causes an uneducated ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

atthi ca kho te, gahapati, sammādīṭṭhi.

You have right view.

tañca pana te sammādīṭṭhiṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that right view, that pain may die down on the spot.

yathārūpena kho, gahapati, micchāsaṅkappena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsaṅkappo natthi.

You don't have the wrong thought ...

atthi ca kho te, gahapati, sammāsaṅkappo.

tañca pana te sammāsaṅkappaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpāya kho, gahapati, micchāvācāya samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvācā natthi.

wrong speech ...

atthi ca kho te, gahapati, sammāvācā.

tañca pana te sammāvācaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpena kho, gahapati, micchākammantena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchākammanto natthi.

wrong action ...

atthi ca kho te, gahapati, sammākammanto.

tañca pana te sammākammantaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpena kho, gahapati, micchāājīvena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāājīvo natthi.

wrong livelihood ...

atthi ca kho te, gahapati, sammāājīvo.

tañca pana te sammāājīvaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpena kho, gahapati, micchāvāyāmena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāvāyāmo natthi.

wrong effort ...

atthi ca kho te, gahapati, sammāvāyāmo.

tañca pana te sammāvāyāmaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpāya kho, gahapati, micchāsatiyā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāsati natthi.

wrong mindfulness ...

atthi ca kho te, gahapati, sammāsati.

tañca pana te sammāsatiṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpena kho, gahapati, micchāsamādhinā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsamādhī natthi.

wrong immersion ...

atthi ca kho te, gahapati, sammāsamādhī.

tañca pana te sammāsamāधिṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpena kho, gahapati, micchāñāṇena samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpaṃ te micchāñāṇaṃ natthi.

wrong knowledge ...

atthi ca kho te, gahapati, sammāñāṇaṃ.

tañca pana te sammāñāṇaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

yathārūpāya kho, gahapati, micchāvimuttiyā samannāgato assutavā puthujjano kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvimutti natthi.

wrong freedom ...

atthi ca kho te, gahapati, sammāvimutti.

You have right freedom.

tañca pana te sammāvimuttiṃ attani samanupassato ṭhānaso vedanā
paṭippassambhēyā”ti.

Seeing in yourself that right freedom, that pain may die down on the spot.”

atha kho anāthapiṇḍikassa gahapatissa ṭhānaso vedanā paṭippassambhimsu.

And then Anāthapiṇḍika's pain died down on the spot.

atha kho anāthapiṇḍiko gahapati āyasmantañca sārīputtaṃ āyasmantañca ānandaṃ
sakeneva thālīpākeṇa parivisi.

Then he served Sārīputta and Ānanda from his own dish.

atha kho anāthapiṇḍiko gahapati āyasmantaṃ sārīputtaṃ bhuttāviṃ onītapattapāṇiṃ
aññataraṃ nīcāsaṇaṃ gahetvā ekamantaṃ nisīdi.

When Sārīputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side.

ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ āyasmā sārīputto imāhi
gāthāhi anumodi:

Venerable Sārīputta expressed his appreciation to him with these verses.

“yassa saddhā tathāgate,

“Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;

unwavering and well grounded;

sīlañca yassa kalyāṇaṃ,

whose ethical conduct is good,

ariyakantaṃ pasamsitaṃ.

praised and loved by the noble ones;

saṃghe pasādo yassatthi,

who has confidence in the Saṅgha,

ujubhūtañca dassanaṃ;

and correct view:

adaliddoti taṃ āhu,

they're said to be prosperous,

amoghaṃ tassa jīvitaṃ.

their life is not in vain.

tasmā saddhañca sīlañca,

So let the wise devote themselves

pasādaṃ dhammadassanaṃ;

to faith, ethical behaviour,

anuyuñjetha medhāvī,

confidence, and insight into the teaching,

saraṃ buddhānasāsanā”ti.

remembering the instructions of the Buddhas.”

atha kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ imāhi gāthāhi anumoditvā
utthāyāsanaṃ pakkāmi.

After expressing his appreciation to Anāthapiṇḍika with these verses, Sārīputta got up from his seat and left.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ
bhagavā etadavoca:

Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“handa kuto nu tvaṃ, ānanda, āgacchasi divādivassā”ti?

“So, Ānanda, where are you coming from in the middle of the day?”

“āyasmatā, bhante, sārīputtena anāthapiṇḍiko gahapati iminā ca iminā ca ovādena ovadito”ti.

“Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that.”

“paṇḍito, ānanda, sārīputto;

“Sāriputta is astute, Ānanda.

mahāpañño, ānanda, sārīputto, yatra hi nāma cattāri sotāpattiyaṅgāni dasahākārehi vibhajissatī”ti.

He has great wisdom, since he can analyze the four factors of stream-entry in ten respects.”

chaṭṭhaṃ.

samyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

27. dutiyaanāthapiṇḍikasutta

27. With Anāthapiṇḍika (2nd)

sāvattthinidānaṃ.

At Sāvattthi.

tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bālḥagilāno.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvaṃ, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vanda:

“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālḥagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

so āyasmato ānandassa pāde sirasā vandatī”ti.

He bows with his head to your feet.’

evañca vadehi:

And then say:

‘sādhū kira, bhante, āyasmā ānando yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā”ti.

‘Sir, please visit him at his home out of compassion.’”

“evaṃ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa patissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho so puriso āyasmantaṃ ānandaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālḥagilāno.

so āyasmato ānandassa pāde sirasā vandati.

evañca vadati:

‘sādhū kira, bhante, āyasmā ānando yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā”’ti.

adhivāsesi kho āyasmā ānando tuṇhībhāvena.

Ānanda consented in silence.

atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika,

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

“Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.”

“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.”

“catūhi kho, gahapati, dhammehi samannāgatassa assutavato puthujjanassa hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

“Householder, when an uneducated ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death.

katamehi catūhi?

What four?

idha, gahapati, assutavā puthujjano buddhe appasādena samannāgato hoti.

Firstly, an uneducated ordinary person distrusts the Buddha.

tañca panassa buddhe appasādaṃ attani samanupassato hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.

puna caparaṃ, gahapati, assutavā puthujjano dhamme appasādena samannāgato hoti.

Furthermore, an uneducated ordinary person distrusts the teaching ...

tañca panassa dhamme appasādaṃ attani samanupassato hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

puna caparaṃ, gahapati, assutavā puthujjano saṅghe appasādena samannāgato hoti.

Furthermore, an uneducated ordinary person distrusts the Saṅgha ...

tañca panassa saṅghe appasādaṃ attani samanupassato hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

puna caparaṃ, gahapati, assutavā puthujjano dussīlyena samannāgato hoti.

Furthermore, an uneducated ordinary person has unethical conduct.

tañca panassa dussīlyaṃ attani samanupassato hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

Seeing in themselves that unethical conduct, they’re frightened and terrified, and fear what awaits them after death.

imehi kho, gahapati, catūhi dhammehi samannāgatassa assutavato puthujjanassa hoti uttāso, hoti chambhitattaṃ, hoti samparāyikaṃ maraṇabhayaṃ.

When an uneducated ordinary person has these four things, they’re frightened and terrified, and fear what awaits them after death.

catūhi kho, gahapati, dhammehi samannāgatassa sutavato ariyasāvakassa na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayaṃ.

When an educated noble disciple has four things, they're not frightened or terrified, and don't fear what awaits them after death.

katamehi catūhi?

What four?

idha, gahapati, sutavā ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

tañca panassa buddhe aveccappasādaṃ attani samanupassato na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayaṃ.

Seeing in themselves that experiential confidence in the Buddha, they're not frightened or terrified, and don't fear what awaits them after death.

puna caparaṃ, gahapati, sutavā ariyasāvako dhamme aveccappasādena samannāgato hoti—

Furthermore, a noble disciple has experiential confidence in the teaching ...

svākkhāto bhagavatā dhammo ... pe ... paccattam veditabbo viññūhīti.

tañca panassa dhamme aveccappasādaṃ attani samanupassato na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayaṃ.

puna caparaṃ, gahapati, sutavā ariyasāvako saṅghe aveccappasādena samannāgato hoti—

Furthermore, a noble disciple has experiential confidence in the Saṅgha ...

suppaṭipanno bhagavato sāvakaśaṅho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

tañca panassa saṅghe aveccappasādaṃ attani samanupassato na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayaṃ.

puna caparaṃ, gahapati, sutavā ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

tāni ca panassa ariyakantāni sīlāni attani samanupassato na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayaṃ.

Seeing in themselves that ethical conduct loved by the noble ones, they're not frightened or terrified, and don't fear what awaits them after death.

imehi kho, gahapati, catūhi dhammehi samannāgatassa sutavato ariyasāvakassa na hoti uttāso, na hoti chambhitattam, na hoti samparāyikaṃ maraṇabhayaṃ”ti.

When an educated noble disciple has these four things, they're not frightened or terrified, and don't fear what awaits them after death.”

“nāhaṃ, bhante ānanda, bhāyāmi.

“Sir, Ānanda, I am not afraid.

kyāhaṃ bhāyissāmi.

What have I to fear?

ahañhi, bhante, buddhe aveccappasādena samannāgato homi—

For I have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe aveccappasādena samannāgato homi—

the Saṅgha ...

suppaṭiṇṇo bhagavato sāvakaṣaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

yāni cimāni, bhante, bhagavatā gihisāmīcīkāni sikkhāpadāni desitāni, nāhaṃ tesam kiñci attani khaṇḍaṃ samanupassāmi”ti.

And of the training rules appropriate for laypeople taught by the Buddha, I don't see any that I have broken.”

“lābhā te, gahapati, suladdhaṃ te, gahapati.

“You're fortunate, householder, so very fortunate,

sotāpattiṭṭhalaṃ tayā, gahapati, byākatan”ti.

You have declared the fruit of stream-entry.”

sattamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

28. paṭhamabhayaverūpasantasutta

28. Dangers and Threats (1st)

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca:

Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni ca honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa nāyo paññāya sudittṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyosa khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’.

‘I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.’

katamāni pañca bhayāni verāni vūpasantāni honti?

What are the five dangers and threats they have quelled?

yaṃ, gahapati, pānātipātī pānātipātappaccayā dīṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvediyati.

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness.

pānātipātā paṭivirataṃ evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.

So that danger and threat is quelled for anyone who refrains from killing living creatures.

yaṃ, gahapati, adinnādāyī ... pe ...

Anyone who steals ...

yaṃ, gahapati, kāmesumicchācārī ... pe ...

Anyone who commits sexual misconduct ...

yaṃ, gahapati, musāvādī ... pe ...

Anyone who lies ...

yaṃ, gahapati, surāmerayamajjappamādatthāyī
surāmerayamajjappamādatthānappaccayā diṭṭhadhammikampi bhayaṃ veraṃ
pasavati, samparāyikampi bhayaṃ veraṃ pasavati, cetasikampi dukkhaṃ
domanassaṃ paṭisaṃvediyati.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness.

surāmerayamajjappamādatthānā paṭivirataṃ evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ
hoti.

So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence.

imāni pañca bhayāni verāni vūpasantāni honti.

These are the five dangers and threats they have quelled.

katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

What are the four factors of stream-entry that they have?

idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhandehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

These are the four factors of stream-entry that they have.

katamo cassa ariyo nāyo paññāya suditṭho hoti suppaṭividdho?

And what is the noble cycle that they have clearly seen and comprehended with wisdom?

idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi
karoti—

A noble disciple properly attends to dependent origination itself:

iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

'When this exists, that is; due to the arising of this, that arises.

iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati;

When this doesn't exist, that is not; due to the cessation of this, that ceases.' That is:

yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ ... pe ...

Ignorance is a condition for choices. Choices are a condition for consciousness.

Consciousness is a condition for name and form. Name and form are a condition for the six

sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling.

Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition

for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition

that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho ... pe ...

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

ayamassa ariyo ñāyo paññāya suditṭho hoti suppaṭividdho.

This is the noble cycle that they have clearly seen and comprehended with wisdom.

yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya suditṭho hoti suppaṭividdho. so ākaṅkhamāno attanāva attānaṃ byākareyya:

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

atṭhamam.

samyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

29. dutiyabhayaverūpasantasutta

29. Dangers and Threats (2nd)

sāvattihinidānaṃ ... pe ...

At Sāvattī. ...

“yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya suditṭho hoti suppaṭividdho; so ākaṅkhamāno attanāva attānaṃ byākareyya:

“Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

navamaṃ.

samyutta nikāya 55

Linked Discourses 55

3. saraṇānivagga

3. About Sarakāni

30. nandakalicchavisutta

30. With Nandaka the Licchavi

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho nandako licchavimahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho nandakaṃ licchavimahāmattaṃ bhagavā etadavoca:

Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“catūhi kho, nandaka, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamehi catūhi?
What four?

idha, nandaka, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, nandaka, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

imehi ca pana, nandaka, catūhi dhammehi samannāgato ariyasāvako āyunā saṃyutto hoti dibbenapi mānusenapi;
A noble disciple who has these four things is guaranteed long life,

vaṇṇena saṃyutto hoti dibbenapi mānusenapi;
beauty,

sukhena saṃyutto hoti dibbenapi mānusenapi;
happiness,

yasena saṃyutto hoti dibbenapi mānusenapi;
fame,

ādhipateyyena saṃyutto hoti dibbenapi mānusenapi.
and sovereignty, both human and divine.

taṃ kho panāhaṃ, nandaka, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. api ca yadeva mayā sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tadevāhaṃ vadāmi”ti.
Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.”

evam vutte, aññataro puriso nandakaṃ licchavimahāmattaṃ etadavoca:
When he had spoken, a certain person said to Nandaka:

“nahānakālo, bhante”ti.
“Sir, it is time to bathe.”

“alam dāni, bhane, etena bāhirena nahānena.
“Enough now, my man, with that exterior bath.

alamidaṃ ajjhataṃ nahānaṃ bhavissati, yadidaṃ—

This interior bathing will do for me, that is,

bhagavati pasādo”ti.

confidence in the Buddha.”

dasamaṃ.

saraṇānivaggo tatiyo.

mahānāmena dve vuttā,

godhā ca saraṇā duve;

duve anāthapiṇḍikā,

duve verabhayena ca;

licchavī dasamo vutto,

vaggo tena pavuccatīti.

saṃyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

31. pathamapuññābhisandasutta

31. Overflowing Merit (1st)

sāvattthinidānaṃ.

At Sāvattthī.

“cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

katame cattāro?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

ayaṃ paṭhamo puññābhisando kusalābhisando sukhassāhāro.

This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

puna caparaṃ, bhikkhave, ariyasāvako dhamme aveccappasādena samannāgato hoti—

Furthermore, a noble disciple has experiential confidence in the teaching ...

svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditabbo viññūhīti.

ayaṃ dutiyo puññābhisando kusalābhisando sukhassāhāro.

This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

puna caparaṃ, bhikkhave, ariyasāvako saṅghe aveccappasādena samannāgato hoti—

Furthermore, a noble disciple has experiential confidence in the Saṅgha ...

suppaṭipanno bhagavato sāvakaśaṅho ... pe ... anuttaraṃ puññakkhettaṃ lokassāti.

ayaṃ tatiyo puññābhisando kusalābhisando sukhassāhāro.

This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

puna caparaṃ, bhikkhave, ariyasāvako ariyakanteḥi sīlehi samannāgato hoti akhaṇḍeḥi ... pe ... samādhisaṃvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

ayaṃ catuttho puññābhisando kusalābhisando sukhassāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā"ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness."

paṭhamam.

saṃyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

32. dutiyapuññābhisandasutta

32. Overflowing Merit (2nd)

"cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā.

"Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

katame cattāro?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sathā devamanussānaṃ buddho bhagavāti.

ayaṃ paṭhamo puññābhisando kusalābhisando sukhassāhāro.

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...

the teaching ...

saṅghe ... pe

the Saṅgha ...

puna caparaṃ, bhikkhave, ariyasāvako vīgatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāni vossaggarato yācayogo dānasamvibhāgarato.

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

ayaṃ catuttho puññābhisando kusalābhisando sukhassāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā"ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness."

dutiyam.

saṃyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

33. tatiyapuññābhisandasutta

33. Overflowing Merit (3rd)

“cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

katame cattāro?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

ayaṃ paṭhamo puññābhisando kusalābhisando sukhassāhāro.

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...

the teaching ...

saṅghe ... pe

the Saṅgha ...

puna caparaṃ, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ayaṃ catuttho puññābhisando kusalābhisando sukhassāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā”ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

tatiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

34. paṭhamadevapadasutta

34. Footprints of the Gods (1st)

sāvatthinidānaṃ.

At Sāvatthī.

“cattārimāni, bhikkhave, devānaṃ devapadāni avisuddhānaṃ sattānaṃ visuddhiyā apariyodātānaṃ sattānaṃ pariyodapanāya.

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

katamāni cattāri?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

idaṃ pathamaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ visuddhiyā
apariyodātānaṃ sattānaṃ pariyodapanāya.

This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ... pe

the Saṅgha ...

puna caparaṃ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti
akhaṇdehi ... pe ... samādhisaṃvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

idaṃ catutthaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ visuddhiyā
apariyodātānaṃ sattānaṃ pariyodapanāya.

This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

imāni kho, bhikkhave, cattāri devānaṃ devapadāni avisuddhānaṃ sattānaṃ
visuddhiyā apariyodātānaṃ sattānaṃ pariyodapanāya”ti.

These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

catutthaṃ.

samyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

35. dutiyadevapadasutta

35. Footprints of the Gods (2nd)

“cattārimāni, bhikkhave, devānaṃ devapadāni avisuddhānaṃ sattānaṃ visuddhiyā
apariyodātānaṃ sattānaṃ pariyodapanāya.

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

katamāni cattāri?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha:

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

so iti paṭisañcikkhati:

Then they reflect:

‘kiṃ nu kho devānaṃ devapadan’ti?

‘What now is the footprint of the gods?’

so evaṃ pajānāti:

They understand:

‘abyābajjhaparame khvāhaṃ etarahi deve suṇāmi.

‘I hear that these days the gods consider non-harming to be supreme.

na ca kho panāhaṃ kiñci byābādhemi tasmaṃ vā thāvaram vā.

But I don’t hurt any creature firm or frail.

addhāmaṃ devapadadhammasamannāgato viharāmi'ti.

I definitely live in possession of a footprint of the gods.'

idaṃ pathamaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ visuddhiyā
apariyodātānaṃ sattānaṃ pariyodapanāya.

This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ... pe

the Saṅgha ...

puna caparaṃ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti
akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

so iti paṭisañcikkhati:

Then they reflect:

'kiṃ nu kho devānaṃ devapadaṃ'ti?

'What now is the footprint of the gods?'

so evaṃ pajānāti:

They understand:

'abyābajjhaparama khvāhaṃ etarahi deve suṇāmi.

'I hear that these days the gods consider non-harming to be supreme.

na kho panāhaṃ kiñci byābādhemi tasmaṃ vā thāvaram vā.

But I don't hurt any creature firm or frail.

addhāmaṃ devapadadhammasamannāgato viharāmi'ti.

I definitely live in possession of a footprint of the gods.'

idaṃ catutthaṃ devānaṃ devapadaṃ avisuddhānaṃ sattānaṃ visuddhiyā
apariyodātānaṃ sattānaṃ pariyodapanāya.

This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

imāni kho, bhikkhave, cattāri devānaṃ devapadāni avisuddhānaṃ sattānaṃ
visuddhiyā apariyodātānaṃ sattānaṃ pariyodapanāya'ti.

These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings."

pañcamaṃ.

samyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

36. devasabhāgatasutta

36. In Common With the Gods

"catūhi, bhikkhave, dhammehi samannāgataṃ attamanā devā sabhāgataṃ kathenti.

"Mendicants, when someone has four things the gods are pleased and speak of what they have in common.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

yā tā devatā buddhe aveccappasādena samannāgatā ito cutā tatrūpapannā tāsāṃ evaṃ hoti:

There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think:

‘yathārūpena kho mayaṃ buddhe aveccappasādena samannāgatā tato cutā idhūpapannā, ariyasāvakopi tathārūpena buddhe aveccappasādena samannāgato ehīti devānaṃ santike’ti.

‘Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...

Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

yā tā devatā ariyakantehi sīlehi samannāgatā ito cutā tatrūpapannā tāsāṃ evaṃ hoti:

There are deities with the ethical conduct loved by the noble ones who passed away from here and were reborn there. They think:

‘yathārūpehi kho mayaṃ ariyakantehi sīlehi samannāgatā tato cutā idhūpapannā, ariyasāvakopi tathārūpehi ariyakantehi sīlehi samannāgato ehīti devānaṃ santike’ti.

‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’

imehi kho, bhikkhave, catūhi dhammehi samannāgataṃ attamaṇā devā sabhāgataṃ kathentī’ti.

When someone has four things the gods are pleased and speak of what they have in common.”

chaṭṭhaṃ.

samyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

37. mahānāmasutta

37. With Mahānāma

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho mahānāmo sakko bhagavantaṃ etadavoca:

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

“kittāvataṃ nu kho, bhante, upāsako hotī”ti?

“Sir, how is a lay follower defined?”

“yato kho, mahānāma, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hotī—

“Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha,

ettāvataṃ kho, mahānāma, upāsako hotī”ti.

you’re considered to be a lay follower.”

“kittāvātā pana, bhante, upāsako sīlasampanno hotī”ti?

“But how is an ethical lay follower defined?”

“yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti—

“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence,

ettāvātā kho, mahānāma, upāsako sīlasampanno hotī”ti.

they’re considered to be an ethical lay follower.”

“kittāvātā pana, bhante, upāsako saddhāsampanno hotī”ti?

“But how is a faithful lay follower defined?”

“idha, mahānāma, upāsako saddho hoti, saddahati tathāgatassa bodhiṃ—

“It’s when a lay follower has faith in the Realized One’s awakening:

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

ettāvātā kho, mahānāma, upāsako saddhāsampanno hotī”ti.

Then they’re considered to be a faithful lay follower.”

“kittāvātā pana, bhante, upāsako cāgasampanno hotī”ti?

“But how is a generous lay follower defined?”

“idha, mahānāma, upāsako vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato—

“It’s when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

ettāvātā kho, mahānāma, upāsako cāgasampanno hotī”ti.

Then they’re considered to be a generous lay follower.”

“kittāvātā pana, bhante, upāsako paññāsampanno hotī”ti?

“But how is a wise lay follower defined?”

“idha, mahānāma, upāsako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā—

“It’s when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ettāvātā kho, mahānāma, upāsako paññāsampanno hotī”ti.

Then they’re considered to be a wise lay follower.”

sattamaṃ.

samyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

38. vassasutta

38. Rain

“seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnam pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddam paripūrenti;
“Mendicants, suppose it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evameva kho, bhikkhave, ariyasāvakassa yo ca buddhe aveccappasādo, yo ca dhamme aveccappasādo, yo ca saṃghe aveccappasādo, yāni ca ariyakantāni sīlāni—
In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones.

ime dhammā sandamānā pāraṃ gantvā āsavānaṃ khayāya saṃvattantī”ti.
These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements.”

atthamam.

samyutta nikāya 55
Linked Discourses 55

4. puññābhisandavagga
4. Overflowing Merit

39. kāligodhasutta
39. With Kāligodhā

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmim nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena kāligodhāya sākiyāniyā nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāligodhā the Sakyan lady, where he sat on the seat spread out.

atha kho kāligodhā sākiyānī yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho kāligodham sākiyāniṃ bhagavā etadavoca:
Then Kāligodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

“catūhi kho, godhe, dhammehi samannāgatā ariyasāvikā sotāpannā hoti avinipātadhammā niyatā sambodhiparāyaṇā.
“Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamehi catūhi?
What four?

idha, godhe, ariyasāvikā buddhe aveccappasādena samannāgatā hoti—
It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sathā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṃghe ... pe ...
the Saṅgha ...

vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā payatapāṇinī
vossaggaratā yācayogā dānaṣaṃvibhāgaratā.

And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

imehi kho, godhe, catūhi dhammehi samannāgatā ariyasāvikā sotāpannā hoti
avinipātadhammā niyatā sambodhiparāyaṇā”ti.

A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

“yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṃvijjante dhammā
mayi, ahañca tesu dhammesu sandissāmi.

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them.

ahañhi, bhante, buddhe aveccappasādena samannāgatā—

For I have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ sīlavantehi
kalyāṇadhammehī”ti.

And I share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

“lābhā te, godhe, suladdhaṃ te, godhe.

“You’re fortunate, Godhā, so very fortunate,

sotāpatti phalaṃ tayā, godhe, byākatan”ti.

You have declared the fruit of stream-entry.”

navamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

4. puññābhisandavagga

4. Overflowing Merit

40. nandiyasakkasutta

40. Nandiya the Sakyan

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmim nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

atha kho nandiyo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhiṇvādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho nandiyo sakko
bhagavantaṃ etadavoca:

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

“yasseva nu kho, bhante, ariyasāvakassa cattāri sotāpattiyaṅgāni sabbena sabbaṃ
sabbathā sabbaṃ natthi sveva nu kho, bhante, ariyasāvako pamādavihārī”ti.

“Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?”

“yassa kho, nandiya, cattāri sotāpattiyaṅgāni sabbena sabbaṃ sabbathā sabbaṃ
natthi tamahaṃ bāhiro puthujjanapakkhe tīto”ti vadāmi.

“Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say.

api ca, nandiya, yathā ariyasāvako pamādavihārī ceva hoti, appamādavihārī ca
Nevertheless, Nandiya, as to how a noble disciple lives negligently and how they live diligently,

taṃ suṇāhi, sādhukam manasi karohi; bhāsissāmī”ti.
listen and attend closely, I will speak.

“evaṃ, bhante”ti kho nandiyo sakko bhagavato paccassosi.
“Yes, sir,” Nandiya replied.

bhagavā etadavoca:
The Buddha said this:

“kathaṇca, nandiya, ariyasāvako pamādavihārī hoti?
“And how does a noble disciple live negligently?

idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

so tena buddhe aveccappasādena santuṭṭho na uttari vāyamati divā pavivekāya,
rattim paṭisallānāya.
*They’re content with that confidence, and don’t make a further effort for solitude by day or
retreat by night.*

tassa evaṃ pamattassa viharato pāmojjaṃ na hoti.
When they live negligently, there’s no joy.

pāmojje asati, pīti na hoti.
When there’s no joy, there’s no rapture.

pītiyā asati, passaddhi na hoti.
When there’s no rapture, there’s no tranquility.

passaddhiyā asati, dukkhaṃ viharati.
When there’s no tranquility, there’s suffering.

dukkhino cittaṃ na samādhīyati.
When one is suffering, the mind does not become immersed in samādhi.

asamāhite citte dhammā na pātubhavanti.
When the mind is not immersed in samādhi, principles do not become clear.

dhammānaṃ apātubhāvā pamādavihārītveva saṅkhyāṃ gacchati.
Because principles have not become clear, they’re reckoned to live negligently.

puna caparaṃ, nandiya, ariyasāvako dhamme ... pe ...
Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

so tehi ariyakantehi sīlehi santuṭṭho na uttari vāyamati divā pavivekāya rattim
paṭisallānāya.
*They’re content with that ethical conduct loved by the noble ones, and don’t make a further
effort for solitude by day or retreat by night.*

tassa evaṃ pamattassa viharato pāmojjaṃ na hoti.
When they live negligently, there’s no joy.

pāmojje asati, pīti na hoti.
When there’s no joy, there’s no rapture.

pītiyā asati, passaddhi na hoti.
When there’s no rapture, there’s no tranquility.

passaddhiyā asati, dukkhaṃ viharati.
When there's no tranquility, there's suffering.

dukkhino cittaṃ na samādhīyati.
When one is suffering, the mind does not become immersed in samādhi.

asamāhite citte dhammā na pātubhavanti.
When the mind is not immersed in samādhi, principles do not become clear.

dhammānaṃ apātubhāvā pamāḍavihārītveva saṅkhyāṃ gacchati.
Because principles have not become clear, they're reckoned to live negligently.

evaṃ kho, nandiya, ariyasāvako pamāḍavihārī hoti.
That's how a noble disciple lives negligently.

kathaṅca, nandiya, ariyasāvako appamāḍavihārī hoti?
And how does a noble disciple live diligently?

idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

so tena buddhe aveccappasādena asantuṭṭho uttari vāyamati divā pavivekāya rattiṃ paṭisallānāya.
But they're not content with that confidence, and make a further effort for solitude by day and retreat by night.

tassa evaṃ appamattassa viharato pāmojjaṃ jāyati.
When they live diligently, joy springs up.

pamuditassa pīti jāyati.
Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vediyati.
When the body is tranquil, they feel bliss.

sukhino cittaṃ samādhīyati.
And when blissful, the mind becomes immersed in samādhi.

samāhite citte dhammā pātubhavanti.
When the mind is immersed in samādhi, principles become clear.

dhammānaṃ pātubhāvā appamāḍavihārītveva saṅkhyāṃ gacchati.
Because principles have become clear, they're reckoned to live diligently.

puna caparaṃ, nandiya, ariyasāvako dhamme ... pe ...
Furthermore, a noble disciple has experiential confidence in the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

so tehi ariyakantehi sīlehi asantuṭṭho uttari vāyamati divā pavivekāya rattiṃ paṭisallānāya.
But they're not content with that ethical conduct loved by the noble ones, and make a further effort for solitude by day and retreat by night.

tassa evaṃ appamattassa viharato pāmojjaṃ jāyati.
When they live diligently, joy springs up.

pamuditassa pīti jāyati.
Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vediyati.

When the body is tranquil, they feel bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

dhammānaṃ pātubhāvā appamādavīhārīṭveva saṅkhyāṃ gacchati.

Because principles have become clear, they're reckoned to live diligently.

evaṃ kho, nandiya, ariyasāvako appamādavīhārī hotī"ti.

That's how a noble disciple lives diligently."

dasamaṃ.

puññābhisandavaggo catuttho.

abhisandā tayo vuttā,

duve devapadāni ca;

sabhāgataṃ mahānāmo,

vassaṃ kālī ca nandiyāti.

saṃyutta nikāya 55

Linked Discourses 55

5. sagāthakapuññābhisandavagga

5. Overflowing Merit, With Verses

41. paṭhamaabhisandasutta

41. Overflowing Merit (1st)

“cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhassāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

katame cattāro?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

ayaṃ paṭhamo puññābhisando, kusalābhisando, sukhassāhāro.

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...

the teaching ...

saṅghe ... pe

the Saṅgha ...

puna caparaṃ, bhikkhave, ariyasāvako ariyakanteḥi sīlehi samannāgato hoti akhaṇḍeḥi ... pe ... samādhisaṃvattanikehi.

Furthermore, they have the ethical conduct loved by the noble ones ... leading to immersion. ...

ayaṃ catuttho puññābhisando, kusalābhisando, sukhassāhāro.

ime kho, bhikkhave, cattāro puññābhisandā, kusalābhisandā, sukhassāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇaṃ gaṇetum:

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhassāhāro’ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhyāṃ gacchati.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.

seyyathāpi, bhikkhave, mahāsamudde na sukaraṃ udakassa pamāṇaṃ gaṇetum:

It's like trying to measure how much water is in the ocean. It's not easy to say

‘ettakāni udakālhakāni’ti vā ‘ettakāni udakālhakasatāni’ti vā ‘ettakāni udakālhakasahassāni’ti vā ‘ettakāni udakālhakasatasahassāni’ti vāti.

how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

atha kho asaṅkheyyo appameyyo mahāudakakkhandhotveva saṅkhyāṃ gacchati.

It's simply reckoned as an incalculable, immeasurable, great mass of water.

evameva kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇaṃ gaṇetum:

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhassāhāro’ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhyāṃ gacchati’ti.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“mahodadhiṃ aparimitaṃ mahāsaraṃ,

“Hosts of people use the rivers,

bahubheravaṃ ratanagaṇānamālayaṃ;

and though the rivers are many,

najjo yathā naraganasaṅghasevitā,

all reach the great deep, the boundless ocean,

puthū savantī upayanti sāgaraṃ.

the cruel sea that's home to precious gems.

evaṃ naraṃ annapānavatthadadaṃ,

So too, when a person gives food, drink, and clothes;

seyyāni paccattharaṇassa dāyakaṃ;

and they're a giver of beds, seats, and mats—

puññassa dhārā upayanti paṇḍitaṃ,

the streams of merit reach that astute person,

najjo yathā vārivahāva sāgaraṃ”ti.

as the rivers bring their waters to the sea.”

paṭhamam.

samyutta nikāya 55
Linked Discourses 55

5. sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

42. dutiyaabhisandasutta
42. Overflowing Merit (2nd)

“cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

katame cattāro?
What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānam buddho bhagavāti.

ayaṃ paṭhamo puññābhisando kusalābhisando sukhassāhāro.

puna caparam, bhikkhave, ariyasāvako dhamme ... pe ...
the teaching ...

saṅghe ... pe
the Saṅgha ...

puna caparam, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṃ
ajjhāvasati muttacāgo payatapāni vossaggarato yācayogo dānasamvibhāgarato.
Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

ayaṃ catuttho puññābhisando kusalābhisando sukhassāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

ime kho, bhikkhave, cattāro puññābhisandā, kusalābhisandā, sukhassāhārā.
These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa
ariyasāvakassa na sukaram puññassa pamānaṃ gaṇetuṃ:
When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhassāhāro’ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyam gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of merit.

seyyathāpi, bhikkhave, yatthimā mahānadiyo samsandanti samentī, seyyathidaṃ—
There are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tattha na sukaram udakassa pamānaṃ
gaṇetuṃ:
It's not easy measure how much water is in such places by saying

‘ettakāni udakālhakāni’ti vā ‘ettakāni udakālhakasatāni’ti vā ‘ettakāni
udakālhakasahassāni’ti vā ‘ettakāni udakālhakasatasahassāni’ti vāti.
how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyam gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of water.

evameva kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaram puññassa pamāṇaṃ gaṇetuṃ:

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhassāhāro’ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyam gacchatī’ti.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

idamavoca bhagavā ... pe ...

That is what the Buddha said.

sattā:

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

“mahodadhiṃ aparimitaṃ mahāsaram,

“Hosts of people use the rivers,

bahubheravaṃ ratanagaṇānamālayaṃ;

and though the rivers are many,

najjo yathā naragaṇasaṅghasevitā,

all reach the great deep, the boundless ocean,

puthū savantī upayanti sāgaram.

the cruel sea that's home to precious gems.

evaṃ naraṃ annapānavatthadadaṃ,

So too, when a person gives food, drink, and clothes;

seyyāni paccattharaṇassa dāyakaṃ;

and they're a giver of beds, seats, and mats—

puññassa dhārā upayanti paṇḍitaṃ,

the streams of merit reach that astute person,

najjo yathā vārivahāva sāgaran’ti.

as the rivers bring their waters to the sea.”

dutiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

5. sagāthakapuññābhisandavagga

5. Overflowing Merit, With Verses

43. tatiyaabhisandasutta

43. Overflowing Merit (3rd)

“cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhassāhārā.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

katame cattāro?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sattā devamanussānaṃ buddho bhagavāti.

ayaṃ paṭhamo puññābhisando, kusalābhisando, sukhassāhāro.

puna caparaṃ, bhikkhave, ariyasāvako dhamme ... pe ...
the teaching ...

saṅghe ... pe
the Saṅgha ...

puna caparaṃ, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ayaṃ catuttho puññābhisando kusalābhisando sukhassāhāro.

This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇaṃ gaṇetuṃ:

When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

‘ettako puññābhisando, kusalābhisando, sukhassāhāro’ ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyam gacchatī’ ti.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

idamavoca bhagavā ... pe ...

That is what the Buddha said.

sattā:

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

“yo puññakāmo kusale patiṭṭhito,

“One who desires merit, grounded in the skillful,

bhāveti maggaṃ amatassa pattiya;

develops the eightfold path for realizing the deathless.

so dhammasārādhigamo khaye rato,

Once they’ve reached the heart of the teaching, delighting in ending,

na vedhati maccurājāgamanasmin” ti.

they don’t tremble at the approach of the King of Death.”

tatiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

5. sagāthakapuññābhisandavagga

5. Overflowing Merit, With Verses

44. pathamamahaddhanasutta

44. Rich (1st)

“catūhi, bhikkhave, dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo’ ti vuccati.

“Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... sattā devamanussānaṃ buddho bhagavāti;

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo’ti vuccatī”ti.

A noble disciple who has these four things is said to be rich, affluent, and wealthy.”

catuttham.

samyutta nikāya 55
Linked Discourses 55

5. sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

45. dutiyamahaddhanasutta
45. Rich (2nd)

“catūhi, bhikkhave, dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo mahāyaso’ti vuccati.

“Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.

katamehi catūhi?
What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo mahāyaso’ti vuccatī”ti.

A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous.”

pañcamam.

samyutta nikāya 55
Linked Discourses 55

5. sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

46. suddhakasutta
46. Plain Version

“catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

chaṭṭhaṃ.

saṃyutta nikāya 55

Linked Discourses 55

5. sagāthakapuññābhisandavagga

5. Overflowing Merit, With Verses

47. nandiyasutta

47. With Nandiya

kapilavatthunidānaṃ.

At Kapilavatthu.

ekamantaṃ nisinnaṃ kho nandiyaṃ sakkam bhagavā etadavoca:

Seated to one side, the Buddha said to Nandiya the Sakyan:

“catūhi kho, nandiya, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamehi catūhi?

What four?

idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—

It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, nandiya, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

sattamaṃ.

samyutta nikāya 55
Linked Discourses 55

5. sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

48. bhaddiyasutta
48. With Bhaddiya

kapilavatthunidānaṃ.
At Kapilavatthu.

ekamantaṃ nisinnaṃ kho bhaddiyaṃ sakkāṃ bhagavā etadavoca:
Seated to one side, the Buddha said to Bhaddiya the Sakyan:

“catūhi kho, bhaddiya, dhammehi samannāgato ariyasāvako sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇo.

“Bhaddiya, a noble disciple who has four things is a stream-enterer ...”

katamehi catūhi?

idha, bhaddiya, ariyasāvako buddhe ... pe ...

dhamme ... pe ...

saṅghe ... pe ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

imehi kho, bhaddiya, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇo”ti.

aṭṭhamāṃ.

samyutta nikāya 55
Linked Discourses 55

5. sagāthakapuññābhisandavagga
5. Overflowing Merit, With Verses

49. mahānāmasutta
49. With Mahānāma

kapilavatthunidānaṃ.
At Kapilavatthu.

ekamantaṃ nisinnaṃ kho mahānāmaṃ sakkāṃ bhagavā etadavoca:
Seated to one side, the Buddha said to Mahānāma the Sakyan:

“catūhi kho, mahānāma, dhammehi samannāgato ariyasāvako sotāpanno hoti ... pe
... sambodhiparāyaṇo.

“Mahānāma, a noble disciple who has four things is a stream-enterer ...”

katamehi catūhi?

idha, mahānāma, ariyasāvako buddhe ... pe ...

dhamme ... pe ...

saṅghe ... pe ...

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

imehi kho, mahānāma, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

navamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

5. sagāthakapuññābhisandavagga

5. Overflowing Merit, With Verses

50. aṅgasutta

50. Factors

“cattārimāni, bhikkhave, sotāpattiyaṅgāni.

“Mendicants, there are these four factors of stream-entry.

katamāni cattāri?

What four?

sappurisasamsevo, saddhammassavanaṃ, yonisomanasikāro,
dhammānudhammapaṭipatti—

Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

imāni kho, bhikkhave, cattāri sotāpattiyaṅgāni”ti.

These are the four factors of stream-entry.”

dasamaṃ.

sagāthakapuññābhisandavaggo pañcamaṃ.

abhisandā tayo vuttā,

duve mahaddhanena ca;

suddhaṃ nandiyam bhaddiyam,

mahānāmaṅgena te dasāti.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. A Wise Person

51. sagāthakasutta

51. With Verses

“catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

katamehi catūhi?

What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It's when a noble disciple has experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...
the teaching ...

saṅghe ... pe ...
the Saṅgha ...

ariyakantehi sīlehi samannāgato hoti akhandehi ... pe ... samādhisaṃvattanikehi.
And they have the ethical conduct loved by the noble ones ... leading to immersion.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇo”ti.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

idamavoca bhagavā.
That is what the Buddha said.

idaṃ vatvāna sugato athāparam etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“yassa saddhā tathāgate,
“Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;
unwavering and well grounded;

sīlaṇca yassa kalyāṇaṃ,
whose ethical conduct is good,

ariyakantaṃ pasamsitaṃ.
praised and loved by the noble ones;

saṅghe pasādo yassatthi,
who has confidence in the Saṅgha,

ujubhūtaṇca dassanaṃ;
and correct view:

adaliddoti taṃ āhu,
they're said to be prosperous,

amoghaṃ tassa jīvitaṃ.
their life is not in vain.

tasmā saddhaṇca sīlaṇca,
So let the wise devote themselves

pasādaṃ dhammadassanaṃ;
to faith, ethical behaviour,

anuyūñjetha medhāvī,
confidence, and insight into the teaching,

saraṃ buddhānasāsanā”ti.
remembering the instructions of the Buddhas.”

paṭhamam.

saṃyutta nikāya 55
Linked Discourses 55

6. sappaññavagga
6. A Wise Person

52. vassamvutthasutta

52. One Who Completed the Rains

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

tena kho pana samayena aññataro bhikkhu sāvatthiyaṃ vassamvuttho kapilavatthum anuppatto hoti kenacideva karaṇīyena.

Now at that time a certain mendicant who had completed the rainy season residence in Sāvattihī arrived at Kapilavatthu on some business.

assosum kho kāpilavatthavā sakyā: “aññataro kira bhikkhu sāvatthiyaṃ vassamvuttho kapilavatthum anuppatto”ti.

The Sakyans of Kapilavatthu heard about this.

atha kho kāpilavatthavā sakyā yena so bhikkhu tenupasaṅkamimsu; upasaṅkamitvā taṃ bhikkhum abhivādetvā ekamantaṃ nisīdīmsu. ekamantaṃ nisinnā kho kāpilavatthavā sakyā taṃ bhikkhum etadavocum:

They went to that mendicant, bowed, sat down to one side, and said to him,

“kacci, bhante, bhagavā arogo ceva balavā cā”ti?

“Sir, we hope that you're healthy and well.”

“arogo cāvuso, bhagavā balavā cā”ti.

“I am, good sirs.”

“kacci pana, bhante, sārīputtamoggallānā arogā ceva balavanto cā”ti?

“And we hope that Sārīputta and Moggallāna are healthy and well.”

“sārīputtamoggallānāpi kho, āvuso, arogā ceva balavanto cā”ti.

“They are.”

“kacci pana, bhante, bhikkhusaṅgho arogo ca balavā cā”ti.

“And we hope that the mendicant Saṅgha is healthy and well.”

“bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā”ti.

“It is.”

“atthi pana te, bhante, kiñci iminā antaravassena bhagavato sammukhā sutam sammukhā paṭiggahitaṃ”ti?

“But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?”

“sammukhā metam, āvuso, bhagavato sutam sammukhā paṭiggahitaṃ:

“Good sirs, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti.

‘There are fewer mendicants who realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

atha kho eteva bahutarā bhikkhū ye pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā’ti.

There are more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.’

aparampi kho me, āvuso, bhagavato sammukhā sutam sammukhā paṭiggahitaṃ:

In addition, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

‘There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.

atha kho eteva bahutarā bhikkhū ye tiṇṇaṃ saṃyojanānaṃ parikkhayā
rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva imaṃ lokaṃ āgantvā
dukkhassantaṃ karissanti”ti.

There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.

aparampi kho me, āvuso, bhagavato sammukhā suttaṃ sammukhā paṭiggahitaṃ:

In addition, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye tiṇṇaṃ saṃyojanānaṃ parikkhayā
rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva imaṃ lokaṃ āgantvā
dukkhassantaṃ karissanti.

There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.

atha kho eteva bahutarā bhikkhū ye tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanna
avinipātadhammā niyatā sambodhiparāyaṇā””ti.

There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.””

dutiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. A Wise Person

53. dhammadinnasutta

53. With Dhammadinna

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

atha kho dhammadinno upāsako pañcahi upāsakasatehi saddhiṃ yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinna kho dhammadinno upāsako bhagavantaṃ etadavoca:

Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him:

“ovadatu no, bhante, bhagavā;

“May the Buddha please advise

anusāsatu no, bhante, bhagavā yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā”ti.

and instruct us. It will be for our lasting welfare and happiness.”

“tasmātiha vo, dhammadinna, evaṃ sikkhitabbaṃ:

“So, Dhammadinna, you should train like this:

‘ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā
suññatapaṭisaṃyuttā te kālena kālaṃ upasampajja viharissāmā”ti.

‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’

evañhi vo, dhammadinna, sikkhitabbaṃ”ti.

That’s how you should train yourselves.”

“na kho netam, bhante, sukaraṃ amhehi puttasaṃbādhasayanaṃ ajjhāvasantehi
kāśikacandanaṃ paccanubhontehehi mālāgandhavilepanaṃ dhārayantehehi
jātarūparajataṃ sādiyantehi—

“Sir, we live at home with our children, using sandalwood imported from Kāśi, wearing garlands, perfumes, and makeup, and accepting gold and money.

ye te suddantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatapaṭisaṃyuttā
te kālena kālaṃ upasampajja viharitum.

*It's not easy for us to undertake and dwell from time to time upon the discourses spoken by the
Realized One that are deep, profound, transcendent, dealing with emptiness.*

tesaṃ no, bhante, bhagavā amhākaṃ pañcasu sikkhāpadesu ʔitānaṃ
uttaridhammaṃ desetū”ti.

Since we are established in the five training rules, please teach us further.”

“tasmātiha vo, dhammadinna, evaṃ sikkhitabbaṃ:

“So, Dhammadinna, you should train like this:

‘buddhe aveccappasādena samannāgatā bhavissāma—

‘We will have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgatā bhavissāma akhaṇḍehi ... pe ...

samādhisaṃvattanikehī”ti.

And we will have the ethical conduct loved by the noble ones ... leading to immersion.’

evaṃhi vo, dhammadinna, sikkhitabbaṃ”ti.

That’s how you should train yourselves.”

“yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṃvijjante dhammā
amhesu, mayaṅca tesu dhammesu sandissāma.

*“Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we
embody them.*

mayāṅhi, bhante, buddhe aveccappasādena samannāgatā—

For we have experiential confidence in the Buddha ...

itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantehi sīlehi samannāgatā akhaṇḍehi ... pe ... samādhisaṃvattanikehī”ti.

And we have the ethical conduct loved by the noble ones ... leading to immersion.”

“lābhā vo, dhammadinna, suladdhaṃ vo, dhammadinna.

“You’re fortunate, Dhammadinna, so very fortunate!

sotāpattiphalaṃ tumhehi byākatan”ti.

You have all declared the fruit of stream-entry.”

tatiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññaṃavagga

6. A Wise Person

54. gilānasutta

54. Sick

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti:

At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.

when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

assosi kho mahānāmo sakko:

Mahānāma the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca:

Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added,

“sutametaṃ, bhante:

‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti—

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.

na kho netam, bhante, bhagavato sammukhā sutam sammukhā paṭiggahitaṃ

“Sir, I haven’t heard and learned it in the presence of the Buddha

sappaññena upāsakena sappañño upāsako ābādhiko dukkhito bāḥagilāno ovaḍitabbo”ti.

how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill.”

“sappaññena, mahānāma, upāsakena sappañño upāsako ābādhiko dukkhito bāḥagilāno catūhi assāsaniyehi dhammehi assāsetabbo:

“Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations.

‘assāsātāyasmā—

‘Be at ease, sir.

atthāyasmato buddhe aveccappasādo itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavāti.

You have experiential confidence in the Buddha ...

assāsātāyasmā—

atthāyasmato dhamme ... pe ...

the teaching ...

saṅghe ... pe ...

the Saṅgha ...

ariyakantāni sīlāni akhaṇḍāni ... pe ... samādhisaṃvattanikāni”ti.

And you have the ethical conduct loved by the noble ones ... leading to immersion.’

sappaññena, mahānāma, upāsakena sappañño upāsako ābādhiko dukkhito
bālhagilāno imehi catūhi assāsaniyehi dhammehi assāsetvā evamassa vacanīyo:

*When a wise lay follower has put at ease another wise lay follower who is sick, suffering,
gravely ill with these four consolations, they should say:*

‘atthāyasmato mātāpitūsu apekkhā’ti?

‘Are you concerned for your mother and father?’

so ce evaṃ vadeyya:

If they reply,

‘atthi me mātāpitūsu apekkhā’ti, so evamassa vacanīyo:

‘I am,’ they should say:

‘āyasmā kho māriso maraṇadhammo.

‘But sir, it’s your nature to die.

sacepāyasmā mātāpitūsu apekkhaṃ karissati, marissateva;

Whether or not you are concerned for your mother and father,

no cepāyasmā mātāpitūsu apekkhaṃ karissati, marissateva.

you will die anyway.

sādhāyasmā, yā te mātāpitūsu apekkhā taṃ pajahā’ti.

It would be good to give up concern for your mother and father.’

so ce evaṃ vadeyya:

If they reply,

‘yā me mātāpitūsu apekkhā sā pahīnā’ti, so evamassa vacanīyo:

‘I have given up concern for my mother and father,’ they should say:

‘atthi panāyasmato puttadāresu apekkhā’ti?

‘But are you concerned for your partners and children?’

so ce evaṃ vadeyya:

If they reply,

‘atthi me puttadāresu apekkhā’ti, so evamassa vacanīyo:

‘I am,’ they should say:

‘āyasmā kho māriso maraṇadhammo.

‘But sir, it’s your nature to die.

sacepāyasmā puttadāresu apekkhaṃ karissati, marissateva;

Whether or not you are concerned for your partners and children,

no cepāyasmā puttadāresu apekkhaṃ karissati, marissateva.

you will die anyway.

sādhāyasmā, yā te puttadāresu apekkhā taṃ pajahā’ti.

It would be good to give up concern for your partners and children.’

so ce evaṃ vadeyya:

If they reply,

‘yā me puttadāresu apekkhā sā pahīnā’ti, so evamassa vacanīyo:

‘I have given up concern for my partners and children,’ they should say:

‘atthi panāyasmato mānusakesu pañcasu kāmaguṇesu apekkhā’ti?

‘But are you concerned for the five kinds of human sensual stimulation?’

so ce evaṃ vadeyya:

If they reply,

‘atthi me mānusakesu pañcasu kāmaguṇesu apekkhā’ti, so evamassa vacanīyo:

‘I am,’ they should say:

‘mānusakehi kho, āvuso, kāmehi dibbā kāmā abhikkantatarā ca paṇītatarā ca.
‘Good sir, heavenly sensual pleasures are better than human sensual pleasures.’

sādhāyasmā, mānusakehi kāmehi cittaṃ vuṭṭhāpetvā cātumahārājikesu devesu cittaṃ adhimocchēhi’ti.
‘It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.’

so ce evaṃ vadeyya:
‘If they reply,

‘mānusakehi me kāmehi cittaṃ vuṭṭhitam, cātumahārājikesu devesu cittaṃ adhimocitan’ti, so evamassa vacanīyo:
‘I have done so,’ they should say:

‘cātumahārājikehi kho, āvuso, devehi tāvatimsā devā abhikkantatarā ca paṇītatarā ca.
‘Good sir, the gods of the Thirty Three are better than the gods of the Four Great Kings ...

sādhāyasmā, cātumahārājikehi devehi cittaṃ vuṭṭhāpetvā tāvatimsesu devesu cittaṃ adhimocchēhi’ti.
-

so ce evaṃ vadeyya:

‘cātumahārājikehi me devehi cittaṃ vuṭṭhitam, tāvatimsesu devesu cittaṃ adhimocitan’ti, so evamassa vacanīyo:
-

‘tāvatimsehi kho, āvuso, devehi yāmā devā ... pe ...
‘Good sir, the gods of Yama ...

tusitā devā ... pe ...
the Joyful Gods ...

nimmānaratī devā ... pe ...
the Gods Who Love to Create ...

paranimmitavasavattī devā ... pe ...
the Gods Who Control the Creations of Others ...

paranimmitavasavattīhi kho, āvuso, devehi brahmaloko abhikkantataro ca paṇītataro ca.
the Gods of the Brahmā realm are better than the Gods Who Control the Creations of Others.

sādhāyasmā, paranimmitavasavattīhi devehi cittaṃ vuṭṭhāpetvā brahmaloke cittaṃ adhimocchēhi’ti.
‘It would be good to turn your mind away from the Gods Who Control the Creations of Others and fix it on the Gods of the Brahmā realm.’

so ce evaṃ vadeyya:
‘If they reply,

‘paranimmitavasavattīhi me devehi cittaṃ vuṭṭhitam, brahmaloke cittaṃ adhimocitan’ti, so evamassa vacanīyo:
‘I have done so,’ they should say:

‘brahmalokopi kho, āvuso, anicco addhuvo sakkāyapariyāpanno.
‘Good sir, the Brahmā realm is impermanent, not lasting, and included within identity.

sādhāyasmā, brahmalokā cittaṃ vuṭṭhāpetvā sakkāyanirodhe cittaṃ upasaṃharāhi’ti.
‘It would be good to turn your mind away from the Brahmā realm and apply it to the cessation of identity.’

so ce evaṃ vadeyya:
‘If they reply,

‘brahmalokā me cittaṃ vuṭṭhitam, sakkāyanirodhe cittaṃ upasaṃharāmi’ti;
‘I have done so,’

evaṃ vimuttacittassa kho, mahānāma, upāsakassa āsavā vimuttacittena bhikkhunā
na kiñci nānākaraṇaṃ vadāmi, yadidaṃ—

*then there is no difference between a lay follower whose mind is freed in this way and a
mendicant whose mind is freed from defilements; that is,*

vimuttiyā vimuttan”ti.

between the freedom of one and the other.”

catutthaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. A Wise Person

55. sotāpattiṭṭhalasutta

55. The Fruit of Stream-Entry

“cattārome, bhikkhave, dhammā bhāvitā bahulīkatā sotāpattiṭṭhalasacchikiriyāya
saṃvattanti.

*“Mendicants, when four things are developed and cultivated they lead to the realization of the
fruit of stream-entry.*

katame cattāro?

What four?

sappurisasamsevo, saddhammassavanaṃ, yonisomanasikāro,
dhammānuddhammapaṭipatti—

*Associating with good people, listening to the true teaching, proper attention, and practicing in
line with the teaching.*

ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā
sotāpattiṭṭhalasacchikiriyāya saṃvattanti”ti.

*When these four things are developed and cultivated they lead to the realization of the fruit of
stream-entry.”*

pañcamāṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. A Wise Person

56. sakadāgāmiṭṭhalasutta

56. The Fruit of Once-Return

“cattārome, bhikkhave, dhammā bhāvitā bahulīkatā sakadāgāmiṭṭhalasacchikiriyāya
saṃvattanti.

*“Mendicants, when four things are developed and cultivated they lead to the realization of the
fruit of once-return. ...”*

katame cattāro?

... pe saṃvattanti”ti.

chaṭṭhaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. A Wise Person

57. anāgāmiphalasutta

57. *The Fruit of Non-Return*

“... anāgāmiphalasacchikiriyaṃ saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. ...”

sattamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. *A Wise Person*

58. arahattaphalasutta

58. *The Fruit of Perfection*

“... arahattaphalasacchikiriyaṃ saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. ...”

aṭṭhamam.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. *A Wise Person*

59. paññāpaṭilābhasutta

59. *The Getting of Wisdom*

“... paññāpaṭilābhāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. ...”

navamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. *A Wise Person*

60. paññāvuddhisutta

60. *The Growth of Wisdom*

“... paññāvuddhiyā saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. ...”

dasamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

6. sappaññavagga

6. *A Wise Person*

61. paññāvepullasutta

61. *The Increase of Wisdom*

“... paññāvepullāya ... saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. ...”

ekādasamaṃ.

sappaññavaggo chaṭṭho.

sagāthakaṃ vassaṃvutthaṃ,

dhammadinnaṇca gilānaṃ;

caturō phalā paṭilābho,

vuddhi vepullatāya cāti.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

62. mahāpaññāsutta

62. Great Wisdom

“cattārome, bhikkhave, dhammā bhāvitā bahulīkatā mahāpaññatāya saṃvattanti.

“Mendicants, when four things are developed and cultivated they lead to great wisdom.

katame cattāro?

What four?

sappurisasamsevo, saddhammassavanaṃ, yonisomanasikāro,
dhammānuddhammapaṭipatti—

Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā mahāpaññatāya
saṃvattantī”ti.

When these four things are developed and cultivated they lead to great wisdom.”

paṭhamamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

63. puthupaññāsutta

63. Widespread Wisdom

“... puthupaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to widespread wisdom

...”

dutiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

64. vipulapaññāsutta

64. Abundant Wisdom

“... vipulapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to abundant wisdom ...”

tatiyaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

65. gambhīrapaññāsutta

65. Deep Wisdom

“... gambhīrapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to deep wisdom ...”

catutthaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

66. appamattapaññāsutta

66. Extraordinary Wisdom

“... appamattapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom ...”

pañcamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

67. bhūripaññāsutta

67. Vast Wisdom

“... bhūripaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to vast wisdom ...”

chaṭṭhaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

68. paññābāhullasutta

68. Much Wisdom

“... paññābāhullāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to much wisdom ...”

sattamaṃ.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

69. sīghapaññāsutta

69. Fast Wisdom

“... sīghapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to fast wisdom ...”

aṭṭhamam.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

70. lahupaññāsutta

70. Light Wisdom

“... lahupaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to light wisdom ...”

navamam.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

71. hāsapaññāsutta

71. Laughing Wisdom

“... hāsapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to laughing wisdom ...”

dasamam.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

72. javanapaññāsutta

72. Swift Wisdom

“... javanapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to swift wisdom ...”

ekādasamam.

saṃyutta nikāya 55

Linked Discourses 55

7. mahāpaññavagga

7. Great Wisdom

73. tikkhapaññāsutta

73. Sharp Wisdom

“... tikkhapaññatāya saṃvattantī”ti.

“Mendicants, when four things are developed and cultivated they lead to sharp wisdom ...”

dvādasamam.

saṃyutta nikāya 55
Linked Discourses 55

7. mahāpaññavagga
7. Great Wisdom

74. nibbedhikapaññāsutta
74. Penetrating Wisdom

“... nibbedhikapaññatāya saṃvattanti.
“Mendicants, when four things are developed and cultivated they lead to penetrating wisdom.

katame cattāro?
What four?

sappurisasamsevo, saddhammassavanam, yonisomanasikāro,
dhammānudhammapaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā bhāvitā bahuḷīkatā nibbedhikapaññatāya
saṃvattantī”ti.
When these four things are developed and cultivated they lead to penetrating wisdom.”

terasamaṃ.

mahāpaññavaggo sattamo.

mahā puthu vipula gambhīraṃ,

appamatta bhūri bāhullaṃ;

sīgha lahu hāsa javana,

tikkha nibbedhikāya cāti.

sotāpattisaṃyuttaṃ ekādasamaṃ.
The Linked Discourses on Stream-Entry, the eleventh section.