

samyutta nikāya 14
Linked Discourses 14

1. nānattavagga
1. Diversity

1. dhātunānattasutta
1. Diversity of Elements

sāvattiyaṃ viharati.
At Sāvatti.

“dhātunānattam vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the diversity of elements.

taṃ suṇātha, sādhucaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“katamañca, bhikkhave, dhātunānattam?
“And what is the diversity of elements?

cakkhudhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu
sotaviññādhātu, ghānadhātu gandhadhātu ghānaviññādhātu, jivhādhatu
rasadhātu jivhāviññādhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññādhātu,
manodhātu dhammadhātu manoviññādhātu—

*The eye element, sight element, and eye consciousness element. The ear element, sound
element, and ear consciousness element. The nose element, smell element, and nose
consciousness element. The tongue element, taste element, and tongue consciousness element.
The body element, touch element, and body consciousness element. The mind element, thought
element, and mind consciousness element.*

idaṃ vuccati, bhikkhave, dhātunānattan”ti.
This is called the diversity of elements.”

paṭhamam.

samyutta nikāya 14
Linked Discourses 14

1. nānattavagga
1. Diversity

2. phassanānattasutta
2. Diversity of Contacts

sāvattiyaṃ viharati.
At Sāvatti.

“dhātunānattam, bhikkhave, paṭicca uppajjati phassanānattam.
“Mendicants, diversity of elements gives rise to diversity of contacts.

katamañca, bhikkhave, dhātunānattam?
And what is the diversity of elements?

cakkhudhātu sotadhātu ghānadhātu jivhādhatu kāyadhātu manodhātu—
The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṃ vuccati, bhikkhave, dhātunānattam.
This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattam paṭicca uppajjati phassanānattam?
And how does diversity of elements give rise to diversity of contacts?

cakkhūdhātuṃ, bhikkhave, paṭicca uppajjati cakkhusamphasso.

The eye element gives rise to eye contact.

sotadhātuṃ paṭicca ...

The ear element ...

ghānadhātuṃ paṭicca ...

nose ...

jivhādhātuṃ paṭicca ...

tongue ...

kāyadhātuṃ paṭicca ...

body ...

manodhātuṃ paṭicca uppajjati manosamphasso.

The mind element gives rise to mind contact.

evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassanānattaṃ”ti.

That’s how diversity of elements gives rise to diversity of contacts.”

dutiyaṃ.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

3. nophassanānattasutta

3. Not Diversity of Contacts

sāvatthiyaṃ viharati.

At Sāvatthī.

“dhātunānattaṃ, bhikkhave, paṭicca uppajjati phassanānattaṃ, no phassanānattaṃ paṭicca uppajjati dhātunānattaṃ.

“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements.

katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

cakkhūdhātu ... pe ...

The eye element, ear element, nose element, tongue element, body element, and mind element.

manodhātu—

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassanānattaṃ, no phassanānattaṃ paṭicca uppajjati dhātunānattaṃ?

And how does diversity of elements give rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements?

cakkhūdhātuṃ, bhikkhave, paṭicca uppajjati cakkhusamphasso, no

cakkhusamphassaṃ paṭicca uppajjati cakkhūdhātu ... pe ...

The eye element gives rise to eye contact. Eye contact doesn’t give rise to the eye element. ...

manodhātuṃ paṭicca uppajjati manosamphasso, no manosamphassaṃ paṭicca uppajjati manodhātu.

The mind element gives rise to mind contact. Mind contact doesn’t give rise to the mind element.

evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassanānattaṃ, no phassanānattaṃ paṭicca uppajjati dhātunānattaṃ”ti.

That’s how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements.”

tatiyaṃ.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

4. vedanānānattasutta

4. Diversity of Feelings

sāvattthiyaṃ viharati.

At Sāvattthī.

“dhātunānattaṃ, bhikkhave, paṭicca uppajjati phassanānattaṃ, phassanānattaṃ paṭicca uppajjati vedanānānattaṃ.

“Mendicants, diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.

katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

cakkhudhātu ... pe ... manodhātu—

The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassanānattaṃ, phassanānattaṃ paṭicca uppajjati vedanānānattaṃ?

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?

cakkhudhātuṃ, bhikkhave, paṭicca uppajjati cakkhusamphasso, cakkhusamphassaṃ paṭicca uppajjati cakkhusamphassajā vedanā ... pe ...

The eye element gives rise to eye contact. Eye contact gives rise to the feeling born of eye contact. ...

manodhātuṃ paṭicca uppajjati manosamphasso, manosamphassaṃ paṭicca uppajjati manosamphassajā vedanā.

The mind element gives rise to mind contact. Mind contact gives rise to the feeling born of mind contact.

evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati phassanānattaṃ, phassanānattaṃ paṭicca uppajjati vedanānānattaṃ”ti.

That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

catuttham.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

5. dutiyavedanānānattasutta

5. Diversity of Feelings (2nd)

sāvattthiyaṃ viharati.

At Sāvattthī.

“dhātunānattam, bhikkhave, paṭicca uppajjati phassanānattam, phassanānattam paṭicca uppajjati vedanānānattam, no vedanānānattam paṭicca uppajjati phassanānattam, no phassanānattam paṭicca uppajjati dhātunānattam.

“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn’t give rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements.

katamañca, bhikkhave, dhātunānattam?

And what is the diversity of elements?

cakkhudhātu ... pe ... manodhātu—

The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṃ vuccati, bhikkhave, dhātunānattam.

This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattam paṭicca uppajjati phassanānattam, phassanānattam paṭicca uppajjati vedanānānattam, no vedanānānattam paṭicca uppajjati phassanānattam, no phassanānattam paṭicca uppajjati dhātunānattam?

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements?

cakkhudhātum, bhikkhave, paṭicca uppajjati cakkhusamphasso, cakkhusamphassam paṭicca uppajjati cakkhusamphassajā vedanā, no cakkhusamphassajam vedanam paṭicca uppajjati cakkhusamphasso, no cakkhusamphassam paṭicca uppajjati cakkhudhātu ... pe ...

The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact. Feeling born of eye contact doesn’t give rise to eye contact. Eye contact doesn’t give rise to the eye element. ...

manodhātum paṭicca uppajjati manosamphasso, manosamphassam paṭicca uppajjati manosamphassajā vedanā, no manosamphassajam vedanam paṭicca uppajjati manosamphasso, no manosamphassam paṭicca uppajjati manodhātu.

The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn’t give rise to mind contact. Mind contact doesn’t give rise to the mind element.

evaṃ kho, bhikkhave, dhātunānattam paṭicca uppajjati phassanānattam, phassanānattam paṭicca uppajjati vedanānānattam, no vedanānānattam paṭicca uppajjati phassanānattam, no phassanānattam paṭicca uppajjati dhātunānattam”ti.

That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements.”

pañcamam.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

6. bāhiradhātunānattasutta

6. External Diversity of Elements

sāvattthiyam viharati.

At Sāvattthī.

“dhātunānattam vo, bhikkhave, desessāmi.

“Mendicants, I will teach you the diversity of elements.

taṃ suṇātha ... pe ...

katamañca, bhikkhave, dhātunānattam?

And what is the diversity of elements?

rūpadhātu saddadhātu gandhadhātu rasadhātu phoṭṭhabbadhātu dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ”ti.

This is called the diversity of elements.”

chaṭṭhaṃ.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

7. saññānānattasutta

7. Diversity of Perceptions

sāvattiyaṃ viharati.

At Sāvatti.

“dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati pariāhanānattaṃ, pariāhanānattaṃ paṭicca uppajjati pariyesanānattaṃ.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches.

katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

rūpadhātu ... pe ... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati pariāhanānattaṃ, pariāhanānattaṃ paṭicca uppajjati pariyesanānattaṃ?

And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

rūpadhātuṃ, bhikkhave, paṭicca uppajjati rūpasāññā, rūpasāññaṃ paṭicca uppajjati rūpasāṅkappo, rūpasāṅkappaṃ paṭicca uppajjati rūpacchando, rūpacchandaṃ paṭicca uppajjati rūpapariāho, rūpapariāhaṃ paṭicca uppajjati rūpapariyesanā ... pe ...

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. ...

dhammadhātuṃ paṭicca uppajjati dhammasāññā, dhammasāññaṃ paṭicca uppajjati dhammasāṅkappo, dhammasāṅkappaṃ paṭicca uppajjati dhammacchando, dhammacchandaṃ paṭicca uppajjati dhammapariāho, dhammapariāhaṃ paṭicca uppajjati dhammapariyesanā.

The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts.

evam, kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati parilāhanānattaṃ, parilāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ”ti.

That’s how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of intentions, and diversity of intentions gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches.”

sattamaṃ.

saṃyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

8. nopariyesanānānattasutta

8. No Diversity of Searches

sāvattthiyaṃ viharati.

At Sāvattthī.

“dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati parilāhanānattaṃ, parilāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ;

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches.

no pariyesanānānattaṃ paṭicca uppajjati parilāhanānattaṃ, no parilāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no chandanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no saññānānattaṃ paṭicca uppajjati dhātunānattaṃ.

Diversity of searches doesn’t give rise to diversity of passions. Diversity of passions doesn’t give rise to diversity of desires. Diversity of desires doesn’t give rise to diversity of thoughts. Diversity of thoughts doesn’t give rise to diversity of perceptions. Diversity of perceptions doesn’t give rise to diversity of elements.

katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

rūpadhātu ... pe ... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ... pe ... pariyesanānānattaṃ;

And how does diversity of elements give rise to diversity of perceptions ...

no pariyesanānānattaṃ paṭicca uppajjati parilāhanānattaṃ, no parilāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no chandanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no saññānānattaṃ paṭicca uppajjati dhātunānattaṃ?

diversity of perceptions doesn’t give rise to diversity of elements?

rūpadhātuṃ, bhikkhave, paṭicca uppajjati rūpasāññā ... pe ...

The sight element gives rise to the perception of sights ...

dhhammadhātuṃ paṭicca uppajjati dhammasaññā, dhammasaññaṃ paṭicca uppajjati ... pe ... dhammapariyesanā;

The thought element gives rise to the perception of thoughts ... the search for thoughts.

no dhammapariyesanaṃ paṭicca uppajjati dhammapariḷāho, no dhammapariḷāhaṃ paṭicca uppajjati dhammacchando, no dhammacchandaṃ paṭicca uppajjati dhammasaṅkappo, no dhammasaṅkappaṃ paṭicca uppajjati dhammasaññā, no dhammasaññaṃ paṭicca uppajjati dhammadhātu.

The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts.

Perceptions of thoughts don't give rise to the thought element.

evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ... pe ... pariyesanānānattaṃ;

That's how diversity of elements gives rise to diversity of perceptions ...

no pariyesanānānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, no pariḷāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no chandanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no saññānānattaṃ paṭicca uppajjati dhātunānattaṃ”ti.

diversity of perceptions doesn't give rise to diversity of elements.”

aṭṭhamam.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

9. bāhiraphassanānattasutta

9. Diversity of Gains

sāvatthiyaṃ viharati.

At Sāvattthī.

“dhātunānattaṃ, bhikkhave, paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati phassanānattaṃ, phassanānattaṃ paṭicca uppajjati vedanānānattaṃ, vedanānānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, pariḷāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ, pariyesanānānattaṃ paṭicca uppajjati lābhanānattaṃ.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

katamañca, bhikkhave, dhātunānattaṃ?

And what is the diversity of elements?

rūpadhātu ... pe ... dhammadhātu—

The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattaṃ.

This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ... pe ... lābhanānattaṃ?

And how does diversity of elements give rise to diversity of perceptions ... diversity of searches give rise to diversity of gains?

rūpadhātum, bhikkhave, paṭicca uppajjati rūpasāññā, rūpasāññam paṭicca uppajjati rūpasāṅkappo, rūpasāṅkappam paṭicca uppajjati rūpasamphasso, rūpasamphassam paṭicca uppajjati rūpasamphassajā vedanā, rūpasamphassajam vedanam paṭicca uppajjati rūpacchando, rūpacchandam paṭicca uppajjati rūpapariḷāho, rūpapariḷāham paṭicca uppajjati rūpapariyesanā, rūpapariyesanam paṭicca uppajjati rūpalābho ...
pe ...

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights ...

dhammadhātum paṭicca uppajjati dhammasāññā, dhammasāññam paṭicca uppajjati dhammasāṅkappo, dhammasāṅkappam paṭicca uppajjati dhammasamphasso, dhammasamphassam paṭicca uppajjati dhammasamphassajā vedanā, dhammasamphassajam vedanam paṭicca uppajjati dhammacchando, dhammacchandam paṭicca uppajjati dhammapariḷāho, dhammapariḷāham paṭicca uppajjati dhammapariyesanā, dhammapariyesanam paṭicca uppajjati dhammalābho.

The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts. Searching for thoughts gives rise to gaining thoughts.

evam kho, bhikkhave, dhātunānattam paṭicca uppajjati saññānānattam, saññānānattam paṭicca uppajjati ... pe ... pariyesanānānattam, pariyesanānattam paṭicca uppajjati lābhanānattam”ti.

That’s how diversity of elements gives rise to diversity of perceptions ... diversity of searches gives rise to diversity of gains.”

navamam.

samyutta nikāya 14

Linked Discourses 14

1. nānattavagga

1. Diversity

10. dutiyabāhiraphassanānattasutta

10. No Diversity of Gains

sāvatthiyam viharati.

At Sāvattthī.

“dhātunānattam, bhikkhave, paṭicca uppajjati saññānānattam,

“Mendicants, diversity of elements gives rise to diversity of perceptions.

saññānānattam paṭicca uppajjati saṅkappanānattam, phassa ...

Diversity of perceptions gives rise to diversity of thoughts. ...

vedanā ...

feelings ...

chanda ...

desires ...

pariḷāha ...

passions ...

pariyesanānānattam paṭicca uppajjati lābhanānattam;

Diversity of searches gives rise to diversity of gains.

no lābhanānattam paṭicca uppajjati pariyesanānānattam,

Diversity of gains doesn’t give rise to diversity of searches.

no pariyesanānānattam paṭicca uppajjati pariḷāhanānattam, no pariḷāhanānattam paṭicca uppajjati ... pe ...

Diversity of searches doesn’t give rise to diversity of passions. ...

chanda ...
desires ...

vedanā ...
feelings ...

phassa ...
contacts ...

saṅkappa ...
thoughts ...

saññānānattam, no saññānānattam paṭicca uppajjati dhātunānattam.
Diversity of perceptions doesn't give rise to diversity of elements.

katamañca, bhikkhave, dhātunānattam?
And what is the diversity of elements?

rūpadhātu ... pe ... dhammadhātu—
The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṃ vuccati, bhikkhave, dhātunānattam.
This is called the diversity of elements.

kathañca, bhikkhave, dhātunānattam paṭicca uppajjati saññānānattam,
And how does diversity of elements give rise to diversity of perceptions ...

phassa ...
contacts ...

vedanā ...
feelings ...

chanda ...
desires ...

pariḷāha ...
passions ...

pariyesanā ...
searches ...

lābha ...
gains ...

no lābhanānattam paṭicca uppajjati pariyesanānānattam,
while diversity of gains doesn't give rise to diversity of searches ...

no pariyesanānānattam paṭicca uppajjati pariḷāha ...
passions ...

chanda ...
desires ...

vedanā ...
feelings ...

phassa ...
contacts ...

no saṅkappanānattam paṭicca uppajjati saññānānattam, no saññānānattam paṭicca uppajjati dhātunānattam?
thoughts ... perceptions ... elements?

rūpadhātum, bhikkhave, paṭicca uppajjati rūpasaññā ... pe ...
The sight element gives rise to the perception of sights ...

dhammadhātum paṭicca uppajjati dhammasaññā, dhammasaññaṃ paṭicca uppajjati ... pe ...
The thought element gives rise to the perception of thoughts ...

dharmapariyesanā, dharmapariyesanaṃ paṭicca uppajjati dhammalābho;

The search for thoughts gives rise to gaining thoughts.

no dhammalābhaṃ paṭicca uppajjati dharmapariyesanā, no dharmapariyesanaṃ paṭicca uppajjati dharmapariḷāho, no dharmapariḷāhaṃ paṭicca uppajjati dhammacchando, no dhammacchandaṃ paṭicca uppajjati dhammasamphassajā vedanā, no dhammasamphassaṃ vedanaṃ paṭicca uppajjati dhammasamphasso, no dhammasamphassaṃ paṭicca uppajjati dhammasaṅkappo, no dhammasaṅkappaṃ paṭicca uppajjati dhammasaññā, no dhammasaññaṃ paṭicca uppajjati dhammadhātu.

The gaining of thoughts doesn't give rise to the search for thoughts. The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts. Perceptions of thoughts don't give rise to the thought element.

evaṃ kho, bhikkhave, dhātunānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati ... pe ...

That's how diversity of elements gives rise to diversity of perceptions ...

saṅkappa ...

phassa ...

vedanā ...

chanda ...

pariḷāha ...

pariyesanā ...

lābha ...

no lābhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ, no pariyesanānānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, no pariḷāhanānattaṃ paṭicca uppajjati chandanānattaṃ, no chandanānattaṃ paṭicca uppajjati vedanānānattaṃ, no vedanānānattaṃ paṭicca uppajjati phassanānattaṃ, no phassanānattaṃ paṭicca uppajjati saṅkappanānattaṃ, no saṅkappanānattaṃ paṭicca uppajjati saññānānattaṃ, no saññānānattaṃ paṭicca uppajjati dhātunānattaṃ”ti.

diversity of perceptions doesn't give rise to diversity of elements.”

dasamaṃ.

nānattavaggo paṭhamo.

dhātuphassaṇa no cetam,

vedanā apare duve;

etaṃ ajjhattapaṇcakaṃ,

dhātusaññaṇa no cetam;

phassassa apare duve,

etaṃ bāhirapaṇcakanti.

samyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

11. sattadhātusutta

11. Seven Elements

sāvattthiyaṃ viharati.

At Sāvattthī.

“sattimā, bhikkhave, dhātuyo.

“Mendicants, there are these seven elements.

katamā satta?

What seven?

ābhādhātu, subhādhātu, ākāśānañcāyatanadhātu, viññāṇañcāyatanadhātu,
ākīñcaññāyatanadhātu, nevasaññānāsaññāyatanadhātu,
saññāvedayitanirodhādhātu—

The element of light, the element of beauty, the element of the dimension of infinite space, the element of the dimension of infinite consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, and the element of the cessation of perception and feeling.

imā kho, bhikkhave, satta dhātuyo”ti.

These are the seven elements.”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“yā cāyaṃ, bhante, ābhādhātu yā ca subhādhātu yā ca ākāśānañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca ākīñcaññāyatanadhātu yā ca nevasaññānāsaññāyatanadhātu yā ca saññāvedayitanirodhādhātu—imā nu kho, bhante, dhātuyo kiṃ paṭicca paññāyanti”ti?

“Sir, due to what does each of these elements appear?”

“yāyaṃ, bhikkhu, ābhādhātu—ayaṃ dhātu andhakāraṃ paṭicca paññāyati.

“Mendicant, the element of light appears due to the element of darkness.

yāyaṃ, bhikkhu, subhādhātu—ayaṃ dhātu asubhaṃ paṭicca paññāyati.

The element of beauty appears due to the element of ugliness.

yāyaṃ, bhikkhu, ākāśānañcāyatanadhātu—ayaṃ dhātu rūpaṃ paṭicca paññāyati.

The element of the dimension of infinite space appears due to the element of form.

yāyaṃ, bhikkhu, viññāṇañcāyatanadhātu—ayaṃ dhātu ākāśānañcāyatanaṃ paṭicca paññāyati.

The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space.

yāyaṃ, bhikkhu, ākīñcaññāyatanadhātu—ayaṃ dhātu viññāṇañcāyatanaṃ paṭicca paññāyati.

The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness.

yāyaṃ, bhikkhu, nevasaññānāsaññāyatanadhātu—ayaṃ dhātu ākīñcaññāyatanaṃ paṭicca paññāyati.

The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness.

yāyaṃ, bhikkhu, saññāvedayitanirodhādhātu—ayaṃ dhātu nirodhaṃ paṭicca paññāyati”ti.

The element of the cessation of perception and feeling appears due to the element of cessation.”

“yā cāyaṃ, bhante, ābhādhātu yā ca subhādhātu yā ca ākāśānañcāyatanadhātu yā ca viññāṇaṇcāyatanadhātu yā ca ākiñcaṇñāyatanadhātu yā ca nevaśāññānāśaṇñāyatanadhātu yā ca saññāvedayitanirodhādhātu—imā nu kho, bhante, dhātuyo kathaṃ samāpatti pattabbā”ti?

“Sir, how is each of these elements to be attained?”

“yā cāyaṃ, bhikkhu, ābhādhātu yā ca subhādhātu yā ca ākāśānañcāyatanadhātu yā ca viññāṇaṇcāyatanadhātu yā ca ākiñcaṇñāyatanadhātu—imā dhātuyo saññāsamāpatti pattabbā.

“The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception.

yāyaṃ, bhikkhu, nevaśāññānāśaṇñāyatanadhātu—ayaṃ dhātu sañkhārāvesasamāpatti pattabbā.

The element of the dimension of neither perception nor non-perception is an attainment with only a residue of conditioned phenomena.

yāyaṃ, bhikkhu, saññāvedayitanirodhādhātu—ayaṃ dhātu nirodhasamāpatti pattabbā”ti.

The element of the cessation of perception and feeling is an attainment of cessation.”

paṭhamam.

samyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

12. sanidānasutta

12. With a Cause

sāvatthiyaṃ viharati.

At Sāvattthī.

“sanidānaṃ, bhikkhave, uppajjati kāmavitakko, no anidānaṃ; sanidānaṃ uppajjati byāpādavitaṅko, no anidānaṃ; sanidānaṃ uppajjati vihiṃsāvitakko, no anidānaṃ.

“Meditants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

kathaṇca, bhikkhave, sanidānaṃ uppajjati kāmavitakko, no anidānaṃ; sanidānaṃ uppajjati byāpādavitaṅko, no anidānaṃ; sanidānaṃ uppajjati vihiṃsāvitakko, no anidānaṃ?

And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason?

kāmadhātum, bhikkhave, paṭicca uppajjati kāmasaññā, kāmasaññaṃ paṭicca uppajjati kāmasaṅkappo, kāmasaṅkappaṃ paṭicca uppajjati kāmaccchando, kāmaccchandaṃ paṭicca uppajjati kāmapiṇḍaḥho, kāmapiṇḍaḥhaṃ paṭicca uppajjati kāmapiyesanā.

The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual thoughts. Sensual thoughts give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures.

kāmapiyesanaṃ, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.

An uneducated ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

byāpādadhātum, bhikkhave, paṭicca uppajjati byāpādasāññā, byāpādasāññaṃ paṭicca uppajjati byāpādasāṅkappo ... pe ... byāpādacchando ... byāpādapariḥho ... byāpādapariyesanā ...

The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. ... malicious desires ... malicious passions ... malicious searches ...

byāpādapariyesanam, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.

An uneducated ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

vihiṃsādhātum, bhikkhave, paṭicca uppajjati vihiṃsāsāññā; vihiṃsāsāññam paṭicca uppajjati vihiṃsāsāṅkappo ... pe ... vihiṃsāchando ... vihiṃsāpariḷāho ... vihiṃsāpariyesanā ...

The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel thoughts. ... cruel desires ... cruel passions ... cruel searches ...

vihiṃsāpariyesanam, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.

An uneducated ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

seyyathāpi, bhikkhave, puriso ādittam tiṇukkam sukkhe tinādāye nikkhipeyya; no ce hatthehi ca pādehi ca khippameva nibbāpeyya. evaṇhi, bhikkhave, ye tiṇakatthanissitā pāṇā te anayabyasanam āpajjeyyūṃ.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they don't quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin.

evameva kho, bhikkhave, yo hi koci samano vā brāhmaṇo vā uppannam visamagatam saññam na khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti, so diṭṭhe ceva dhamme dukkham viharati savighātam saupāyāsam saparilāham;

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don't quickly give it up, get rid of it, eliminate it, and obliterate it, they'll suffer in the present life, with anguish, distress, and fever.

kāyassa ca bhedaṃ param maraṇā duggati paṭikaṅkhā.

And when the body breaks up, after death, they can expect to be reborn in a bad place.

sanidānam, bhikkhave, uppajjati nekkhammavitakko, no anidānam; sanidānam uppajjati abyāpādavitakko, no anidānam; sanidānam uppajjati avihimsāvitakko, no anidānam.

Thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason.

kathaṅca, bhikkhave, sanidānam uppajjati nekkhammavitakko, no anidānam; sanidānam uppajjati abyāpādavitakko, no anidānam; sanidānam uppajjati avihimsāvitakko, no anidānam?

And how do thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason?

nekkhammadhātum, bhikkhave, paṭicca uppajjati nekkhammasaṅkappo,

The element of renunciation gives rise to perceptions of renunciation.

nekkhammasaṅkappam paṭicca uppajjati nekkhammasaṅkappo,

Perceptions of renunciation give rise to thoughts of renunciation.

nekkhammasaṅkappam paṭicca uppajjati nekkhammacchando,

Thoughts of renunciation give rise to enthusiasm for renunciation.

nekkhammacchandam paṭicca uppajjati nekkhammapariḷāho,

Enthusiasm for renunciation gives rise to fervor for renunciation.

nekkhammapariḷāham paṭicca uppajjati nekkhammapariyesanā;

Fervor for renunciation gives rise to the search for renunciation.

nekkhammapariyesanam, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.

An educated noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

abyāpādadhātum, bhikkhave, paṭicca uppajjati abyāpādasāññā,

The element of good will gives rise to perceptions of good will.

abyāpādasaññaṃ paṭicca uppajjati abyāpādasāṅkappo ... pe ...

Perceptions of good will give rise to thoughts of good will. ...

abyāpādacchando ...

enthusiasm for good will ...

abyāpādapariḷāho ...

fervor for good will ...

abyāpādapariyesanā,

the search for good will.

abyāpādapariyesanaṃ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.

An educated noble disciple on a search for good will behaves well in three ways: by body, speech, and mind.

avihiṃsādhātum, bhikkhave, paṭicca uppajjati avihiṃsāsāññā,

The element of harmlessness gives rise to harmlessness perceptions.

avihiṃsāsāññaṃ paṭicca uppajjati avihiṃsāsāṅkappo,

Harmlessness perceptions give rise to harmlessness thoughts. ...

avihiṃsāsāṅkappaṃ paṭicca uppajjati avihiṃsāchando,

enthusiasm for harmlessness ...

avihiṃsāchandaṃ paṭicca uppajjati avihiṃsāpariḷāho,

fervor for harmlessness ...

avihiṃsāpariḷāhaṃ paṭicca uppajjati avihiṃsāpariyesanā;

the search for harmlessness.

avihiṃsāpariyesanaṃ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.

An educated noble disciple on a search for harmlessness behaves well in three ways: by body, speech, and mind.

seyyathāpi, bhikkhave, puriso ādittaṃ tiṇukkaṃ sukkhe tiṇadāye nikkhipeyya; tamenam hatthehi ca pādehi ca khippameva nibbāpeyya. evaṃhi, bhikkhave, ye tiṇakatthanissitā paṇā te na anayabyasanaṃ āpajjeyyūṃ.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin.

evameva kho, bhikkhave, yo hi koci samāno vā brāhmaṇo vā uppannaṃ visamagataṃ saññaṃ khippameva pajahati vinodeti byantikaroti anabhāvaṃ gameti, so ditthe ceva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ;

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, get rid of it, eliminate it, and obliterate it, they'll be happy in the present life, free of anguish, distress, and fever.

kāyassa ca bhedaṃ paraṃ maraṇā sugati paṭikaṅkhā"ti.

And when the body breaks up, after death, they can expect to be reborn in a good place."

dutiyaṃ.

saṃyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

13. giṇṇakāvasathasutta

13. In the Brick Hall

ekaṃ samayaṃ bhagavā nātike viharati giṇṇakāvasathe.

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

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“dhātum, bhikkhave, paṭicca uppajjati saññā, uppajjati diṭṭhi, uppajjati vitakko”ti.

“Mendicants, an element gives rise to a perception, a view, and a thought.”

evam vutte, āyasmā kaccāno bhagavantam etadavoca:

When he said this, Venerable Kaccāna said to the Buddha,

“yāyaṃ, bhante, diṭṭhi:

“Sir, regarding

‘asammāsambuddhesu sammāsambuddhā’ti, ayaṃ nu kho, bhante, diṭṭhi kiṃ paṭicca paññāyati”ti?

those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view appear?”

“mahati kho esā, kaccāna, dhātu yadidaṃ avijjādhātu.

“It’s a mighty thing, Kaccāna, the element of ignorance.

hīnaṃ, kaccāna, dhātum paṭicca uppajjati hīnā saññā, hīnā diṭṭhi, hīno vitakko, hīnā cetanā, hīnā patthanā, hīno paṇidhi, hīno puggalo, hīnā vācā;

An inferior element gives rise to inferior perceptions, inferior views, inferior thoughts, inferior intentions, inferior aims, inferior wishes, an inferior person, and inferior speech.

hīnaṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;

One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the inferior.

hīnā tassa upapattīti vadāmi.

I say that their rebirth is inferior.

majjhimaṃ, kaccāna, dhātum paṭicca uppajjati majjhimā saññā, majjhimā diṭṭhi, majjhimo vitakko, majjhimā cetanā, majjhimā patthanā, majjhimo paṇidhi, majjhimo puggalo, majjhimā vācā;

A middling element gives rise to middling perceptions, middling views, middling thoughts, middling intentions, middling aims, middling wishes, a middling person, and middling speech.

majjhimaṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;

One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the middling.

majjhimā tassa upapattīti vadāmi.

I say that their rebirth is middling.

paṇītaṃ, kaccāna, dhātum paṭicca uppajjati paṇītā saññā, paṇītā diṭṭhi, paṇīto vitakko, paṇītā cetanā, paṇītā patthanā, paṇīto paṇidhi, paṇīto puggalo, paṇītā vācā;

A superior element gives rise to superior perceptions, superior views, superior thoughts, superior intentions, superior aims, superior wishes, a superior person, and superior speech.

paṇītaṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;

One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the superior.

paṇītā tassa upapattīti vadāmi”ti.

I say that their rebirth is superior.”

tatiyaṃ.

samyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

14. hīnādhimuttikasutta

14. Bad Attitudes

sāvattiyaṃ viharati.

At Sāvatti.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a good attitude come together and converge with those who have a good attitude.

atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu.

In the past, too, sentient beings came together and converged because of an element. ...

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandimṣu samimṣu;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimṣu samimṣu.

anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti.

In the future, too, sentient beings will come together and converge because of an element. ...

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandissanti samessanti.

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.

At present, too, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti’ti.

Those who have a good attitude come together and converge with those who have a good attitude.”

catutthaṃ.

saṃyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

15. caṅkamasutta

15. Walking Meditation

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

tena kho pana samayena āyasmā sāriputto sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Now at that time Venerable Sāriputta was walking meditation together with several mendicants not far from the Buddha.

āyasmāpi kho mahāmoggallāno sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Venerable Mahāmoggallāna was doing likewise, as were

āyasmāpi kho mahākassapo sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Venerable Mahākassapa,

āyasmāpi kho anuruddho sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Venerable Anuruddha,

āyasmāpi kho puṇṇo mantāniputto sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Venerable Puṇṇa Mantāniputta,

āyasmāpi kho upāli sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Venerable Upāli,

āyasmāpi kho ānando sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati;

Venerable Ānanda,

devadattopi kho sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati.

and Devadatta.

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, sārīputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti?

“Mendicants, do you see Sārīputta walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū mahāpañña.

“All of those mendicants have great wisdom.

passatha no tumhe, bhikkhave, moggallānaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti?

Do you see Moggallāna walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū mahiddhikā.

“All of those mendicants have great psychic power.

passatha no tumhe, bhikkhave, kassapaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti?

Do you see Kassapa walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū dhutavādā.

“All of those mendicants advocate austerities.

passatha no tumhe, bhikkhave, anuruddhaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti?

Do you see Anuruddha walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū dibbacakkhukā.

“All of those mendicants have clairvoyance.

passatha no tumhe, bhikkhave, puṇṇaṃ mantāniputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti?

Do you see Puṇṇa Mantāniputta walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū dhammakathikā.

“All of those mendicants are Dhamma speakers.

passatha no tumhe, bhikkhave, upāliṃ sambahulehi bhikkhūhi saddhiṃ
caṅkamantaṃ”ti?

Do you see Upāli walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū vinayadharā.

“All of those mendicants are experts in monastic training.

passatha no tumhe, bhikkhave, ānandaṃ sambahulehi bhikkhūhi saddhiṃ
caṅkamantaṃ”ti?

Do you see Ananda walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū bahussutā.

“All of those mendicants are very learned.

passatha no tumhe, bhikkhave, devadattaṃ sambahulehi bhikkhūhi saddhiṃ
caṅkamantaṃ”ti?

Do you see Devadatta walking meditation together with several mendicants?”

“evaṃ, bhante”.

“Yes, sir.”

“sabbe kho ete, bhikkhave, bhikkhū pāpicchā.

“All of those mendicants have bad desires.

dhātusova, bhikkhave, sattā saṃsandanti samenti.

Sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

Those who have a good attitude come together and converge with those who have a good attitude.

atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu.

In the past,

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandimṣu samimṣu;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimṣu samimṣu.

anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti.

in the future,

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandissanti samessanti.

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti
samenti.

and also in the present, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti;

Those who have a bad attitude come together and converge with those who have a bad attitude.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samentī”ti.
Those who have a good attitude come together and converge with those who have a good attitude.”

pañcamam.

saṃyutta nikāya 14
Linked Discourses 14

2. dutiyavagga
2. The Second Chapter

16. sagāthāsutta
16. With Verses

sāvatthiyaṃ viharati.
At Sāvattī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a bad attitude come together and converge with those who have a bad attitude.

atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu.
In the past ...

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandimṣu samimṣu.

anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti.
In the future ...

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti.

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a bad attitude come together and converge with those who have a bad attitude.

seyyathāpi, bhikkhave, gūtho gūthena saṃsandati sameti;
It's like how dung comes together with dung,

muttaṃ muttena saṃsandati sameti;
urine with urine,

kheḷo kheḷena saṃsandati sameti;
spit with spit,

pubbo pubbena saṃsandati sameti;
pus with pus,

lohitaṃ lohitena saṃsandati sameti;
and blood with blood.

evameva kho, bhikkhave, dhātusova sattā saṃsandanti samenti.
In the same way, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a bad attitude come together and converge with those who have a bad attitude.

atītampi kho addhānaṃ ... pe ...
In the past ...

anāgatampi kho addhānaṃ ... pe ...
In the future ...

etarahipi kho paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a bad attitude come together and converge with those who have a bad attitude.

dhātusova, bhikkhave, sattā saṃsandanti samenti.
Sentient beings come together and converge because of an element.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a good attitude come together and converge with those who have a good attitude.

aṭṭampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu.
In the past ...

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimṣu samimṣu.

anāgatampi kho, bhikkhave, addhānaṃ ... pe ...
In the future ...

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a good attitude come together and converge with those who have a good attitude.

seyyathāpi, bhikkhave, khīraṃ khīrena saṃsandati sameti;
It's like how milk comes together with milk,

telam telena saṃsandati sameti;
oil with oil,

sappi sappinā saṃsandati sameti;
ghee with ghee,

madhu madhunā saṃsandati sameti;
honey with honey,

phāṇitaṃ phāṇitena saṃsandati sameti;
and molasses with molasses.

evameva kho, bhikkhave, dhātusova sattā saṃsandanti samenti.
In the same way, sentient beings come together and converge because of an element.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.
Those who have a good attitude come together and converge with those who have a good attitude.

aṭṭampi kho addhānaṃ ...
In the past ...

anāgatampi kho addhānaṃ ...
In the future ...

etarahipi kho paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti”ti.
Those who have a good attitude come together and converge with those who have a good attitude.”

idamavoca bhagavā.
That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“saṃsaggā vanatho jāto,
“Socializing promotes entanglement;

asaṃsaggena chijjati;
they’re cut off by being aloof.

parittaṃ dārumāruya,
If you’re lost in the middle of a great sea,

yathā sīde mahaṇṇave.
and you clamber up on a little log, you’ll sink.

evaṃ kusītaṃ āgama,
So too, a person who lives well

sādhujīvipi sīdati;
sinks by relying on a lazy person.

tasmā taṃ parivajjeyya,
Hence you should avoid such

kusītaṃ hīnavīriyaṃ.
a lazy person who lacks energy.

pavivittehi ariyehi,
Dwell with the noble ones

pahitattehi jhāyīhi;
who are secluded and determined

niccaṃ āraddhavīriyehi,
and always energetic;

paṇḍitehi sahāvase”ti.
the astute who practice absorption.”

chaṭṭhaṃ.

saṃyutta nikāya 14
Linked Discourses 14

2. dutiyavagga
2. The Second Chapter

17. assaddhasaṃsandanasutta
17. Faithless

sāvattthiyaṃ viharati.
At Sāvattthī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
the faithless with the faithless,

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;
the shameless with the shameless,

anottappino anottappīhi saddhiṃ saṃsandanti samenti;
the imprudent with the imprudent,

appaṣutā appaṣutehi saddhiṃ saṃsandanti samenti;
the uneducated with the uneducated,

kusītā kusītehi saddhiṃ saṃsandanti samenti;
the lazy with the lazy,

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti;
the unmindful with the unmindful,

duppaññā duppaññehi saddhiṃ saṃsandanti samenti.
and the witless with the witless.

atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu.
In the past, too, sentient beings came together and converged because of an element. ...

assaddhā assaddhehi saddhiṃ saṃsandimṣu samimṣu;

ahirikā ahirikehi saddhiṃ saṃsandimṣu samimṣu;

anottappino anottappīhi saddhiṃ saṃsandimṣu samimṣu;

appassutā appassutehi saddhiṃ saṃsandimṣu samimṣu;

kuṣītā kuṣītehi saddhiṃ saṃsandimṣu samimṣu;

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandimṣu samimṣu;

duppaññā duppaññehi saddhiṃ saṃsandimṣu samimṣu.

anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti.
In the future, too, sentient beings will come together and converge because of an element. ...

assaddhā assaddhehi saddhiṃ saṃsandissanti samessanti;

ahirikā ahirikehi saddhiṃ saṃsandissanti samessanti;

anottappino anottappīhi saddhiṃ ... pe ...

appassutā appassutehi saddhiṃ ... pe ...

kuṣītā kuṣītehi saddhiṃ ... pe ...

mutṭhassatino mutṭhassatīhi saddhiṃ ... pe ...

duppaññā duppaññehi saddhiṃ saṃsandissanti samessanti.

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti.
At present, too, sentient beings come together and converge because of an element. ...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

ahirikā ahirikehi saddhiṃ ... pe ...

anottappino anottappīhi saddhiṃ ... pe ...

appassutā appassutehi saddhiṃ ... pe ...

kuṣītā kuṣītehi saddhiṃ ... pe ...

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti;

duppaññā duppaññehi saddhiṃ saṃsandanti samenti.

dhātusova, bhikkhave, sattā saṃsandanti samenti.

Sentient beings come together and converge because of an element:

saddhā saddhehi saddhiṃ saṃsandanti samenti;

the faithful with the faithful,

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;

the conscientious with the conscientious,

ottappino ottappīhi saddhiṃ saṃsandanti samenti;

the prudent with the prudent,

bahussutā bahussutehi saddhiṃ saṃsandanti samenti;

the learned with the learned,

āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti;

the energetic with the energetic,

upatṭhitassatino upatṭhitassatīhi saddhiṃ saṃsandanti samenti;

the mindful with the mindful,

paññavanto paññavantehi saddhiṃ saṃsandanti samenti.

and the wise with the wise.

atītampi kho, bhikkhave, addhānaṃ ... pe ...

In the past ...

anāgatampi kho, bhikkhave ... pe ...

In the future ...

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samentī.

At present, too, sentient beings come together and converge because of an element. ..."

saddhā saddhehi saddhiṃ ... pe ...

paññavanto paññavantehi saddhiṃ saṃsandanti samentī”ti.

sattamaṃ.

saṃyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

18. assaddhamūlakasutta

18. Beginning With the Faithless

sāvatthiyaṃ viharati.

At Sāvattī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

the faithless with the faithless,

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;

the shameless with the shameless,

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
the witless with the witless,

saddhā saddhehi saddhiṃ saṃsandanti samenti;
the faithful with the faithful,

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;
the conscientious with the conscientious,

paññavanto paññavantehi saddhiṃ saṃsandanti samenti.
and the wise with the wise.

atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu ... pe ...
In the past ...

anāgatampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandissanti samessanti
... pe
In the future ...

etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti
samenti.
At present, too, sentient beings come together and converge because of an element. ...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

ahirikā ahirikehi saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ
saṃsandanti samenti;

saddhā saddhehi saddhiṃ saṃsandanti samenti;

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;

paññavanto paññavantehi saddhiṃ saṃsandanti samentīti.

dhātusova, bhikkhave, sattā saṃsandanti samenti.
Sentient beings come together and converge because of an element:

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
the faithless with the faithless,

anottappino anottappīhi saddhiṃ saṃsandanti samenti;
the imprudent with the imprudent,

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
the witless with the witless,

saddhā saddhehi saddhiṃ saṃsandanti samenti;
the faithful with the faithful,

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
the prudent with the prudent,

paññavanto paññavantehi saddhiṃ saṃsandanti samenti ... pe ...
and the wise with the wise.

paṭhamavāro viya vitthāretabbo. (2)
(The following should be expanded like the first section.)

dhātusova, bhikkhave ... pe ...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
... faithless ...

appassutā appassutehi saddhiṃ saṃsandanti samenti;
uneducated ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

saddhā saddhehi saddhiṃ saṃsandanti samenti; bahussutā bahussutehi saddhiṃ
saṃsandanti samenti, paññavanto paññavantehi saddhiṃ saṃsandanti samenti ... pe
.... (3)

dhātusova, bhikkhave ... pe ...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
faithless ...

kuṣītā kuṣītehi saddhiṃ saṃsandanti samenti;
lazy ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

saddhā saddhehi saddhiṃ saṃsandanti samenti;
faithful...

āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti ... pe (4)

dhātusova, bhikkhave ... pe ...

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;
faithless ...

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

saddhā saddhehi saddhiṃ saṃsandanti samenti;

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti”ti ... pe (5)

aṭṭhamam.

saṃyutta nikāya 14
Linked Discourses 14

2. dutiyavagga
2. The Second Chapter

19. ahirikamūlakasutta
19. Beginning With the Shameless

sāvatthiyaṃ viharati.
At Sāvatthī.

“dhātusova ... pe ...

“Mendicants, sentient beings come together and converge because of an element:

ahirikā ahirikehi saddhiṃ saṃsandanti samenti, anottappino anottappīhi saddhiṃ
saṃsandanti samenti, duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
hirimanā hirimanehi saddhiṃ saṃsandanti samenti, ottappino ottappīhi saddhiṃ
saṃsandanti samenti, paññavanto paññavantehi saddhiṃ saṃsandanti samenti ... pe

....
the shameless with the shameless ... imprudent ... witless ...

ahirikā ahirikehi saddhiṃ saṃsandanti samenti, appassutā appassutehi saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ saṃsandanti samenti; hirimanā hirimanehi saddhiṃ saṃsandanti samenti, bahussutā bahussutehi saddhiṃ saṃsandanti samenti, paññavanto paññavantehi saddhiṃ saṃsandanti samenti ... pe (2)

... shameless ... uneducated ... witless ...

ahirikā ahirikehi saddhiṃ saṃsandanti samenti, kusītā kusītehi saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ saṃsandanti samenti; hirimanā hirimanehi saddhiṃ saṃsandanti samenti, āradhāvīriyā āradhāvīriyehi saddhiṃ saṃsandanti samenti, paññavanto paññavantehi saddhiṃ saṃsandanti samenti ... pe (3)

... shameless ... lazy ... witless ...

ahirikā ahirikehi saddhiṃ saṃsandanti samenti, mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ saṃsandanti samenti; hirimanā hirimanehi saddhiṃ saṃsandanti samenti, upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti samenti, paññavanto paññavantehi saddhiṃ saṃsandanti samenti ... pe (4)

... shameless ... unmindful ... witless ...”

navamaṃ.

saṃyutta nikāya 14

Linked Discourses 14

2. dutiyavagga

2. The Second Chapter

20. anottappamūlakasutta

20. Beginning With Imprudence

sāvatthiyaṃ viharati.

At Sāvattī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

anottappino anottappīhi saddhiṃ saṃsandanti samenti;

the imprudent with the imprudent ...

appassutā appassutehi saddhiṃ saṃsandanti samenti;

uneducated ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;

witless ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;

prudent...

bahussutā bahussutehi saddhiṃ saṃsandanti samenti; paññavanto paññavantehi

saddhiṃ saṃsandanti samenti ... pe

educated... wise...

anottappino anottappīhi saddhiṃ saṃsandanti samenti;

imprudent ...

kusītā kusītehi saddhiṃ saṃsandanti samenti;

lazy ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;

witless ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;

prudent...

āradhāvīriyā āradhāvīriyehi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti ... pe (2)

anottappino anottappīhi saddhiṃ saṃsandanti samenti;
imprudent ...

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
prudent...

upatṭhitassatino upatṭhitassatīhi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti”ti ... pe (3)

dasamaṃ.

saṃyutta nikāya 14
Linked Discourses 14

2. dutiyavagga
2. The Second Chapter

21. appassutamūlakasutta
21. Beginning With the Uneducated

sāvatthiyaṃ viharati.
At Sāvattthī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

appassutā appassutehi saddhiṃ saṃsandanti samenti;
the uneducated with the uneducated ...

kuṣitā kuṣitehi saddhiṃ saṃsandanti samenti;
lazy ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

bahussutā bahussutehi saddhiṃ saṃsandanti samenti;
learned...

āradhāvīriyā āradhāvīriyehi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti ... pe

appassutā appassutehi saddhiṃ saṃsandanti samenti;
uneducated ...

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

bahussutā bahussutehi saddhiṃ saṃsandanti samenti;
learned...

upatṭhitassatino upatṭhitassatīhi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti”ti ... pe (2)
mindful... wise...

ekādasamaṃ.

samyutta nikāya 14
Linked Discourses 14

2. dutiyavagga
2. The Second Chapter

22. kusītamūlakasutta
22. Beginning With the Lazy

sāvatthiyaṃ viharati.
At Sāvatthī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

kusītā kusītehi saddhiṃ saṃsandanti samenti;
the lazy with the lazy ...

mutṭhassatino mutṭhassatīhi saddhiṃ saṃsandanti samenti;
unmindful ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti;
witless ...

āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti;
energetic...

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti samenti; paññavanto
paññavantehi saddhiṃ saṃsandanti samenti”ti ... pe
mindful... wise...”

dvādasamaṃ.

(sabbattha atītānāgatapaccuppannaṃ kātabbaṃ.)
(All these should be treated in terms of the past, future, and present.)

dutiyo vaggo.

sattimā sanidānañca,

giñjakāvasathena ca;

hīnādhimutti caṅkamaṃ,

sagāthā assaddhasattamaṃ.

assaddhamūlakā pañca,

cattāro ahirikaṃmūlakā;

anottappamūlakā tīṇi,

duve appassutena ca.

kusītaṃ ekakaṃ vuttaṃ,

suttantā tīṇi pañcakā;

bāvīsati vuttā suttā,

dutiyo vaggo pavuccatīti.

saṃyutta nikāya 14

Linked Discourses 14

3. kammaṭṭhapaṭṭha

3. Ways of Performing Deeds

23. asaṃhitaṭṭha

23. Lacking Immersion

sāvatthiyaṃ viharati.

At Sāvattī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

the faithless with the faithless ...

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;

shameless ...

anottappino anottappīhi saddhiṃ saṃsandanti samenti;

imprudent ...

asaṃhitaṭṭha asaṃhitehi saddhiṃ saṃsandanti samenti;

lacking immersion ...

duppaññaṃ duppaññehi saddhiṃ saṃsandanti samenti.

witless ...

saddhā saddhehi saddhiṃ saṃsandanti samenti;

The faithful with the faithful ...

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;

conscientious ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;

prudent...

samāhitaṭṭha samāhitehi saddhiṃ saṃsandanti samenti;

possessing immersion ...

paññavanto paññavantehi saddhiṃ saṃsandanti samenti”ti.

and the wise with the wise.”

paṭṭhamam.

saṃyutta nikāya 14

Linked Discourses 14

3. kammaṭṭhapaṭṭha

3. Ways of Performing Deeds

24. dussīlasutta

24. Unethical

sāvatthiyaṃ viharati.

At Sāvattī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

assaddhā assaddhehi saddhiṃ saṃsandanti samenti;

the faithless with the faithless ...

ahirikā ahirikehi saddhiṃ saṃsandanti samenti;
shameless ...

anottappino anottappīhi saddhiṃ saṃsandanti samenti;
imprudent ...

dussīlā dussīlehi saddhiṃ saṃsandanti samenti;
unethical ...

duppaññā duppaññehi saddhiṃ saṃsandanti samenti.
witless ...

saddhā saddhehi saddhiṃ saṃsandanti samenti;
The faithful with the faithful ...

hirimanā hirimanehi saddhiṃ saṃsandanti samenti;
conscientious ...

ottappino ottappīhi saddhiṃ saṃsandanti samenti;
prudent...

sīlavanto sīlavantehi saddhiṃ saṃsandanti samenti;
ethical ...

paññavanto paññavantehi saddhiṃ saṃsandanti samenti”ti.
and the wise with the wise.”

dutiyaṃ.

saṃyutta nikāya 14
Linked Discourses 14

3. kammaṃpathavagga
3. Ways of Performing Deeds

25. pañcasikkhāpadasutta
25. The Five Precepts

sāvatthiyaṃ viharati.
At Sāvattthī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino adinnādāyīhi saddhiṃ saṃsandanti samenti;
those who steal ...

kāmesumicchācārino kāmesumicchācārīhi saddhiṃ saṃsandanti samenti;
commit sexual misconduct ...

musāvādino musāvādīhi saddhiṃ saṃsandanti samenti;
lie ...

surāmerayamajjappamādaṭṭhāyino surāmerayamajjappamādaṭṭhāyīhi saddhiṃ saṃsandanti samenti.
consume alcoholic drinks that cause negligence ...

pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṃ saṃsandanti samenti;
Those who refrain from killing living creatures ...

adinnādānā paṭiviratā adinnādānā paṭiviratehi saddhiṃ saṃsandanti samenti;
who refrain from stealing ...

kāmesumicchācārā paṭiviratā kāmesumicchācārā paṭiviratehi saddhiṃ saṃsandanti samenti;
who refrain from sexual misconduct ...

musāvādā paṭiviratā musāvādā paṭivirātehi saddhiṃ saṃsandanti samenti;
who refrain from lying ...

surāmerayamajjappamādaṭṭhānā paṭiviratā surāmerayamajjappamādaṭṭhānā
paṭivirātehi saddhiṃ saṃsandanti samenti”ti.
*those who refrain from consuming alcoholic drinks that cause negligence with those who
refrain from consuming alcoholic drinks that cause negligence.”*

tatiyaṃ.

saṃyutta nikāya 14
Linked Discourses 14

3. kammaṃpathavagga
3. Ways of Performing Deeds

26. sattakammaṃpathasutta
26. Seven Ways of Performing Deeds

sāvattiyaṃ viharati.
At Sāvattī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino adinnādāyīhi saddhiṃ saṃsandanti samenti;
those who steal ...

kāmesumicchācārino kāmesumicchācārīhi saddhiṃ saṃsandanti samenti;
commit sexual misconduct ...

musāvādino musāvādīhi saddhiṃ saṃsandanti samenti;
lie ...

piṇḍavācā piṇḍavācehi saddhiṃ saṃsandanti samenti;
speak divisively ...

pharusavācā pharusavācehi saddhiṃ saṃsandanti samenti;
speak harshly ...

samphappalāpino samphappalāpīhi saddhiṃ saṃsandanti samenti.
talk nonsense ...

pāṇātipātā paṭiviratā ... pe ...
Those who refrain from killing living creatures. ...

adinnādānā paṭiviratā ...
who refrain from stealing ...

kāmesumicchācārā paṭiviratā ...
who refrain from sexual misconduct ...

musāvādā paṭiviratā ...
who refrain from lying ...

piṇḍāya vācāya paṭiviratā piṇḍāya vācāya paṭivirātehi saddhiṃ saṃsandanti
samenti;
who refrain from divisive speech ...

pharusāya vācāya paṭiviratā pharusāya vācāya paṭivirātehi saddhiṃ saṃsandanti
samenti;
who refrain from harsh speech ...

samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṃ saṃsandanti samenti⁷⁷ti.

who refrain from talking nonsense with those who refrain from talking nonsense."

catuttham.

samyutta nikāya 14

Linked Discourses 14

3. kammaṭṭhapaṭṭha

3. Ways of Performing Deeds

27. dasakammaṭṭhasutta

27. Ten Ways of Performing Deeds

sāvattthiyaṃ viharati.

At Sāvattthī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

"Mendicants, sentient beings come together and converge because of an element:

pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti;

those who kill living creatures with those who kill living creatures,

adinnādāyino ... pe ...

those who steal ...

kāmesumicchācārino ...

commit sexual misconduct ...

musāvādino ...

lie ...

pisuṇavācā ...

speak divisively ...

pharusavācā ...

speak harshly ...

samphappalāpino samphappalāpīhi saddhiṃ saṃsandanti samenti;

talk nonsense ...

abhijjhāluno abhijjhālūhi saddhiṃ saṃsandanti samenti;

are covetous ...

byāpannacittā byāpannacittehi saddhiṃ saṃsandanti samenti;

are malicious ...

micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti.

have wrong view ...

pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṃ saṃsandanti samenti;

Those who refrain from killing living creatures ...

adinnādānā paṭiviratā ... pe ...

who refrain from stealing ...

kāmesumicchācārā paṭiviratā ...

who refrain from sexual misconduct ...

musāvādā paṭiviratā ...

who refrain from lying ...

pisuṇāya vācāya ...

who refrain from divisive speech ...

pharusāya vācāya ...

who refrain from harsh speech ...

samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṃ saṃsandanti samenti;

who refrain from talking nonsense ...

anabhijjhāluno anabhijjhālūhi saddhiṃ saṃsandanti samenti;

are not covetous ...

abyāpannacittā abyāpannacittehi saddhiṃ saṃsandanti samenti;

are not malicious ...

sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti samenti”ti.

have right view with those who have right view.”

pañcamaṃ.

saṃyutta nikāya 14

Linked Discourses 14

3. kammaṭṭhāvaṃsa

3. Ways of Performing Deeds

28. aṭṭhaṅgikasutta

28. The Eightfold Path

sāvattṭhiyaṃ viharati.

At Sāvattṭhi.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.

“Mendicants, sentient beings come together and converge because of an element:

micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti;

those of wrong view with those of wrong view ...

micchāsāṅkappā ... pe ...

wrong thought ...

micchāvācā ...

wrong speech ...

micchākammantā ...

wrong action ...

micchāājīvā ...

wrong livelihood ...

micchāvāyāmā ...

wrong effort ...

micchāsatinā ...

wrong mindfulness ...

micchāsamādhino micchāsamādhīhi saddhiṃ saṃsandanti samenti.

wrong immersion ...

sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti samenti;

Those who have right view ...

sammāsāṅkappā ... pe ...

right thought ...

sammāvācā ...

right speech ...

sammākammantā ...

right action ...

sammāājīvā ...

right livelihood ...

sammāvāyāmā ...
right effort ...

sammāsantino ...
right mindfulness ...

sammāsamādhino sammāsamādhīhi saddhiṃ saṃsandanti samentī”ti.
right immersion with those who have right immersion.”

chaṭṭhaṃ.

samyutta nikāya 14
Linked Discourses 14

3. kammaṭṭhapaṭṭhaṃ
3. Ways of Performing Deeds

29. dasaṅgasutta
29. Ten Factored Path

sāvattṭhiyaṃ viharati.
At Sāvattṭhī.

“dhātusova, bhikkhave, sattā saṃsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti;
those of wrong view with those of wrong view ...

micchāsāṅkappā ... pe ...
wrong thought ...

micchāvācā ...
wrong speech ...

micchākammantā ...
wrong action ...

micchāājīvā ...
wrong livelihood ...

micchāvāyāmā ...
wrong effort ...

micchāsantino ...
wrong mindfulness ...

micchāsamādhino micchāsamādhīhi saddhiṃ saṃsandanti samenti;
wrong immersion ...

micchāñāṇino micchāñāṇīhi saddhiṃ saṃsandanti samenti;
wrong knowledge ...

micchāvimuttino micchāvimuttīhi saddhiṃ saṃsandanti samenti.
wrong freedom ...

sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti samenti;
Those who have right view ...

sammāsāṅkappā ... pe ...
right thought ...

sammāvācā ...
right speech ...

sammākammantā ...
right action ...

sammāājīvā ...
right livelihood ...

sammāvāyāmā ...
right effort ...

sammāsatino ...
right mindfulness ...

sammāsamādhino ...
right immersion ...

sammāñāṇino sammāñāṇīhi saddhiṃ saṃsandanti samenti;
right knowledge ...

sammāvimuttino sammāvimuttīhi saddhiṃ saṃsandanti samenti”ti.
right freedom with those who have right freedom.”

sattamaṃ.

(sabbattha atītānāgatapaccuppannaṃ kātabbaṃ.)
(All these should be treated in terms of the past, future, and present.)

asamāhitaṃ dussīlaṃ,

pañca sikkhāpadāni ca;

satta kammaṭṭhā vuttā,

dasakammaṭṭhena ca;

chaṭṭhaṃ aṭṭhaṅgiko vutto,

dasāṅgena ca sattamaṃ.

kammaṭṭhavaggo tatiyo.

saṃyutta nikāya 14
Linked Discourses 14

4. catutthavagga
4. The Fourth Chapter

30. catudhātusutta
30. Four Elements

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme ...
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.
...

“catasso imā, bhikkhave, dhātuyo.
“Mendicants, there are these four elements.

katamā catasso?
What four?

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu—
The elements of earth, water, fire, and air.

imā kho, bhikkhave, catasso dhātuyo”ti.
These are the four elements.”

paṭhamam.

saṃyutta nikāya 14
Linked Discourses 14

4. catutthavagga
4. The Fourth Chapter

31. pubbesambodhasutta
31. Before Awakening

sāvattthiyaṃ viharati.
At Sāvattthī.

“pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho pathavīdhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ;
‘What’s the gratification, the drawback, and the escape when it comes to the earth element ...

ko āpodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ;
the water element ...

ko tejodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ;
the fire element ...

ko vāyodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?
and the air element?’

tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me:

‘yaṃ kho pathavīdhātuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pathavīdhātuyā assādo;
‘The pleasure and happiness that arise from the earth element: this is its gratification.

yaṃ pathavīdhātu aniccā dukkhā vipariṇāmadhammā, ayaṃ pathavīdhātuyā ādīnavo;
That the earth element is impermanent, suffering, and perishable: this is its drawback.

yo pathavīdhātuyā chandarāgavinayo chandarāgappahānaṃ, idaṃ pathavīdhātuyā nissaraṇaṃ.
Removing and giving up desire and greed for the earth element: this is its escape.

yaṃ āpodhātuṃ paṭicca ... pe ...
The pleasure and happiness that arise from the water element ...

yaṃ tejodhātuṃ paṭicca ... pe ...
The pleasure and happiness that arise from the fire element ...

yaṃ vāyodhātuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vāyodhātuyā assādo;
The pleasure and happiness that arise from the air element: this is its gratification.

yaṃ vāyodhātu aniccā dukkhā vipariṇāmadhammā, ayaṃ vāyodhātuyā ādīnavo;
That the air element is impermanent, suffering, and perishable: this is its drawback.

yo vāyodhātuyā chandarāgavinayo chandarāgappahānaṃ, idaṃ vāyodhātuyā nissaraṇaṃ’.
Removing and giving up desire and greed for the air element: this is its escape.

yāvākīvañcāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ evaṃ assādañca assādato ādīvanañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ na abbhaññāsim, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamanabrāhmaṇiṇiṃ pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsim.

As long as I didn’t truly understand these four elements’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

yato ca khvāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ abbhāññasiṃ, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññasiṃ.

But when I did truly understand these four elements' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

ñāṇaṇca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

duṭṭiyaṃ.

samyutta nikāya 14

Linked Discourses 14

4. catutthavagga

4. The Fourth Chapter

32. acarimsutta

32. In Search of Gratification

sāvatthiyaṃ viharati.

At Sāvattī.

“pathavīdhātuyāhaṃ, bhikkhave, assādapariyesanaṃ acarim, yo pathavīdhātuyā assādo tadajjhagamam, yāvata pathavīdhātuyā assādo paññāya me so sudiṭṭho.

“Mendicants, I went in search of the earth element's gratification, and I found it. I've seen clearly with wisdom the full extent of gratification in the earth element.

pathavīdhātuyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim, yo pathavīdhātuyā ādīnavo tadajjhagamam, yāvata pathavīdhātuyā ādīnavo paññāya me so sudiṭṭho.

I went in search of the earth element's drawback, and I found it. I've seen clearly with wisdom the full extent of the drawback in the earth element.

pathavīdhātuyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim, yaṃ pathavīdhātuyā nissaraṇaṃ tadajjhagamam, yāvata pathavīdhātuyā nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

I went in search of escape from the earth element, and I found it. I've seen clearly with wisdom the full extent of escape from the earth element.

āpodhātuyāhaṃ, bhikkhave ... pe ...

I went in search of the water element's gratification ...

tejjodhātuyāhaṃ, bhikkhave ...

I went in search of the fire element's gratification ...

vāyodhātuyāhaṃ, bhikkhave, assādapariyesanaṃ acarim, yo vāyodhātuyā assādo tadajjhagamam, yāvata vāyodhātuyā assādo paññāya me so sudiṭṭho.

I went in search of the air element's gratification ...

vāyodhātuyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acarim, yo vāyodhātuyā ādīnavo tadajjhagamam, yāvata vāyodhātuyā ādīnavo paññāya me so sudiṭṭho.

vāyodhātuyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim, yaṃ vāyodhātuyā nissaraṇaṃ tadajjhagamam, yāvata vāyodhātuyā nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

yāvākīvañcāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ assādañca assādato ādīnañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ na abbhāññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.

As long as I didn't truly understand these four elements' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

yato ca khvāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ assādañca assādato ādīnañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ abbhāññāsiṃ, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.

But when I did truly understand the four elements' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

ñāṇaṃ pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

tatiyaṃ.

saṃyutta nikāya 14

Linked Discourses 14

4. catutthavagga

4. The Fourth Chapter

33. nocedaṃsutta

33. If There Was No

sāvattiyaṃ viharati.

At Sāvatti.

“no cedaṃ, bhikkhave, pathavīdhātuyā assādo abhaviṣsa, nayidaṃ sattā pathavīdhātuyā sārājeyyūṃ.

“Mendicants, if there were no gratification in the earth element, sentient beings wouldn't love it.

yasmā ca kho, bhikkhave, atthi pathavīdhātuyā assādo, tasmā sattā pathavīdhātuyā sārājanti.

But because there is gratification in the earth element, sentient beings do love it.

no cedaṃ, bhikkhave, pathavīdhātuyā ādīnavo abhaviṣsa, nayidaṃ sattā pathavīdhātuyā nibbindeyyūṃ.

If the earth element had no drawback, sentient beings wouldn't grow disillusioned with it.

yasmā ca kho, bhikkhave, atthi pathavīdhātuyā ādīnavo, tasmā sattā pathavīdhātuyā nibbindanti.

But because the earth element has a drawback, sentient beings do grow disillusioned with it.

no cedaṃ, bhikkhave, pathavīdhātuyā nissaraṇaṃ abhaviṣsa, nayidaṃ sattā pathavīdhātuyā nissareyyūṃ.

If there were no escape from the earth element, sentient beings wouldn't escape from it.

yasmā ca kho, bhikkhave, atthi pathavīdhātuyā nissaraṇaṃ, tasmā sattā pathavīdhātuyā nissaranti.

But because there is an escape from the earth element, sentient beings do escape from it.

no cedaṃ, bhikkhave, āpodhātuyā assādo abhaviṣsa ... pe ...

If there were no gratification in the water element ...

no cedaṃ, bhikkhave, tejodhātuyā ... pe ...

If there were no gratification in the fire element ...

no cedam, bhikkhave, vāyodhātuyā assādo abhavissa, nayidaṃ sattā vāyodhātuyā sārājjeyyuṃ.

If there were no gratification in the air element ...

yasmā ca kho, bhikkhave, atthi vāyodhātuyā assādo, tasmā sattā vāyodhātuyā sārājjanti.

no cedam, bhikkhave, vāyodhātuyā ādīnavo abhavissa, nayidaṃ sattā vāyodhātuyā nibbindeyyuṃ.

yasmā ca kho, bhikkhave, atthi vāyodhātuyā ādīnavo, tasmā sattā vāyodhātuyā nibbindanti.

no cedam, bhikkhave, vāyodhātuyā nissaraṇaṃ abhavissa, nayidaṃ sattā vāyodhātuyā nissareyyuṃ.

yasmā ca kho, bhikkhave, atthi vāyodhātuyā nissaraṇaṃ, tasmā sattā vāyodhātuyā nissaranti.

yāvakiṇaṇṇaṃ, bhikkhave, sattā imāsaṃ catunnaṃ dhātūnaṃ assādaṇṇaṃ assādato ādīnaṇṇaṃ ādīnavato nissaraṇaṇṇaṃ nissaraṇato yathābhūtaṃ na abbaṇṇaṇṇaṃsu, neva tāvime, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya nissaṭṭhā viṣaṃyuttā vippamuttā vimariyādikatena cetasaṃ vihariṃsu.

As long as sentient beings don't truly understand these four elements' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

yato ca kho, bhikkhave, sattā imāsaṃ catunnaṃ dhātūnaṃ assādaṇṇaṃ assādato ādīnaṇṇaṃ ādīnavato nissaraṇaṇṇaṃ nissaraṇato yathābhūtaṃ abbaṇṇaṇṇaṃsu, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya nissaṭṭhā viṣaṃyuttā vippamuttā vimariyādikatena cetasaṃ viharanti”ti.

But when sentient beings truly understand these four elements' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

catutthaṃ.

samyutta nikāya 14

Linked Discourses 14

4. catutthavagga

4. The Fourth Chapter

34. ekantadukkhasutta

34. Exclusively Painful

sāvatthiyaṃ viharati.

At Sāvattthī.

“pathavīdhātu ce hidaṃ, bhikkhave, ekantadukkhaṃ abhavissa dukkhānupatitā dukkhāvaṃkantā anavaṃkantā sukhena, nayidaṃ sattā pathavīdhātuyā sārājjeyyuṃ.

“Mendicants, if the earth element were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't love it.

yasmā ca kho, bhikkhave, pathavīdhātu sukhā sukhānupatitā sukhāvaṃkantā anavaṃkantā dukkhena, tasmā sattā pathavīdhātuyā sārājjanti.

But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do love it.

āpodhātu ce hidaṃ, bhikkhave ... pe ...

If the water element ...

tejjodhātu ce hidaṃ, bhikkhave ...

If the fire element ...

vāyodhātu ce hidaṃ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā vāyodhātuyā sārājjeyyuṃ.

If the air element ...

yasmā ca kho, bhikkhave, vāyodhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā vāyodhātuyā sārājanti.

pathavīdhātu ce hidaṃ, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidaṃ sattā pathavīdhātuyā nibbindeyyuṃ.

If the earth element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

yasmā ca kho, bhikkhave, pathavīdhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā pathavīdhātuyā nibbindanti.

But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

āpodhātu ce hidaṃ, bhikkhave ... pe ...

If the water element ...

tejjodhātu ce hidaṃ, bhikkhave ...

If the fire element ...

vāyodhātu ce hidaṃ, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidaṃ sattā vāyodhātuyā nibbindeyyuṃ.

If the air element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

yasmā ca kho, bhikkhave, vāyodhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā vāyodhātuyā nibbindanti”ti.

But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

pañcamaṃ.

samyutta nikāya 14

Linked Discourses 14

4. catutthavagga

4. The Fourth Chapter

35. abhinandasutta

35. Taking Pleasure

sāvatthiyaṃ viharati.

At Sāvattthī.

“yo, bhikkhave, pathavīdhātuṃ abhinandati, dukkhaṃ so abhinandati.

“Mendicants, if you take pleasure in the earth element, you take pleasure in suffering.

yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

If you take pleasure in suffering, I say you're not exempt from suffering.

yo āpodhātuṃ abhinandati ... pe ...

If you take pleasure in the water element ...

yo tejjodhātuṃ ...

If you take pleasure in the fire element ...

yo vāyodhātuṃ abhinandati, dukkhaṃ so abhinandati.

If you take pleasure in the air element, you take pleasure in suffering.

yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

If you take pleasure in suffering, I say you're not exempt from suffering.

yo ca kho, bhikkhave, pathavīdhātuṃ nābhinandati, dukkhaṃ so nābhinandati.

If you don't take pleasure in the earth element, you don't take pleasure in suffering.

yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi.

If you don't take pleasure in suffering, I say you're exempt from suffering.

yo āpodhātuṃ ... pe ...

If you don't take pleasure in the water element ...

yo tejodhātuṃ ...

If you don't take pleasure in the fire element ...

yo vāyodhātuṃ nābhinandati, dukkhaṃ so nābhinandati.

If you don't take pleasure in the air element, you don't take pleasure in suffering.

yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi⁷ti.

If you don't take pleasure in suffering, I say you're exempt from suffering."

chaṭṭhaṃ.

saṃyutta nikāya 14

Linked Discourses 14

4. catutthavagga

4. The Fourth Chapter

36. uppādasutta

36. Arising

sāvatthiyaṃ viharati.

At Sāvattthi.

“yo, bhikkhave, pathavīdhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmarañassa pātubhāvo.

“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

yo āpodhātuyā ... pe ...

The arising, continuation, rebirth, and manifestation of the water element ...

yo tejodhātuyā ...

The arising, continuation, rebirth, and manifestation of the fire element ...

yo vāyodhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmarañassa pātubhāvo.

The arising, continuation, rebirth, and manifestation of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

yo ca kho, bhikkhave, pathavīdhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmarañassa atthaṅgamo.

The cessation, settling, and ending of the earth element is the cessation of suffering, the settling of diseases, and the ending of old age and death.

yo āpodhātuyā ... pe ...

The cessation, settling, and ending of the water element ...

yo tejodhātuyā ...

The cessation, settling, and ending of the fire element ...

yo vāyodhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmarañassa atthaṅgamo⁸ti.

The cessation, settling, and ending of the air element is the cessation of suffering, the settling of diseases, and the ending of old age and death."

sattamaṃ.

samyutta nikāya 14
Linked Discourses 14

4. catutthavagga
4. The Fourth Chapter

37. samaṇabrāhmaṇasutta
37. Ascetics and Brahmins

sāvattiyaṃ viharati.
At Sāvatti.

“catasso imā, bhikkhave, dhātuyo.
“Mendicants, there are these four elements.

katamā catasso?
What four?

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.
The elements of earth, water, fire, and air.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ catunnaṃ dhātūnaṃ
assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti,
*There are ascetics and brahmins who don't truly understand these four elements' gratification,
drawback, and escape for what they are.*

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā
brāhmaṇesu vā brāhmaṇasammatā; na ca pana te āyasmanto sāmāññatthaṃ vā
brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharanti.
*I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of
life as an ascetic or brahmin, and don't live having realized it with their own insight.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ catunnaṃ dhātūnaṃ
assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānanti,
*There are ascetics and brahmins who do truly understand these four elements' gratification,
drawback, and escape for what they are.*

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā
brāhmaṇesu ca brāhmaṇasammatā; te ca pañāyasmanto sāmāññatthaṇca
brahmaññatthaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharanti”ti.
*I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an
ascetic or brahmin, and live having realized it with their own insight.”*

aṭṭhamāṃ.

samyutta nikāya 14
Linked Discourses 14

4. catutthavagga
4. The Fourth Chapter

38. dutiyasamaṇabrāhmaṇasutta
38. Ascetics and Brahmins (2nd)

sāvattiyaṃ viharati.
At Sāvatti.

“catasso imā, bhikkhave, dhātuyo.
“Mendicants, there are these four elements.

katamā catasso?
What four?

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

The elements of earth, water, fire, and air.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ catunnaṃ dhātūnaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti ... pe ...

There are ascetics and brahmins who don't truly understand these four elements' origin, ending, gratification, drawback, and escape ...

(vitthāretabbam) pajānanti ... pe ...

There are ascetics and brahmins who do truly understand these four elements' origin, ending, gratification, drawback, and escape ..."

sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

navamaṃ.

samyutta nikāya 14

Linked Discourses 14

4. catutthavagga

4. The Fourth Chapter

39. tatiyasamaṇabrāhmaṇasutta

39. Ascetics and Brahmins (3rd)

sāvattiyaṃ viharati.

At Sāvattī.

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pathavīdhātuṃ nappajānanti, pathavīdhātusamudayaṃ nappajānanti, pathavīdhātunirodhaṃ nappajānanti, pathavīdhātunirodhagāminiṃ paṭipadaṃ nappajānanti ... pe ...

“Mendicants, there are ascetics and brahmins who don't understand the earth element, its origin, its cessation, and the practice that leads to its cessation.

āpodhātuṃ nappajānanti ...

They don't understand the water element ...

tejodhātuṃ nappajānanti ...

fire element ...

vāyodhātuṃ nappajānanti, vāyodhātusamudayaṃ nappajānanti, vāyodhātunirodhaṃ nappajānanti, vāyodhātunirodhagāminiṃ paṭipadaṃ nappajānanti, na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā;

air element ...

na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā pathavīdhātuṃ pajānanti, pathavīdhātusamudayaṃ pajānanti, pathavīdhātunirodhaṃ pajānanti, pathavīdhātunirodhagāminiṃ paṭipadaṃ pajānanti ...

There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ... pe ... āpodhātuṃ pajānanti ...

They do understand the water element ...

tejodhātuṃ pajānanti ...

the fire element ...

vāyodhātum pajānanti, vāyodhātusamudayaṃ pajānanti, vāyodhātunirodhaṃ
pajānanti, vāyodhātunirodhagāminiṃ paṭipadaṃ pajānanti, te ca kho me, bhikkhave,
samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammata brāhmaṇesu ca
brāhmaṇasammata;

the air element ...

te ca panāyasmanto sāmāññatthaṇca brahmaññatthaṇca diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharanti”ti.

*Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it
with their own insight.”*

dasamaṃ.

catuttho vaggo.

catasso pubbe acarim,

noceḍaṇca dukkhena ca;

abhinandaṇca uppādo,

tayo samaṇabrāhmaṇāti.

dhātusamyuttaṃ samattaṃ.

The Linked Discourses on the elements are complete.