

saṃyutta nikāya 35

Linked Discourses 35

1. aniccavagga

1. Impermanence

1. ajjhātāniccasutta

1. The Interior as Impermanent

evaṃ me sutāṃ.

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

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:

“cakkhum, bhikkhave, aniccaṃ.

“Mendicants, the eye is impermanent.

yadaniccaṃ taṃ dukkhaṃ;

What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā.

What's suffering is not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya dattṭhabbaṃ.

And what's not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

sotaṃ aniccaṃ.

The ear is impermanent. ...

yadaniccaṃ ... pe ...

ghānaṃ aniccaṃ.

The nose is impermanent. ...

yadaniccaṃ ... pe ...

jivhā aniccā.

The tongue is impermanent. ...

yadaniccaṃ taṃ dukkhaṃ;

yaṃ dukkhaṃ tadanattā.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya dattṭhabbaṃ.

kāyo anicco.

The body is impermanent. ...

yadaniccaṃ ... pe ...

mano anicco.
The mind is impermanent.

yadaniccaṃ taṃ dukkhaṃ;
What's impermanent is suffering.

yaṃ dukkhaṃ tadanattā.
What's suffering is not-self.

yadanattā taṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya dattihabbaṃ.
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñānaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti'ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

paṭhamam.

samyutta nikāya 35
Linked Discourses 35

1. aniccavagga
1. Impermanence
2. ajjhata dukkhasutta
2. The Interior as Suffering

“cakkhuṃ, bhikkhave, dukkhaṃ.
“Mendicants, the eye is suffering.

yaṃ dukkhaṃ tadanattā;
What's suffering is not-self.

yadanattā taṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya dattihabbaṃ.
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

sotaṃ dukkhaṃ ... pe ...
The ear,

ghānaṃ dukkhaṃ ...
nose,

jivhā dukkhā ...
tongue,

kāyo dukkho ...
body,

mano dukkho.
and mind are suffering.

yaṃ dukkhaṃ tadanattā;
What's suffering is not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya dātthabbaṃ.

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti” ti.

They understand: ‘... there is no return to any state of existence.’”

dutiyaṃ.

samyutta nikāya 35

Linked Discourses 35

1. aniccavagga

1. Impermanence

3. ajjhātānattasutta

3. The Interior as Not-Self

“cakkhum, bhikkhave, anattā.

“Mendicants, the eye is not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya dātthabbaṃ.

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

sotaṃ anattā ... pe ...

The ear,

ghāṇaṃ anattā ...

nose,

jivhā anattā ...

tongue,

kāyo anattā ...

body,

mano anattā.

and mind are not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya dātthabbaṃ.

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti” ti.

They understand: ‘... there is no return to any state of existence.’”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

1. aniccavagga

1. Impermanence

4. bāhirāniccasutta

4. The Exterior as Impermanent

“rūpā, bhikkhave, aniccā.
“Mendicants, sights are impermanent.

yadaniccaṃ taṃ dukkhaṃ;
What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā.
What’s suffering is not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ
sammappaññāya datthabbaṃ.
*And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I
am not this, this is not my self.’*

saddā ...
Sounds,

gandhā ...
smells,

rasā ...
tastes,

phoṭṭhabbā ...
touches,

dhammā aniccā.
and thoughts are impermanent.

yadaniccaṃ taṃ dukkhaṃ;
What’s impermanent is suffering.

yaṃ dukkhaṃ tadanattā.
What’s suffering is not-self.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ
sammappaññāya datthabbaṃ.
*And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I
am not this, this is not my self.’*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpesupi nibbindati, saddesupi
nibbindati, gandhesupi nibbindati, rasesupi nibbindati, phoṭṭhabbesupi nibbindati,
dhammesupi nibbindati.
*Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes,
touches, and thoughts.*

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñānaṃ hoti.
*Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re
freed, they know they’re freed.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāti”ti.
*They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be
done has been done, there is no return to any state of existence.’”*

catutthaṃ.

saṃyutta nikāya 35
Linked Discourses 35

1. aniccavagga
1. Impermanence

5. bāhiradukkhassutta
5. The Exterior as Suffering

“rūpā, bhikkhave, dukkhā.
“Mendicants, sights are suffering.

yaṃ dukkhaṃ tadanattā;

What's suffering is not-self.

yadanattā taṃ 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ.

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' ..."

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā dukkhā.

yaṃ dukkhaṃ tadanattā.

yadanattā taṃ 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti'ti.

pañcamāṃ.

saṃyutta nikāya 35

Linked Discourses 35

1. aniccavagga

1. Impermanence

6. bāhirānattasutta

6. The Exterior as Not-Self

“rūpā, bhikkhave, anattā.

"Mendicants, sights are not-self.

yadanattā taṃ 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ.

And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' ..."

saddā ... pe ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

chaṭṭhaṃ.

samyutta nikāya 35

Linked Discourses 35

1. aniccavagga

1. Impermanence

7. ajjhataṇiccātītānāgatasutta

7. The Interior as Impermanent in the Three Times

“cakkhuṃ, bhikkhave, aniccaṃ atītānāgataṃ;

“Mendicants, the eye of the past and future is impermanent,

ko pana vādo paccuppannaṃ.

let alone the present.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītaṃ cakkhusmiṃ anapekkho
hoti;

Seeing this, a learned noble disciple doesn’t worry about the eye of the past,

anāgataṃ cakkhuṃ nābhinandati;

they don’t look forward to enjoying the eye in the future,

paccuppannaṃ cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

and they practice for disillusionment, dispassion, and cessation regarding the eye in the present.

sotaṃ aniccaṃ ...

The ear ...

ghānaṃ aniccaṃ ...

nose ...

jivhā aniccā atītānāgatā;

tongue ...

ko pana vādo paccuppannāya.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;

anāgataṃ jivhaṃ nābhinandati;

paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

kāyo anicco ... pe ...

body ...

mano anicco atītānāgato;

mind of the past and future is impermanent,

ko pana vādo paccuppannaṃ.

let alone the present.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītaṃ manasmhiṃ anapekkho hoti;

Seeing this, a learned noble disciple doesn’t worry about the mind of the past,

anāgataṃ manañ nābhinandati;
they don't look forward to enjoying the mind in the future,

paccuppannassa manassa nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.
and they practice for disillusionment, dispassion, and cessation regarding the mind in the present.”

sattamaṃ.

samyutta nikāya 35
Linked Discourses 35

1. aniccavagga
1. Impermanence

8. ajjhata dukkhātītānāgatasutta
8. The Interior as Suffering in the Three Times

“cakkhuṃ, bhikkhave, dukkhaṃ atītānāgataṃ;
“Mendicants, the eye of the past and future is suffering,

ko pana vādo paccuppannassa.
let alone the present.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ cakkhusmiṃ anapekkho hoti;
Seeing this, a learned noble disciple doesn't worry about the eye of the past,

anāgataṃ cakkhuṃ nābhinandati;
they don't look forward to enjoying the eye in the future,

paccuppannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. ...”

sotaṃ dukkhaṃ ... pe ...

ghāṇaṃ dukkhaṃ ... pe ...

jivhā dukkhā atītānāgatā;

ko pana vādo paccuppannāya.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;

anāgataṃ jivhaṃ nābhinandati;

paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

kāyo dukkho ... pe ...

mano dukkho atītānāgato;

ko pana vādo paccuppannassa.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ manasmiṃ anapekkho hoti;

anāgataṃ manañ nābhinandati;

paccuppannessa manassa nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.

aṭṭhamam.

samyutta nikāya 35

Linked Discourses 35

1. aniccavagga

1. Impermanence

9. ajjhātānattātītānāgatasutta

9. The Interior as Not-Self in the Three Times

“cakkhum, bhikkhave, anattā atītānāgataṃ;

“Mendicants, the eye of the past and future is not-self,

ko pana vādo paccuppannessa.

let alone the present.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ cakkhusmiṃ anapekkho hoti;

Seeing this, a learned noble disciple doesn’t worry about the eye of the past,

anāgataṃ cakkhum nābhinandati;

they don’t look forward to enjoying the eye in the future,

paccuppannessa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. ...”

sotaṃ anattā ... pe ...

ghānaṃ anattā ... pe ...

jivhā anattā atītānāgata;

ko pana vādo paccuppannāya.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;

anāgataṃ jivhaṃ nābhinandati;

paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

kāyo anattā ... pe ...

mano anattā atītānāgato;

ko pana vādo paccuppannessa.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ manasmiṃ anapekkho hoti;

anāgataṃ manaṃ nābhinandati;

paccuppannessa manassa nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.

navamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

1. aniccavagga
1. Impermanence

10. bāhirāniccātītānāgatasutta
10. The Exterior as Impermanent in the Three Times

“rūpā, bhikkhave, aniccā atītānāgatā;
“Mendicants, sights of the past and future are impermanent,

ko pana vādo paccuppannānaṃ.
let alone the present. ...”

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu rūpesu anapekkho hoti;

anāgate rūpe nābhinandati;

paccuppannānaṃ rūpānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā aniccā atītānāgatā;

ko pana vādo paccuppannānaṃ.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu dhammesu anapekkho hoti;

anāgate dhamme nābhinandati;

paccuppannānaṃ dhammānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.

dasamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

1. aniccavagga
1. Impermanence

11. bāhiradukkhātītānāgatasutta
11. The Exterior as Suffering in the Three Times

“rūpā, bhikkhave, dukkhā atītānāgatā;
“Mendicants, sights of the past and future are suffering,

ko pana vādo paccuppannānaṃ.
let alone the present. ...”

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu rūpesu anapekkho hoti;

anāgate rūpe nābhinandati; paccuppannānaṃ rūpānaṃ nibbidāya virāgāya nirodhāya
paṭipanno hoti”ti ... pe

ekādasamaṃ.

samyutta nikāya 35
Linked Discourses 35

1. aniccavagga
1. Impermanence

12. bāhirānattātītānāgatasutta
12. The Exterior as Not-Self in the Three Times

“rūpā, bhikkhave, anattā atītānāgatā;
“Mendicants, sights of the past and future are not-self,

ko pana vādo paccuppannānaṃ.
let alone the present. ...”

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu rūpesu anapekkho hoti;

anāgate rūpe nābhinandati;

paccuppannānaṃ rūpānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā atītānāgatā;

ko pana vādo paccuppannānaṃ.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītesu dhammesu anapekkho hoti;

anāgate dhamme nābhinandati;

paccuppannānaṃ dhammānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.

dvādasamaṃ.

aniccavaggo paṭhamo.

aniccaṃ dukkhaṃ anattā ca,

tayo ajjhatabāhirā;

yadaniccena tayo vuttā,

te te ajjhatabāhirāti.

samyutta nikāya 35
Linked Discourses 35

2. yamakavagga
2. Pairs

13. paṭhamapubbesambodhasutta
13. Before My Awakening (Interior)

sāvattthinidānaṃ.
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 cakkhussa assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

‘What’s the gratification, the drawback, and the escape when it comes to the eye ...

ko sotassa ... pe ...
ear ...

ko ghānassa ...
nose ...

ko jivhāya ...
longue ...

ko kāyassa ...
body ...

ko manassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?
and mind?’

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

‘yaṃ kho cakkhuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ cakkhussa assādo.
‘The pleasure and happiness that arise from the eye: this is its gratification.

yaṃ cakkhuṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ cakkhussa ādīnavo.
That the eye is impermanent, suffering, and perishable: this is its drawback.

yo cakkhusmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ cakkhussa nissaraṇaṃ.
Removing and giving up desire and greed for the eye: this is its escape.

yaṃ sotaṃ ... pe ...
The pleasure and happiness that arise from the ear ...

yaṃ ghānaṃ ... pe ...
nose ...

yaṃ jivhaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ jivhāya assādo.
longue ...

yaṃ jivhā aniccā dukkhā vipariṇāmadhammā, ayaṃ jivhāya ādīnavo.

yo jivhāya chandarāgavinayo chandarāgappahānaṃ, idaṃ jivhāya nissaraṇaṃ.

yaṃ kāyaṃ ... pe ...
body ...

yaṃ manāṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ manassa assādo.
mind: this is its gratification.

yam mano anicco dukkho vipariṇāmadhammo, ayam manassa ādinavo.

That the mind is impermanent, suffering, and perishable: this is its drawback.

yo manasmim chandarāgavinayo chandarāgappahānam, idam manassa nissaraṇan'ti.

Removing and giving up desire and greed for the mind: this is its escape.'

yāvākivañcāhaṃ, bhikkhave, imesaṃ channaṃ ajjhattikānaṃ āyatanānaṃ evaṃ
assādañca assādato, ādinavañca ādinavato, nissaraṇañca nissaraṇato yathābhūtaṃ
nābhaññāsim, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ
abhisambuddho'ti paccaññāsim.

As long as I didn't truly understand these six interior sense fields' 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 Brahmās, this population with its ascetics and brahmins, its gods and humans.

yato ca khvāhaṃ, bhikkhave, imesaṃ channaṃ ajjhattikānaṃ āyatanānaṃ evaṃ
assādañca assādato, ādinavañca ādinavato, nissaraṇañca nissaraṇato yathābhūtaṃ
abbhaññāsim, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ
abhisambuddho'ti paccaññāsim.

But when I did truly understand these six interior sense fields' 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 Brahmās, this population with its ascetics and brahmins, its gods and humans.

ñānañca 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.'”

paṭhamam.

samyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

14. dutiyapubbesambodhasutta

14. Before My Awakening (Exterior)

“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 rūpānaṃ assādo, ko ādinavo, kiṃ nissaraṇaṃ?’

‘What’s the gratification, the drawback, and the escape when it comes to sights ...

ko saddānaṃ ... pe ...

sounds ...

ko gandhānaṃ ...

smells ...

ko rasānaṃ ...

tastes ...

ko phoṭṭhabbānaṃ ...

touches ...

ko dhammānaṃ assādo, ko ādinavo, kiṃ nissaraṇan'ti?

and thoughts?’ ...”

tassa mayhaṃ, bhikkhave, etadahosi:

‘yaṃ kho rūpe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpānaṃ assādo.

yaṃ rūpā aniccā dukkhā vipariṇāmadhammā, ayaṃ rūpānaṃ ādīnavo.

yo rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

yaṃ sadde ...

gandhe ...

rāse ...

phoṭṭhabbe ...

yaṃ dhamme paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ dhammānaṃ assādo.

yaṃ dhammā aniccā dukkhā vipariṇāmadhammā, ayaṃ dhammānaṃ ādīnavo.

yo dhammesu chandarāgavinayo chandarāgappahānaṃ, idaṃ dhammānaṃ nissaraṇaṃ’ti.

yāvākīvañcāhaṃ, bhikkhave, imesaṃ channaṃ bāhirānaṃ āyatanānaṃ evaṃ assādañca assādato, ādīnavañca ādīnavato, nissaraṇaṃ nissaraṇato yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

yato ca khvāhaṃ, bhikkhave, imesaṃ channaṃ bāhirānaṃ āyatanānaṃ evaṃ assādañca assādato, ādīnavañca ādīnavato, nissaraṇaṃ nissaraṇato yathābhūtaṃ abbaññāsiṃ, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

ñāṇaṃ pana me dassanaṃ udapādi:

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

dutiyaṃ.

samyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

15. paṭhamaassādapariyesanasutta

15. In Search of Gratification (Interior)

“cakkhussāhaṃ, bhikkhave, assādapariyesanaṃ acarim.

“Mendicants, I went in search of the eye’s gratification,

yo cakkhussa assādo tadajjhagamaṃ.

and I found it.

yāvatā cakkhussa assādo paññāya me so sudiṭṭho.

I’ve seen clearly with wisdom the full extent of the eye’s gratification.

cakkhussāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim.

I went in search of the eye's drawback,

yo cakkhussa ādinavo tadajjhagamaṃ.

and I found it.

yāvatā cakkhussa ādinavo paññāya me so sudiṭṭho.

I've seen clearly with wisdom the full extent of the eye's drawback.

cakkhussāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

I went in search of escape from the eye,

yaṃ cakkhussa nissaraṇaṃ tadajjhagamaṃ.

and I found it.

yāvatā cakkhussa nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

I've seen clearly with wisdom the full extent of escape from the eye.

sotassāhaṃ, bhikkhave ...

I went in search of the ear's ...

ghānassāhaṃ, bhikkhave ...

nose's ...

jivhāyāhaṃ bhikkhave, assādapariyesanaṃ acarim.

tongue's ...

yo jivhāya assādo tadajjhagamaṃ.

yāvatā jivhāya assādo paññāya me so sudiṭṭho.

jivhāyāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim.

yo jivhāya ādinavo tadajjhagamaṃ.

yāvatā jivhāya ādinavo paññāya me so sudiṭṭho.

jivhāyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

yaṃ jivhāya nissaraṇaṃ tadajjhagamaṃ.

yāvatā jivhāya nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ ... pe ...

body's ...

manassāhaṃ, bhikkhave, assādapariyesanaṃ acarim.

mind's gratification,

yo manassa assādo tadajjhagamaṃ.

and I found it.

yāvatā manassa assādo paññāya me so sudiṭṭho.

I've seen clearly with wisdom the full extent of the mind's gratification.

manassāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim.

I went in search of the mind's drawback,

yo manassa ādinavo tadajjhagamaṃ.

and I found it.

yāvatā manassa ādinavo paññāya me so sudiṭṭho.

I've seen clearly with wisdom the full extent of the mind's drawback.

manassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

I went in search of escape from the mind,

yaṃ manassa nissaraṇaṃ tadajjhagamaṃ.
and I found it.

yāvātā manassa nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.
I've seen clearly with wisdom the full extent of escape from the mind.

yāvakīvañcāhaṃ, bhikkhave, imesaṃ channaṃ ajjhattikānaṃ āyatanānaṃ assādañca
assādato, ādinavañca ādinavato, nissaraṇaṃ nissaraṇato yathābhūtaṃ
nābbhaññāsim ... pe ...

As long as I didn't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening ...

paccaññāsim.
But when I did truly understand ...

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.

samyutta nikāya 35
Linked Discourses 35

2. yamakavagga
2. Pairs

16. dutiyaassādapariyesanasutta
16. In Search of Gratification (Exterior)

“rūpānāhaṃ, bhikkhave, assādapariyesanaṃ acarim.
“Mendicants, I went in search of the gratification of sights,

yo rūpānaṃ assādo tadajjhagamaṃ.
and I found it. ...”

yāvātā rūpānaṃ assādo paññāya me so sudiṭṭho.

rūpānāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim.

yo rūpānaṃ ādinavo tadajjhagamaṃ.

yāvātā rūpānaṃ ādinavo paññāya me so sudiṭṭho.

rūpānāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

yaṃ rūpānaṃ nissaraṇaṃ tadajjhagamaṃ.

yāvātā rūpānaṃ nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

saddhānāhaṃ, bhikkhave ...

gandhānāhaṃ, bhikkhave ...

rasānāhaṃ, bhikkhave ...

phoṭṭhabbānāhaṃ, bhikkhave ...

dhammānāhaṃ, bhikkhave, assādapariyesanaṃ acariṃ.

yo dhammānaṃ assādo tadajjhagamaṃ.

yāvataṃ dhammānaṃ assādo paññāya me so sudiṭṭho.

dhammānāhaṃ, bhikkhave, ādinavapariyesanaṃ acariṃ.

yo dhammānaṃ ādinavo tadajjhagamaṃ.

yāvataṃ dhammānaṃ ādinavo paññāya me so sudiṭṭho.

dhammānāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acariṃ.

yaṃ dhammānaṃ nissaraṇaṃ tadajjhagamaṃ.

yāvataṃ dhammānaṃ nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

yāvākīvañcāhaṃ, bhikkhave, imesaṃ channaṃ bāhirānaṃ āyatanānaṃ assādañca assādato, ādinavañca ādinavato, nissaraṇañca nissaraṇato yathābhūtaṃ nābhaññāsiṃ ... pe ... paccaññāsiṃ.

ñāṇaṃ pana me dassanaṃ udapādi:

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

catutthaṃ.

samyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

17. paṭhamanoceassādasutta

17. If There Were No Gratification (Interior)

“no cedāṃ, bhikkhave, cakkhussa assādo abhaviṣsa, nayidaṃ sattā cakkhusmiṃ sārājjeyyuṃ.

“Mendicants, if there were no gratification in the eye, sentient beings wouldn’t love it.

yasmā ca kho, bhikkhave, atthi cakkhussa assādo tasmā sattā cakkhusmiṃ sārājanti.

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

no cedāṃ, bhikkhave, cakkhussa ādinavo abhaviṣsa, nayidaṃ sattā cakkhusmiṃ nibbindeyyuṃ.

If the eye had no drawback, sentient beings wouldn’t grow disillusioned with it.

yasmā ca kho, bhikkhave, atthi cakkhussa ādinavo tasmā sattā cakkhusmiṃ nibbindanti.

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

no cedāṃ, bhikkhave, cakkhussa nissaraṇaṃ abhaviṣsa, nayidaṃ sattā cakkhusmā nissareyyuṃ.

If there were no escape from the eye, sentient beings wouldn’t escape from it.

yasmā ca kho, bhikkhave, atthi cakkhussa nissaraṇaṃ tasmā sattā cakkhusmā nissaranti.

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

no cedam, bhikkhave, sotassa assādo abhavissa ...

If there were no gratification in the ear ...

no cedam, bhikkhave, ghānassa assādo abhavissa ...

nose ...

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

tongue ...

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

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

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

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

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

no cedam, bhikkhave, kāyassa assādo abhavissa ...

body ...

no cedam, bhikkhave, manassa assādo abhavissa, nayidaṃ sattā manasmiṃ sārājjeyyuṃ.

mind, sentient beings wouldn't love it.

yasmā ca kho, bhikkhave, atthi manassa assādo, tasmā sattā manasmiṃ sārājjanti.

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

no cedam, bhikkhave, manassa ādīnavo abhavissa, nayidaṃ sattā manasmiṃ nibbindeyyuṃ.

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

yasmā ca kho, bhikkhave, atthi manassa ādīnavo, tasmā sattā manasmiṃ nibbindanti.

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

no cedam, bhikkhave, manassa nissaraṇaṃ abhavissa, nayidaṃ sattā manasmā nissareyyuṃ.

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

yasmā ca kho, bhikkhave, atthi manassa nissaraṇaṃ, tasmā sattā manasmā nissaranti.

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

yāvakiṇaṃ, bhikkhave, sattā imesaṃ channaṃ ajjhakkānaṃ āyatanānaṃ assādaṇa assādato, ādīnavaṇa ādīnavato, nissaraṇaṇa nissaraṇato yathābhūtaṃ nābbhaññaṃsu, neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya nissaṭṭha visaññuttā vipkamuttā vimariyādīkatena cetasā viharimṣu.

As long as sentient beings don't truly understand these six interior sense fields' 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 imesaṃ channaṃ ajjhattikānaṃ āyatanānaṃ assādaṇca assādato, ādīnavaṇca ādīnavato, nissaraṇaṇca nissaraṇato yathābhūtaṃ abbaññaṃsu, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya nissaṭṭa visaññitā vipkamuttā vimariyādīkatena cetasā viharanti”ti.

But when sentient beings truly understand these six interior sense fields’ 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.”

pañcamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

18. dutiyanocessādasutta

18. If There Were No Gratification (Exterior)

“no cedaṃ, bhikkhave, rūpānaṃ assādo abhaviṣsa, nayidaṃ sattā rūpesu sārājeyyūṃ.

“Mendicants, if there were no gratification in sights, sentient beings wouldn’t love them. ...”

yasmā ca kho, bhikkhave, atthi rūpānaṃ assādo, tasmā sattā rūpesu sārājjanti.

no cedaṃ, bhikkhave, rūpānaṃ ādīnavo abhaviṣsa, nayidaṃ sattā rūpesu nibbindeyyūṃ.

yasmā ca kho, bhikkhave, atthi rūpānaṃ ādīnavo, tasmā sattā rūpesu nibbindanti.

no cedaṃ, bhikkhave, rūpānaṃ nissaraṇaṃ abhaviṣsa, nayidaṃ sattā rūpehi nissareyyūṃ.

yasmā ca kho, bhikkhave, atthi rūpānaṃ nissaraṇaṃ, tasmā sattā rūpehi nissaranti.

no cedaṃ, bhikkhave, saddānaṃ ...

gandhānaṃ ...

rasānaṃ ...

phoṭṭhabbānaṃ ...

dhammānaṃ assādo abhaviṣsa, nayidaṃ sattā dhammesu sārājeyyūṃ.

yasmā ca kho, bhikkhave, atthi dhammānaṃ assādo, tasmā sattā dhammesu sārājjanti.

no cedaṃ, bhikkhave, dhammānaṃ ādīnavo abhaviṣsa, nayidaṃ sattā dhammesu nibbindeyyūṃ.

yasmā ca kho, bhikkhave, atthi dhammānaṃ ādīnavo, tasmā sattā dhammesu nibbindanti.

no cedam, bhikkhave, dhammānaṃ nissaraṇaṃ abhavissa, nayidaṃ sattā dhammehi nissareyyuṃ.

yasmā ca kho, bhikkhave, atthi dhammānaṃ nissaraṇaṃ, tasmā sattā dhammehi nissaranti.

yāvakiṇvaṇa, bhikkhave, sattā imesaṃ channaṃ bāhirānaṃ āyatanānaṃ assādaṇa assādato, ādīnavaṇa ādīnavato, nissaraṇaṇa nissaraṇato yathābhūtaṃ nābbhaññaṃsu, neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya nissaṭṭa visaññuttā vippamuttā vimariyādikatena cetasā viharimṃsu.

yato ca kho, bhikkhave, sattā imesaṃ channaṃ bāhirānaṃ āyatanānaṃ assādaṇa assādato, ādīnavaṇa ādīnavato, nissaraṇaṇa nissaraṇato yathābhūtaṃ abbhaññaṃsu, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya nissaṭṭa visaññuttā vippamuttā vimariyādikatena cetasā viharanti”ti.

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

19. paṭhamābhinandasutta

19. Taking Pleasure (Interior)

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

“Mendicants, if you take pleasure in the eye, 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 sotam ... pe ...

If you take pleasure in the ear ...

yo ghānaṃ ... pe ...

nose ...

yo jivhaṃ abhinandati, dukkhaṃ so abhinandati.

tongue ...

yo dukkhaṃ abhinandati, aparimutto so dukkhasmā”ti vadāmi.

yo kāyaṃ ... pe ...

body ...

yo manam abhinandati, dukkhaṃ so abhinandati.

mind, you take pleasure in suffering.

yo dukkhaṃ abhinandati, aparimutto so dukkhasmā”ti vadāmi.

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

“yo ca kho, bhikkhave, cakkhuṃ nābhinandati, dukkhaṃ so nābhinandati.

If you don’t take pleasure in the eye, 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 sotam ... pe ...

If you don’t take pleasure in the ear ...

yo ghānaṃ ... pe ...
nose ...

yo jivhaṃ nābhinandati, dukkhaṃ so nābhinandati.
tongue ...

yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi.

yo kāyaṃ ... pe ...
body ...

yo manaṃ nābhinandati, dukkhaṃ so nābhinandati.
mind, you don't take pleasure in suffering.

yo dukkhaṃ nābhinandati, parimutto so dukkhasmā”ti vadāmi.
If you don't take pleasure in suffering, I say you're exempt from suffering.”
sattamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

2. yamakavagga
2. Pairs

20. dutiyābhinandasutta
20. Taking Pleasure (Exterior)

“yo, bhikkhave, rūpe abhinandati, dukkhaṃ so abhinandati.
“Mendicants, if you take pleasure in sights, 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 sadde ... pe ...

gandhe ...

rase ...

phoṭṭhabbe ...

dhamme abhinandati, dukkhaṃ so abhinandati.

yo dukkhaṃ abhinandati, aparimutto so dukkhasmā”ti vadāmi.

“yo ca kho, bhikkhave, rūpe nābhinandati, dukkhaṃ so nābhinandati.

yo dukkhaṃ nābhinandati, parimutto so dukkhasmā”ti vadāmi.

yo sadde ... pe ...

gandhe ...

rase ...

phoṭṭhabbe ...

dhamme nābhinandati, dukkhaṃ so nābhinandati.

yo dukkhaṃ nābhinandati, parimutto so dukkhasmā”ti vadāmi.

aṭṭhamam.

samyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

21. paṭhamadukkhuppādasutta

21. The Arising of Suffering (Interior)

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

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

yo sotassa ... pe ...

The arising, continuation, rebirth, and manifestation of the ear ...

yo ghānassa ...

nose ...

yo jivhāya ...

longue ...

yo kāyassa ...

body ...

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

and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

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

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

yo sotassa ...

The cessation, settling, and ending of the ear,

yo ghānassa ...

nose,

yo jivhāya ...

longue,

yo kāyassa ...

body,

yo manassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmarañassa atthaṅgamo”ti.

and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

navamam.

samyutta nikāya 35

Linked Discourses 35

2. yamakavagga

2. Pairs

22. dutiyadukkhuppādasutta

22. The Arising of Suffering (Exterior)

“yo, bhikkhave, rūpānaṃ uppādo thiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ thiti, jarāmarañassa pātubhāvo.

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

yo saddānaṃ ... pe ...

The arising, continuation, rebirth, and manifestation of sounds,

yo gandhānaṃ ...

smells,

yo rasānaṃ ...

tastes,

yo phoṭṭhabbānaṃ ...

touches,

yo dhammānaṃ uppādo thiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ thiti, jarāmarañassa pātubhāvo.

and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

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

The cessation, settling, and ending of sights,

yo saddānaṃ ... pe ...

sounds,

yo gandhānaṃ ...

smells,

yo rasānaṃ ...

tastes,

yo phoṭṭhabbānaṃ ...

touches,

yo dhammānaṃ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṃ vūpasamo, jarāmarañassa atthaṅgamo”ti.

and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

dasamaṃ.

-

yamakavaggo dutiyo.

-

sambodhena duve vuttā,

-

assādena apare duve;

-

no cetena duve vuttā,

-

abhinandena apare duve;

-

uppādena duve vuttā,

-

vaggo tena pavuccatīti.

-

saṃyutta nikāya 35
Linked Discourses 35

3. sabbavagga
3. All

23. sabbasutta
23. All

sāvatthinidānaṃ.
At Sāvatthī.

“sabbam vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the all.

taṃ suṇātha.
Listen ...

kiñca, bhikkhave, sabbam?
And what is the all?

cakkhuñceva rūpā ca, sotañca saddā ca, ghāṇaṇca gandhā ca, jivhā ca rasā ca, kāyo
ca phoṭṭhabbā ca, mano ca dhammā ca—
*It's just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the
body and touches, and the mind and thoughts.*

idaṃ vuccati, bhikkhave, sabbam.
This is called the all.

yo, bhikkhave, evaṃ vadeyya:
Mendicants, suppose someone was to say:

‘ahametam sabbam paccakkhāya aññaṃ sabbam paññāpessāmi’ ti, tassa
vācāvatthukamevassa;
‘I’ll reject this all and describe another all.’ They’d have no grounds for that,

puṭṭho ca na sampāyeyya, uttariñca vighātaṃ āpajjeyya.
they’d be stumped by questions, and, in addition, they’d get frustrated.

taṃ kissa hetu?
Why is that?

yathā taṃ, bhikkhave, avisayasmin” ti.
Because they’re out of their element.”

paṭhamam.

saṃyutta nikāya 35
Linked Discourses 35

3. sabbavagga
3. All

24. pahānasutta
24. Giving Up

“sabbappahānāya vo, bhikkhave, dhammaṃ desessāmi.
“Mendicants, I will teach you the principle for giving up the all.

taṃ suṇātha.
Listen ...

katamo ca, bhikkhave, sabbappahānāya dhammo?
And what is the principle for giving up the all?

cakkhum, bhikkhave, pahātabbam, rūpā pahātabbā, cakkhuvīññāṇaṃ pahātabbam, cakkhusamphasso pahātabbo, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbam ... pe

... *The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should also be given up.*

- *The ear ... nose ...*

jivhā pahātabbā, rasā pahātabbā, jivhāvīññāṇaṃ pahātabbam, jivhāsamphasso pahātabbo, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbam.
tongue ...

kāyo pahātabbo ...
body ...

mano pahātabbo, dhammā pahātabbā, manovīññāṇaṃ pahātabbam, manosamphasso pahātabbo, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbam.
mind should be given up. Thoughts should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up.

ayaṃ kho, bhikkhave, sabbappahānāya dhammo”ti.
This is the principle for giving up the all.”

dutiyaṃ.

samyutta nikāya 35
Linked Discourses 35

3. sabbavagga
3. All

25. abhiññāpariññāpahānasutta
25. Giving Up By Direct Knowledge and Complete Understanding

“sabbam abhiññā pariññā pahānāya vo, bhikkhave, dhammaṃ desessāmi.
“Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding.

taṃ suṇātha.
Listen ...

katamo ca, bhikkhave, sabbam abhiññā pariññā pahānāya dhammo?
And what is the principle for giving up the all by direct knowledge and complete understanding?

cakkhum, bhikkhave, abhiññā pariññā pahātabbam, rūpā abhiññā pariññā pahātabbā, cakkhuvīññāṇaṃ abhiññā pariññā pahātabbam, cakkhusamphasso abhiññā pariññā pahātabbo, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbam ... pe ...
The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding.

- *The ear ... nose ...*

jivhā abhiññā pariññā pahātabbā, rasā abhiññā pariññā pahātabbā, jivhāvīññāṇaṃ abhiññā pariññā pahātabbaṃ, jivhāsamphasso abhiññā pariññā pahātabbo, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbaṃ.
tongue ...

kāyo abhiññā pariññā pahātabbo ...
body ...

mano abhiññā pariññā pahātabbo, dhammā abhiññā pariññā pahātabbā, manovīññāṇaṃ abhiññā pariññā pahātabbaṃ, manosamphasso abhiññā pariññā pahātabbo, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbaṃ.
mind should be given up by direct knowledge and complete understanding. Thoughts should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up by direct knowledge and complete understanding.

ayaṃ kho, bhikkhave, sabbam abhiññā pariññā pahānāya dhammo”ti.
This is the principle for giving up the all by direct knowledge and complete understanding.

tatiyaṃ.

samyutta nikāya 35
Linked Discourses 35

3. sabbavagga
3. All

26. pathamaaparijānana sutta
26. Without Completely Understanding (1st)

“sabbam, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering.

kiñca, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya?
And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

cakkhum, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

rūpe anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
Without directly knowing and completely understanding sights ...

cakkhuvīññāṇaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
eye consciousness ...

cakkhusamphassaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya ... pe ...
painful, pleasant, or neutral feeling that arises conditioned by eye contact, without dispassion for it and giving it up, you can’t end suffering.

jivhaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
Without directly knowing and completely understanding the ear ... the nose ... the tongue ...

raśe ... pe ...

jivhāviññānaṃ ... pe ...

jivhāsamphassaṃ ... pe ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ
abhabbo dukkhakkhayāya.

kāyaṃ ... pe ...
the body ...

manaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.
the mind, without dispassion for it and giving it up, you can't end suffering.

dhamme ... pe ...
Without directly knowing and completely understanding thoughts ...

manoviññānaṃ ... pe ...
mind consciousness ...

manosamphassaṃ ... pe ...
mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ
abhabbo dukkhakkhayāya.
*painful, pleasant, or neutral feeling that arises conditioned by mind contact, without
dispassion for it and giving it up, you can't end suffering.*

idaṃ kho, bhikkhave, sabbaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ
abhabbo dukkhakkhayāya.
*This is the all, without directly knowing and completely understanding which, without
dispassion for it and giving it up, you can't end suffering.*

sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya.
*By directly knowing and completely understanding the all, having dispassion for it and giving
it up, you can end suffering.*

kiñca, bhikkhave, sabbaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya?
*And what is the all, directly knowing and completely understanding which, having dispassion
for it and giving it up, you can end suffering?*

cakkhū, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya.
By directly knowing and completely understanding the eye ...

rūpe abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.

cakkuhiññānaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.

cakkhusamphassaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya ... pe ...

jivhaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.
the ear ... the nose ... the tongue ...

rase ... pe ...

jivhāviññānaṃ ... pe ...

jivhāsamphassaṃ ... pe ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya.

kāyaṃ ... pe ...
the body ...

manaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.
the mind, having dispassion for it and giving it up, you can end suffering.

dhamme ... pe ...
By directly knowing and completely understanding thoughts ...

manoviññānaṃ ... pe ...
mind consciousness ...

manosamphassaṃ ... pe ...
mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya.
*painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion
for it and giving it up, you can end suffering.*

idaṃ kho, bhikkhave, sabbam abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo
dukkhakkhayāya”ti.
*This is the all, directly knowing and completely understanding which, having dispassion for it
and giving it up, you can end suffering.”*

catuttham.

samyutta nikāya 35
Linked Discourses 35

3. sabbavagga
3. All

27. dutiyaaparijānanasutta
27. Without Completely Understanding (2nd)

“sabbam, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo
dukkhakkhayāya.
*“Mendicants, without directly knowing and completely understanding the all, without
dispassion for it and giving it up, you can’t end suffering.*

kiñca, bhikkhave, sabbam anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo
dukkhakkhayāya?
*And what is the all, without directly knowing and completely understanding which, without
dispassion for it and giving it up, you can’t end suffering?*

yañca, bhikkhave, cakkhu, ye ca rūpā, yañca cakkhuviññāṇaṃ, ye ca cakkhuviññāṇaviññātabbā dhammā ... pe ...

The eye, sights, eye consciousness, and things known by eye consciousness.

yā ca jivhā, ye ca rasā, yañca jivhāviññāṇaṃ, ye ca jivhāviññāṇaviññātabbā dhammā;

The ear ... nose ... tongue ...

yo ca kāyo, ye ca phoṭṭhabbā, yañca kāyaviññāṇaṃ, ye ca kāyaviññāṇaviññātabbā dhammā;

body ...

yo ca mano, ye ca dhammā, yañca manoviññāṇaṃ, ye ca manoviññāṇaviññātabbā dhammā—

The mind, thoughts, mind consciousness, and things known by mind consciousness.

idaṃ kho, bhikkhave, sabbam anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

sabbam, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.

kiñca, bhikkhave, sabbam abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya?

And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

yañca, bhikkhave, cakkhu, ye ca rūpā, yañca cakkhuviññāṇaṃ, ye ca cakkhuviññāṇaviññātabbā dhammā ... pe ...

The eye, sights, eye consciousness, and things known by eye consciousness.

yā ca jivhā, ye ca rasā, yañca jivhāviññāṇaṃ, ye ca jivhāviññāṇaviññātabbā dhammā;

The ear ... nose ... tongue ...

yo ca kāyo, ye ca phoṭṭhabbā, yañca kāyaviññāṇaṃ, ye ca kāyaviññāṇaviññātabbā dhammā;

body ...

yo ca mano, ye ca dhammā, yañca manoviññāṇaṃ, ye ca manoviññāṇaviññātabbā dhammā—

The mind, thoughts, mind consciousness, and things known by mind consciousness.

idaṃ kho, bhikkhave, sabbam abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya”ti.

This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

pañcamaṃ.

samyutta nikāya 35

Linked Discourses 35

3. sabbavagga

3. All

28. ādittasutta

28. Burning

ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena.

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“sabbam, bhikkhave, ādittam.
“Mendicants, all is burning.

kiñca, bhikkhave, sabbam ādittam?
And what is the all that is burning?

cakkhu, bhikkhave, ādittam, rūpā ādittā, cakkhuvīññāṇam ādittam,
cakkhusamphasso āditto. yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittam.
*The eye is burning. Sight is burning. Eye consciousness is burning. Eye contact is burning.
The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning.*

kena ādittam?
Burning with what?

‘rāgagginā, dosagginā, mohagginā ādittam, jātiyā jarāya maraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ... pe ...
*Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death,
with sorrow, lamentation, pain, sadness, and distress.*

jivhā ādittā, rasā ādittā, jivhāvīññāṇam ādittam, jivhāsamphasso āditto. yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi ādittam.
The ear ... nose ... tongue ... body ...

kena ādittam?

‘rāgagginā, dosagginā, mohagginā ādittam, jātiyā jarāya maraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ... pe ...

mano āditto, dhammā ādittā, manovīññāṇam ādittam, manosamphasso āditto.
yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi ādittam.
*The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is
burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is
also burning.*

kena ādittam?
Burning with what?

‘rāgagginā, dosagginā, mohagginā ādittam, jātiyā jarāya maraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.
*Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death,
with sorrow, lamentation, pain, sadness, and distress, I say.*

evam passam, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi
nibbindati, cakkhuvīññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ
cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati ... pe ...
*Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye
consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or
neutral feeling that arises conditioned by eye contact.*

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati.
*They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or
neutral feeling that arises conditioned by mind contact.*

nibbindam virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇam hoti.
*Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re
freed, they know they’re freed.*

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

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

idamavoca bhagavā.

That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum.

Satisfied, the mendicants were happy with what the Buddha said.

imasmiṃca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsūti.

And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

3. sabbavagga

3. All

29. addhabhūtasutta

29. Oppressed

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“sabbam, bhikkhave, addhabhūtaṃ.

“Mendicants, all is oppressed.

kiṃca, bhikkhave, sabbam addhabhūtaṃ?

And what is the all that is oppressed?

cakkhu, bhikkhave, addhabhūtaṃ, rūpā addhabhūtā, cakkhuvīññāṇaṃ addhabhūtaṃ, cakkhusamphasso addhabhūto, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi addhabhūtaṃ.

The eye is oppressed. Sight is oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed.

kena addhabhūtaṃ?

Oppressed by what?

‘jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtaṃ’ti vadāmi ... pe ...

Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

jivhā addhabhūtā, rasā addhabhūtā, jivhāvīññāṇaṃ addhabhūtaṃ, jivhāsamphasso addhabhūto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi addhabhūtaṃ.

The ear ... nose ... tongue ...

kena addhabhūtaṃ?

‘jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtan’ti vadāmi.

kāyo addhabhūto ... pe ...
body ...

mano addhabhūto, dhammā addhabhūtā, manoviññāṇaṃ addhabhūtaṃ, manosamphasso addhabhūto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi addhabhūtaṃ.
mind is oppressed. Thoughts are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed.

kena addhabhūtaṃ?
Oppressed by what?

‘jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtan’ti vadāmi.
Oppressed by greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati ... pe ...
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.
They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ ‘vimuttam’iti ñāṇaṃ hoti,
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

sattamaṃ.

samyutta nikāya 35
Linked Discourses 35

3. sabbavagga
3. All

30. samugghātasārappasutta
30. The Practice Fit for Uprooting

“sabbamaññītasamugghātasārappaṃ vo, bhikkhave, paṭipadaṃ desessāmi.
“Mendicants, I will teach you the practice fit for uprooting all identifying.

taṃ suṇātha, sādhucaṃ manasi karotha, bhāsissāmīti.
Listen and pay close attention, I will speak. ...

katamā ca sā, bhikkhave, sabbamaññītasamugghātasārappā paṭipadā?
And what is the practice fit for uprooting all identifying?

idha, bhikkhave, bhikkhu cakkhuṃ na maññati, cakkhusmiṃ na maññati, cakkhuto na maññati, cakkhuṃ meti na maññati.
It’s when a mendicant does not identify with the eye, does not identify regarding the eye, does not identify as the eye, and does not identify ‘the eye is mine.’

rūpe na maññati, rūpesu na maññati, rūpato na maññati, rūpā meti na maññati.
They don't identify with sights, they don't identify regarding sights, they don't identify as sights, and they don't identify 'sights are mine.'

cakkhuviññāṇaṃ na maññati, cakkhuviññāṇasmim̐ na maññati, cakkhuviññāṇato na maññati, cakkhuviññāṇaṃ meti na maññati.
They don't identify with eye consciousness ...

cakkhusamphassaṃ na maññati, cakkhusamphassasmim̐ na maññati, cakkhusamphassato na maññati, cakkhusamphasso meti na maññati.
eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati ... pe ...
They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don't identify regarding that, they don't identify as that, and they don't identify 'that is mine.'

jivhaṃ na maññati, jivhāya na maññati, jivhāto na maññati, jivhā meti na maññati.
They don't identify with the ear ... nose ... tongue ...

rase na maññati, rasesu na maññati, rasato na maññati, rasā meti na maññati.

jivhāviññāṇaṃ na maññati, jivhāviññāṇasmim̐ na maññati, jivhāviññāṇato na maññati, jivhāviññāṇaṃ meti na maññati.

jivhāsamphassaṃ na maññati, jivhāsamphassasmim̐ na maññati, jivhāsamphassato na maññati, jivhāsamphasso meti na maññati.

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati ... pe ...
body ...

manāṃ na maññati, manasmim̐ na maññati, manato na maññati, mano meti na maññati.
mind ...

dhamme na maññati, dhammesu na maññati, dhammato na maññati, dhammā meti na maññati.

manoviññāṇaṃ na maññati, manoviññāṇasmim̐ na maññati, manoviññāṇato na maññati, manoviññāṇaṃ meti na maññati.

manosamphassaṃ na maññati, manosamphassasmim̐ na maññati, manosamphassato na maññati, manosamphasso meti na maññati.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati.
They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't identify regarding that, they don't identify as that, and they don't identify 'that is mine.'

sabbaṃ na maññati, sabbasmim̐ na maññati, sabbato na maññati, sabbaṃ meti na maññati.
They don't identify with all, they don't identify regarding all, they don't identify as all, and they don't identify 'all is mine.'

so evaṃ amaññamāno na ca kiñci loke upādiyati.
Not identifying, they don't grasp at anything in the world.

anupādiyaṃ na paritassati. aparitassaṃ paccattaññeva parinibbāyati.
Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

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

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

ayaṃ kho sā, bhikkhave, sabbamaññītasamugghātasārūppā paṭipadā” ti.

This is the practice fit for uprooting all identifying.

aṭṭhamāṃ.

samyutta nikāya 35

Linked Discourses 35

3. sabbavagga

3. All

31. pathamasamugghātasappāyasutta

31. The Practice Conducive to Uprooting (1st)

“sabbamaññītasamugghātasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

“Mendicants, I will teach you the practice that’s conducive to uprooting all identifying.

taṃ suṇātha.

Listen ...

katamā ca sā, bhikkhave, sabbamaññītasamugghātasappāyā paṭipadā?

And what is the practice that’s conducive to uprooting all identifying?

idha, bhikkhave, bhikkhu cakkhuṃ na maññāti, cakkhusmiṃ na maññāti, cakkhuto
na maññāti, cakkhuṃ meti na maññāti.

It’s when a mendicant does not identify with the eye, does not identify in the eye, does not identify from the eye, and does not identify: ‘The eye is mine.’

rūpe na maññāti ... pe ...

They don’t identify with sights ...

cakkhuvīññāṇaṃ na maññāti, cakkhusamphassaṃ na maññāti, yampidaṃ
cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na maññāti, tasmimpī na maññāti, tatopi na maññāti,
taṃ meti na maññāti.

eye consciousness ... eye contact. And they don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’

yañhi, bhikkhave, maññāti, yasmim maññāti, yato maññāti, yaṃ meti maññāti, tato
taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as ‘mine’: that becomes something else.

aññathābhāvī bhavasatto loko bhavamevābhinandati ... pe ...

The world is attached to being, taking pleasure only in being, yet it becomes something else.

jivhaṃ na maññāti, jivhāya na maññāti, jivhāto na maññāti, jivhā meti na maññāti.

They don’t identify with the ear ... nose ... tongue ...

rase na maññāti ... pe ...

jivhāvīññāṇaṃ na maññāti, jivhāsamphassaṃ na maññāti.

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na maññāti, tasmimpī na maññāti, tatopi na maññāti,
taṃ meti na maññāti.

yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

aññathābhāvī bhavasatto loko bhavamevābhinandati ... pe ...
body ...

maṇaṃ na maññati, manasmim na maññati, manato na maññati, mano meti na maññati.
mind ...

dhamme na maññati ... pe ...

manoviññāṇaṃ na maññati, manosamphassaṃ na maññati.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati.

They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't identify in that, they don't identify from that, and they don't identify: 'That is mine.'

yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as 'mine': that becomes something else.

aññathābhāvī bhavasatto loko bhavamevābhinandati.

The world is attached to being, taking pleasure only in being, yet it becomes something else.

yāvata, bhikkhave, khandhadhātuāyatanaṃ tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṃ meti na maññati.

As far as the aggregates, elements, and sense fields extend, they don't identify with that, they don't identify in that, they don't identify from that, and they don't identify: 'That is mine.'

so evaṃ amaññamāno na ca kiñci loke upādiyati.

Not identifying, they don't grasp at anything in the world.

anupādiyaṃ na paritassati. aparitassaṃ paccattaññeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ ithattāyā'ti pajānāti.

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

ayaṃ kho sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā'ti.

This is the practice that's conducive to uprooting all identifying."

navamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

3. sabbavagga

3. All

32. dutiyasamugghātasappāyasutta

32. The Practice Conducive to Uprooting (2nd)

"sabbamaññitasamugghātasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

"Mendicants, I will teach you the practice that's conducive to uprooting all identifying.

taṃ suṇātha.

Listen ...

katamā ca sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā?

And what is the practice that's conducive to uprooting all identifying?

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam bhante”.

“No, sir.”

“rūpā ... pe ...

“Are sights ...

cakkhuviññāṇaṃ ...

eye consciousness ...

cakkhusamphasso nicco vā anicco vā”ti?

eye contact ...

“anicco, bhante” ... pe

“yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam bhante” ... pe

“No, sir.” ...

“jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ...

“aniccā, bhante” ... pe

“rasā ...

jivhāviññāṇaṃ ...

jivhāsamphasso ... pe ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

“anicaṃ, bhante” ... pe ...

dhammā ...
body ... mind ...

manoviññāṇaṃ ...

manosamphasso nicco vā anicco vā”ti?

“anico, bhante”.

“yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“anicaṃ, bhante”.
“Impermanent, sir.”

“yaṃ panānicaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ bhante”.
“Suffering, sir.”

“yaṃ panānicaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:
“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”ti?
‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante”.
“No, sir.”

“evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesuṃ
nibbindati, cakkhuvīññāṇepi nibbindati, cakkhusamphassepi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati ... pe ...
And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesuṃ ... pe ... yampidaṃ jivhāsamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ... pe
...
They grow disillusioned with the ear ... nose ... tongue ... body ...

manasmimpi nibbindati, dhammesuṃ nibbindati, manoviññāṇepi nibbindati,
manosamphassepi nibbindati.
They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati.

*And they grow disillusioned with the painful, pleasant, or neutral feeling that arises
conditioned by mind contact.*

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.
*Being disillusioned, desire fades away. When desire fades away they're freed. When they're
freed, they know they're freed.*

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

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

ayaṃ kho sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā”ti.

This is the practice that’s conducive to uprooting all identifying.”

dasamaṃ.

sabbavaggo tatiyo.

sabbañca dvepi pahānā,

parijānāpare duve;

ādittaṃ addhabhūtañca,

sārūppā dve ca sappāyā;

vaggo tena pavuccatīti.

samyutta nikāya 35

Linked Discourses 35

4. jātidhammavagga

4. Liable to Be Reborn

33–42. jātidhammādisuttadasaka

33–42. Ten on Liable to Be Reborn, Etc.

sāvatthinidānaṃ.

At Sāvatthī.

tatra kho ... pe ...

“sabbam, bhikkhave, jātidhammam.

“Mendicants, all is liable to be reborn.

kiñca, bhikkhave, sabbam jātidhammam?

And what is the all that is liable to be reborn?

cakkhu, bhikkhave, jātidhammam.

The eye,

rūpā ...

sights,

cakkhuviññāṇaṃ ...

eye consciousness,

cakkhusamphasso jātidhammo.

and eye contact are liable to be reborn.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi jātidhammaṃ ... pe ...

*And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also
liable to be reborn.*

jivhā ...

The ear ... nose ... tongue ...

rasā ...

jivhāviññāṇaṃ ...

jivhāsamphasso ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi jātidhammaṃ.

kāyo ... pe ...

body ...

mano jātidhammo, dhammā jātidhammā, manoviññāṇaṃ jātidhammaṃ,
manosamphasso jātidhammo.

The mind, thoughts, mind consciousness, and mind contact are liable to be reborn.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi jātidhammaṃ.

*And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also
liable to be reborn.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi ...
cakkhuviññāṇepi ... cakkhusamphassepi ... pe ...

Seeing this a learned noble disciple grows disillusioned ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

paṭhamam.

“sabbam, bhikkhave, jarādhammaṃ ...

“Mendicants, all is liable to grow old. ...”

saṅkhittam.

dutiyaṃ.

“sabbam, bhikkhave, byādhidhammaṃ ...

“Mendicants, all is liable to fall sick. ...”

saṅkhittam.

tatiyaṃ.

“sabbam, bhikkhave, maraṇadhammaṃ ...

“Mendicants, all is liable to die. ...”

saṅkhittam.

catuttham.

“sabbam, bhikkhave, sokadhammam ...

“Mendicants, all is liable to sorrow. ...”

saṅkhittam.

pañcamam.

“sabbam, bhikkhave, saṅkilesikadhammam ...

“Mendicants, all is liable to be corrupted. ...”

saṅkhittam.

chattham.

“sabbam, bhikkhave, khayadhammam ...

“Mendicants, all is liable to end. ...”

saṅkhittam.

sattamam.

“sabbam, bhikkhave, vayadhammam ...

“Mendicants, all is liable to vanish. ...”

saṅkhittam.

aṭṭhamam.

“sabbam, bhikkhave, samudayadhammam ...

“Mendicants, all is liable to originate. ...”

saṅkhittam.

navamam.

“sabbam, bhikkhave, nirodhadhammam ...

“Mendicants, all is liable to cease. ...”

saṅkhittam.

dasamam.

jātidhammavaggo catuttho.

jātijarābyādhimaraṇam,

soko ca saṅkilesikaṃ;

khayavayasamudayaṃ,

nirodhadhammena te dasāti.

saṃyutta nikāya 35

Linked Discourses 35

5. sabbaaniccavagga

5. All is Impermanent

43–51. aniccādisuttanavaka

43–51. Nine on Impermanence, Etc.

sāvattthinidānaṃ.

At Sāvattthī.

tatra kho ... pe ...

“sabbam, bhikkhave, aniccaṃ.

“Mendicants, all is impermanent.

kiñca, bhikkhave, sabbam aniccaṃ?

And what is the all that is impermanent?

cakkhu, bhikkhave, aniccaṃ, rūpā aniccā, cakkhuviññāṇaṃ aniccaṃ,
cakkhusamphasso anicco.

The eye, sights, eye consciousness, and eye contact are impermanent.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccaṃ ... pe ...

And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent.

jivhā aniccā, rasā aniccā, jivhāviññāṇaṃ aniccaṃ, jivhāsamphasso anicco.

The ear ... nose ... tongue ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccaṃ.

kāyo anicco ... pe ...

body ...

mano anicco, dhammā aniccā, manoviññāṇaṃ aniccaṃ, manosamphasso anicco.

The mind, thoughts, mind consciousness, and mind contact are impermanent.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccaṃ.

The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi
nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

Seeing this, a learned noble disciple grows disillusioned ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati ... pe ...

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati,
manosamphassepi nibbindati,

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

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

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

paṭhamam.

“sabbam, bhikkhave, dukkham ... pe
“Mendicants, all is suffering. ...”

dutiyam.

“sabbam, bhikkhave, anattā ... pe
“Mendicants, all is not-self. ...”

tatiyam.

“sabbam, bhikkhave, abhiññeyyam ... pe
“Mendicants, all is to be directly known. ...”

catuttham.

“sabbam, bhikkhave, pariññeyyam ... pe
“Mendicants, all is to be completely understood. ...”

pañcamam.

“sabbam, bhikkhave, pahātabbam ... pe
“Mendicants, all is to be given up. ...”

chaṭṭham.

“sabbam, bhikkhave, sacchikātabbam ... pe
“Mendicants, all is to be realized. ...”

sattamam.

“sabbam, bhikkhave, abhiññāpariññeyyam ... pe
“Mendicants, all is to be directly known and completely understood. ...”

aṭṭhamam.

“sabbam, bhikkhave, upaddutam ... pe
“Mendicants, all is troubled. ...”

navamam.

saṃyutta nikāya 35
Linked Discourses 35

5. sabbaaniccavagga
5. All is Impermanent

52. upassatṭhasutta
52. Disturbed

“sabbam, bhikkhave, upassatṭham.
“Mendicants, all is disturbed.

kiñca, bhikkhave, sabbam upassatṭham?
And what is the all that is disturbed?

cakkhu, bhikkhave, upassatṭham, rūpā upassatṭhā, cakkhuvīññānam upassatṭham,
cakkhusamphasso upassatṭho.
The eye, sights, eye consciousness, and eye contact are disturbed.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi upassatṭhaṃ ... pe ...

And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also disturbed.

jivhā upassatṭhā, rasā upassatṭhā, jivhāviññāṇaṃ upassatṭhaṃ, jivhāsamphasso upassatṭho.

The ear ... nose ... tongue ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi upassatṭhaṃ.

kāyo upassatṭho ...

body ...

mano upassatṭho, dhammā upassatṭhā, manoviññāṇaṃ upassatṭhaṃ, manosamphasso upassatṭho.

The mind, thoughts, mind consciousness, and mind contact are disturbed.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi upassatṭhaṃ.

And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also disturbed.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

Seeing this, a learned noble disciple grows disillusioned ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ... pe ...

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

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

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

dasamaṃ.

sabbaaniccavaggo pañcamaṃ.

aniccaṃ dukkhaṃ anattā,

abhiññeyyaṃ pariññeyyaṃ;

pahātabbaṃ sacchikātabbaṃ,

abhiññeyyapariññeyyaṃ;

upaddutaṃ upassatṭhaṃ,

vaggo tena pavuccatīti.

saḷāyatanavagge paṭhamapaṇṇāsako samatto.

aniccavaggaṃ yamakaṃ,

sabbaṃ vagmaṃ jātidhammaṃ;

aniccavaggena paññāsaṃ,

pañcamo tena pavuccatīti.

samyutta nikāya 35

Linked Discourses 35

6. avijjāvagga

6. Ignorance

53. avijjāpahānasutta

53. Giving Up Ignorance

sāvattthinidānaṃ.

At Sāvattthī.

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

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

“kathaṃ nu kho, bhante, jānato kathaṃ passato avijjā pahīyati, vijjā uppajjati”ti?

“Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

“cakkhuṃ kho, bhikkhu, aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises.

rūpe aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

cakkhuviññāṇaṃ ...

cakkhusamphassaṃ ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises.

sotaṃ ...

Knowing and seeing the ear ...

ghānaṃ ...

nose ...

jivhaṃ ...

tongue ...

kāyaṃ ...

body ...

manaṃ aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises.

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccato jānato passato avijjā pahīyati, vijjā uppajjati.

*And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned
by mind contact as impermanent, ignorance is given up and knowledge arises.*

evaṃ kho, bhikkhu, jānato evaṃ passato avijjā pahīyati, vijjā uppajjati^{ti}.

That's how to know and see so as to give up ignorance and give rise to knowledge."

paṭhamam.

saṃyutta nikāya 35

Linked Discourses 35

6. avijjāvagga

6. Ignorance

54. saṃyojanappahānasutta

54. Giving Up Fetters

“kathaṃ nu kho, bhante, jānato, kathaṃ passato, saṃyojanā pahīyanti^{ti}?”

“Sir, how does one know and see so that the fetters are given up?”

“cakkhuṃ kho, bhikkhu, aniccato jānato passato saṃyojanā pahīyanti.

“Mendicant, knowing and seeing the eye as impermanent, the fetters are given up ...”

rūpe ...

cakkhuviññāṇaṃ ...

cakkhusamphassaṃ ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccato jānato passato saṃyojanā pahīyanti.

sotaṃ ...

ghāṇaṃ ...

jivhaṃ ...

kāyaṃ ...

manam ...

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccato jānato passato saṃyojanā pahīyanti.

evaṃ kho, bhikkhu, jānato evaṃ passato saṃyojanā pahīyanti”ti.

dutiyaṃ.

saṃyutta nikāya 35
Linked Discourses 35

6. avijjāvagga
6. Ignorance

55. saṃyojanasamugghātasutta
55. Uprooting the Fetters

“kathaṃ nu kho, bhante, jānato, kathaṃ passato saṃyojanā samugghātaṃ
gacchanti”ti?

“Sir, how does one know and see so that the fetters are uprooted?”

“cakkhuṃ kho, bhikkhu, anattato jānato passato saṃyojanā samugghātaṃ gacchanti.
“Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted ...”

rūpe anattato ...

cakkhuviññāṇaṃ ...

cakkhusamphassaṃ ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattato jānato passato saṃyojanā samugghātaṃ
gacchanti.

sotaṃ ...

ghāṇaṃ ...

jivhaṃ ...

kāyaṃ ...

manaṃ ...

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattato jānato passato saṃyojanā samugghātaṃ
gacchanti.

evaṃ kho, bhikkhu, jānato evaṃ passato saṃyojanā samugghātaṃ gacchanti”ti.

tatiyaṃ.

samyutta nikāya 35
Linked Discourses 35

6. avijjāvagga
6. Ignorance

56. āsavapahānasutta
56. Giving Up Defilements

“kathaṃ nu kho, bhante, jānato, kathaṃ passato āsavā pahīyanti”ti ... pe
“Sir, how does one know and see so that the defilements are given up?” ...

catutthaṃ.

samyutta nikāya 35
Linked Discourses 35

6. avijjāvagga
6. Ignorance

57. āsavasamugghātasutta
57. Uprooting Defilements

“kathaṃ nu kho, bhante, jānato, kathaṃ passato āsavā samugghātaṃ gacchanti”ti ...
pe
“Sir, how does one know and see so that the defilements are uprooted?” ...

pañcamaṃ.

samyutta nikāya 35
Linked Discourses 35

6. avijjāvagga
6. Ignorance

58. anusayapahānasutta
58. Giving Up Tendencies

“kathaṃ nu kho ... pe ... anusayā pahīyanti”ti ... pe
“Sir, how does one know and see so that the underlying tendencies are given up?” ...

chaṭṭhaṃ.

samyutta nikāya 35
Linked Discourses 35

6. avijjāvagga
6. Ignorance

59. anusayasamugghātasutta
59. Uprooting Tendencies

“kathaṃ nu kho ... pe ...
“Sir, how does one know and see so that the underlying tendencies are uprooted?” ...

anusayā samugghātaṃ gacchanti”ti?

“cakkhuṃ kho, bhikkhu, anattato jānato passato anusayā samugghātaṃ gacchanti ...
pe ...

sotaṃ ...

ghāṇaṃ ...

jivhaṃ ...

kāyaṃ ...

manaṃ ...

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattato jānato passato anusayā samugghātaṃ
gacchanti.

evaṃ kho, bhikkhu, jānato evaṃ passato anusayā samugghātaṃ gacchanti”ti.

sattamaṃ.

samyutta nikāya 35

Linked Discourses 35

6. avijjāvagga

6. Ignorance

60. sabbupādānapariññāsutta

60. The Complete Understanding of All Grasping

“sabbupādānapariññāya vo, bhikkhave, dhammaṃ desessāmi.

“Mendicants, I will teach you the principle for the complete understanding of all grasping.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, sabbupādānapariññāya dhammo?

And what is the principle for the complete understanding of all grasping?

cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā.

Contact is a condition for feeling.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi
nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi
nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye
consciousness, eye contact, and feeling.*

nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṃ me upādānaṃ’ti
pajānāti.

*Being disillusioned, desire fades away. When desire fades away they’re freed. When they are
released, they understand: ‘I have completely understood grasping.’*

sotaṇca paṭicca sadde ca uppajjati ...

Ear consciousness arises dependent on the ear and sounds. ...

ghāṇaṇca paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhaṇca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes. ...

kāyaṇca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā.

Contact is a condition for feeling.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling.

nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṃ me upādānaṃ’ti pajānāti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’

ayaṃ kho, bhikkhave, sabbupādānapariññāya dhammo”ti.

This is the principle for the complete understanding of all grasping.”

aṭṭhamam.

samyutta nikāya 35

Linked Discourses 35

6. avijjāvagga

6. Ignorance

61. pathamasabbupādānapariyādānasutta

61. The Depletion of All Fuel (1st)

“sabbupādānapariyādānāya vo, bhikkhave, dhammaṃ desessāmi.

“Mendicants, I will teach you the principle for depleting all fuel.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo?

And what is the principle for depleting all fuel?

cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā.

Contact is a condition for feeling.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling.

nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṃ me upādānaṃ’ti pajānāti ... pe ...

Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe ...

Ear ... nose ... tongue ... body ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā.

Contact is a condition for feeling.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati manosamphassepi nibbindati, vedanāyapi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling.

nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṃ me upādānaṃ’ti pajānāti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

ayaṃ kho, bhikkhave, sabbupādānapariyādānāya dhammo”ti.

This is the principle for depleting all fuel.”

navamaṃ.

samyutta nikāya 35

Linked Discourses 35

6. avijjāvagga

6. Ignorance

62. dutiyasabbupādānapariyādānasutta

62. The Depletion of All Fuel (2nd)

“sabbupādānapariyādānāya vo, bhikkhave, dhammaṃ desessāmi.

“Mendicants, I will teach you the principle for depleting all fuel.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo?

And what is the principle for depleting all fuel?

taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante”.

“No, sir.”

“rūpā ... pe ...

“Sights ...

cakkhuvīññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

eye consciousness ...

“aniccaṃ, bhante” ... pe

-

“cakkhusamphasso nicco vā anicco vā”ti?

eye contact ...

“anicco, bhante” ... pe

-

“yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“aniccaṃ, bhante” ... pe

“Impermanent, sir.” ...

“sotaṃ ...

“Ear ...

ghāṇaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano ...

mind ...

dhammā ...

thoughts ...

manovīññāṇaṃ ...

mind consciousness ...

manosamphasso ...

mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante”.

“No, sir.”

“evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ... pe ...

And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati ... pe ...

They grow disillusioned with the ear ... nose ... tongue ... body ...

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.

They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

ayaṃ kho, bhikkhave, sabbupādānapariyādānāya dhammo”ti.

This is the principle for depleting all fuel.”

dasamaṃ.

avijjāvaggo paṭhamo.

avijjā saṃyojanā dve,

āsavena duve vuttā;

anusayā apare dve,

pariññā dve pariyādinnaṃ;

vaggo tena pavuccatīti.

saṃyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

63. pathamamigajālasutta

63. With Migajāla (1st)

sāvatthinidānaṃ.

At Sāvattthī.

atha kho āyasmā migajālo yena bhagavā ... pe ...

Then Venerable Migajāla went up to the Buddha ...

ekamantaṃ nisinno kho āyasmā migajālo bhagavantaṃ etadavoca:
and said to him:

“ekavihārī, ekavihārī’ti, bhante, vuccati.
“Sir, they speak of one who lives alone.

kittāvataṃ nu kho, bhante, ekavihārī hoti, kittāvataṃ ca pana sadutiyavihārī hotī’ti?
How is one who lives alone defined? And how is living with a partner defined?”

“santi kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.
“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

nandiyā sati sārāgo hoti;
When there’s relishing there’s lust.

sārāge sati saṃyogo hoti.
When there’s lust there is a fetter.

nandisaṃyojanasaṃyutto kho, migajāla, bhikkhu sadutiyavihārīti vuccati.
A mendicant who is fettered by relishing is said to live with a partner.

... pe ...
There are sounds ... smells ... tastes ... touches ...

santi kho, migajāla, jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā
rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

nandiyā sati sārāgo hoti;
When there’s relishing there’s lust.

sārāge sati saṃyogo hoti.
When there’s lust there is a fetter.

nandisaṃyojanasaṃyutto kho, migajāla, bhikkhu sadutiyavihārīti vuccati.
A mendicant who is fettered by relishing is said to live with a partner.

evaṃvihārī ca, migajāla, bhikkhu kiñcāpi araññavanapatthāni pantāni senāsanāni
paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni
paṭisallānasārubbāni;
A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

atha kho sadutiyavihārīti vuccati.

taṃ kissa hetu?
Why is that?

taṇhā hissa dutiyā, sāssa appahīnā.
For craving is their partner, and they haven’t given it up.

tasmā ‘sadutiyavihārī’ti vuccati.
That’s why they’re said to live with a partner.

santi ca kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them,

tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.
relishing ceases.

nandiyā asati sārāgo na hoti;
When there’s no relishing there’s no lust.

sārāge asati saṃyogo na hoti.
When there’s no lust there’s no fetter.

nandisaṃyojanavisamutto kho, migajāla, bhikkhu ekavihārīti vuccati ... pe ...
A mendicant who is not fettered by relishing is said to live alone.

santi ca kho, migajāla, jivhāviññeyyā rasā ... pe ...
There are sounds ... smells ... tastes ... touches ...

santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them,

tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.
relishing ceases.

nandiyā asati sārāgo na hoti;
When there’s no relishing there’s no lust.

sārāge asati saṃyogo na hoti.
When there’s no lust there’s no fetter.

nandisaṃyojanavippayutto kho, migajāla, bhikkhu ekavihārīti vuccati.
A mendicant who is not fettered by relishing is said to live alone.

evamvihārī ca, migajāla, bhikkhu kiñcāpi gāmate viharati ākinno bhikkhūhi
bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi tiṭṭhiyehi tiṭṭhiyasāvakehi.
A mendicant who lives like this is said to live alone, even if they live in the neighborhood of a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.

atha kho ekavihārīti vuccati.

taṃ kissa hetu?
Why is that?

taṇhā hissa dutiyā, sāssa pahīnā.
For craving is their partner, and they have given it up.

tasmā ‘ekavihārī’ti vuccatī’ti.
That’s why they’re said to live alone.”

paṭhamam.

7. migajālavagga

7. With Migajāla

64. dutiyamigajālasutta

64. With Migajāla (2nd)

atha kho āyasmā migajālo yena bhagavā tenupasaṅkami ... pe ...

Then Venerable Migajāla went up to the Buddha ...

ekamantaṃ nisinno kho āyasmā migajālo bhagavantaṃ etadavoca:

and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaḥaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“santi kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keep clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

nandisamudayā dukkhasamudayo, migajālāti vadāmi ... pe ...

Relishing is the origin of suffering, I say.

santi ca kho, migajāla, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

nandisamudayā dukkhasamudayo, migajālāti vadāmi.

Relishing is the origin of suffering, I say.

santi ca kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

nandinirodhā dukkhanirodho, migajālāti vadāmi ... pe ...

When relishing ceases, suffering ceases, I say.

santi ca kho, migajāla, jivhāviññeyyā rasā iṭṭhā kantā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.

If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases.

nandinirodhā dukkhanirodho, migajālāti vadāmī”ti.

When relishing ceases, suffering ceases, I say.”

atha kho āyasmā migajālo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Migajāla approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho āyasmā migajālo eko vūpakatṭho appamatto ātāpī pahitatto viharato nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca panāyasmā migajālo arahataṃ ahoṣīti.

And Migajāla became one of the perfected.

duṭṭiyaṃ.

samyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

65. pathamasamiddhimārapañhāsutta

65. Śamiddhi's Question About Māra

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

atha kho āyasmā samiddhi yena bhagavā ... pe ...

Then Venerable Samiddhi went up to the Buddha ...

bhagavantam etadavoca:

and said to him:

“māro, māro”ti, bhante, vuccati.

“Sir, they speak of this thing called ‘Māra’.

kittāvatā nu kho, bhante, māro vā assa mārapaññatti vā”ti?

How do we define Māra or what is known as Māra?”

“yattha kho, samiddhi, atthi cakkhu, atthi rūpā, atthi cakkhuviññānaṃ, atthi cakkhuviññānaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

“Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is Māra or what is known as Māra.

atthi sotam, atthi saddā, atthi sotaviññānaṃ, atthi sotaviññānaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the ear, sounds, ear consciousness, and phenomena to be known by ear consciousness, there is Māra or what is known as Māra.

atthi ghānaṃ, atthi gandhā, atthi ghānaviññāṇaṃ, atthi ghānaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the nose, smells, nose consciousness, and phenomena to be known by nose consciousness, there is Māra or what is known as Māra.

atthi jivhā, atthi rasā, atthi jivhāviññāṇaṃ, atthi jivhāviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the tongue, tastes, tongue consciousness, and phenomena to be known by tongue consciousness, there is Māra or what is known as Māra.

atthi kāyo, atthi phoṭṭhabbā, atthi kāyaviññāṇaṃ, atthi kāyaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the body, touches, body consciousness, and phenomena to be known by body consciousness, there is Māra or what is known as Māra.

atthi mano, atthi dhammā, atthi manoviññāṇaṃ, atthi manoviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.

Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is Māra or what is known as Māra.

yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhuviññāṇaṃ, natthi cakkhuviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.

Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no Māra or what is known as Māra.

natthi sotam ... pe ...

Where there is no ear ...

natthi ghānaṃ ... pe ...

no nose ...

natthi jivhā, natthi rasā, natthi jivhāviññāṇaṃ, natthi jivhāviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.

no tongue ...

natthi kāyo ... pe

no body ...

natthi mano, natthi dhammā, natthi manoviññāṇaṃ, natthi manoviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā”ti.

Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no Māra or what is known as Māra.”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

66. samiddhisattapañhāsutta

66. Samiddhi’s Question About a Sentient Being

“satto, satto’ti, bhante, vuccati.

“Sir, they speak of this thing called a ‘sentient being’.

kittāvataṃ nu kho, bhante, satto vā assa sattapaññatti vā”ti ... pe

How do we define a sentient being or what is known as a sentient being?” ...

catuttham.

samyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

67. samiddhidukkhapañhāsutta
67. Samiddhi's Question About Suffering

“‘dukkhaṃ, dukkhaṇ’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘suffering’.

kittāvataṇṇaṃ nu kho, bhante, dukkhaṃ vā assa dukkhapañhānatti vā”ti ... pe
How do we define suffering or what is known as suffering?” ...

pañcamaṃ.

samyutta nikāya 35
Linked Discourses 35

7. migajālavagga
7. With Migajāla

68. samiddhilokapañhāsutta
68. Samiddhi's Question About the World

“‘loko, loka’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘the world’.

kittāvataṇṇaṃ nu kho, bhante, loka vā assa lokapañhānatti vā”ti?
How do we define the world or what is known as the world?”

“yattha kho, samiddhi, atthi cakkhu, atthi rūpā, atthi cakkhuviññānaṃ, atthi
cakkhuviññānaviññātabbā dhammā, atthi tattha loka vā lokapañhānatti vāti ... pe ...
“Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by
eye consciousness, there is the world or what is known as the world.

atthi jivhā ... pe ...
Where there is the ear ... nose ... tongue ... body ...

atthi mano, atthi dhammā, atthi manoviññānaṃ, atthi manoviññānaviññātabbā
dhammā, atthi tattha loka vā lokapañhānatti vā.
Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind
consciousness, there is the world or what is known as the world.

yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhuviññānaṃ, natthi
cakkhuviññānaviññātabbā dhammā, natthi tattha loka vā lokapañhānatti vā ... pe ...
Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye
consciousness, there is no world or what is known as the world.

natthi jivhā ... pe ...
Where there is no ear ... nose ... tongue ... body ...

natthi mano, natthi dhammā, natthi manoviññānaṃ, natthi manoviññānaviññātabbā
dhammā, natthi tattha loka vā lokapañhānatti vā”ti.
Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known
by mind consciousness, there is no world or what is known as the world.”

chaṭṭhaṃ.

samyutta nikāya 35
Linked Discourses 35

7. migajālavagga
7. With Migajāla

69. upasenaāsīvisasutta
69. Upasena and the Viper

ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca upaseno rājagahe viharanti sītavane
sappasonḍikapabbhāre.
At one time the venerables Sāriputta and Upasena were staying near Rājagaha in the Cool
Wood, under the Snake's Hood Grotto.

tena kho pana samayena āyasmato upasenassa kāye āsīvisso patito hoti.

Now at that time a viper fell on Upasena's body,

atha kho āyasmā upaseno bhikkhū āmantesi:

and he addressed the mendicants,

“etha me, āvuso, imaṃ kāyaṃ mañcakaṃ āropetvā bahiddhā nīharatha.

“Come, reverends, lift this body onto a cot and carry it outside

purāyaṃ kāyo idheva vikirati;

before it's scattered right here

seyyathāpi bhusamutthī”ti.

like a handful of chaff.”

evaṃ vutte, āyasmā sārīputto āyasmantaṃ upasenaṃ etadavoca:

When he said this, Sāriputta said to him,

“na kho pana mayaṃ passāma āyasmato upasenassa kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ.

“But we don't see any impairment in your body or deterioration of your faculties.

atha ca panāyasmā upaseno evamāha:

Yet you say:

‘etha me, āvuso, imaṃ kāyaṃ mañcakaṃ āropetvā bahiddhā nīharatha.

‘Come, reverends, lift this body onto a cot and carry it outside

purāyaṃ kāyo idheva vikirati;

before it's scattered right here

seyyathāpi bhusamutthī””ti.

like a handful of chaff.””

“yassa nūna, āvuso sārīputta, evamassa:

“Reverend Sāriputta, there may be an impairment in body or deterioration of faculties for someone who thinks:

‘ahaṃ cakkhūti vā mama cakkhūti vā ... pe ...

‘I am the eye’ or ‘the eye is mine.’

ahaṃ jivhāti vā mama jivhāti vā ...

Or ‘I am the ear ... nose ... tongue ... body ...’

ahaṃ manoti vā mama mano’ti vā.

Or ‘I am the mind’ or ‘the mind is mine.’

tassa, āvuso sārīputta, siyā kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmo.

mayhañca kho, āvuso sārīputta, na evaṃ hoti:

But I don't think like that.

‘ahaṃ cakkhūti vā mama cakkhūti vā ... pe ...

ahaṃ jivhāti vā mama jivhāti vā ... pe ...

ahaṃ manoti vā mama manoti vā’.

tassa mayhañca kho, āvuso sārīputta, kiṃ kāyassa vā aññathattaṃ bhavissati, indriyānaṃ vā vipariṇāmo”ti.

So why would there be an impairment in my body or deterioration of my faculties?”

tathā hi panāyasmato upasenassa dīgharattaṃ ahañkāramamañkāramānānusayo susamūhato.

“That must be because Venerable Upasena has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasamā āyasmato upasenassa na evaṃ hoti:

That's why it doesn't occur to you:

“‘aḥaṃ cakkhūti vā mama cakkhūti vā ... pe ...

'I am the eye' or 'the eye is mine.' Or 'I am the ear ...

aḥaṃ jivhāti vā mama jivhāti vā ... pe ...

nose ... tongue ... body ...'

aḥaṃ manoti vā mama mano'ti vā'ti.

Or 'I am the mind' or 'the mind is mine.'"

atha kho te bhikkhū āyasmato upasenassa kāyaṃ mañcakaṃ āropetvā bahiddhā niharimṣu.

Then those mendicants lifted Upasena's body onto a cot and carried it outside.

atha kho āyasmato upasenassa kāyo tattheva vikiri;

And his body was scattered right there

seyyathāpi bhusamuṭṭhīti.

like a handful of chaff.

sattamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

70. upavāṇasanditthikasutta

70. Upavāṇa on What is Visible in This Very Life

atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami ... pe ...

Then Venerable Upavāṇa went up to the Buddha ...

ekamantaṃ nisinno kho āyasmā upavāṇo bhagavantaṃ etadavoca:

and said to him:

“‘sanditthiko dhammo, sanditthiko dhammo'ti, bhante, vuccati.

"Sir, they speak of 'a teaching visible in this very life'.

kittāvataṃ nu kho, bhante, sanditthiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti?

In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

“idha pana, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā rūpappaṭisaṃvedī ca hoti rūparāgappaṭisaṃvedī ca.

"Upavāṇa, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight.

santaṇṇa ajjhattaṃ rūpesu rāgaṃ 'atthi me ajjhattaṃ rūpesu rāgo'ti pajānāti.

There is desire for sights in them, and they understand that.

yaṃ taṃ, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā rūpappaṭisaṃvedī ca hoti rūparāgappaṭisaṃvedī ca.

Since this is so,

santaṇṇa ajjhattaṃ rūpesu rāgaṃ 'atthi me ajjhattaṃ rūpesu rāgo'ti pajānāti.

evampi kho, upavāṇa, sanditthiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi ... pe

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

puna caparaṃ, upavāṇa, bhikkhu jivhāya rasaṃ sāyitvā rasappaṭisaṃvedī ca hoti rasarāgappaṭisaṃvedī ca.

Next, take a mendicant who hears ... smells ... tastes ... touches ...

santaṇḍa ajjhattaṃ rasesu rāgaṃ ‘atthi me ajjhattaṃ rasesu rāgo’ti pajānāti.

yaṃ taṃ, upavāṇa, bhikkhu jivhāya rasaṃ sāyitvā rasappaṭisaṃvedī ca hoti rasarāgappaṭisaṃvedī ca.

santaṇḍa ajjhattaṃ rasesu rāgaṃ ‘atthi me ajjhattaṃ rasesu rāgo’ti pajānāti. evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi ... pe

puna caparaṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedī ca hoti dhammarāgappaṭisaṃvedī ca.

Next, take a mendicant who knows a thought with their mind. They experience both the thought and the desire for the thought.

santaṇḍa ajjhattaṃ dhammesu rāgaṃ ‘atthi me ajjhattaṃ dhammesu rāgo’ti pajānāti.

There is desire for thoughts in them, and they understand that.

yaṃ taṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedī ca hoti dhammarāgappaṭisaṃvedī ca.

Since this is so,

santaṇḍa ajjhattaṃ dhammesu rāgaṃ ‘atthi me ajjhattaṃ dhammesu rāgo’ti pajānāti.

evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti ... pe ... paccattaṃ veditabbo viññūhi ... pe

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

idha pana, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā rūpappaṭisaṃvedī ca hoti, no ca rūparāgappaṭisaṃvedī.

Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight.

asantaṇḍa ajjhattaṃ rūpesu rāgaṃ ‘natthi me ajjhattaṃ rūpesu rāgo’ti pajānāti.

There is no desire for sights in them, and they understand that.

yaṃ taṃ, upavāṇa, bhikkhu cakkhunā rūpaṃ disvā rūpappaṭisaṃvedīhi kho hoti, no ca rūparāgappaṭisaṃvedī.

Since this is so,

asantaṇḍa ajjhattaṃ rūpesu rāgaṃ ‘natthi me ajjhattaṃ rūpesu rāgo’ti pajānāti.

evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi ... pe

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

puna caparaṃ, upavāṇa, bhikkhu jivhāya rasaṃ sāyitvā rasappaṭisaṃvedīhi kho hoti, no ca rasarāgappaṭisaṃvedī. asantaṇḍa ajjhattaṃ rasesu rāgaṃ ‘natthi me ajjhattaṃ rasesu rāgo’ti pajānāti ... pe

Next, take a mendicant who hears ... smells ... tastes ... touches ...

puna caparaṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedīhi kho hoti, no ca dhammarāgappaṭisaṃvedī.

asantaṇḍa ajjhattaṃ dhammesu rāgaṃ ‘natthi me ajjhattaṃ dhammesu rāgo’ti pajānāti.

yaṃ taṃ, upavāṇa, bhikkhu manasā dhammaṃ viññāya dhammappaṭisaṃvedīhi kho hoti, no ca dhammārāgappaṭisaṃvedī.

Next, take a mendicant who knows a thought with their mind. They experience the thought but no desire for the thought.

asantaṇca ajjhattaṃ dhammesu rāgaṃ ‘natthi me ajjhattaṃ dhammesu rāgo’ti pajānāti.

There is no desire for thoughts in them, and they understand that.

evampi kho, upavāṇa, sanditthiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi”ti.

Since this is so, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

atthamaṃ.

samyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

71. paṭhamachaphassāyatanasutta

71. Six Fields of Contact (1st)

“yo hi koci, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape

avusitaṃ tena brahmacariyaṃ, ārakā so imasmā dhammavinayā”ti.

has not completed the spiritual journey and is far from this teaching and training.”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

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

“etthāhaṃ, bhante, anassasaṃ.

“Here, sir, I’m lost.

ahañhi, bhante, channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāmi”ti.

For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhuṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi”ti?

Do you regard the eye like this: ‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“sādhu, bhikkhu, ettha ca te, bhikkhu, cakkhu ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ bhavissati.

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

esevanto dukkhassa ... pe ...

Just this is the end of suffering.

jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi”ti?

Do you regard the ear ... nose ... tongue ... body ...

“no hetam, bhante”.

“sādhū, bhikkhu, ettha ca te, bhikkhu, jivhā ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya sudiṭṭham bhavissati.

elevanto dukkhassa ... pe ...

manam ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī’ti?

Do you regard the mind like this: ‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“sādhū, bhikkhu, ettha ca te, bhikkhu, mano ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya sudiṭṭham bhavissati.

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

elevanto dukkhassā’ti.

Just this is the end of suffering.”

navamam.

samyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

72. dutiyachaphassāyatanasutta

72. Six Fields of Contact (2nd)

“yo hi koci, bhikkhave, bhikkhu channam phassāyatanānam samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtam nappajānāti.

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape

avusitam tena brahmacariyam, ārakā so imasmā dhammavinayā”ti.

has not completed the spiritual journey and is far from this teaching and training.”

evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:

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

“etthāham, bhante, anassasaṃ panassasaṃ.

“Here, sir, I’m lost, truly lost.

ahañhi, bhante, channam phassāyatanānam samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtam nappajānāmi”ti.

For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhum ‘netam mama, nesohamasmi, na meso attā’ti samanupassasī’ti?

Do you regard the eye like this: ‘This is not mine, I am not this, this is not my self’?”

“evaṃ, bhante”.

“Yes, sir.”

“sādhū, bhikkhu, ettha ca te, bhikkhu, cakkhu ‘netam mama, nesohamasmi na meso attā’ti evametam yathābhūtam sammappaññāya sudiṭṭham bhavissati.

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

evaṃ te etaṃ paṭhamam phassāyatanam pahīnam bhavissati āyatim apunabbhavāya ... pe

In this way you will give up the first field of contact, so that there are no more future lives.

“jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

Do you regard the ear ... nose ... tongue ... body ...

“evaṃ, bhante”.

“sādhū, bhikkhu, ettha ca te, bhikkhu, jivhā ‘netam mama, nesohamasmi na meso attā’ti evametam yathābhūtaṃ sammappaññāya sudiṭṭhaṃ bhavissati. evaṃ te etaṃ catutthaṃ phassāyatanaṃ paṇiṇaṃ bhavissati āyatiṃ apunabbhavāya ... pe

“manam ‘netam mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

Do you regard the mind like this: ‘This is not mine, I am not this, this is not my self’?”

“evaṃ, bhante”.

“Yes, sir.”

“sādhū, bhikkhu, ettha ca te, bhikkhu, mano ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya sudiṭṭhaṃ bhavissati.

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

evaṃ te etaṃ chaṭṭhaṃ phassāyatanaṃ paṇiṇaṃ bhavissati āyatiṃ apunabbhavāyā”ti.

In this way you will give up the sixth field of contact, so that there are no more future lives.”

dasamaṃ.

samyutta nikāya 35

Linked Discourses 35

7. migajālavagga

7. With Migajāla

73. tatiyachaphassāyatanasutta

73. Six Fields of Contact (3rd)

“yo hi koci, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.

“Mendicants, anyone who doesn’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape

avusitaṃ tena brahmacariyaṃ, ārakā so imasmā dhammavinayā”ti.

has not completed the spiritual journey and is far from this teaching and training.”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

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

“etthāhaṃ, bhante, anassasaṃ panassasaṃ.

“Here, sir, I’m lost, truly lost.

ahañhi, bhante, channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ nappajānāmi”ti.

For I don’t truly understand the six fields of contacts’ origin, ending, gratification, drawback, and escape.”

“taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

‘yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“sotaṃ ...

“Is the ear ...

ghāṇaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“anicco, bhante”.

“Impermanent, sir.”

‘yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

‘yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“evaṃ passaṃ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghāṇasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñānaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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

ekādasamaṃ.

miḡajālavaggo dutiyo.

miḡajālena dve vuttā,

cattāro ca samiddhinā;

upaseno upavaṇo,

chaphassāyatanikā tayoti.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

74. paṭhamagilānasutta

74. Sick (1st)

sāvatthinidānaṃ.

At Sāvatthī.

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

Then a mendicant went up to the Buddha, and said to him,

“amukasmim, bhante, vihāre aññataro bhikkhu navo appaṇṇāto ābādhiko dukkhito
bālhagilāno.

*“Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s
sick, suffering, gravely ill.*

sādhū, bhante, bhagavā yena so bhikkhu tenupasaṅkamatu anukampaṃ upādāyā”ti.

Please go to him out of compassion.”

atha kho bhagavā navavādaṇca sutvā gilānavādaṇca, “appaṇṇāto bhikkhū”ti iti
viditvā yena so bhikkhu tenupasaṅkami.

*When the Buddha heard that the mendicant was junior and ill, understanding that he was not
well-known, he went to him.*

addasā kho so bhikkhu bhagavantaṃ dūratova āgacchantaṃ.

That mendicant saw the Buddha coming off in the distance

disvāna mañcake samadhosi.

and tried to rise on his cot.

atha kho bhagavā taṃ bhikkhuṃ etadavoca:

The Buddha said to that monk,

“alam, bhikkhu, mā tvaṃ mañcake samadhosi.

“It’s all right, mendicant, don’t get up.

santimāni āsanāni paññattāni, tatthāhaṃ nisīdissāmī”ti.

There are some seats spread out, I will sit there.”

nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

nisajja kho bhagavā taṃ bhikkhuṃ etadavoca:

and said to the mendicant,

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

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

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

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

“kacci te, bhikkhu, na kiñci kukkucçaṃ, na koci vipphaṇṇasāro”ti?

“I hope you don’t have any remorse or regret?”

“taggha me, bhante, anappakaṃ kukkuccaṃ, anappako vippatissāro”ti.

“Indeed, sir, I have no little remorse and regret.”

“kacci pana taṃ, bhikkhu, attā sīlato upavadaṭī”ti?

“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“na kho maṃ, bhante, attā sīlato upavadaṭī”ti.

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“no ce kira te, bhikkhu, attā sīlato upavadatai, atha kiñca te kukkuccaṃ ko ca vippatissāro”ti?

“In that case, mendicant, why do you have remorse and regret?”

“na khvāhaṃ, bhante, sīlavisuddhatthaṃ bhagavatā dhammaṃ desitaṃ ājānāmi”ti.

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“no ce kira tvaṃ, bhikkhu, sīlavisuddhatthaṃ mayā dhammaṃ desitaṃ ājānāsi, atha kimatthaṃ carahi tvaṃ, bhikkhu, mayā dhammaṃ desitaṃ ājānāsi”ti?

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“rāgavirāgatthaṃ khvāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi”ti.

“I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.”

“sādhū sādhū, bhikkhu.

“Good, good, mendicant!”

sādhū kho tvaṃ, bhikkhu, rāgavirāgatthaṃ mayā dhammaṃ desitaṃ ājānāsi.

It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed.

rāgavirāgattho hi, bhikkhu, mayā dhammo desito.

For that is indeed the purpose.

taṃ kiṃ maññasi, bhikkhu,

What do you think, mendicant?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.” ...

“... pe ...

sotaṃ ...

“Is the ear ...

ghānaṃ ...

nose ...

jivhā ...

tongue ...

kāyo ...

body ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“anicco, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū:
“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
“This is mine, I am this, this is my self?”

“no hetam, bhante”.
“No, sir.”

“evaṃ passaṃ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati ... pe ... manasmimpi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti ... pe ... nāparaṃ itthattāyā’ti pajānāti’”ti.
They understand: ‘Rebirth is ended ... there is no return to any state of existence.’”

idamavoca bhagavā.
That is what the Buddha said.

attamano so bhikkhu bhagavato bhāsitaṃ abhinandi.
Satisfied, that mendicant was happy with what the Buddha said.

imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhuno virajaṃ vītamalaṃ dhammacakkuṃ udapādi:
And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant:

“yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

paṭhamam.

samyutta nikāya 35
Linked Discourses 35

8. gilānavagga
8. Sick

75. dutiyagilānasutta
75. Sick (2nd)

atha kho aññataro bhikkhu ... pe ... bhagavantaṃ etadavoca:
Then a mendicant went up to the Buddha ... and asked him,

“amukasmim, bhante, vihāre aññataro bhikkhu navo appaṇṇāto ābādhiko dukkhito bālhagilāno.
“Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill.

sādhū, bhante, bhagavā yena so bhikkhu tenupasaṅkamatu anukampaṃ upādāyā”ti.
Please go to him out of compassion.”

atha kho bhagavā navavādaṇca sutvā gilānavādaṇca, “appaṇṇāto bhikkhū”ti iti viditvā yena so bhikkhu tenupasaṅkami.
When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him.

addasā kho so bhikkhu bhagavantaṃ dūratova āgacchantaṃ.
That mendicant saw the Buddha coming off in the distance

disvāna mañcake samadhosi.
and tried to rise on his cot.

atha kho bhagavā taṃ bhikkhuṃ etadavoca:

Then the Buddha said to that monk,

“alam, bhikkhu, mā tvam mañcake samadhosi.

“It’s all right, mendicant, don’t get up.

santimāni āsanāni paññattāni, tatthāhaṃ nisīdissāmī”ti.

There are some seats spread out, I will sit there.”

nisīdi bhagavā paññatte āsane. nisajja kho bhagavā taṃ bhikkhuṃ etadavoca:

He sat on the seat spread out and said to the mendicant,

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

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

“na me, bhante, khamanīyaṃ, na yāpanīyaṃ ... pe ...

“Sir, I’m not keeping well, I’m not alright. ...

na kho maṃ, bhante, attā sīlato upavadatī”ti.

I have no reason to blame myself when it comes to ethical conduct.”

“no ce kira te, bhikkhu, attā sīlato upavadati, atha kiñca te kukkucçaṃ ko ca
vipṭṭhisāro”ti?

“In that case, mendicant, why do you have remorse and regret?”

“na khvāhaṃ, bhante, sīlavisuddhatthaṃ bhagavatā dhammaṃ desitaṃ ājānāmī”ti.

*“Because I understand that the Buddha has not taught the Dhamma merely for the sake of
ethical purity.”*

“no ce kira tvam, bhikkhu, sīlavisuddhatthaṃ mayā dhammaṃ desitaṃ ājānāsi, atha
kimatthaṃ carahi tvam, bhikkhu, mayā dhammaṃ desitaṃ ājānāsi”ti?

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“anupādāparinibbānatthaṃ khvāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ
ājānāmī”ti.

*“I understand that the Buddha has taught the Dhamma for the purpose of complete
extinguishment by not grasping.”*

“sādhu sādhu, bhikkhu.

“Good, good, mendicant!

sādhu kho tvam, bhikkhu, anupādāparinibbānatthaṃ mayā dhammaṃ desitaṃ
ājānāsi.

*It’s good that you understand that I’ve taught the Dhamma for the purpose of complete
extinguishment by not grasping.*

anupādāparinibbānattho hi, bhikkhu, mayā dhammo desito.

For that is indeed the purpose.

taṃ kiṃ maññasi, bhikkhu,

“What do you think, mendicant?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.” ...

“... pe ...

sotaṃ ...

“Is the ear ...

ghāṇaṃ ...

nose ...

jivhā ...
tongue ...

kāyo ...
body ...

mano ...
mind ...

manoviññāṇaṃ ...
mind consciousness ...

manosamphasso ...
mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.
“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.
“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:
“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante”.
“No, sir.”

“evaṃ passaṃ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ...
“Seeing this, a learned noble disciple grows disillusioned with the eye ... ear ... nose ... tongue ... body ...

manasmimpi ...
mind ...

manoviññāṇepi ...
mind consciousness ...

manosamphassepi nibbindati.
mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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

idaṃavoca bhagavā.

That is what the Buddha said.

attamano so bhikkhu bhagavato bhāsitaṃ abhinandi.

Satisfied, that mendicant was happy with what the Buddha said.

imasmiṃca pana veyyākaraṇasmiṃ bhañṇamāne tassa bhikkhussa anupādāya āsavehi cittaṃ vimuccīti.

And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

duṭṭiyaṃ.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

76. rādhaaniccasutta

76. With Rādha on Impermanence

atha kho āyasmā rādho ... pe ...

The Venerable Rādha went up to the Buddha ...

ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca:

and said to him,

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“yaṃ kho, rādha, aniccaṃ tatra te chando pahātabbo.

“Rādha, you should give up desire for what is impermanent.

kiṃca, rādha, aniccaṃ tatra te chando pahātabbo?

And what is impermanent?

cakkhu aniccaṃ, rūpā aniccā, cakkhuviññāṇaṃ ...

The eye, sights, eye consciousness,

cakkhusamphasso ...

and eye contact are impermanent.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ. tatra te chando pahātabbo ... pe ...

And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. You should give up desire for it.

jivhā ...

The ear ... nose ... tongue ...

kāyo ...

body ...

mano anicco. tatra te chando pahātabbo.

The mind,

dhammā ...

thoughts,

manoviññāṇaṃ ...

mind consciousness,

manosamphasso ...

and mind contact are impermanent.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccaṃ. tatra te chando pahātabbo.

*And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also
impermanent. You should give up desire for it.*

yaṃ kho, rādhā, aniccaṃ tatra te chando pahātabbo”ti.

You should give up desire for what is impermanent.”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

77. rādhadukkhasutta

77. With Rādhā on Suffering

“yaṃ kho, rādhā, dukkhaṃ tatra te chando pahātabbo.

“Rādhā, you should give up desire for what is suffering. ...”

kiñca, rādhā, dukkhaṃ?

cakkhu kho, rādhā, dukkhaṃ. tatra te chando pahātabbo.

rūpā ...

cakkhuviññāṇaṃ ...

cakkkhusamphasso ...

yampidaṃ cakkkhusamphassa ... pe ... adukkhamasukhaṃ vā tampi dukkhaṃ. tatra
te chando pahātabbo ... pe ...

mano dukkho ...

dhammā ...

manoviññāṇaṃ ...

manosamphasso ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi dukkhaṃ. tatra te chando pahātabbo.

yaṃ kho, rādhā, dukkhaṃ tatra te chando pahātabbo”ti.

catutthaṃ.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

78. rādhaanattasutta

78. With Rādhā on Not-Self

“yo kho, rādhā, anattā tatra te chando pahātabbo.
“Rādhā, you should give up desire for what is not-self. ...”

ko ca, rādhā, anattā?

cakkhu kho, rādhā, anattā. tatra te chando pahātabbo.

rūpā ...

cakkhuviññāṇaṃ ...

cakkhusamphasso ...

yampidaṃ cakkhusamphassapaccayā ... pe ...

mano anattā ...

dhammā ...

manoviññāṇaṃ ...

manosamphasso ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattā. tatra te chando pahātabbo.

yo kho, rādhā, anattā tatra te chando pahātabbo”ti.

pañcamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

8. gilānavagga
8. Sick

79. paṭhamaavijjāpahānasutta
79. Giving Up Ignorance (1st)

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ...
Then a mendicant went up to the Buddha ...

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:
and said to him:

“atthi nu kho, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā
uppajjati”ti?
“Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise
to knowledge?”

“atthi kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā
uppajjati”ti.
“There is, mendicant.”

“katamo pana, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā
uppajjati”ti?
“But what is that one thing?”

“avijjā kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“katham pana, bhante, jānato, katham passato bhikkhuno avijjā pahīyati, vijjā uppajjati”ti?

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“cakkhum kho, bhikkhu, aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati. rūpe ... cakkhuvīññāṇaṃ ... cakkhusamphassaṃ ...

“When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises.”

yampidaṃ, cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati ... pe ...

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. ...

manam aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati. dhamme ... manovīññāṇaṃ ... manosamphassaṃ ...

Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati.

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

evaṃ kho, bhikkhu, jānato evaṃ passato bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

chaṭṭhaṃ.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

80. dutiyaavijjāpahānasutta

80. Giving Up Ignorance (2nd)

atha kho aññataro bhikkhu ... pe ... etadavoca:

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

“atthi nu kho, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti?

“Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“atthi kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

“There is, mendicant.”

“katamo pana, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti?

“But what is that one thing?”

“avijjā kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“kathaṃ pana, bhante, jānato, kathaṃ passato avijjā pahīyati, vijjā uppajjati”ti?
“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“idha, bhikkhu, bhikkhuno suttaṃ hoti:
“It’s when a mendicant has heard:

‘sabbe dhammā nālaṃ abhinivesāyā’ti.
‘Nothing is worth clinging on to.’

evañcetaṃ, bhikkhu, bhikkhuno suttaṃ hoti:
When a mendicant has heard that

‘sabbe dhammā nālaṃ abhinivesāyā’ti.
nothing is worth clinging on to,

so sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam dhammam
parijānāti, sabbam dhammam pariññāya sabbanimittāni aññato passati, cakkhum
aññato passati, rūpe ...
*they directly know all things. Directly knowing all things, they completely understand all
things. Completely understanding all things, they see all signs as other. They see the eye,
sights,*

cakkhuviññāṇaṃ ...
eye consciousness,

cakkhusamphassaṃ ...
and eye contact as other.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aññato passati ... pe ...
*And they also see the pleasant, painful, or neutral feeling that arises conditioned by eye
contact as other. ...*

manaṃ aññato passati, dhamme ...
They see the mind, thoughts,

manoviññāṇaṃ ...
mind consciousness,

manosamphassaṃ ...
and mind contact as other.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aññato passati.
*And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind
contact as other.*

evaṃ kho, bhikkhu, jānato evaṃ passato bhikkhuno avijjā pahīyati, vijjā uppajjati”ti.
That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

sattamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

8. gilānavagga
8. Sick

81. sambahulabhikkhusutta
81. Several Mendicants

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ... pe ... ekamantaṃ
nisinnā kho te bhikkhū bhagavantaṃ etadavocum:
Then several mendicants went up to the Buddha ... and asked him,

“idha no, bhante, aññatitthiyā paribbājakā amhe evaṃ pucchanti:
“Sir, sometimes wanderers who follow other paths ask us:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’

evaṃ puṭṭhā mayaṃ, bhante, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākaroma:

We answer them like this:

‘dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’

kacci mayaṃ, bhante, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva bhagavato homa, na ca bhagavantaṃ abhūtena abbhācikkhāma, dhammassa cānudhammaṃ byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati’ti?

Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“taggha tumhe, bhikkhave, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva me hoṭha, na ca maṃ abhūtena abbhācikkhatha, dhammassa cānudhammaṃ byākaroṭha, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati.

“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

dukkhassa hi, bhikkhave, pariññatthaṃ mayi brahmacariyaṃ vussati.

For the purpose of living the spiritual life under me is to completely understand suffering.

sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘katamaṃ pana taṃ, āvuso, dukkhaṃ, yassa pariññāya samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what is that suffering?’

evaṃ puṭṭhā tumhe, bhikkhave, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘cakkhu kho, āvuso, dukkhaṃ, tassa pariññāya bhagavati brahmacariyaṃ vussati.

‘Reverends, the eye is suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.

rūpā ... pe ...

Sights ... Eye consciousness ... Eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati ... pe ...

The purpose of living the spiritual life under the Buddha is to completely understand this.

mano dukkho ... pe ...

Ear ... Nose ... Tongue ... Body ... Mind ...

yampidaṃ manasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati.

The purpose of living the spiritual life under the Buddha is to completely understand this.

idaṃ kho taṃ, āvuso, dukkhaṃ, tassa pariññāya bhagavati brahmacariyaṃ vussatī’ti.

This is that suffering. The purpose of living the spiritual life under the Buddha is to completely understand this.’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”ti.

When questioned by wanderers who follow other paths, that's how you should answer them.”

aṭṭhamam.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

82. lokapañhāsutta

82. A Question On the World

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

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

“‘loko, loko’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘the world’.

kittāvatā nu kho, bhante, lokoti vuccatī”ti?

How is the world defined?”

“‘lujjati’ti kho, bhikkhu, tasmā lokoti vuccati.

“It wears away, mendicant, that's why it's called ‘the world’.

kiñca lujjati?

And what is wearing away?

cakkhu kho, bhikkhu, lujjati.

The eye is wearing away.

rūpā lujjanti, cakkhuvīññānaṃ lujjati, cakkhusamphasso lujjati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi lujjati ... pe ...

Sights ... eye consciousness ... eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away.

jivhā lujjati ... pe ...

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

mano lujjati, dhammā lujjanti, manovīññānaṃ lujjati, manosamphasso lujjati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi lujjati.

The mind ... thoughts ... mind consciousness ... mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away.

lujjatīti kho, bhikkhu, tasmā lokoti vuccatī”ti.

It wears away, mendicant, that's why it's called ‘the world’.”

navamaṃ.

samyutta nikāya 35

Linked Discourses 35

8. gilānavagga

8. Sick

83. phaggunapañhāsutta

83. Phagguna's Question

atha kho āyasmā phagguno ... pe ... ekamantaṃ nisinno kho āyasmā phagguno bhagavantaṃ etadavoca:

And then Venerable Phagguna went up to the Buddha ... and said to him:

“atthi nu kho, bhante, taṃ cakkhu, yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatṭe paññāpayamāno paññāpeyya ... pe ...

“Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described?”

atthi nu kho, bhante, sā jivhā, yāya jivhāya atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatṭe paññāpayamāno paññāpeyya ... pe ...

Does the ear ... nose ... tongue ... body exist ...?

atthi nu kho so, bhante, mano, yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatṭe paññāpayamāno paññāpeyyā”ti?

Does the mind exist by which they could be described?”

“natthi kho taṃ, phagguṇa, cakkhu, yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatṭe paññāpayamāno paññāpeyya ... pe ...

“Phagguṇa, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described.

natthi kho sā, phagguṇa, jivhā, yāya jivhāya atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatṭe paññāpayamāno paññāpeyya ... pe ...

The ear ... nose ... tongue ... body does not exist ...

natthi kho so, phagguṇa, mano, yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatṭe paññāpayamāno paññāpeyyā”ti.

The mind does not exist by which they could be described.”

dasamaṃ.

gilānavaggo tatiyo.

gilānena duve vuttā,

rādhena apare tayo;

avijjāya ca dve vuttā,

bhikkhu loko ca phaggunoti.

saṃyutta nikāya 35

Linked Discourses 35

9. channavagga

9. With Channa

84. palokadhammasutta

84. Wearing Out

sāvatthinidānaṃ.

At Sāvatthi.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

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

“‘loko, loko’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘the world’.

kittāvataṃ nu kho, bhante, lokoti vuccatī”ti?
How is the world defined?”

“yaṃ kho, ānanda, palokadhammaṃ, ayaṃ vuccati ariyassa vinaye loko.
“Ānanda, that which wears out is called the world in the training of the noble one.

kiñca, ānanda, palokadhammaṃ?
And what wears out?

cakkhu kho, ānanda, palokadhammaṃ, rūpā palokadhammā, cakkhuviññāṇaṃ
palokadhammaṃ, cakkhusamphasso palokadhammo, yampidaṃ
cakkhusamphassapaccayā ... pe ... tampi palokadhammaṃ ... pe ...
*The eye wears out. Sights ... eye consciousness ... eye contact wears out. The painful,
pleasant, or neutral feeling that arises conditioned by eye contact also wears out.*

jivhā palokadhammā, rasā palokadhammā, jivhāviññāṇaṃ palokadhammaṃ,
jivhāsamphasso palokadhammo, yampidaṃ jivhāsamphassapaccayā ... pe ... tampi
palokadhammaṃ ... pe ...
The ear ... nose ... tongue ... body ...

mano palokadhammo, dhammā palokadhammā, manoviññāṇaṃ palokadhammaṃ,
manosamphasso palokadhammo, yampidaṃ manosamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi palokadhammaṃ.
*The mind ... thoughts ... mind consciousness ... mind contact wears out. The painful, pleasant,
or neutral feeling that arises conditioned by mind contact also wears out.*

yaṃ kho, ānanda, palokadhammaṃ, ayaṃ vuccati ariyassa vinaye loko”ti.
That which wears out is called the world in the training of the noble one.”

paṭhamam.

saṃyutta nikāya 35
Linked Discourses 35

9. channavagga
9. With Channa

85. suññatalokasutta
85. The World is Empty

atha kho āyasmā ānando ... pe ... bhagavantam etadavoca:
And then Venerable Ānanda ... said to the Buddha:

“‘suñño loko, suñño loko’ti, bhante, vuccati.
“Sir, they say that ‘the world is empty’.

kittāvataṃ nu kho, bhante, suñño lokoti vuccatī”ti?
What does the saying ‘the world is empty’ refer to?”

“yasmā ca kho, ānanda, suññaṃ attena vā attaniyena vā tasmā suñño lokoti vuccati.
“Ānanda, they say that ‘the world is empty’ because it’s empty of self or what belongs to self.

kiñca, ānanda, suññaṃ attena vā attaniyena vā?
And what is empty of self or what belongs to self?

cakkhu kho, ānanda, suññaṃ attena vā attaniyena vā.
The eye,

rūpā suññā attena vā attaniyena vā, cakkhuviññāṇaṃ suññaṃ attena vā attaniyena
vā, cakkhusamphasso suñño attena vā attaniyena vā ... pe ...
sights, eye consciousness, and eye contact are empty of self or what belongs to self. ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena vā attaniyena vā.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self.

yasmā ca kho, ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccatī”ti.

They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

dutiyaṃ.

samyutta nikāya 35

Linked Discourses 35

9. channavagga

9. With Channa

86. saṅkhittadhammasutta

86. A Teaching In Brief

ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

Seated to one side, Venerable Ānanda said to the Buddha:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“taṃ kiṃ maññasi, ānanda,

“What do you think, Ānanda?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“rūpā niccā vā aniccā vā”ti?

“Are sights ...

“aniccā, bhante” ... pe

“cakkhuviññāṇaṃ ... pe ...

eye consciousness ... eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante” ... pe

“No, sir.” ...

“jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ... body ... mind ...

“aniccā, bhante” ... pe

“jivhāviññāṇaṃ ...

jivhāsamphassa ... pe ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante”.

“No, sir.”

“evaṃ passaṃ, ānanda, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ...

cakkhusamphassepi nibbindati ... pe ...

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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

tatiyaṃ.

samyutta nikāya 35
Linked Discourses 35

9. channavagga
9. *With Channa*

87. channasutta
87. *With Channa*

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

tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti.
Now at that time the venerables Sārīputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

tena kho pana samayena yena āyasmā channo ābādhiko hoti dukkhito bālḥagilāno.
Now at that time Venerable Channa was sick, suffering, gravely ill.

atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahācundaṃ etadavoca:
Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Mahācunda and said to him,

“āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti.
“Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness.”

“evamāvuso”ti kho āyasmā mahācundo āyasmato sārīputtassa paccassosi.
“Yes, reverend,” replied Mahācunda.

atha kho āyasmā ca sārīputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamiṃsu; upasaṅkamitvā paññatte āsane nisīdiṃsu. nisajja kho āyasmā sārīputto āyasmantaṃ channaṃ etadavoca:
And then Sārīputta and Mahācunda went to see Channa and sat down on the seats spread out. Sārīputta said to Channa:

“kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṃ paññāyati no abhikkamo”ti?
“I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ, bālḥa me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṃ paññāyati no paṭikkamo.
“Reverend Sārīputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

seyyathāpi, āvuso, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho, āvuso, adhimattā vātā muddhani ūhananti.
The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

na me, āvuso, khamanīyaṃ, na yāpanīyaṃ ... pe ... no paṭikkamo.

seyyathāpi, āvuso, balavā puriso daḥhena varattakkhaṇḍena sīse sīsavethaṃ dadeyya; evameva kho, āvuso, adhimattā sīse sīsavedanā.
The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

na me, āvuso, khamanīyaṃ, na yāpanīyaṃ ... pe ... no paṭikkamo.

seyyathāpi, āvuso, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

na me, āvuso, khamanīyaṃ, na yāpanīyaṃ ... pe ... no paṭikkamo.

seyyathāpi, āvuso, dve balavanto purisā dubbalataram purisaṃ nānābhāsu gahetvā aṅgarakāsuyā santāpeyyuṃ samparītāpeyyuṃ; evameva kho, āvuso, adhimatto kāyasmīṃ dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

na me, āvuso, khamanīyaṃ, na yāpanīyaṃ, bālā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṃ paññāyati no paṭikkamo.

I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

satthaṃ, āvuso sārīputta, āharissāmi, nāvakaṅkhāmi jīvitaṃ”ti.

Reverend Sārīputta, I will slit my wrists. I don't wish to live.”

“mā āyasmā channo satthaṃ āharesi.

“Please don't slit your wrists!

yāpetāyasmā channo, yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma.

Venerable Channa, keep going! We want you to keep going.

sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi.

If you don't have any suitable food, we'll find it for you.

sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi.

If you don't have suitable medicine, we'll find it for you.

sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhāhissāmi.

If you don't have a capable carer, we'll find one for you.

mā āyasmā channo satthaṃ āharesi.

Please don't slit your wrists!

yāpetāyasmā channo, yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāmā”ti.

Venerable Channa, keep going! We want you to keep going.”

“na me, āvuso sārīputta, natthi sappāyāni bhojanāni;

“Reverend Sārīputta, it's not that I don't have suitable food;

atthi me sappāyāni bhojanāni.

I do have suitable food.

napi me natthi sappāyāni bhesajjāni;

It's not that I don't have suitable medicine;

atthi me sappāyāni bhesajjāni.

I do have suitable medicine.

napi me natthi patirūpā upaṭṭhākā;

It's not that I don't have a capable carer;

atthi me patirūpā upaṭṭhākā.

I do have a capable carer.

api ca me, āvuso, satthā pariciṇṇo dīgharattaṃ manāpeneva, no amanāpena.

Moreover, for a long time now I have served the Teacher with love, not without love.

etañhi, āvuso, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva, no amanāpena.

For it is proper for a disciple to serve the Teacher with love, not without love.

‘anupavajjaṃ channo bhikkhu satthaṃ āharissatī’ti—evametaṃ, āvuso sārīputta, dhārehi”ti.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

“puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcīdeva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

“I’d like to ask Venerable Channa about a certain point, if you’d take the time to answer.”

“pucchāvuso sārīputta, sutvā vedissāmā”ti.

“Ask, Reverend Sārīputta. When I’ve heard it I’ll know.”

“cakkhuṃ, āvuso channa, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi ... pe ...

“Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?”

jivhaṃ, āvuso channa, jivhāviññāṇaṃ jivhāviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi ... pe ...

Do you regard the ear ... nose ... tongue ... body ...

manaṃ, āvuso channa, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi”ti?

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“cakkhuṃ, āvuso sārīputta, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi ... pe ...

“Reverend Sārīputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’”

jivhaṃ, āvuso sārīputta, jivhāviññāṇaṃ jivhāviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi ... pe ...

I regard the ear ... nose ... tongue ... body ...

manaṃ, āvuso sārīputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi”ti.

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self.’”

“cakkhusmiṃ, āvuso channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassasi ...

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

jivhāya, āvuso channa, jivhāviññāṇe jivhāviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya jivhaṃ jivhāviññāṇaṃ jivhāviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassasi ...

manasmiṃ, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassasi”ti?

“cakkhusmiṃ, āvuso sārīputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi ... pe ...

“Reverend Sārīputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self.’”

jivhāya, āvuso sārīputta, jivhāviññāṇe jivhāviññāṇaviññāṭabbesu dhammesu
nirodhaṃ disvā nirodhaṃ abhiññāya jivhaṃ jivhāviññāṇaṃ jivhāviññāṇaviññāṭabbe
dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi ... pe ...

manasmiṃ, āvuso sārīputta, manoviññāṇe manoviññāṇaviññāṭabbesu dhammesu
nirodhaṃ disvā nirodhaṃ abhiññāya manam manoviññāṇaṃ
manoviññāṇaviññāṭabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti
samanupassāmi’ti.

evaṃ vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca:

When he said this, Venerable Mahācunda said to Venerable Channa,

“tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ niccakappaṃ sādhuṃ
manasi kātabbam:

*“So, Reverend Channa, you should pay close attention to this instruction of the Buddha
whenever you can:*

‘nissitassa calitaṃ, anissitassa calitaṃ natthi.

‘For the dependent there is agitation. For the independent there’s no agitation.

calite asati passaddhi hoti.

When there’s no agitation there is tranquility.

passaddhiyā sati nati na hoti.

When there’s tranquility there’s no inclination.

natiyā asati āgatigati na hoti.

When there’s no inclination, there’s no coming and going.

āgatigatiyā asati cutūpapāto na hoti.

When there’s no coming and going, there’s no passing away and reappearing.

cutūpapāte asati nevidha na huraṃ na ubhayamantarena.

*When there’s no passing away and reappearing, there’s no this world or world beyond or
between the two.*

esevanto dukkhassā”’ti.

Just this is the end of suffering.’”

atha kho āyasmā ca sārīputto āyasmā ca mahācundo āyasmantaṃ channaṃ iminā
ovādena ovaḍitvā utthāyāsanā pakkamiṃsu.

*And when the venerables Sārīputta and Mahācunda had given Venerable Channa this advice
they got up from their seat and left.*

atha kho āyasmā channo acirapakkantesu tesu āyasmantesu satthaṃ āharesi.

Not long after those venerables had left, Venerable Channa slit his wrists.

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā
sārīputto bhagavantaṃ etadavoca:

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

“āyasmatā, bhante, channena satthaṃ āharitaṃ.

“Sir, Venerable Channa has slit his wrists.

tassa kā gati ko abhisamparāyo”’ti?

Where has he been reborn in his next life?”

“nanu te, sārīputta, channena bhikkhunā sammukhāyeva anupavajjatā byākatā”’ti?

“Sārīputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“atthi, bhante, pubbavijjanaṃ nāma vajjigāma.

“Sir, there is a Vajjian village named Pubbavijhana

tatthāyasmato channassa mittakulāni suhājjakulāni upavajjakulānī”’ti.

where Channa had families with whom he was friendly, intimate, and familiar.”

“honti hete, sārīputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni.

“The mendicant Channa did indeed have such families.

na kho panāhaṃ, sārīputta, ettāvata saupavajjoti vadāmi.

But this is not enough for me to call someone ‘blameworthy’.

yo kho, sārīputta, tañca kāyaṃ nikkhipati, aññañca kāyaṃ upādiyati, tamahaṃ saupavajjoti vadāmi.

When someone lays down this body and takes up another body, I call them ‘blameworthy’.

taṃ channassa bhikkhuno natthi.

But the mendicant Channa did no such thing.

‘anupavajjaṃ channena bhikkhunā satthaṃ āharitaṃ’ti—

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

evametam, sārīputta, dhārehi”ti.

catutthaṃ.

samyutta nikāya 35

Linked Discourses 35

9. channavagga

9. With Channa

88. punnasutta

88. With Puṇṇa

atha kho āyasmā puṇṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ... ekamantaṃ nisinno kho āyasmā puṇṇo bhagavantaṃ etadavoca:

And then Venerable Puṇṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā eko vūpakattho appamatto ātāpī pahitatto vihareyyan”ti.

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

“santi kho, puṇṇa, cakkhuvīññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘nandisamudayā dukkhasamudayo, puṇṇā’ti vadāmi ... pe ...

Relishing is the origin of suffering, I say.

santi kho, puṇṇa, jivhāvīññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi kho, puṇṇa, manovīññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘nandisamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

Relishing is the origin of suffering, I say.

santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nirujjhati nandī.

If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

‘nandinirodhā dukkhanirodho, puṇṇā’ti vadāmi ... pe ...

When relishing ceases, suffering ceases, I say. ...

santi kho, puṇṇa, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nirujjhati nandī.

If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

‘nandinirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

iminā tvam, puṇṇa, mayā samkhittena ovādena ovadito katamasmim janapade viharissasī’ti?

Puṇṇa, now that I’ve given you this brief advice, what country will you live in?”

“atthi, bhante, sunāparanto nāma janapado, tatthāhaṃ viharissāmī’ti.

“Sir, there’s a country called Sunāparanta; I will live there.”

“caṇḍā kho, puṇṇa, sunāparantakā manussā;

“The people of Sunāparanta are wild and rough, Puṇṇa.

pharusā kho, puṇṇa, sunāparantakā manussā.

sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tatra te, puṇṇa, kinti bhavissatī’ti?

If they abuse and insult you, what will you think of them?”

“sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tatra me evaṃ bhavissati:

“If they abuse and insult me, I will think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ dentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’

evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’ti.

That’s what I’ll think, Holy One.”

“sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissatī’ti?

“But if they do hit you with their fists, what will you think of them then?”

“sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tatra me evaṃ bhavissati:

“If they hit me with their fists, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ denti’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’

evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissati’ti.

That’s what I’ll think, Holy One.”

“sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissati’ti?

“But if they do throw stones at you, what will you think of them then?”

“sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tatra me evaṃ bhavissati:

“If they throw stones at me, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ denti’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’

evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissati’ti.

That’s what I’ll think, Holy One.”

“sace pana puṇṇa, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissati’ti?

“But if they do beat you with a club, what will you think of them then?”

“sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tatra me evaṃ bhavissati:

“If they beat me with a club, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ denti’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’

evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissati’ti.

That’s what I’ll think, Holy One.”

“sace pana te, puṇṇa, sunāparantakā manussā satthena pahāraṃ dassanti, tatra pana te, puṇṇa, kinti bhavissati’ti?

“But if they do stab you with a knife, what will you think of them then?”

“sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tatra me evaṃ bhavissati:

“If they stab me with a knife, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ nayime tiṇhena satthena jīvitā voropenti’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’

evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissati’ti.

That’s what I’ll think, Holy One.”

“sace pana taṃ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvītā voropessanti, tatra pana te, puṇṇa, kinti bhavissati”ti?

“But if they do take your life with a sharp knife, what will you think of them then?”

“sace maṃ, bhante, sunāparantakā manussā tiṇhena satthena jīvītā voropessanti, tatra me evaṃ bhavissati:

“If they take my life with a sharp knife, I’ll think:

‘santi kho tassa bhagavato sāvakā kāyena ca jīvitenā ca aṭṭiyamānā harāyamānā jigucchamānā satthahāraṇaṃ pariyesanti, taṃ me idaṃ apāriyitthaññeva satthahāraṇaṃ laddhaṃ’ti.

‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’

evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissati”ti.

That’s what I’ll think, Holy One.”

“sādhū sādhū, puṇṇa.

“Good, good Puṇṇa!

sakkhissasi kho tvam, puṇṇa, iminā damūpasamena samannāgato sunāparantasmim janapade vatthum.

Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta.

yassadāni tvam, puṇṇa, kālaṃ maññasī”ti.

Now, Puṇṇa, go at your convenience.”

atha kho āyasmā punno bhagavato vacanaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacivaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi.

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari.

Traveling stage by stage, he arrived at Sunāparanta,

tatra sudam āyasmā puṇṇo sunāparantasmim janapade viharati.

and stayed there.

atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi.

Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges.

tenevantaravassena pañcamattāni upāsikāsātāni paṭivedesi.

tenevantaravassena tisso vijjā sacchākāsi.

tenevantaravassena parinibbāyi.

And within that same rainy season he became completely extinguished.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ... pe ... ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

Then several mendicants went up to the Buddha ... and asked him,

“yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṅkhittena ovādena ovadito, so kālaṅkato.

“Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away.

tassa kā gati ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“paṇḍito, bhikkhave, puṇṇo kulaputto, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings.”

parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Puṇṇa has become completely extinguished.”

pañcamaṃ.

samyutta nikāya 35

Linked Discourses 35

9. channavagga

9. With Channa

89. bāhiyasutta

89. With Bāhiya

atha kho āyasmā bāhiyo yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho āyasmā bāhiyo bhagavantaṃ etadavoca:

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

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaḥaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“taṃ kiṃ maññasi, bāhiya,

“What do you think, Bāhiya?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“rūpā niccā vā aniccā vā”ti?

“Are sights ...

“aniccā, bhante” ... pe ...

cakkhuviññāṇaṃ ... pe ...

eye consciousness ...

cakkhusamphasso ... pe ...

eye contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“aniccam, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self”?

“no hetam, bhante”.

“No, sir.”

“evaṃ passaṃ, bāhiya, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuvīññānēpi nibbindati, cakkhusamphassepi nibbindati ... pe ...

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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

atha kho āyasmā bāhiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho āyasmā bāhiyo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhāññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca paṇāyasmā bāhiyo arahataṃ ahoṣīti.

And Venerable Bāhiya became one of the perfected.

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

9. channavagga

9. With Channa

90. pathamaejāsutta

90. *Turbulence (1st)*

“ejā, bhikkhave, rogo, ejā gaṇḍo, ejā sallam.

“Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart.

tasmātiha, bhikkhave, tathāgato anejo viharati vītasallo.

That’s why the Realized One lives unperturbed, with dart drawn out.

tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya ‘anejo vihareyyaṃ vītasallo’ti,

Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

cakkhuṃ na maññeyya, cakkhusmiṃ na maññeyya, cakkhuto na maññeyya, cakkhu
meti na maññeyya;

*So let them not identify with the eye, let them not identify regarding the eye, let them not
identify as the eye, let them not identify ‘the eye is mine.’*

rūpe na maññeyya, rūpesu na maññeyya, rūpato na maññeyya, rūpā meti na
maññeyya;

Let them not identify sights ...

cakkhuviññāṇaṃ na maññeyya, cakkhuviññāṇasmim na maññeyya,
cakkhuviññāṇato na maññeyya, cakkhuviññāṇaṃ meti na maññeyya;

eye consciousness ...

cakkhusamphassaṃ na maññeyya, cakkhusamphassasmim na maññeyya,
cakkhusamphassato na maññeyya, cakkhusamphasso meti na maññeyya.

eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na
maññeyya, taṃ meti na maññeyya.

*Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by
eye contact. Let them not identify regarding that, let them not identify as that, and let them not
identify ‘that is mine.’*

sotaṃ na maññeyya ... pe ...

Let them not identify the ear ...

ghāṇaṃ na maññeyya ... pe ...

nose ...

jivhaṃ na maññeyya, jivhāya na maññeyya, jivhāto na maññeyya, jivhā meti na
maññeyya;

tongue ...

rase na maññeyya ... pe ...

jivhāviññāṇaṃ na maññeyya ... pe ...

jivhāsamphassaṃ na maññeyya ... pe ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na
maññeyya, taṃ meti na maññeyya.

kāyaṃ na maññeyya ... pe ...

body ...

manaṃ na maññeyya, manasmim na maññeyya, manato na maññeyya, mano meti na
maññeyya;

mind ...

dhamme na maññeyya ... pe ...

thoughts ...

mano viññāṇaṃ ... pe ...
mind consciousness ...

manosamphassaṃ ... pe ...
mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na
maññeyya, taṃ meti na maññeyya;

*Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by
mind contact. Let them not identify regarding that, let them not identify as that, and let them
not identify 'that is mine.'*

sabbaṃ na maññeyya, sabbasmiṃ na maññeyya, sabbato na maññeyya, sabbaṃ meti
na maññeyya.

*Let them not identify with all, let them not identify regarding all, let them not identify as all, let
them not identify 'all is mine'.*

so evaṃ amaññamāno na kiñcipi loke upādiyati.
Not identifying, they don't grasp at anything in the world.

anupādiyaṃ na paritassati. aparitassaṃ paccattaññeva parinibbāyati.
Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyā'ti
pajānāti'ti.
*They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be
done has been done, there is no return to any state of existence.'*

sattamaṃ.

samyutta nikāya 35
Linked Discourses 35

9. channavagga
9. With Channa

91. dutiyaejāsutta
91. Turbulence (2nd)

“ejā, bhikkhave, rogo, ejā gaṇḍo, ejā sallamaṃ.
"Mendicants, turbulence is a disease, turbulence is a boil, turbulence is a dart.

tasmātiha, bhikkhave, tathāgato anejo viharati vītasallo.
That's why the Realized One lives unperturbed, with dart drawn out.

tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya 'anejo vihareyyaṃ vītasallo'ti,
Now, a mendicant might wish: 'May I live unperturbed, with dart drawn out.'

cakkhuṃ na maññeyya, cakkhusmiṃ na maññeyya, cakkhuto na maññeyya, cakkhu
meti na maññeyya;
*So let them not identify with the eye, let them not identify in the eye, let them not identify from
the eye, let them not identify: 'The eye is mine.'*

rūpe na maññeyya ...
Let them not identify with sights ...

cakkhuviññāṇaṃ ...
eye consciousness ...

cakkhusamphassaṃ ...
eye contact ...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not identify in that, let them not identify from that, and let them not identify: 'That is mine.'

yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be 'mine': that becomes something else.

aññathābhāvī bhavasatto loko bhavameva abhinandati ... pe

The world is attached to being, taking pleasure only in being, yet it becomes something else.

jivhaṃ na maññeyya, jivhāya na maññeyya, jivhāto na maññeyya, jivhā meti na maññeyya;

Let them not identify with the ear ... nose ... tongue ... body ...

rase na maññeyya ...

jivhāviññāṇaṃ ...

jivhāsamphassaṃ ...

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā. aññathābhāvī bhavasatto loko bhavameva abhinandati ... pe

manaṃ na maññeyya, manasmim na maññeyya, manato na maññeyya, mano meti na maññeyya ...

Let them not identify with the mind ...

manoviññāṇaṃ ...

mind consciousness ...

manosamphassaṃ ...

mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not identify in that, let them not identify as that, and let them not identify: 'That is mine.'

yañhi, bhikkhave, maññati, yasmim maññati, yato maññati, yaṃ meti maññati, tato taṃ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be 'mine': that becomes something else.

aññathābhāvī bhavasatto loko bhavameva abhinandati.

The world is attached to being, taking pleasure only in being, yet it becomes something else.

yāvata, bhikkhave, khandhadhātuāyatanā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṃ meti na maññeyya.

As far as the aggregates, elements, and sense fields extend, they don't identify with that, they don't identify in that, they don't identify as that, and they don't identify: 'That is mine.'

so evaṃ amaññamāno na kiñci loke upādiyati.

Not identifying, they don't grasp at anything in the world.

anupādiyaṃ na paritassati. aparitassaṃ paccattaññeva parinibbāyati.
Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

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

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

aṭṭhamam.

saṃyutta nikāya 35
Linked Discourses 35

9. channavagga
9. With Channa

92. paṭhamadvayasutta
92. A Duality (1st)

“dvayaṃ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you a duality.

taṃ suṇātha.
Listen ...

kiñca, bhikkhave, dvayaṃ?
And what is a duality?

cakkuṇṇeva rūpā ca, sotañceva saddā ca, ghāṇaṇceva gandhā ca, jivhā ceva rasā ca,
kāyo ceva phoṭṭhabbā ca, mano ceva dhammā ca—
*It's just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the
body and touches, and the mind and thoughts.*

idaṃ vuccati, bhikkhave, dvayaṃ.
This is called a duality.

yo, bhikkhave, evaṃ vadeyya:
Mendicants, suppose someone was to say:

‘ahametam dvayaṃ paccakkhāya aññaṃ dvayaṃ paññapessāmi’ti, tassa
vācāvattukamevassa.
‘I’ll reject this duality and describe another duality.’ They’d have no grounds for that,

puṭṭho ca na sampāyeyya.
they’d be stumped by questions, and, in addition, they’d get frustrated.

uttariñca vighātaṃ āpajjeyya.

taṃ kissa hetu?
Why is that?

yathā taṃ, bhikkhave, avisayasmin’ti.
Because they’re out of their element.”

navamam.

saṃyutta nikāya 35
Linked Discourses 35

9. channavagga
9. With Channa

93. dutiyadvayasutta
93. A Duality (2nd)

“dvayaṃ, bhikkhave, paṭicca viññāṇaṃ sambhoti.
“Mendicants, consciousness exists dependent on a duality.

kathañca, bhikkhave, dvayaṃ paṭicca viññāṇaṃ sambhoti?

And what is that duality?

cakkuṇṇa paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.

Eye consciousness arises dependent on the eye and sights.

cakku aniccaṃ vipariṇāmi aññathābhāvi.

The eye is impermanent, perishing, and changing.

rūpā aniccā vipariṇāmino aññathābhāvino.

Sights are impermanent, perishing, and changing.

itthetaṃ dvayaṃ calañceva byathañca aniccaṃ vipariṇāmi aññathābhāvi.

So this duality is tottering and toppling; it's impermanent, perishing, and changing.

cakkhuviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

Eye consciousness is impermanent, perishing, and changing.

yopi hetu yopi paccayo cakkhuviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmi aññathābhāvi.

And the causes and conditions that give rise to eye consciousness are also impermanent, perishing, and changing.

aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ cakkhuviññāṇaṃ kuto niccaṃ bhavissati.

But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati cakkhusamphasso.

The meeting, coming together, and joining together of these three things is called eye contact.

cakkhusamphassopi anicco vipariṇāmi aññathābhāvi.

Eye contact is also impermanent, perishing, and changing.

yopi hetu yopi paccayo cakkhusamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmi aññathābhāvi.

And the causes and conditions that give rise to eye contact are also impermanent, perishing, and changing.

aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppanno cakkhusamphasso kuto nicco bhavissati.

But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent?

phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

Contacted, one feels, intends, and perceives.

itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino ... pe ...

So these things are tottering and toppling; they're impermanent, perishing, and changing.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ.

Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ...

jivhā aniccā vipariṇāmi aññathābhāvi.

rasā aniccā vipariṇāmino aññathābhāvino.

itthetaṃ dvayaṃ calañceva byathañca aniccaṃ vipariṇāmi aññathābhāvi.

jivhāviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

yopi hetu yopi paccayo jivhāviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmi aññathābhāvi.

aniccam kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ jivhāviññāṇaṃ, kuto niccam bhavissati.

yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati jivhāsamphasso.

jivhāsamphassopi anicco vipariṇāmī aññathābhāvī.

yopi hetu yopi paccayo jivhāsamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

aniccam kho pana, bhikkhave, paccayaṃ paṭicca uppanno jivhāsamphasso, kuto nicco bhavissati.

phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

ittHetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino ... pe ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ.

Mind consciousness arises dependent on the mind and thoughts.

mano anicco vipariṇāmī aññathābhāvī.

The mind is impermanent, perishing, and changing.

dhammā aniccā vipariṇāmino aññathābhāvino.

Thoughts are impermanent, perishing, and changing.

ittHetam dvayaṃ calañceva byathañca aniccam vipariṇāmi aññathābhāvī.

So this duality is tottering and toppling; it's impermanent, perishing, and changing.

manoviññāṇaṃ aniccam vipariṇāmi aññathābhāvī.

Mind consciousness is impermanent, perishing, and changing.

yopi hetu yopi paccayo manoviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

And the causes and conditions that give rise to mind consciousness are also impermanent, perishing, and changing.

aniccam kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ manoviññāṇaṃ, kuto niccam bhavissati.

But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati manosamphasso.

The meeting, coming together, and joining together of these three things is called mind contact.

manosamphassopi anicco vipariṇāmī aññathābhāvī.

Mind contact is also impermanent, perishing, and changing.

yopi hetu yopi paccayo manosamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

And the causes and conditions that give rise to mind contact are also impermanent, perishing, and changing.

aniccam kho pana, bhikkhave, paccayaṃ paṭicca uppanno manosamphasso, kuto nicco bhavissati.

But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent?

phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

Contacted, one feels, intends, and perceives.

itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino.

So these things are tottering and toppling; they're impermanent, perishing, and changing.

evam kho, bhikkhave, dvayaṃ paṭicca viññāṇaṃ sambhotī”ti.

This is how consciousness exists dependent on a duality.”

dasamaṃ.

channavaggo catuttho.

palokasuññā saṅkhittaṃ,

channo puṇṇo ca bāhiyo;

ejena ca duve vuttā,

dvayehi apare duveti.

samyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

94. adantaaguttasutta

94. Untamed, Unguarded

sāvatthinidānaṃ.

At Sāvatthī.

“chayime, bhikkhave, phassāyatanā adantā aguttā arakkhitā asaṃvutā dukkhādhivāhā honti.

“Mendicants, these six fields of contact bring suffering when they're untamed, unguarded, unprotected, and unrestrained.

katame cha?

What six?

cakkhu, bhikkhave, phassāyatanam adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ dukkhādhivāhaṃ hoti ... pe ...

The field of eye contact brings suffering when it's untamed, unguarded, unprotected, and unrestrained.

jivhā, bhikkhave, phassāyatanam adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ dukkhādhivāhaṃ hoti ... pe ...

The field of ear contact ... nose contact ... tongue contact ... body contact ...

mano, bhikkhave, phassāyatanam adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ dukkhādhivāhaṃ hoti.

The field of mind contact brings suffering when it's untamed, unguarded, unprotected, and unrestrained.

ime kho, bhikkhave, cha phassāyatanā adantā aguttā arakkhitā asaṃvutā dukkhādhivāhā honti”.

These six fields of contact bring suffering when they're untamed, unguarded, unprotected, and unrestrained.

chayime, bhikkhave, cha phassāyatanā sudantā suguttā surakkhitā susaṃvutā sukhādhivāhā honti.

These six fields of contact bring happiness when they're well tamed, well guarded, well protected, and well restrained.

katame cha?

What six?

cakkhu, bhikkhave, phassāyatanam sudantaṃ suguttaṃ surakkhitaṃ susaṃvutaṃ sukhādhivāhaṃ hoti ... pe ...

The field of eye contact brings happiness when it's well tamed, well guarded, well protected, and well restrained.

jivhā, bhikkhave, phassāyatanam sudantaṃ suguttaṃ surakkhitaṃ susaṃvutaṃ sukhādhivāhaṃ hoti ... pe ...

The field of ear contact ... nose contact ... tongue contact ... body contact ...

mano, bhikkhave, phassāyatanam sudantaṃ suguttaṃ surakkhitaṃ susaṃvutaṃ sukhādhivāhaṃ hoti.

The field of mind contact brings happiness when it's well tamed, well guarded, well protected, and well restrained.

ime kho, bhikkhave, cha phassāyatanā sudantā suguttā surakkhitā susaṃvutā sukhādhivāhā honti”ti.

These six fields of contact bring happiness when they're well tamed, well guarded, well protected, and well restrained.”

idamavoca bhagavā ... pe ...

That is what the Buddha said.

etadavoca satthā:

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

“saṅghe phassāyatanāni bhikkhave,

“Mendicants, it's just the six fields of contact

asaṃvuto yattha dukkhaṃ nigacchati;

that lead the unrestrained to suffering.

tesaṃ ye saṃvaraṇaṃ avedisuṃ,

Those who understand how to restrain them

saddhādutiyaṃ viharantānavassutā.

live with faith as partner, uncorrupted.

disvāna rūpāni manoramāni,

When you've seen pleasant sights

athopi disvāna amanoramāni;

and unpleasant ones, too,

manorame rāgapathaṃ vinodaye,

get rid of desire for the pleasant,

na cāppiyaṃ meti manaṃ padosaye.

without hating what you don't like.

saddaṇa sutvā dubhayaṃ piyāppiyaṃ,

When you've heard sounds both liked and disliked,

piyamhi sadde na samucchito siyā;

don't fall under the thrall of sounds you like,

athoppiye dosagataṃ vinodaye,

get rid of hate for the disliked,

na cāppiyaṃ meti manaṃ padosaye.

and don't hurt your mind by thinking of what you don't like.

gandhaṇa ghatvā surabhiṃ manoramaṃ,

When you've smelled a pleasant, fragrant scent,

athopi ghatvā asuciṃ akantiyaṃ;

and one that's foul and unpleasant,

akantiyaśmiṃ paṭighaṃ vinodaye,

get rid of aversion for the unpleasant,

chandānūnīto na ca kantiye siyā.
while not yielding to desire for the pleasant.

rasañca bhotvāna asāditañca sādum,
When you've enjoyed a sweet, delicious taste,

athopi bhotvāna asādumekadā;
and sometimes those that are bitter,

sādum rasam nājjhosāya bhuñje,
don't be attached to enjoying sweet tastes,

virodhamāsādusu nopadaṃsaye.
and don't despise the bitter.

phassena phuṭṭho na sukkena majje,
Don't be intoxicated by a pleasant touch,

dukkhena phuṭṭhopi na sampavedhe;
and don't tremble at a painful touch.

phassadvayaṃ sukhadukkhe upekkhe,
Look with equanimity at the duality of pleasant and painful contacts,

anānuruddho aviruddha kenaci.
without favoring or opposing anything.

papañcasaññā itarītārā narā,
People generally let their perceptions proliferate;

papañcayantā upayanti saññino;
perceiving and proliferating, they are attracted.

manomayaṃ gehasitañca sabbam,
When you've dispelled all thoughts of the lay life,

panujja nekkhammasitaṃ irīyati.
wander intent on renunciation.

evaṃ mano chassu yadā subhāvito,
When the mind is well developed like this regarding the six,

phuṭṭhassa cittaṃ na vikampate kvaci;
it doesn't waver at contacts at all.

te rāgadose abhibhuyya bhikkhavo,
Mendicants, those who have mastered greed and hate

bhavattha jātimaraṇassa pāragā"ti.
go beyond birth and death."

paṭhamam.

saṃyutta nikāya 35
Linked Discourses 35

10. saḷavagga
10. The Sixes

95. mālukeyaputtasutta
95. Mālukeyaputta

atha kho āyasmā mālukeyaputto yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ
nisinno kho āyasmā mālukeyaputto bhagavantaṃ etadavoca:
Then Venerable Mālukeyaputta went up to the Buddha ... and asked him,

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaham bhagavato dhammaṃ sutvā eko vūpakattho appamatto ātāpī pahitatto vihareyyan”ti.

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

“ettha dāni, mālukeyaputta, kiṃ dahare bhikkhū vakkhāma.

“Well now, Mālukeyaputta, what are we to say to the young monks,

yatra hi nāma tvam, bhikkhu, jiṇṇo vuddho mahallako addhagato vayoanuppatto saṃkhittena ovādaṃ yācasī”ti.

when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks the Realized One for brief advice?”

“kiñcāpāhaṃ, bhante, jiṇṇo vuddho mahallako addhagato vayoanuppatto.

“Sir, even though I’m an old man, elderly and senior,

desetu me, bhante, bhagavā saṃkhittena dhammaṃ, desetu sugato saṃkhittena dhammaṃ, appeva nāmāhaṃ bhagavato bhāsitaṃ atthaṃ ājāneyyaṃ. appeva nāmāhaṃ bhagavato bhāsitaṃ dāyādo assan”ti.

may the Buddha please teach me Dhamma in brief! May the Holy one please teach me in brief! Hopefully I can understand the meaning of what the Buddha says. Hopefully I can be an heir of the Buddha’s teaching!”

“taṃ kiṃ maññasi, mālukeyaputta,

“What do you think, Mālukeyaputta?

ye te cakkhaviññeyyā rūpā aditthā aditthapubbā, na ca passasi, na ca te hoti passeyyanti? atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

Do you have any desire or greed or fondness for sights known by the eye that you haven’t seen, you’ve never seen before, you don’t see, and you don’t think would be seen?”

“no hetam, bhante”.

“No, sir.”

“ye te sotaviññeyyā saddā assutā assutapubbā, na ca suṇāsi, na ca te hoti suṇeyyanti? atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

“Do you have any desire or greed or affection for sounds known by the ear ...

“no hetam, bhante”.

“ye te ghānaviññeyyā gandhā aghāyitā aghāyitapubbā, na ca ghāyasi, na ca te hoti ghāyeyyanti? atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

smells known by the nose ...

“no hetam, bhante”.

“ye te jivhāviññeyyā rasā asāyitā asāyitapubbā, na ca sāyasi, na ca te hoti sāyeyyanti? atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

tastes known by the tongue ...

“no hetam, bhante”.

“ye te kāyaviññeyyā phoṭṭhabbā asamphutthā asamphutthapubbā, na ca phusasi, na ca te hoti phuseyyanti? atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

touches known by the body ...

“no hetam, bhante”.

“ye te manoviññeyyā dhammā aviññātā aviññātapubbā, na ca vijānāsi, na ca te hoti vijāneyyanti? atthi te tattha chando vā rāgo vā pemaṃ vā”ti?

thoughts known by the mind that you haven’t known, you’ve never known before, you don’t know, and you don’t think would be known?”

“no hetam, bhante”.

“No, sir.”

“ettha ca te, mālukiyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati.

“In that case, when it comes to things that are to be seen, heard, thought, and known: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.

yato kho te, mālukiyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati;

When this is the case,

tato tvaṃ, mālukiyaputta, na tena.

you won’t be ‘by that’.

yato tvaṃ, mālukiyaputta, na tena;

When you’re not ‘by that’,

tato tvaṃ, mālukiyaputta, na tattha.

you won’t be ‘in that’.

yato tvaṃ, mālukiyaputta, na tattha;

When you’re not ‘in that’,

tato tvaṃ, mālukiyaputta, nevidha, na huraṃ, na ubhayamantarena.

you won’t be in this world or the world beyond or in between the two.

esevanto dukkhassā”ti.

Just this is the end of suffering.”

“imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsītassa vitthārena atthaṃ ājānāmi:

“This is how I understand the detailed meaning of the Buddha’s brief statement:

‘rūpaṃ disvā sati mutṭhā,

‘When you see a sight, mindfulness is lost

piyaṃ nimittaṃ manasi karoto;

as attention latches on a pleasant feature.

sārattacitto vedeti,

Experiencing it with a mind full of desire,

tañca ajjhosa tiṭṭhati.

you keep clinging to it.

tassa vaḍḍhanti vedanā,

Many feelings grow

anekā rūpasambhavā;

arising from sights.

abhijjhā ca vihesā ca,

The mind is damaged

cittamassūpahaññati;

by covetousness and cruelty.

evaṃ ācinato dukkhaṃ,

Heaping up suffering like this,

ārā nibbāna vuccati.

you’re said to be far from extinguishment.

saddaṃ sutvā sati mutṭhā,

When you hear a sound, mindfulness is lost

piyaṃ nimittaṃ manasi karoto;

as attention latches on a pleasant feature.

sārattacitto vedeti,
Experiencing it with a mind full of desire,

tañca ajjhosa titṭhati.
you keep clinging to it.

tassa vaddhanti vedanā,
Many feelings grow

anekā saddasambhavā;
arising from sounds.

abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

gandhaṃ ghatvā sati mutṭhā,
When you smell an odor, mindfulness is lost

piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

sārattacitto vedeti,
Experiencing it with a mind full of desire,

tañca ajjhosa titṭhati.
you keep clinging to it.

tassa vaddhanti vedanā,
Many feelings grow

anekā gandhasambhavā;
arising from smells.

abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

rasaṃ bhotvā sati mutṭhā,
When you enjoy a taste, mindfulness is lost

piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

sārattacitto vedeti,
Experiencing it with a mind full of desire,

tañca ajjhosa titṭhati.
you keep clinging to it.

tassa vaddhanti vedanā,
Many feelings grow

anekā rasasambhavā;
arising from tastes.

abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

phassaṃ phussa sati mutṭhā,
When you sense a touch, mindfulness is lost

piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

sārattacitto vedeti,
Experiencing it with a mind full of desire,

tañca ajjhosa tiṭṭhati.
you keep clinging to it.

tassa vaddhanti vedanā,
Many feelings grow

anekā phassasambhavā;
arising from touches.

abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

dhammaṃ ñatvā sati mutṭhā,
When you know a thought, mindfulness is lost

piyaṃ nimittaṃ manasi karoto;
as attention latches on a pleasant feature.

sārattacitto vedeti,
Experiencing it with a mind full of desire,

tañca ajjhosa tiṭṭhati.
you keep clinging to it.

tassa vaddhanti vedanā,
Many feelings grow

anekā dhammasambhavā;
arising from thoughts.

abhijjhā ca vihesā ca,
The mind is damaged

cittamassūpahaññati;
by covetousness and cruelty.

evaṃ ācinato dukkhaṃ,
Heaping up suffering like this,

ārā nibbāna vuccati.
you're said to be far from extinguishment.

na so rajjati rūpesu,
When you see a sight with mindfulness,

rūpaṃ disvā paṭissato;
there's no desire for sights.

virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.
you don't keep clinging to it.

yathāssa passato rūpaṃ,
Even as you see a sight

sevato cāpi vedanaṃ;
and get familiar with how it feels,

khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caraṭī sato;
that's how to live mindfully.

evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccati.
you're said to be in the presence of extinguishment.

na so rajjati saddesu,
When you hear a sound with mindfulness,

saddaṃ sutvā paṭissato;
there's no desire for sounds.

virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa tiṭṭhati.
you don't keep clinging to it.

yathāssa suṇato saddaṃ,
Even as you hear a sound

sevato cāpi vedanaṃ;
and get familiar with how it feels,

khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caraṭī sato;
that's how to live mindfully.

evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccati.
you're said to be in the presence of extinguishment.

na so rajjati gandhesu,
When you smell an odor with mindfulness,

gandhaṃ ghatvā paṭissato;
there's no desire for odors.

virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa titṭhati.
you don't keep clinging to it.

yathāssa ghāyato gandhaṃ,
Even as you smell an odor

sevato cāpi vedanaṃ;
and get familiar with how it feels,

khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caratī sato;
that's how to live mindfully.

evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccati.
you're said to be in the presence of extinguishment.

na so rajjati rasesu,
Enjoying a taste with mindfulness,

rasaṃ bhotvā paṭissato;
there's no desire for tastes.

virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa titṭhati.
you don't keep clinging to it.

yathāssa sāyato rasaṃ,
Even as you savor a taste

sevato cāpi vedanaṃ;
and get familiar with how it feels,

khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caratī sato;
that's how to live mindfully.

evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccati.
you're said to be in the presence of extinguishment.

na so rajjati phassesu,
When you sense a touch with mindfulness,

phassaṃ phussa paṭissato;
there's no desire for touches.

virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa titṭhati.
you don't keep clinging to it.

yathāssa phusato phassaṃ,
Even as you sense a touch

sevato cāpi vedanaṃ;
and get familiar with how it feels,

khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caratī sato;
that's how to live mindfully.

evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccati.
you're said to be in the presence of extinguishment.

na so rajjati dhammesu,
When you know a thought with mindfulness,

dhammaṃ ñatvā paṭissato;
there's no desire for thoughts.

virattacitto vedeti,
Experiencing it with a mind free of desire,

tañca nājjhosa titṭhati.
you don't keep clinging to it.

yathāssa jānato dhammaṃ,
Even as you know a thought

sevato cāpi vedanaṃ;
and get familiar with how it feels,

khīyati nopacīyati,
you wear away, you don't heap up:

evaṃ so caratī sato;
that's how to live mindfully.

evaṃ apacinato dukkhaṃ,
Eroding suffering like this,

santike nibbāna vuccatī'ti.
you're said to be in the presence of extinguishment.'

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ
ājānāmi'ti.
That's how I understand the detailed meaning of the Buddha's brief statement."

“sādhu sādhu, mālukyaputta.
“Good, good, Mālunkyaputta!

sādhu kho tvaṃ, mālukyaputta, mayā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ
ājānāsi:
It's good that you understand the detailed meaning of what I've said in brief like this.

‘rūpaṃ disvā sati muṭṭhā,
(The Buddha repeats the verses in full.)

piyaṃ nimittaṃ manasi karoto;

sārattacitto vedeti,

tañca ajjhosa titṭhati.

tassa vadḍhanti vedanā,

anekā rūpasambhavā;

abhijjhā ca vihesā ca,

cittamassūpahaññati;

evaṃ ācinato dukkhaṃ,

ārā nibbāna vuccati.

... pe ...

na so rajjati dhammesu,

dhammaṃ ñatvā paṭissato;

virattacitto vedeti,

tañca nājjhosa tiṭṭhati.

yathāssa vijānato dhammaṃ,

sevato cāpi vedanaṃ;

khīyati nopacīyati,

evaṃ so caratī sato;

evaṃ apacinato dukkhaṃ,

santike nibbāna vuccatī'ti.

imassa kho, mālukyaputta, mayā saṅkhittena bhāsitassa evaṃ vitthārena attho datthabbo'ti.

"This is how to understand the detailed meaning of what I said in brief."

atha kho āyasmā mālukyaputto bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyasaṇā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Mālūkyaputta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho āyasmā mālukyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Then Mālūkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti
abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca panāyasmā mālukiyaṇṇa arahataṃ ahoṣīti.

And Venerable Mālukiyaṇṇa became one of the perfected.

dutiyaṃ.

samyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

96. parihānadhammasutta

96. Liable to Decline

“parihānadhammaṇi vo, bhikkhave, desessāmi aparihānadhammaṇi cha ca
abhibhāyatanāni.

*“Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six
fields of mastery.*

taṃ suṇātha.

Listen ...

kathaṇi, bhikkhave, parihānadhammo hoti?

And how is someone liable to decline?

idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā
sasaṅkappā saṃyojaniyā.

*When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and
thoughts prone to fetters.*

tañce bhikkhu adhiyāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ
gameti, veditabbametam, bhikkhave, bhikkhunā:

*Suppose that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate
them, and obliterate them. They should understand:*

‘parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are declining.

parihānañhetam vuttam bhagavatāti ... pe

For this is what the Buddha calls decline.’

puna caparam, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā uppajjanti ... pe ...

*Furthermore, when a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a
touch ...*

puna caparam, bhikkhave, bhikkhuno manasā dhammam viññāya uppajjanti pāpakā
akusalā sasaṅkappā saṃyojaniyā.

*knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone
to fetters.*

tañce bhikkhu adhiyāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ
gameti, veditabbametam, bhikkhave, bhikkhunā:

*If that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate them, and
obliterate them, they should understand:*

‘parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are declining.

parihānañhetam vuttam bhagavatāti.

For this is what the Buddha calls decline.’

evaṃ kho, bhikkhave, parihānadhammo hoti.

That’s how someone is liable to decline.

kathañca, bhikkhave, aparihānadhammo hoti?

And how is someone not liable to decline?

idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā sasaṅkappā saṃyojaniyā.

When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

tañce bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, veditabbametam, bhikkhave, bhikkhunā:

Suppose that mendicant doesn't tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand:

‘na parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are not declining.

aparihānañhetam vuttam bhagavatāti ... pe

For this is what the Buddha calls non-decline.’

puna caparam, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā uppajjanti ... pe ...

Furthermore, when a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ...

puna caparam, bhikkhave, bhikkhuno manasā dhammaṃ viññāya uppajjanti pāpakā akusalā sasaṅkappā saṃyojaniyā.

knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

tañce bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, veditabbametam, bhikkhave, bhikkhunā:

Suppose that mendicant doesn't tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand:

‘na parihāyāmi kusalehi dhammehi’.

‘My skillful qualities are not declining.

aparihānañhetam vuttam bhagavatāti.

For this is what the Buddha calls non-decline.’

evaṃ kho, bhikkhave, aparihānadhammo hoti.

That's how someone is not liable to decline.

katamāni ca, bhikkhave, cha abhibhāyatanāni?

And what are the six fields of mastery?

idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā nuppajjanti pāpakā akusalā sasaṅkappā saṃyojaniyā.

When a mendicant sees a sight with the eye, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

veditabbametam, bhikkhave, bhikkhunā:

They should understand:

‘abhibhūtametaṃ āyatanam’.

‘This sense field has been mastered.

abhibhāyatanañhetam vuttam bhagavatāti ... pe ...

For this is what the Buddha calls a field of mastery.’ ...

puna caparam, bhikkhave, bhikkhuno manasā dhammaṃ viññāya nuppajjanti pāpakā akusalā dhammā sasaṅkappā saṃyojaniyā.

Furthermore, when a mendicant knows a thought with the mind, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

veditabbametam, bhikkhave, bhikkhunā:

They should understand:

‘abhibhūtametaṃ āyatanam’.

‘This sense field has been mastered.

abhibhāyatanañhetam vuttam bhagavatāti.

For this is what the Buddha calls a field of mastery.’

imāni vuccanti, bhikkhave, cha abhibhāyatanānī”ti.

These are the six fields of mastery.”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

97. pamādavihārīsutta

97. One Who Lives Negligently

“pamādavihārīṇca vo, bhikkhave, desessāmi appamādavihārīṇca.

“Mendicants, I will teach you who lives negligently and who lives diligently.

taṃ suṇātha.

Listen ...

kathaṇca, bhikkhave, pamādavihārī hoti?

And how does someone live negligently?

cakkhundriyaṃ asaṃvutassa, bhikkhave, viharato cittaṃ byāsiṇcati
cakkhuviññeyyesu rūpesu.

When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye.

tassa byāsittacittassa pāmojjaṃ na hoti.

When the mind is polluted, there’s no joy.

pāmojje asati pīti na hoti.

When there’s no joy, there’s no rapture.

pītiyā asati passaddhi na hoti.

When there’s no rapture, there’s no tranquility.

passaddhiyā asati dukkhaṃ hoti.

When there’s no tranquility, there’s suffering.

dukkhino cittaṃ na samādhīyati.

When one is suffering, the mind does not become immersed in samādhi.

asamāhite citte dhammā na pātubhavanti.

When the mind is not immersed in samādhi, principles do not become clear.

dhammānaṃ apātubhāvā pamādavihārīteva saṅkhaṃ gacchati ... pe ...

Because principles have not become clear, you’re considered to live negligently.

jivhindriyaṃ asaṃvutassa, bhikkhave, viharato cittaṃ byāsiṇcati jivhāviññeyyesu
rasesu,

When you live with the ear ... nose ... tongue ... body ...

tassa byāsittacittassa ... pe ...

pamādavihārīteva saṅkhaṃ gacchati ... pe ...

manindriyaṃ asaṃvutassa, bhikkhave, viharato cittaṃ byāsiṇcati manoviññeyyesu
dhammesu,

mind faculty unrestrained, your mind becomes polluted when it comes to thoughts known by the mind.

tassa byāsittacittassa pāmojjaṃ na hoti.

When the mind is polluted, there's no joy.

pāmojje asati pīti na hoti.

When there's no joy, there's no rapture.

pītiyā asati passaddhi na hoti.

When there's no rapture, there's no tranquility.

passaddhiyā asati dukkhaṃ hoti.

When there's no tranquility, there's suffering.

dukkhino cittaṃ na samādhīyati.

When one is suffering, the mind does not become immersed in samādhi.

asamāhite citte dhammā na pātubhavanti.

When the mind is not immersed in samādhi, principles do not become clear.

dhammānaṃ apātubhāvā pamāḍavīhārītveva saṅkhaṃ gacchati.

Because principles have not become clear, you're considered to live negligently.

evaṃ kho, bhikkhave, pamāḍavīhārī hoti.

That's how someone lives negligently.

kathaṇca, bhikkhave, appamāḍavīhārī hoti?

And how does someone live diligently?

cakkhundriyaṃ saṃvutassa, bhikkhave, viharato cittaṃ na byāsiṅcati

cakkhuvīññeyyesu rūpesu,

When you live with the eye faculty restrained, your mind doesn't become polluted when it comes to sights known by the eye.

tassa abyāsittacittassa pāmojjaṃ jāyati.

When the mind isn't polluted, joy springs up.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ viharati.

When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

dhammānaṃ pātubhāvā appamāḍavīhārītveva saṅkhaṃ gacchati ... pe ...

Because principles have become clear, you're considered to live diligently.

jivhindriyaṃ saṃvutassa, bhikkhave, viharato cittaṃ na byāsiṅcati ... pe ...

When you live with the ear ... nose ... tongue ... body ...

appamāḍavīhārītveva saṅkhaṃ gacchati.

manindriyaṃ saṃvutassa, bhikkhave, viharato cittaṃ na byāsiṅcati,

manovīññeyyesu dhammesu,

mind faculty restrained, your mind doesn't become polluted when it comes to thoughts known by the mind.

tassa abyāsittacittassa pāmojjaṃ jāyati.

When the mind isn't polluted, joy springs up.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ viharati.

When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

samāhite citte dhammā pātubhavanti.

When the mind is immersed in samādhi, principles become clear.

dhammānaṃ pātubhāvā appamādavīhārīteva saṅkhaṃ gacchati.

Because principles have become clear, you're considered to live diligently.

evaṃ kho, bhikkhave, appamādavīhārī hotī'ti.

That's how someone lives diligently."

catutthaṃ.

saṃyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

98. saṃvarasutta

98. Restraint

“saṃvaraṇa vo, bhikkhave, desessāmi, asaṃvaraṇa.

“Mendicants, I will teach you who is restrained and who is unrestrained.

taṃ suṇātha.

Listen ...

kathaṇa, bhikkhave, asaṃvaro hoti?

And how is someone unrestrained?

santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, veditabbametam, bhikkhave, bhikkhunā:

If a mendicant approves, welcomes, and keeps clinging to them, they should understand:

‘parihāyāmi kusalehi dhammehi.

‘My skillful qualities are declining.

parihānañhetam vuttam bhagavatā’ti ... pe ...

For this is what the Buddha calls decline.’

santi, bhikkhave, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, veditabbametam, bhikkhave, bhikkhunā:

If a mendicant approves, welcomes, and keeps clinging to them, they should understand:

‘parihāyāmi kusalehi dhammehi.

‘My skillful qualities are declining.

parihānañhetam vuttam bhagavatā'ti.

For this is what the Buddha calls decline.'

evam kho, bhikkhave, asaṃvaro hoti.

This is how someone is unrestrained.

kathaṇca, bhikkhave, saṃvaro hoti?

And how is someone restrained?

santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, veditabbametam, bhikkhave, bhikkhunā:

If a mendicant doesn't approve, welcome, and keep clinging to them, they should understand:

'na parihāyāmi kusalehi dhammehi.

'My skillful qualities are not declining.

aparihānañhetam vuttam bhagavatā'ti ... pe ...

For this is what the Buddha calls non-decline.'

santi, bhikkhave, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, veditabbametam bhikkhunā:

If a mendicant doesn't approve, welcome, and keep clinging to them, they should understand:

'na parihāyāmi kusalehi dhammehi.

'My skillful qualities are not declining.

aparihānañhetam vuttam bhagavatā'ti.

For this is what the Buddha calls non-decline.'

evam kho, bhikkhave, saṃvaro hoti'ti.

This is how someone is restrained."

pañcamam.

saṃyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

99. samādhisutta

99. Immersion

"samādhim, bhikkhave, bhāvētha.

"Mendicants, develop immersion.

samāhito, bhikkhave, bhikkhu yathābhūtam pajānāti.

A mendicant who has immersion truly understands.

kiñca yathābhūtam pajānāti?

What do they truly understand?

'cakkhu aniccan'ti yathābhūtam pajānāti;

They truly understand that the eye is impermanent.

‘rūpā aniccā’ti yathābhūtaṃ pajānāti;

They truly understand that sights ...

‘cakkhuviññāṇaṃ aniccaṃ’ti yathābhūtaṃ pajānāti;

eye consciousness ...

‘cakkhusamphasso anicco’ti yathābhūtaṃ pajānāti.

eye contact ...

‘yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ’ti yathābhūtaṃ pajānāti ... pe ...

the pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent.

...

‘mano aniccaṃ’ti yathābhūtaṃ pajānāti.

They truly understand that the mind is impermanent.

dhammā ...

They truly understand that thoughts ...

manoviññāṇaṃ ...

mind consciousness ...

manosamphasso ...

mind contact ...

‘yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ’ti yathābhūtaṃ pajānāti.

the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent.

samādhim, bhikkhave, bhāvētha.

Mendicants, develop immersion.

samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti’ti.

A mendicant who has immersion truly understands.”

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

100. patisallānasutta

100. Retreat

“paṭisallāne, bhikkhave, yogamāpajjatha.

“Mendicants, meditate in retreat.

paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant in retreat truly understands.

kiñca yathābhūtaṃ pajānāti?

What do they truly understand?

‘cakkhu aniccaṃ’ti yathābhūtaṃ pajānāti;

They truly understand that the eye is impermanent.

‘rūpā aniccā’ti yathābhūtaṃ pajānāti;

They truly understand that sights ...

‘cakkhuviññāṇaṃ aniccaṃ’ti yathābhūtaṃ pajānāti;

eye consciousness ...

‘cakkhusamphasso anicco’ti yathābhūtaṃ pajānāti ... pe ...

eye contact ...

‘yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccan’ti yathābhūtaṃ pajānāti.

the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent.

paṭisallāne, bhikkhave, yogamāpajjatha.

Mendicants, meditate in retreat.

paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti”ti.

A mendicant in retreat truly understands.”

sattamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

10. saḷavagga

10. The Sixes

101. paṭhamanatumhākasutta

101. It’s Not Yours (1st)

“yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.

“Mendicants, give up what’s not yours.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

kiñca, bhikkhave, na tumhākaṃ?

And what isn’t yours?

cakkhu, bhikkhave, na tumhākaṃ.

The eye isn’t yours: give it up.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

rūpā na tumhākaṃ.

Sights ...

te pajahatha.

te vo pahīnā hitāya sukhāya bhavissanti.

cakkhuvīññāṇaṃ na tumhākaṃ.

Eye consciousness ...

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

cakkhusamphasso na tumhākaṃ.

Eye contact ...

taṃ pajahatha.

so vo pahīno hitāya sukhāya bhavissati.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na tumhākaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by eye contact isn't yours: give it up.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

... pe ...

jivhā na tumhākaṃ.

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

taṃ pajahatha.

sā vo pahīnā hitāya sukhāya bhavissati.

rasā na tumhākaṃ.

te pajahatha.

te vo pahīnā hitāya sukhāya bhavissanti.

jivhāviññāṇaṃ na tumhākaṃ.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

jivhāsamphasso na tumhākaṃ.

taṃ pajahatha.

so vo pahīno hitāya sukhāya bhavissati.

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na tumhākaṃ.

taṃ pajahatha. taṃ vo pahīnaṃ hitāya sukhāya bhavissati ... pe

mano na tumhākaṃ.

The mind isn't yours: give it up.

taṃ pajahatha.

so vo pahīno hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

dhammā na tumhākaṃ.

Thoughts ...

te pajahatha.

te vo pahīnā hitāya sukhāya bhavissanti.

manoviññāṇaṃ na tumhākaṃ.

Mind consciousness ...

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

manosamphasso na tumhākaṃ.

Mind contact ...

taṃ pajahatha.

so vo pahīno hitāya sukhāya bhavissati.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na tumhākaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

seyyathāpi, bhikkhave, yaṃ imasmiṃ jetavane tiṇakatṭhasākhāpalāsaṃ taṃ jano hareyya vā ḍaheyya vā yathāpaccayaṃ vā kareyya,

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

api nu tumhākaṃ evamassa:

Would you think:

‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karoti’”ti?

‘This person is carrying us off, burning us, or doing what they want with us?’”

“no hetam, bhante”.

“No, sir.

“taṃ kissa hetu”?

Why is that?

“na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that's neither self nor belonging to self.”

“evameva kho, bhikkhave, cakkhu na tumhākaṃ.

“In the same way, the eye isn't yours: give it up.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness. ...

rūpā na tumhākaṃ ...

cakkhuviññāṇaṃ ...

cakkhusamphasso ... pe ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi na tumhākaṃ.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati”ti.
Giving it up will be for your welfare and happiness.”

aṭṭhamam.

samyutta nikāya 35
Linked Discourses 35

10. saḷavagga
10. The Sixes

102. dutiyanatumhākasutta
102. It's Not Yours (2nd)

“yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha.
“Mendicants, give up what's not yours.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

kiñca, bhikkhave, na tumhākaṃ?
And what isn't yours?

cakkhu, bhikkhave, na tumhākaṃ.
The eye isn't yours: give it up.

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

rūpā na tumhākaṃ.
Sights ...

te pajahatha.

te vo pahīnā hitāya sukhāya bhavissanti.

cakkhuvīññāṇaṃ na tumhākaṃ.
Eye consciousness ...

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

cakkkhusamphasso na tumhākaṃ.
Eye contact ...

taṃ pajahatha.

so vo pahīno hitāya sukhāya bhavissati ... pe ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi na tumhākaṃ.

*The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours:
give it up.*

taṃ pajahatha.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

yampi, bhikkhave, na tumhākaṃ, taṃ pajahatha.
Give up what's not yours.

taṃ vo pahīnaṃ hitāya sukhāya bhavissatī"ti.
Giving it up will be for your welfare and happiness."

navamaṃ.

samyutta nikāya 35
Linked Discourses 35

10. saḷavagga
10. The Sixes

103. udakasutta
103. About Uddaka

“udako sudam, bhikkhave, rāmaputto evaṃ vācam bhāsati:
“Mendicants, Uddaka, son of Rāma, used to say:

‘idaṃ jātu vedagū, idaṃ jātu sabbajī, idaṃ jātu apalikhatam gaṇḍamūlam
palikhaṇin’ti.
*‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the
boil’s root dug out, never dug out before!’*

taṃ kho panetaṃ, bhikkhave, udako rāmaputto avedagūyeva samāno ‘vedagūsmī’ti
bhāsati, asabbajīyeva samāno ‘sabbajīsmī’ti bhāsati, apalikhatameva gaṇḍamūlam
palikhatam me ‘gaṇḍamūlan’ti bhāsati.

*Even though Uddaka, son of Rāma, was no knowledge master, he said ‘I’m a knowledge
master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the
boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’*

idha kho taṃ, bhikkhave, bhikkhu sammā vadamāno vadeyya:
Here’s how a mendicant would rightly say:

‘idaṃ jātu vedagū, idaṃ jātu sabbajī, idaṃ jātu apalikhatam gaṇḍamūlam
palikhaṇin’ti.
*‘Here’s the thing: the knowledge master! Here’s the thing: the conqueror of all! Here’s the
thing: the boil’s root has been dug out, which was never dug out before!’*

kathaṇca, bhikkhave, vedagū hoti?
And how is someone a knowledge master?

yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayaṇca
atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti;
*It’s when a mendicant truly understands the six fields of contact’s origin, ending, gratification,
drawback, and escape.*

evaṃ kho, bhikkhave, bhikkhu vedagū hoti.
That’s how a mendicant is a knowledge master.

kathaṇca, bhikkhave, bhikkhu sabbajī hoti?
And how is a mendicant a conqueror of all?

yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayaṇca
atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā
anupādāvimutto hoti;
*It’s when a mendicant comes to be freed by not grasping after truly understanding these six
sense fields’ origin, ending, gratification, drawback, and escape.*

evaṃ kho, bhikkhave, bhikkhu sabbajī hoti.
That’s how a mendicant is a conqueror of all.

kathaṇca, bhikkhave, bhikkhuno apalikhatam gaṇḍamūlam palikhatam hoti?
And how has a mendicant dug out the boil’s root, which was never dug out before?

gaṇḍoti kho, bhikkhave, imassetam cātumahābhūtikassa kāyassa adhivacanam
mātāpettikasambhavassa odanakummāsūpacayassa
aniccucchādanaparimaddanabhedanavidhamsanadhammassa.

'Boil' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

gaṇḍamūlanti kho, bhikkhave, taṇhāyetam adhivacanam.

'Boil's root' is a term for craving.

yato kho, bhikkhave, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālavatthukatā
anabhāvaṇkatā āyatim anuppādadhammā;

It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

evaṃ kho, bhikkhave, bhikkhuno apalikhataṃ gaṇḍamūlaṃ palikhataṃ hoti.

That's how a mendicant has dug out the boil's root, which was never dug out before.

udako sudaṃ, bhikkhave, rāmaputto evaṃ vācaṃ bhāsati:

Uddaka, son of Rāma, used to say:

'idaṃ jātu vedagū, idaṃ jātu sabbajī, idaṃ jātu apalikhataṃ gaṇḍamūlaṃ
palikhaṇin'ti.

'This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil's root dug out, never dug out before!'

taṃ kho panetaṃ, bhikkhave, udako rāmaputto avedagūyeva samāno 'vedagūsmī'ti
bhāsati, asabbajīyeva samāno 'sabbajīsmī'ti bhāsati;

Even though Uddaka, son of Rāma, was no knowledge master, he said 'I'm a knowledge master.' Though he was no conqueror of all, he said 'I'm conqueror of all.' And though the boil's root was not dug out, he said 'I've dug out the boil's root.'

apalikhataṃyeva gaṇḍamūlaṃ 'palikhataṃ me gaṇḍamūlaṇ'ti bhāsati.

idha kho taṃ, bhikkhave, bhikkhu sammā vadamāno vadeyya:

But that's how a mendicant would rightly say:

'idaṃ jātu vedagū, idaṃ jātu sabbajī, idaṃ jātu apalikhataṃ gaṇḍamūlaṃ
palikhaṇin'""ti.

'This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil's root dug out, never dug out before!'

dasamaṃ.

saḷavaggo pañcamaṃ.

dve saṅgayhā parihānaṃ,

pamādavihārī ca saṃvaro;

samādhi paṭisallānaṃ,

dve natumhākena uddakoti.

saḷāyatanavagge dutiyapaṇṇāsako samatto.

avijjā migajālaṇca,

gilānaṃ channaṃ catutthakaṃ;

saḷavaggena paññāsaṃ,

dutiyo paṇṇāsako ayanti.

paṭhamasatakaṃ.

saṃyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

104. yogakkhemisutta

104. Sanctuary

sāvattihinidānaṃ.

At Sāvattī.

“yogakkhemipariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.

“Mendicants, I will teach you an exposition of the teaching, an explanation of one who has reached sanctuary.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, yogakkhemipariyāyo dhammapariyāyo?

And what is an exposition of the teaching, an explanation of one who has reached sanctuary?

santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim
anuppādadhammā.

The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

tesaṃca pahānāya akkhāsi yogaṃ, tasmā tathāgato ‘yogakkhemī’ti vuccati ... pe ...

He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary. ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim
anuppādadhammā.

The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

tesaṃca pahānāya akkhāsi yogaṃ, tasmā tathāgato ‘yogakkhemī’ti vuccati.

He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary.

ayaṃ kho, bhikkhave, yogakkhemipariyāyo dhammapariyāyo”ti.

This is an exposition of the teaching, an explanation of one who has reached sanctuary.”

paṭhamam.

saṃyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

105. upādāyasutta

105. *Because of Grasping*

“kismiṃ nu kho, bhikkhave, sati kiṃ upādāya uppajjati ajjhataṃ sukhaṃ dukkhaṃ”ti?

“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe

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

“cakkhusmiṃ kho, bhikkhave, sati cakkhuṃ upādāya uppajjati ajjhataṃ sukhaṃ dukkhaṃ ... pe ...

“Mendicants, when there’s an eye, because of grasping the eye, pleasure and pain arise in oneself. ...”

manasmiṃ sati manaṃ upādāya uppajjati ajjhataṃ sukhaṃ dukkhaṃ.

When there’s a mind, because of grasping the mind, pleasure and pain arise in oneself.

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ viparināmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhataṃ sukhaṃ dukkhaṃ”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“no hetam, bhante” ... pe

“No, sir.” ...

“jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ... body ...”

“aniccā, bhante”.

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“dukkhaṃ, bhante”.

“yaṃ paṇāniccaṃ dukkhaṃ viparināmadhammaṃ, api nu taṃ anupādāya uppajjeyya ajjhataṃ sukhaṃ dukkhaṃ”ti?

“no hetam, bhante” ... pe

“mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“anicco, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ viparināmadhammaṃ, api nu taṃ anupādāya
uppajjeyya ajjhattaṃ sukhaṃ dukkhaṃ”ti?

*“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain
arise in oneself?”*

“no hetuṃ, bhante”.

“No, sir.”

“evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ...
manasmimpi nibbindati.

*“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body,
and mind.*

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti nānaṃ hoti.

*Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re
freed, they know they’re freed.*

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

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

dutiyaṃ.

saṃyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

106. dukkhasamudayasutta

106. The Origin of Suffering

“dukkhassa, bhikkhave, samudayaṇca atthaṅgamaṇca desessāmi.

“Mendicants, I will teach you the origin and ending of suffering.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, dukkhasa samudayo?

And what, mendicants, is the origin of suffering?

cakkuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

ayaṃ dukkhasa samudayo ... pe ...

This is the origin of suffering ...

jivhaṇca paṭicca rase ca uppajjati jivhāviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

phassapaccayā vedanā;

vedanāpaccayā tanhā.

ayaṃ dukkhasa samudayo ... pe ... manaṇca paṭicca dhamme ca uppajjati
manoviññāṇaṃ.

Mind consciousness arises dependent on the mind and thoughts.

tiṇṇaṃ saṅgati phasso.

The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

ayaṃ kho, bhikkhave, dukkhassa samudayo.

This is the origin of suffering.

katamo ca, bhikkhave, dukkhassa atthaṅgamo?

And what is the ending of suffering?

cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

tassāyeva tanhāya asesavirāgaṇirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

ayaṃ dukkhassa atthaṅgamo ... pe ...

This is the ending of suffering. ...

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

tassāyeva tanhāya asesavirāgaṇirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

ayam kho, bhikkhave, dukkhassa atthaṅgamo”ti.

This is the ending of suffering.”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

107. lokasamudayasutta

107. The Origin of the World

“lokassa, bhikkhave, samudayaṇca atthaṅgamaṇca desessāmi.

“Mendicants, I will teach you the origin and ending of the world.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, lokassa samudayo?

And what, mendicants, is the origin of the world?

cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

ayam kho, bhikkhave, lokassa samudayo ... pe ...

This is the origin of the world. ...

jivhaṇca paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

ayaṃ kho, bhikkhave, lokassa samudayo.
This is the origin of the world.

katamo ca, bhikkhave, lokassa atthaṅgamo?
And what is the ending of the world?

cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññānam. tiṇṇam saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

ayaṃ kho, bhikkhave, lokassa atthaṅgamo ... pe ...
This is the ending of the world. ...

jivhañca paṭicca rase ca uppajjati ... pe ...

manañca paṭicca dhamme ca uppajjati manoviññānam. tiṇṇam saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā ... pe ...
When grasping ceases ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

ayaṃ kho, bhikkhave, lokassa atthaṅgamo”ti.
This is the ending of the world.”

catuttham.

samyutta nikāya 35
Linked Discourses 35

11. yogakkhemivagga
11. Sanctuary

108. seyyohamasmisutta

108. I'm Better

“kismiṃ nu kho, bhikkhave, sati kiṃ upādāya kiṃ abhinivissa seyyohamasmīti vā hoti, sadisoḥamasmīti vā hoti, hīnoḥamasmīti vā hoti”ti?

“Mendicants, when what exists, because of grasping what and insisting on what, do people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe

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

“cakkhusmiṃ kho, bhikkhave, sati cakkhuṃ upādāya cakkhuṃ abhinivissa seyyohamasmīti vā hoti, sadisoḥamasmīti vā hoti, hīnoḥamasmīti vā hoti ... pe ...

“When there’s an eye, because of grasping the eye and insisting on the eye, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. ...”

jivhāya sati ... pe ...

manasmiṃ sati manaṃ upādāya manaṃ abhinivissa seyyohamasmīti vā hoti, sadisoḥamasmīti vā hoti, hīnoḥamasmīti vā hoti.

“When there’s a mind, because of grasping the mind and insisting on the mind, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.

taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya seyyohamasmīti vā assa, sadisoḥamasmīti vā assa, hīnoḥamasmīti vā assā”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“no hetam, bhante” ... pe ...

“No, sir.” ...

jivhā ...

niccā vā aniccā vā”ti?

“aniccā, bhante” ... pe

“mano nicco vā anicco vā”ti?

“Is the mind permanent or impermanent?”

“anicco, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya seyyohamasmiṃti vā assa, sadiso hamasmīti vā assa, hīno hamasmīti vā assā”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“no hetam, bhante”.

“No, sir.”

“evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ... manasmimpi nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti nānaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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

pañcamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

109. saṃyojaniyasutta

109. Things Prone to Being Fettered

“saṃyojaniye ca, bhikkhave, dhamme desessāmi saṃyojanañca.

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

taṃ suṇātha.

Listen ...

katame ca, bhikkhave, saṃyojaniyā dhammā, katamañca saṃyojanaṃ?

What are the things that are prone to being fettered? And what is the fetter?

cakkhuṃ, bhikkhave, saṃyojaniyo dhammo.

The eye is something that’s prone to being fettered.

yo tattha chandarāgo, taṃ tattha saṃyojanaṃ ... pe ...

The desire and greed for it is the fetter.

jivhā saṃyojaniyo dhammo ... pe ...

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

mano saṃyojaniyo dhammo.

mind is something that’s prone to being fettered.

yo tattha chandarāgo, taṃ tattha saṃyojanaṃ.

The desire and greed for it is the fetter.

ime vuccanti, bhikkhave, saṃyojaniyā dhammā, idaṃ saṃyojanan”ti.

These are called the things that are prone to being fettered, and this is the fetter.”

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

110. upādānīyasutta

110. Things Prone to Being Grasped

“upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.

“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

taṃ suñātha.

Listen ...

katame ca, bhikkhave, upādāniyā dhammā, katamañca upādānaṃ?

What are the things that are prone to being grasped? And what is the grasping?

cakkhuṃ, bhikkhave, upādāniyo dhammo.

The eye is something that's prone to being grasped.

yo tattha chandarāgo, taṃ tattha upādānaṃ ... pe ...

The desire and greed for it is the grasping.

jivhā upādāniyo dhammo ... pe ...

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

mano upādāniyo dhammo.

mind is something that's prone to being grasped.

yo tattha chandarāgo, taṃ tattha upādānaṃ.

The desire and greed for it is the grasping.

ime vuccanti, bhikkhave, upādāniyā dhammā, idaṃ upādānaṃ”ti.

These are called the things that are prone to being grasped, and this is the grasping.”

sattamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

11. yogakkhemivagga

11. Sanctuary

111. ajjhattikāyatanaparijānanasutta

111. Complete Understanding of the Interior

“cakkhuṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

“Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can't end suffering.

sotaṃ ...

Without directly knowing and completely understanding the ear ...

ghānaṃ ...

nose ...

jivhaṃ ...

tongue ...

kāyaṃ ...

body ...

manaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

mind, without dispassion for it and giving it up, you can't end suffering.

cakkhuñca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya ... pe ...

By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering.

jivhaṃ ...

By directly knowing and completely understanding the ear ... nose ... tongue ...

kāyaṃ ...
body ...

maṇaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā”ti.
mind, having dispassion for it and giving it up, you can end suffering.”

aṭṭhamam.

samyutta nikāya 35
Linked Discourses 35

11. yogakkhemivagga
11. Sanctuary

112. bāhirāyatanaparijānanasutta
112. Complete Understanding of the Exterior

“rūpe, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāyā.

“Mendicants, without directly knowing and completely understanding sights ...

sadde ...
sounds ...

gandhe ...
smells ...

rase ...
tastes ...

phoṭṭhabbe ...
touches ...

dhamme anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāyā.
thoughts, without dispassion for them and giving them up, you can’t end suffering.

rūpe ca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā.
By directly knowing and completely understanding sights ...

sadde ...
sounds ...

gandhe ...
smells ...

rase ...
tastes ...

phoṭṭhabbe ...
touches ...

dhamme abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā”ti.
thoughts, having dispassion for them and giving them up, you can end suffering.”

navamam.

samyutta nikāya 35
Linked Discourses 35

11. yogakkhemivagga
11. Sanctuary

113. upassutisutta
113. Listening In

ekaṃ samayaṃ bhagavā nālike viharati giṇṇakāvasathe.
At one time the Buddha was staying at Nāḍika in the brick house.

atha kho bhagavā rahogato paṭisallīno imaṃ dhammapariyāyaṃ abhāsi:

Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.
“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

jivhañca paṭicca rase ca uppajjati ... pe ...

Ear ... nose ... tongue ... body ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

yogakkhemi upādāya,

dukkhaṃ loka ca seyyo ca;

saṃyojanaṃ upādānaṃ,

dve parijānaṃ upassutīti.

saṃyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

114. paṭhamamārapāsasutta

114. Māra's Snare (1st)

“santi, bhikkhave, cakkhuviññeyyā rūpā, itthā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā.

“Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu āvāsagato māraṣṣa, māraṣṣa vasaṃ gato,
paṭimukkassa mārapāso.

they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe

They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

santi, bhikkhave, jivhāviññeyyā rasā, itthā kantā manāpā piyarūpā kāṃūpasamhitā
rajanīyā.

There are sounds ... smells ... tastes ... touches ...

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

ayaṃ vuccati, bhikkhave, bhikkhu āvāsagato māraṣṣa, māraṣṣa vasaṃ gato,
paṭimukkassa mārapāso. baddho so mārabandhanena ... pe

santi, bhikkhave, manoviññeyyā dhammā, itthā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu āvāsagato māraṣṣa, māraṣṣa vasaṃ gato,
paṭimukkassa mārapāso.

they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe ...

They're bound by Māra, and the Wicked One can do what he wants with them.

santi ca kho, bhikkhave, cakkhuviññeyyā rūpā, itthā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṃ gato, ummukkassa mārapāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato ... pe

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.

santi, bhikkhave, jivhāviññeyyā rasā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rājanīyā.

There are sounds ... smells ... tastes ... touches ...

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—

ayaṃ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṃ gato, ummukkassa mārapāso. mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato ... pe

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rājanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṃ gato, ummukkassa mārapāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato”ti.

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.”

paṭhamam.

samyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

115. dutiyamārapāsasutta

115. Māra's Snare (2nd)

“santi, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rājanīyā.

“Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu baddho cakkhuviññeyyesu rūpesu, āvāsagato mārassa, mārassa vasaṃ gato, paṭimukkassa mārapāso.

they're called a mendicant who is bound when it comes to sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe

They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

santi, bhikkhave, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu baddho manoviññeyyesu dhammesu, āvāsagato
mārassa, mārassa vasaṃ gato, paṭimukkassa mārāpāso.

*they're called a mendicant who is bound when it comes to thoughts known by the mind.
They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.*

baddho so mārabandhanena yathākāmakaraṇīyo pāpimato ... pe

They're bound by Māra's bonds, and the Wicked One can do what he wants with them.

santi ca kho, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu mutto cakkhuviññeyyehi rūpehi, nāvāsagato
mārassa, na mārassa vasaṃ gato, ummukkassa mārāpāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato ... pe

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.

santi, bhikkhave, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—

If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu mutto manoviññeyyehi dhammehi, nāvāsagato
mārassa, na mārassa vasaṃ gato, ummukkassa mārāpāso.

they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato”ti.

They're free from Māra's bonds, and the Wicked One cannot do what he wants with them.”

duṭṭiyaṃ.

saṃyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

116. lokantagamanasutta

116. Traveling to the End of the World

“nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti
vadāmi.

“Mendicants, I say it's not possible to know or see or reach the end of the world by traveling.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi”ti.

But I also say there’s no making an end of suffering without reaching the end of the world.”

idaṃ vatvā bhagavā uṭṭhāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

atha kho tesāṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavittṭho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ...

“nāhaṃ, bhikkhave, gamanena lokassa antaṃ nāteyyaṃ, datṭheyyaṃ, patteyyaṃ”ti vadāmi.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi”ti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

atha kho tesāṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma”ti.

Let’s go to him, and ask him about this matter.”

atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamimṣu; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodimṣu.

Then those mendicants went to Ānanda and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“idaṃ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavittṭho:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ nāteyyaṃ, datṭheyyaṃ, patteyyanti vadāmi.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi”ti.

tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho—

nāhaṃ, bhikkhave, gamanena lokassa antaṃ nāteyyaṃ, datṭheyyaṃ, patteyyanti vadāmi.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmīti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

tesaṃ no, āvuso, amhākaṃ etadahosi:

‘ayaṃ kho, āvuso, āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānantaṃ etamatthaṃ paṭipuccheyyāma’ti.

vibhajatāyasmā ānando”ti.

“May Venerable Ānanda please explain this.”

“seyyathāpi, āvuso, puriso sāraththiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva, mūlaṃ atikkammeva, khandhaṃ sākāpalāse sāraṃ pariyesitabbaṃ maññeyya;

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṃ sampadamidaṃ āyasmantānaṃ sathari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññātha.

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

so hāvuso, bhagavā jānaṃ jānāti, passaṃ passati—

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato.

so ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha.

That was the time to approach the Buddha and ask about this matter.

yathā vo bhagavā byākareyya tathā vo dhāreyyātha”ti.

You should have remembered it in line with the Buddha’s answer.”

“addhāvuso ānanda, bhagavā jānaṃ jānāti, passaṃ passati—

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato.

so ceva panetassa kālo ahosi yaṃ bhagavantamyeva etamatthaṃ paṭipuccheyyāma.
That was the time to approach the Buddha and ask about this matter.

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.
We should have remembered it in line with the Buddha's answer.

api cāyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ
sabrahmacārīnaṃ.
Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa
vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.
You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

vibhajatāyasmā ānando agaruṃ karitvā”ti.
Please explain this, if it's no trouble.”

“tenahāvuso, sunātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
“Then listen and pay close attention, I will speak.”

“evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.
“Yes, reverend,” they replied.

āyasmā ānando etadavoca:
Ānanda said this:

“yaṃ kho vo, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ
avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:
“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ nāteyyaṃ, daṭṭheyyaṃ, patteyyanti
vadāmi.
‘Mendicants, I say it's not possible to know or see or reach the end of the world by traveling.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi”ti,
But I also say there's no making an end of suffering without reaching the end of the world.’

imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena
atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.
This is how I understand the detailed meaning of this passage for recitation.

yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī—
Whatever in the world through which you perceive the world and conceive the world

ayaṃ vuccati ariyassa vinaye loko.
is called the world in the training of the noble one.

kena cāvuso, lokasmiṃ lokasaññī hoti lokamānī?
And through what in the world do you perceive the world and conceive the world?

cakkhunā kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.
Through the eye in the world you perceive the world and conceive the world.

sotena kho, āvuso ...
Through the ear ...

ghānena kho, āvuso ...
nose ...

jivhāya kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.
tongue ...

kāyena kho, āvuso ...
body ...

manena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī.
mind in the world you perceive the world and conceive the world.

yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī—
Whatever in the world through which you perceive the world and conceive the world

ayaṃ vuccati ariyassa vinaye loko.
is called the world in the training of the noble one.

yaṃ kho vo, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:
When the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.
‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi’ti,
But I also say there’s no making an end of suffering without reaching the end of the world.’

imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.
That is how I understand the detailed meaning of this summary.

ākaṅkhamānā ca pana tumhe āyasmanto bhagavantameva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha.
If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’ti.
You should remember it in line with the Buddha’s answer.”

“evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīmsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:
“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:

‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi’ti.

tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho—

nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi.

na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi’ti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma’ti.

atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipucchimha.

tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto’ti.

Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando.

“Mendicants, Ānanda is astute, he has great wisdom.

mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ ānandena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

eso cevetassa attho, evaṇca naṃ dhāreyyāthā’ti.

That is what it means, and that’s how you should remember it.”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

117. kāmaguṇasutta

117. The Kinds of Sensual Stimulation

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

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

‘yeme pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra me cittaṃ bahulaṃ gacchamānaṃ gaccheyya paccuppannesu vā appaṃ vā anāgatesu’.

‘My mind might often stray towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘yeme pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra me attarūpena appamādo sati cetaso ārakkho karaṇīyo’.

‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’

tasmātiha, bhikkhave, tumhākampī ye te pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra vo cittaṃ bahulaṃ gacchāmānaṃ gaccheyya paccuppannesu vā appaṃ vā anāgatesu.

So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.

tasmātiha, bhikkhave, tumhākampī ye te pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra vo attarūpehi appamādo sati cetaso āraḁkho karaṇīyo.

So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.

tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

So you should understand that dimension where the eye ceases and perception of sights fades away.

yattha jivhā ca nirujjhati, rasasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

You should understand that dimension where the ear ... nose ... tongue ... body ...

yattha mano ca nirujjhati, dhammasāññā ca nirujjhati, se āyatane veditabbe”ti.
mind ceases and perception of thoughts fades away.”

idaṃ vatvā bhagavā uṭṭhāyāsanaṃ vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

atha kho tesam bhikkhūnaṃ aciraṃ pakkaṇṭassa bhagavato etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavittḥo:

“The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. ...

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha jivhā ca nirujjhati, rasasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha mano ca nirujjhati, dhammasāññā ca nirujjhati, se āyatane veditabbe”ti.

ko nu kho imassa bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Who can explain in detail the meaning of this brief summary given by the Buddha?”

atha kho tesam bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ.

“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief summary given by the Buddha.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma”ti.

Let’s go to him, and ask him about this matter.”

atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamaṃsu; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodiṃsu.

Then those mendicants went to Ānanda, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“idaṃ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitṭho:

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.

tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitṭho:

“tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati se āyatane veditabbe ... pe ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

tesaṃ no, āvuso, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma’ti.

vibhajatāyasmā ānando”ti.

“May Venerable Ānanda please explain this.”

“seyyathāpi, āvuso, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhaṃ ... pe ...

“Reverends, suppose there was a person in need of heartwood. ...”

vibhajatāyasmā ānando agaruṃ karitvā”ti.

“Please explain this, if it’s no trouble.”

“tenahāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Then listen and pay close attention, I will speak.”

“evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum.

“Yes, reverend,” they replied.

āyasmā ānando etadavoca:

Ānanda said this:

“yaṃ kho vo, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

“Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail:

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ...

yattha mano ca nirujjhati, dhammasaṅñā ca nirujjhati, se āyatane veditabbe’ti.
mind ceases and perception of thoughts fades away.’

imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this summary.

saḷāyatananirodhaṃ no etaṃ, āvuso, bhagavatā sandhāya bhāsitaṃ:

The Buddha was referring to the cessation of the six sense fields when he said:

‘tasmātiha, bhikkhave, se āyatane veditabbe, yattha cakkhu ca nirujjhati, rūpasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ...

yattha mano ca nirujjhati, dhammasaṅñā ca nirujjhati, se āyatane veditabbe’ti.
mind ceases and perception of thoughts fades away.’

ayaṃ kho, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail.

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha mano ca nirujjhati, dhammasaṅñā ca nirujjhati, se āyatane veditabbe’ti.

imassa khvāhaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this summary.

ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamēva upasaṅkamatha;

If you wish, you may go to the Buddha and ask him about this.

upasaṅkamitvā etamatthaṃ puccheyyātha.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

You should remember it in line with the Buddha’s answer.”

“evamāvuso”ti kho te bhikkhū āyasmato ānandassa patissutvā utthāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocuṃ:

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasāññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti, tesam no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

'idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

“tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ... pe ...

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddittṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

tesaṃ no, bhante, amhākaṃ etadahosi:

'ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddittṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma'ti.

atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipucchimha.

tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi, imehi padehi, imehi byañjanehi attho vibhatto”ti.

Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando.

“Mendicants, Ānanda is astute, he has great wisdom.

mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ ānandena byākatam.

If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

eso cevetassa attho. evañca naṃ dhāreyyāthā”ti.

That is what it means, and that's how you should remember it.”

catutthaṃ.

samyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

118. sakkapañhasutta

118. The Question of Sakka

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

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

atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ tṭhito kho sakko devānamindo bhagavantam etadavoca:

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?”

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?

What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?”

“santi kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

their consciousness relies on that and grasps it.

saupādāno, devānaminda, bhikkhu no parinibbāyati ... pe

A mendicant with grasping does not become extinguished.

santi kho, devānaminda, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi kho, devānaminda, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

their consciousness relies on that and grasps it.

saupādāno, devānaminda, bhikkhu no parinibbāyati.

A mendicant with grasping does not become extinguished.

ayaṃ kho, devānaminda, hetu, ayaṃ paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti.

That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

santi ca kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them,

tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

their consciousness doesn’t rely on that and grasp it.

anupādāno, devānaminda, bhikkhu parinibbāyati ... pe

A mendicant free of grasping becomes extinguished.

santi kho, devānaminda, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi kho, devānaminda, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

If a mendicant doesn't approve, welcome, and keep clinging to them,

tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti na tadupādānaṃ.

their consciousness doesn't rely on that and grasp it.

anupādāno, devānaminda, bhikkhu parinibbāyati.

A mendicant free of grasping becomes extinguished.

ayaṃ kho, devānaminda, hetu, ayaṃ paccayo yena m' idhekacce sattā diṭṭheva dhamme parinibbāyanti"ti.

That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

pañcamāṃ.

samyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

119. pañcasikhasutta

119. The Question of Pañcasikha

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

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

atha kho pañcasikho gandhabbadevaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho pañcasikho gandhabbadevaputto bhagavantaṃ etadavoca:

And then the fairy Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena m' idhekacce sattā diṭṭheva dhamme no parinibbāyanti?

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

ko pana, bhante, hetu, ko paccayo yena m' idhekacce sattā diṭṭheva dhamme parinibbāyanti"ti?

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?"

“santi kho, pañcasikha, cakkhuviññeyyā rūpā ... pe ...

“Pañcasikha, there are sights known by the eye ...

santi kho, pañcasikha, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

their consciousness relies on that and grasps it.

saupādāno, pañcasikha, bhikkhu no parinibbāyati.

A mendicant with grasping does not become extinguished.

ayaṃ kho, pañcasikha, hetu, ayaṃ paccayo yena m' idhekacce sattā diṭṭheva dhamme no parinibbāyanti.

That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

santi ca kho, pañcasikha, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā ... pe ...

There are sights known by the eye ...

santi kho, pañcasikha, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it.

anupādāno, pañcasikha, bhikkhu parinibbāyati.

A mendicant free of grasping becomes extinguished.

ayaṃ kho, pañcasikha, hetu, ayaṃ paccayo yena m' idhekacce sattā diṭṭheva dhamme parinibbāyanti^{ti}.

That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

120. sārīputtasaddhivihārikasutta

120. Sārīputta and the Pupil

ekaṃ samayaṃ āyasmā sārīputto sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

atha kho aññataro bhikkhu yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

Then a certain mendicant went up to Venerable Sārīputta, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu āyasmantaṃ sārīputtaṃ etadavoca:

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

“saddhivihāriko, āvuso sārīputta, bhikkhu sikkhaṃ paccakkhāya hīnāyāvatto”ti.

“Reverend Sārīputta, a mendicant pupil of mine has rejected the training and returned to a lesser life.”

“evameva, āvuso, hoti indriyesu aguttadvārassa, bhojane amattaññuno, jāgariyaṃ ananuyuttassa.

“That's how it is, reverend, when someone doesn't guard the sense doors, eats too much, and is not committed to wakefulness.

‘so vatāvuso, bhikkhu indriyesu aguttadvāro bhojane amattaññū jāgariyaṃ ananuyutto yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ santānessatī’ti netam ṭhānaṃ vijjati.

It’s not possible for such a mendicant to maintain the full and pure spiritual life for the rest of their life.

‘so vatāvuso, bhikkhu indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ santānessatī’ti ṭhānametaṃ vijjati.

But it is possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

kathañcāvuso, indriyesu guttadvāro hoti?

And how does someone guard the sense doors?

idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When a mendicant sees a sight with the eyes, they don’t get caught up in the features and details.

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

When they know a thought with their mind, they don’t get caught up in the features and details.

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

evaṃ kho, āvuso, indriyesu guttadvāro hoti.

That’s how someone guards the sense doors.

kathañcāvuso, bhojane mattaññū hoti?

And how does someone eat in moderation?

idhāvuso, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

It’s when a mendicant reflects properly on the food that they eat:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa thitīyā yāpanāya, vihiṃsūparatīyā, brahmacariyānuggahāya. iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhaviṣṣati, anavajjātā ca phāsuvihāro cā’ti.

Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

evaṃ kho, āvuso, bhojane mattaññū hoti.

That’s how someone eats in moderation.

kathañcāvuso, jāgariyaṃ anuyutto hoti?

And how is someone committed to wakefulness?

idhāvuso, bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno, utthānasaññaṃ manasi karitvā.

In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimaṃ yāmaṃ paccuttāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

evaṃ kho, āvuso, jāgariyaṃ anuyutto hoti.

That's how someone is committed to wakefulness.

tasmātiḥāvuso, evaṃ sikkhitabbaṃ:

So you should train like this:

‘indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṃ anuyuttā’ti.

‘We will guard the sense doors, eat in moderation, and be committed to wakefulness.’

evañhi vo, āvuso, sikkhitabbaṃ”ti.

That's how you should train.”

sattamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

121. rāhulovādasutta

121. Advice to Rāhula

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as he was in private retreat this thought came to his mind,

“paripakkā kho rāhulassa vimuttiparipācaniyā dhammā;

“The qualities that ripen in freedom have ripened in Rāhula.

yannūnāhaṃ rāhulaṃ uttarim āsavānaṃ khaye vineyyaṃ”ti.

Why don't I lead him further to the ending of defilements?”

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya caritvā

Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvattihī.

pacchābhattaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ rāhulaṃ āmantesi:

After the meal, on his return from alms-round, he addressed Venerable Rāhula,

“gaṇhāhi, rāhula, nisīdanaṃ.

“Rāhula, get your sitting cloth.

yena andhavanam tenupasaṅkamissāma divāvihārāyā”ti.

Let's go to the Dark Forest for the day's meditation.”

“evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanam ādāya bhagavantam piṭṭhito piṭṭhito anubandhi.

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

tena kho pana samayena anekāni devatāsahassāni bhagavantam anubandhāni honti:

Now at that time many thousands of deities followed the Buddha, thinking,

“ajja bhagavā āyasantam rāhulam uttarim āsavānam khaye vinsati”ti.

“Today the Buddha will lead Rāhula further to the ending of defilements!”

atha kho bhagavā andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamūle paññatte āsane nisīdi.

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out.

āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantam nisīdi.

Rāhula bowed to the Buddha and sat down to one side.

ekamantam nisinnam kho āyasantam rāhulam bhagavā etadavoca:

The Buddha said to him:

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?”

cakkhu niccam vā aniccam vā”ti?

Is the eye permanent or impermanent?”

“aniccam, bhante”.

“Impermanent, sir.”

“yaṃ panāniccam dukkham vā taṃ sukham vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“dukkham, bhante”.

“Suffering, sir.”

“yaṃ panāniccam dukkham vipariṇāmadhammam, kalam nu taṃ samanupassitum:

“But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”. ()

“No, sir.”

“rūpā niccā vā aniccā vā”ti?

“Are sights ...

“aniccā, bhante” ... pe

“cakkhuviññāṇam niccam vā aniccam vā”ti?

eye consciousness ...

“aniccam, bhante” ... pe

“cakkhusamphasso nicco vā anicco vā”ti?

eye contact permanent or impermanent?”

“anicco, bhante” ... pe

“Impermanent, sir.” ...

“yampidaṃ cakkhusamphassapaccayā uppajjati vedanāgaṭam, saññāgaṭam, saṅkhāragatam, viññānagatam, tampi niccam vā aniccam vā”ti?

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“aniccam, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self”?”

“no hetam, bhante” ... pe

“No, sir.”

“jivhā niccā vā aniccā vā”ti?

“Is the ear ... nose ... tongue ... body ...

“aniccā, bhante” ... pe

“jivhāviññāṇaṃ niccam vā aniccam vā”ti?

“aniccam, bhante” ... pe

“jivhāsamphasso nicco vā anicco vā”ti?

“anicco, bhante” ... pe

“yampidaṃ jivhāsamphassapaccayā uppajjati vedanāgataṃ, saññāgataṃ, saṅkhāragataṃ, viññāṇagataṃ, tampi niccam vā aniccam vā”ti?

“aniccam, bhante”.

“yaṃ paṇāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti?

“dukkhaṃ, bhante”.

“yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“no hetam, bhante” ... pe

“mano nicco vā anicco vā”ti?

“mind permanent or impermanent?”

“anicco, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“dhammā niccā vā aniccā vā”ti?

“Are thoughts ...

“aniccā, bhante” ... pe

“manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

mind consciousness ...

“aniccaṃ, bhante” ... pe

“manosamphasso nicco vā anicco vā”ti?

mind contact permanent or impermanent?”

“anicco, bhante” ... pe

“Impermanent, sir.” ...

“yampidaṃ manosamphassapaccayā uppajjati vedanāgataṃ, saññāgataṃ, saṅkhāragataṃ, viññāṇagataṃ, tampi niccaṃ vā aniccaṃ vā”ti?

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati ... pe ...

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati ... pe

... *They grow disillusioned with the ear ... nose ... tongue ... body ...*

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati.

They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti nānaṃ hoti.
 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

idamavoca bhagavā.

That is what the Buddha said.

attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandi.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci.

And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping.

anekānaṃca devatāsahassānaṃ virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi:

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.

“Everything that has a beginning has an end.”

aṭṭhamāṃ.

saṃyutta nikāya 35

Linked Discourses 35

12. lokakāmaguṇavagga

12. The World and the Kinds of Sensual Stimulation

122. saṃyojaniyadhammasutta

122. Things Prone to Being Fettered

“saṃyojaniye ca, bhikkhave, dhamme desessāmi saṃyojanaṇaṃ.

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

taṃ suṇātha.

Listen ...

katame ca, bhikkhave, saṃyojaniyā dhammā, katamaṇaṃca saṃyojanaṃ?

What are the things that are prone to being fettered? And what is the fetter?

santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime vuccanti, bhikkhave, saṃyojaniyā dhammā.

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

yo tattha chandarāgo, taṃ tattha saṃyojanaṃ ... pe ...

The desire and greed for them is the fetter.

santi, bhikkhave, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime vuccanti, bhikkhave, saṃyojaniyā dhammā.

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

yo tattha chandarāgo taṃ tattha saṃyojanan”ti.
The desire and greed for them is the fetter.”

navamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

12. lokakāmaguṇavagga
12. The World and the Kinds of Sensual Stimulation

123. upādāniyadhammasutta
123. Things Prone to Being Grasped

“upādāniye ca, bhikkhave, dhamme desessāmi upādānaṃca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

taṃ suṇātha.
Listen ...

katame ca, bhikkhave, upādāniyā dhammā, katamaṃca upādānaṃ?
What are the things that are prone to being grasped? And what is the grasping?

santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā
rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime vuccanti, bhikkhave, upādāniyā dhammā.
These are called the things that are prone to being grasped.

yo tattha chandarāgo, taṃ tattha upādānaṃ ... pe ...
The desire and greed for them is the grasping.

santi, bhikkhave, jivhāviññeyyā rasā ... pe ...
There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime vuccanti, bhikkhave, upādāniyā dhammā.
These are called the things that are prone to being grasped.

yo tattha chandarāgo taṃ tattha upādānan”ti.
The desire and greed for them is the grasping.”

dasamaṃ.

lokakāmaguṇavaggo dutiyo.

mārapāsena dve vuttā,

lokakāmaguṇena ca;

sakko pañcasikho ceva,

sāriputto ca rāhulo;

saṃyojanaṃ upādānaṃ,

vaggo tena pavuccatīti.

13. gahapativagga

13. Householders

124. vesālīsutta

124. At Vesālī

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgarasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho uggo gahapati vesālīko yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uggo gahapati vesālīko bhagavantam etadavoca:

Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?”

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”

“santi kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it.

saupādāno, gahapati, bhikkhu no parinibbāyati ... pe ...

A mendicant with grasping does not become extinguished.

santi kho, gahapati, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it.

saupādāno, gahapati, bhikkhu no parinibbāyati.

A mendicant with grasping does not become extinguished.

ayaṃ kho, gahapati, hetu, ayaṃ paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti.

That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

santi ca kho, gahapati, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it.

anupādāno, gahapati, bhikkhu parinibbāyati ... pe ...

A mendicant free of grasping becomes extinguished.

santi kho, gahapati, jivhāviññeyyā rasā ... pe ...

There are sounds ... smells ... tastes ... touches ...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhītā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato. na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it.

anupādāno, gahapati, bhikkhu parinibbāyati.

A mendicant free of grasping becomes extinguished.

ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyanti"ti.

That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

paṭhamam.

samyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

125. vajjisutta

125. In the Land of the Vajjis

ekaṃ samayaṃ bhagavā vajjisu viharati hatthigāme.

At one time the Buddha was staying in the land of the Vajjis at the village of Hatthi.

atha kho uggo gahapati hatthigāmako yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisidi. ekamantaṃ nisinno kho uggo gahapati hatthigāmako bhagavantaṃ etadavoca:

Then the householder Ugga of Hatthi went up to the Buddha, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?

ko pana, bhante, hetu ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyanti"ti?

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ...

(yathā purimasuttantaṃ, evaṃ vitthāretabbaṃ.)

(This should be told in full as in the previous discourse.)

“ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyanti"ti.

duṭṭiyam.

samyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

126. nālandasutta

126. At Nālandā

ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

atha kho, upāli gahapati, yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho, upāli gahapati, bhagavantaṃ etadavoca:

Then the householder Upāli went up to the Buddha ... and asked him,

“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?”

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

(yathā purimasuttantaṃ, evaṃ vitthāretabbam.)

(This should be told in full as in SN 35.124.)

“ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti.

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

127. bhāradvājasutta

127. With Bhāradvāja

ekaṃ samayaṃ āyasmā piṇḍolabhāradvājo kosambiyaṃ viharati ghoṣitārāme.

At one time Venerable Piṇḍola Bhāradvāja was staying near Kosambi, in Ghosita's Monastery.

atha kho rājā udeno yenāyasmā piṇḍolabhāradvājo tenupasaṅkami; upasaṅkamitvā āyasmatā piṇḍolabhāradvājena saddhiṃ sammodi.

Then King Udena went up to Piṇḍola Bhāradvāja and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā udeno āyasmantaṃ piṇḍolabhāradvājaṃ etadavoca:

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

“ko nu kho, bho bhāradvāja, hetu ko paccayo yenime daharā bhikkhū susū kālakesā bhadrena yobbanena samannāgatā pathamena vayasā anikīlitāvino kāmesu yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caranti, addhānaṇca āpādentī”ti?

“Master Bhāradvāja, there are these young monks who are youthful, black-haired, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?”

“vuttaṃ kho etaṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, mātumattīsu mātucittāṃ upatthapetha, bhaginimattīsu bhaginicittāṃ upatthapetha, dhītumattīsu dhītucittāṃ upatthapetha’^{ti}.

‘Please, monks, think of women your mother’s age as your mother. Think of women your sister’s age as your sister. And think of women your daughter’s age as your daughter.’

ayaṃ kho, mahārāja, hetu, ayaṃ paccayo yenime daharā bhikkhū susū kālakesā bhadrena yobbanena samannāgatā pathamena vayasā anikīlītāvino kāmesu yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caranti, addhānañca āpādentī’^{ti}.

This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.”

“lolaṃ kho, bho bhāradvāja, cittaṃ.

“But Master Bhāradvāja, the mind is wanton.

appekadā mātumattīsūpi lobhadhammā uppajjanti, bhaginimattīsūpi lobhadhammā uppajjanti, dhītumattīsūpi lobhadhammā uppajjanti.

Sometimes thoughts of desire come up even for women your mother’s age, your sister’s age, or your daughter’s age.

atthi nu kho, bho bhāradvāja, añño ca hetu, añño ca paccayo yenime daharā bhikkhū susū kālakesā ... pe ... addhānañca āpādentī’^{ti}?

Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?”

“vuttaṃ kho etaṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇtaṃ pūraṃ nānappakārassa asucino paccavekkhatha—

‘Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru atthi atthimiñjaṃ vakkhaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan’^{ti}.

In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

ayampi kho, mahārāja, hetu, ayaṃ paccayo yenime daharā bhikkhū susū kālakesā ... pe ... addhānañca āpādentī’^{ti}.

This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time.”

“ye te, bho bhāradvāja, bhikkhū bhāvitakāyā bhāvitasīlā bhāvitacittā bhāvitapaññā, tesam taṃ sukaraṃ hoti.

“This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom.

ye ca kho te, bho bhāradvāja, bhikkhū abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, tesam taṃ dukkaraṃ hoti.

But it’s hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

appekadā, bho bhāradvāja, asubhato manasi karissāmīti subhatova āgacchati.

Sometimes I plan to focus on something as ugly, but only its beauty comes to mind.

atthi nu kho, bho bhāradvāja, añño ca kho hetu añño ca paccayo yenime daharā bhikkhū susū kāḷakesā ... pe ... addhānañca āpādentī”ti?

Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?”

“vuttaṃ kho etaṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, indriyesu guttadvārā viharatha.

‘Please, monks, live with sense doors guarded.

cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha, mānubyañjanaggāhino.

When you see a sight with your eyes, don’t get caught up in the features and details.

yatvādhikarāmenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha. rakkhatha cakkhundriyaṃ; cakkhundriye saṃvaram āpajjatha.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint.

sotena saddaṃ sutvā ... pe ...

When you hear a sound with your ears ...

ghānena gandhaṃ ghāyitvā ...

When you smell an odor with your nose ...

jivhāya rasaṃ sāyitvā ...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When you feel a touch with your body ...

manasā dhammaṃ viññāya mā nimittaggāhino ahuvattha, mānubyañjanaggāhino.

When you know a thought with your mind, don’t get caught up in the features and details.

yatvādhikarāmenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha. rakkhatha manindriyaṃ; manindriye saṃvaram āpajjathā”ti.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.’

ayampi kho, mahārāja, hetu ayaṃ paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā pathamena vayasā anikīlitāvino kāmesu yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caranti, addhānañca āpādentī”ti.

This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.”

“acchariyaṃ, bho bhāradvāja; abbhutaṃ, bho bhāradvāja.

“It’s incredible, Master Bhāradvāja, it’s amazing!

yāva subhāsitañcidaṃ, bho bhāradvāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena.

How well this was said by the Buddha!

esova kho, bho bhāradvāja, hetu, esa paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā pathamena vayasā anikīlitāvino kāmesu yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caranti, addhānañca āpādentīti.

This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.

ahampi kho, bho bhāradvāja, yasmim samaye arakkhiteneva kāyena, arakkhitāya vācāya, arakkhitena cittena, anupatthitāya satiyā, asaṃvutehi indriyehi antepuraṃ pavisāmi, ativiya maṃ tasmim samaye lobhadhammā parisahanti.

For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me.

yasmiṃca khvāhaṃ, bho bhāradvāja, samaye rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitena cittena, upatthitāya satiyā, saṃvutehi indriyehi antepuraṃ pavisāmi, na maṃ tathā tasmim samaye lobhadhammā parisahanti.

But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me.

abhikkantaṃ, bho bhāradvāja, abhikkantaṃ, bho bhāradvāja.

Excellent, Master Bhāradvāja! Excellent!

seyyathāpi, bho bhāradvāja, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā bhāradvājena anekapariyāyena dhammo pakāsito.

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

esāhaṃ, bho bhāradvāja, taṃ bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṃghañca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ bhāradvājō dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan’ti.

From this day forth, may Master Bhāradvāja remember me as a lay follower who has gone for refuge for life.”

catutthaṃ.

samyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

128. soṇasutta

128. With Soṇa

ekam samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

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

atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo gahapatiputto bhagavantaṃ etadavoca:

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

“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?”

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?”

ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

(yathā purimasuttantaṃ, evaṃ vitthāretabbaṃ.)

(This should be told in full as in SN 35.118.)

ayaṃ kho, soṇa, hetu, ayaṃ paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantīti.

pañcamam.

samyutta nikāya 35
Linked Discourses 35

13. gahapativagga
13. Householders

129. ghositasutta
129. With Ghosita

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme.
At one time Venerable Ananda was staying near Kosambi, in Ghosita’s Monastery.

atha kho ghosito gahapati yenāyasmā ānando tenupasaṅkami ... pe ... ekamantaṃ nisinno kho ghosito gahapati āyasmantaṃ ānandaṃ etadavoca:
Then the householder Ghosita went up to Venerable Ānanda, and said to him:

“dhātunānattaṃ, dhātunānattaṃ’ti, bhante ānanda, vuccati.
“Sir, Ānanda, they speak of ‘the diversity of elements’.

kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?
In what way did the Buddha speak of the diversity of elements?”

“saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā, cakkhuviññāṇaṃ sukhavedaniyaṃ.
“Householder, the eye element is found, as are agreeable sights, and eye consciousness.

phassaṃ paticca uppajjati sukhā vedanā.
Pleasant feeling arises dependent on a contact to be experienced as pleasant.

saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca amanāpā, cakkhuviññāṇaṃ dukkhavedaniyaṃ.
The eye element is found, as are disagreeable sights, and eye consciousness.

phassaṃ paticca uppajjati dukkhā vedanā.
Painful feeling arises dependent on a contact to be experienced as painful.

saṃvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā upekkhāvedaniyā, cakkhuviññāṇaṃ adukkhamasukhavedaniyaṃ.
The eye element is found, as are sights that are a basis for equanimity, and eye consciousness.

phassaṃ paticca uppajjati adukkhamasukhā vedanā ... pe ...
Neutral feeling arises dependent on a contact to be experienced as neutral.

saṃvijjati kho, gahapati, jivhādhatu, rasā ca manāpā, jivhāviññāṇaṃ sukhavedaniyaṃ.
The ear ... nose ... tongue ... body ...

phassaṃ paticca uppajjati sukhā vedanā.

saṃvijjati kho, gahapati, jivhādhatu, rasā ca amanāpā, jivhāviññāṇaṃ dukkhavedaniyaṃ.

phassaṃ paticca uppajjati dukkhā vedanā.

saṃvijjati kho, gahapati, jivhādhatu, rasā ca upekkhāvedaniyā, jivhāviññāṇaṃ adukkhamasukhavedaniyaṃ.

phassaṃ paṭicca uppajjati adukkhamasukhā vedanā ... pe ...

saṃvijjati kho, gahapati, manodhātu, dhammā ca manāpā, manoviññāṇaṇca sukhavedaniyaṃ.

mind element is found, as are agreeable thoughts, and mind consciousness.

phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

saṃvijjati kho, gahapati, manodhātu, dhammā ca amanāpā, manoviññāṇaṇca dukkhavedaniyaṃ.

The mind element is found, as are disagreeable thoughts, and mind consciousness.

phassaṃ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

saṃvijjati kho, gahapati, manodhātu, dhammā ca upekkhāvedaniyā, manoviññāṇaṇca adukkhamasukhavedaniyaṃ.

The mind element is found, as are thoughts that are a basis for equanimity, and mind consciousness.

phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

ettāvatā kho, gahapati, dhātunānattaṃ vuttaṃ bhagavatā”ti.

This is how the Buddha spoke of the diversity of elements.”

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

130. hāliddikānisutta

130. With Hāliddikāni

ekam samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate.

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

atha kho hāliddikāni gahapati yenāyasmā mahākaccāno tenupasaṅkami ... pe ... ekamantaṃ nisinno kho hāliddikāni gahapati āyasmantaṃ mahākaccānaṃ etadavoca:

Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and asked him,

“vuttamidam, bhante, bhagavatā:

“Sir, this was said by the Buddha:

‘dhātunānattaṃ paṭicca uppajjati phassanānattaṃ; phassanānattaṃ paṭicca uppajjati vedanānānattaṃ’ti.

‘Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.’

kathaṃ nu kho, bhante, dhātunānattaṃ paṭicca uppajjati phassanānattaṃ; phassanānattaṃ paṭicca uppajjati vedanānānattaṃ”ti?

How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?”

“idha, gahapati, bhikkhu cakkhunā rūpaṃ disvā ‘manāpaṃ itthetan’ti pajānāti cakkhuvīññāṇaṃ sukhavedaniyaṇca.

“Householder, it’s when a mendicant sees a sight and understands it to be agreeable.

phassaṃ paṭicca uppajjati sukhā vedanā.

There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

cakkhunā kho paneva rūpaṃ disvā ‘amanāpaṃ itthetan’ti pajānāti cakkhuviññāṇaṃ dukkhavedaniyaṇca.

Then they see a sight and understand it to be disagreeable.

phassaṃ paṭicca uppajjati dukkhā vedanā.

There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

cakkhunā kho paneva rūpaṃ disvā ‘upekkhāṭṭhāniyaṃ itthetan’ti pajānāti cakkhuviññāṇaṃ adukkhamasukhavedaniyaṇca.

Then they see a sight and understand it to be a basis for equanimity.

phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

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

Furthermore, a mendicant hears a sound with the ear ...

ghānena gandhaṃ ghāyivā ... pe ...

smells an odor with the nose ...

jivhāya rasaṃ sāyivā ... pe ...

tastes a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...

feels a touch with the body ...

manasā dhammaṃ viññāya ‘manāpaṃ itthetan’ti pajānāti manoviññāṇaṃ sukhavedaniyaṇca.

knows a thought with the mind and understands it to be agreeable.

phassaṃ paṭicca uppajjati sukhā vedanā.

There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

manasā kho paneva dhammaṃ viññāya ‘amanāpaṃ itthetan’ti pajānāti manoviññāṇaṃ dukkhavedaniyaṇca.

Then they know a thought and understand it to be disagreeable.

phassaṃ paṭicca uppajjati dukkhā vedanā.

There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

manasā kho paneva dhammaṃ viññāya ‘upekkhāṭṭhāniyaṃ itthetan’ti pajānāti manoviññāṇaṃ adukkhamasukhavedaniyaṇca.

Then they know a thought and understand it to be a basis for equanimity.

phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

evaṃ kho, gahapati, 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.”

sattamaṃ.

samyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

131. nakulapitusutta

131. Nakula’s Father

ekam samayaṃ bhagavā bhaggesu viharati susumāragire bhesakalāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakalā's Wood.

atha kho nakulapitā gahapati yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho nakulapitā gahapati bhagavantaṃ etadavoca:

Then the householder Nakula's father went up to the Buddha ... and asked him,

“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?

What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ...

“santi kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

(This should be told in full as in SN 35.118.)

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

saupādāno, gahapati, bhikkhu no parinibbāyati ... pe ...

santi kho, gahapati, jivhāviññeyyā rasā ... pe ...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

saupādāno, gahapati, bhikkhu no parinibbāyati.

ayaṃ kho, gahapati, hetu ayaṃ paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti.

santi ca kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti, na tadupādānaṃ.

anupādāno, gahapati, bhikkhu parinibbāyati ... pe ...

santi kho, gahapati, jivhāviññeyyā rasā ... pe ...

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

tassa taṃ nābhinandato nābhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ
hoti na tadupādānaṃ.

anupādāno, gahapati, bhikkhu parinibbāyati.

ayaṃ kho, gahapati, hetu, ayaṃ paccayo yena m’idhekacce sattā diṭṭheva dhamme
parinibbāyanti”ti.

aṭṭhamam.

samyutta nikāya 35
Linked Discourses 35

13. gahapativagga
13. Householders

132. lohiccautta
132. With Lohicca

ekam samayaṃ āyasmā mahākaccāno avantīsu viharati makkarakate
araññakuṭikāyaṃ.

*At one time Venerable Mahākaccāna was staying in the land of the Avantīs in a wilderness hut
near Makkarakaṭa.*

atha kho lohiccassa brāhmaṇassa sambahulā antevāsikā katthahārakā māṇavakā
yenāyasmato mahākaccānassa araññakuṭikā tenupasaṅkamimsu; upasaṅkamitvā
parito parito kuṭikāya anucaṅkamanti anuvicaranti uccāsaddā mahāsaddā kānici
kānici seleyyakāni karonti:

*Then several youths, students of the brahmin Lohicca, approached Mahākaccāna’s wilderness
hut while collecting firewood. They walked and wandered all around the hut, making a
drudful racket and all kinds of jeers:*

“ime pana muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, imesaṃ
bharatakānaṃ sakkatā garukatā mānitā pūjitā apacitā”ti.

*“These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, the Lord!
They’re honored, respected, esteemed, revered, and venerated by those who pretend to inherit
Vedic culture.”*

atha kho āyasmā mahākaccāno viharā nikkhamitvā te māṇavake etadavoca:
And then Mahākaccāna left his dwelling and said to those brahmin students,

“mā māṇavakā saddamakattha;
“Students, stop being so noisy.

dhammaṃ vo bhāsissāmi”ti.
I will speak to you on the teaching.”

evaṃ vutte, te māṇavakā tuṇhī ahesuṃ.
When this was said, the students fell silent.

atha kho āyasmā mahākaccāno te māṇavake gāthāhi ajjhabhāsi:
Then Mahākaccāna recited these verses for them.

“sīluttamā pubbatārā ahesuṃ,
“The brahmins of old excelled in ethics,

te brāhmaṇā ye purāṇaṃ saranti;
and remembered the ancient traditions.

guttāni dvārāni surakkhitāni,
Their sense doors were guarded, well protected,

ahesuṃ tesuṃ abhibhuṃya kodhaṃ.
and they had mastered anger.

dhamme ca jhāne ca ratā ahesuṃ,
Those brahmins who remembered the ancient traditions

te brāhmaṇā ye purāṇaṃ saranti.
enjoyed virtue and absorption.

ime ca vokkamma japāmaseti,
But these have lost their way. Claiming to recite,

gottena mattā visamaṃ caranti;
they live out of balance, judging everyone by their clan.

kodhābhibhūtā puthuattadaṇḍā,
Mastered by anger, they take up many arms,

virajjamānā satanḥātāṇhesu.
attacking both the strong and the weak.

aguttadvārassa bhavanti moghā,
All is vain for someone who doesn't guard the sense doors,

supineva laddhaṃ purisassa vittaṃ;
like the wealth a person finds in a dream.

anāsakā thaṇḍilasāyikā ca,
Fasting, sleeping on bare ground,

pāto sinānañca tayo ca vedā.
bathing at dawn, the three Vedas,

kharājinaṃ jaṭāpaṅko,
rough hides, dreadlocks, and dirt,

mantā sīlabbatam tapo;
hymns, precepts and observances, and self-mortification,

kuhanā vaṅkadaṇḍā ca,
those fake bent staffs,

udakācamaṇāni ca;
and rinsing with water.

vaṇṇā ete brāhmaṇānaṃ,
These emblems of the brahmins

katā kiṇcikkhabhāvanā.
are only used to generate profits.

cittañca susamāhitaṃ,
A mind that's serene,

vippasannamanāvilam;
clear and undisturbed,

akhilaṃ sabbabhūtesu,
kind to all creatures:

so maggo brahmapattiyā”ti.
that's the path to attainment of Brahmā!”

atha kho te māṇavakā kupitā anattamanā yena lohicca brāhmaṇo
tenupasaṅkamiṃsu; upasaṅkamitvā lohiccaṃ brāhmaṇaṃ etadavocaṃ:
Then those students, offended and upset, went to the brahmin Lohicca and said to him,

“yagge bhavaṃ jāneyya, samaṇo mahākaccāno brāhmaṇānaṃ mante ekaṃsena apavadati, paṭikkosaṭṭi”ti?

“Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!”

evaṃ vutte, lohicca brāhmaṇo kupito ahosi anattamano.

When they said this, Lohicca was offended and upset.

atha kho lohiccassa brāhmaṇassa etadahosi:

Then he thought,

“na kho pana metaṃ patirūpaṃ yohaṃ aññadatthu māṇavakānaṃyeva sutvā samaṇaṃ mahākaccānaṃ akkoseyyaṃ paribhāseyyaṃ.

“But it wouldn’t be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I’ve heard from these students.

yannūnāhaṃ upasaṅkamitvā puccheyyaṃ”ti.

Why don’t I go and ask him about it?”

atha kho lohicca brāhmaṇo tehi māṇavakehi saddhiṃ yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodi.

Then the brahmin Lohicca together with those students went to Venerable Mahākaccāna and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho lohicca brāhmaṇo āyasmantaṃ mahākaccānaṃ etadavoca:

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

“āgamaṃsu nu khvidha, bho kaccāna, amhākaṃ sambahulā antevāsikā kaṭṭhahārakā māṇavakā”ti?

“Master Kaccāna, did several young students of mine come by here collecting firewood?”

“āgamaṃsu khvidha te, brāhmaṇa, sambahulā antevāsikā kaṭṭhahārakā māṇavakā”ti.

“They did, brahmin.”

“ahu pana bhoto kaccānassa tehi māṇavakehi saddhiṃ kocideva kathāsallāpo”ti?

“But did you have some discussion with them?”

“ahu kho me, brāhmaṇa, tehi māṇavakehi saddhiṃ kocideva kathāsallāpo”ti.

“I did.”

“yathā kathaṃ pana bhoto kaccānassa tehi māṇavakehi saddhiṃ ahosi kathāsallāpo”ti?

“But what kind of discussion did you have with them?”

“evaṃ kho me, brāhmaṇa, tehi māṇavakehi saddhiṃ ahosi kathāsallāpo:

“This is the discussion I had with these students.”

‘sīluttamā pubbatārā ahesuṃ,

(Mahākaccāna repeats the verses.)

te brāhmaṇā ye purāṇaṃ saranti;

... pe ...

akhiḷaṃ sabbabhūtesu,

so maggo brahmapattiyā’ti.

evaṃ kho me, brāhmaṇa, tehi māṇavakehi saddhiṃ ahosi kathāsallāpo”ti.

“‘aguttadvāro’ti bhavaṃ kaccāno āha.

“Master Kaccāna spoke of someone who doesn’t guard the sense doors.

kittāvataṃ nu kho, bho kaccāna, aguttadvāro hotī”ti?
How do you define someone who doesn’t guard the sense doors?”

“idha, brāhmaṇa, ekacco cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati, parittacetaso
“Brahmin, take someone who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

sotena saddaṃ sutvā ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe ca dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati, parittacetaso
When they know a thought with their mind, if it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

evam kho, brāhmaṇa, aguttadvāro hotī”ti.
That’s how someone doesn’t guard the sense doors.”

“acchariyaṃ, bho kaccāna, abbhutaṃ, bho kaccāna.
“It’s incredible, Master Kaccāna, it’s amazing!

yāvañcidaṃ bhotā kaccānena aguttadvārova samāno aguttadvāroti akkhāto.
How accurately you’ve explained someone whose sense doors are unguarded!

‘guttadvāro’ti bhavaṃ kaccāno āha.
You also spoke of someone who does guard the sense doors.

kittāvataṃ nu kho, bho kaccāna, guttadvāro hotī”ti?
How do you define someone who does guard the sense doors?”

“idha, brāhmaṇa, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāñacetaso
“Brahmin, take someone who sees a sight with their eyes. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

sotena saddaṃ sutvā ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...
When they smell an odor with their nose ...

jivhāya rasam sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusitvā ...

When they feel a touch with their body ...

manasā dhammam viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajati, upatthitakāyassati ca viharati, appamānacetaso

When they know a thought with their mind, if it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

evam kho, brāhmaṇa, guttadvāro hoti”ti.

That's how someone guards the sense doors.”

“acchariyam, bho kaccāna, abbhutaṃ, bho kaccāna.

“It's incredible, Master Kaccāna, it's amazing!

yāvañcidam bhotā kaccānena guttadvārova samāno guttadvāroti akkhāto.

How accurately you've explained someone whose sense doors are guarded!

abhikkantaṃ, bho kaccāna; abhikkantaṃ, bho kaccāna.

Excellent, Master Kaccāna! Excellent!

seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito.

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

esāham, bho kaccāna, taṃ bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghaṇca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ.

From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.

yathā ca bhavaṃ kaccāno makkarakate upāsakakulāni upasaṅkamati; evameva lohiccakulaṃ upasaṅkamatu.

Please come to my family just as you go to the families of the lay followers in Makkarakaṭa.

tattha ye māṇavakā vā māṇavikā vā bhavantaṃ kaccānaṃ abhivādessanti paccuṭṭhissanti āsanaṃ vā udakaṃ vā dassanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness.”

navamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

13. gahapativagga

13. Householders

133. verahaccānisutta

133. Verahaccāni

ekam samayaṃ āyasmā udāyī kāmaṇḍāyaṃ viharati todeyyassa brāhmaṇassa ambavane.

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove.

atha kho verahaccānigottāya brāhmaṇiyā antevāsī māṇavako yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmatā udāyīnaṃ saddhiṃ sammodi.

Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

ekamantaṃ nisinnaṃ kho taṃ māṇavakaṃ āyasmā udāyī dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk.

atha kho so māṇavako āyasmatā udāyīnaṃ dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ yena verahaccānigottā brāhmaṇī tenupasaṅkami; upasaṅkamitvā verahaccānigottaṃ brāhmaṇiṃ etadavoca:

Then that student went to the brahmin lady of the Verahaccāni clan and said to her,

“yagghe, bhoti, jāneyyāsi.

“Please, madam, you should know this.

samaṇo udāyī dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyośanakalyāṇaṃ, sāthhaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti”ti.

The ascetic Udāyī teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.”

“tena hi tvaṃ, māṇavaka, mama vacanena samaṇaṃ udāyiṃ nimantehi svātānāya bhattenā”ti.

“Then, student, invite him in my name for tomorrow's meal.”

“evaṃ, bhotī”ti kho so māṇavako verahaccānigottāya brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyiṃ etadavoca:

“Yes, madam,” he replied. He went to Udāyī and said,

“adhivāsetu kira, bhavaṃ udāyī amhākaṃ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātānāya bhattaṃ”ti.

“Sir, may Master Udāyī please accept an offering of tomorrow's meal from my teacher's wife, the brahmin lady of the Verahaccāni clan.”

adhivāsesi kho āyasmā udāyī tuṇhībhāvena.

Udāyī consented in silence.

atha kho āyasmā udāyī tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out.

atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ paññitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods.

atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ bhuttāvaṃ onītapattapāṇiṃ pādukaṃ ārohitvā ucce āsane nisīditvā sīsaṃ oguṇṭhitvā āyasmantaṃ udāyiṃ etadavoca:

When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him,

“bhāna, samaṇa, dhammaṃ”ti.

“Ascetic, preach the Dhamma.”

“bhavissati, bhagini, samayo”ti vatvā uṭṭhāyāsanaṃ pakkami.

“There will be an occasion for that, sister,” he replied, then got up from his seat and left.

dutiyaṃpi kho so mānavako yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmatā udāyīnaṃ saddhiṃ sammodi.

For a second time that student went to Venerable Udāyī ...

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

ekamantaṃ nisinnaṃ kho taṃ mānavakaṃ āyasmā udāyī dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

dutiyaṃpi kho so mānavako āyasmatā udāyīnaṃ dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanaṃ yena verahaccānigottā brāhmaṇī tenupasaṅkami; upasaṅkamitvā verahaccānigottaṃ brāhmaṇiṃ etadavoca:

And for a second time that student went to the brahmin lady of the Verahaccāni clan ...

“yagghe, bhoti, jāneyyāsi.

samaṇo udāyī dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti”ti.

“evamevaṃ pana tvam, mānavaka, samaṇassa udāyissa vaṇṇaṃ bhāsasi.

She said to him, “You keep praising the ascetic Udāyī like this.

samaṇo panudāyī ‘bhāṇa, samaṇa, dhammaṃ’ti vutto samāno ‘bhavissati, bhagini, samayo’ti vatvā uṭṭhāyāsanaṃ pakkanto”ti.

But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left.”

“tathā hi pana tvam, bhoti, pādukaṃ ārohitvā ucce āsane nisīditvā sīsaṃ oguṇṭhitvā etadavoca:

“Madam, that’s because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach.

‘bhāṇa, samaṇa, dhammaṃ’ti.

dhammagaruno hi te bhavanto dhammagāravā”ti.

For the masters respect the teaching.”

“tena hi tvam, mānavaka, mama vacanena samaṇaṃ udāyiṃ nimantehi svātānāya bhattenā”ti.

“Then, student, invite him in my name for tomorrow’s meal.”

“evaṃ, bhoti”ti kho so mānavako verahaccānigottāya brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyiṃ etadavoca:

“Yes, madam,” he replied. ...

“adhivāsetu kira bhavaṃ udāyī amhākaṃ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātānāya bhattaṃ”ti.

adhivāsesi kho āyasmā udāyī tuṇhībhāvena.

atha kho āyasmā udāyī tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanaṃ tenupasaṅkami; upasaṅkamitvā paṇṇatte āsane nisīdi.

atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ paṇṇitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods.

atha kho verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ bhuttāviṃ
onītapattapāṇiṃ pādukā orohitvā nīce āsane nisīditvā sīsaṃ vivaritvā āyasmantaṃ
udāyiṃ etadavoca:

When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him,

“kismiṃ nu kho, bhante, sati arahanto sukhadukkhaṃ paññapenti, kismiṃ asati
arahanto sukhadukkhaṃ na paññapenti”ti?

“Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn’t exist do the perfected ones not declare that there is pleasure and pain?”

“cakkhusmiṃ kho, bhagini, sati arahanto sukhadukkhaṃ paññapenti, cakkhusmiṃ
asati arahanto sukhadukkhaṃ na paññapenti ... pe ...

“Sister, when there’s an eye, the perfected ones declare that there is pleasure and pain. When there’s no eye, the perfected ones don’t declare that there is pleasure and pain.

jivhāya sati arahanto sukhadukkhaṃ paññapenti, jivhāya asati arahanto
sukhadukkhaṃ na paññapenti ... pe

When there’s an ear ... nose ... tongue ... body ...

manasmīṃ sati arahanto sukhadukkhaṃ paññapenti, manasmīṃ asati arahanto
sukhadukkhaṃ na paññapenti”ti.

mind, the perfected ones declare that there is pleasure and pain. When there’s no mind, the perfected ones don’t declare that there is pleasure and pain.”

evaṃ vutte, verahaccānigottā brāhmaṇī āyasmantaṃ udāyiṃ etadavoca:

When he said this, the brahmin lady said to Udāyī,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ ayyena udāyinaṃ anekapariyāyena
dhammo pakāsito.

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

esāhaṃ, ayya udāyī, taṃ bhagavantaṃ saraṇaṃ gacchāmi, dhammañca,
bhikkhusaṅghaṇa.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsikaṃ maṃ ayyo udāyī dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Venerable Udāyī remember me as a lay follower who has gone for refuge for life.”

dasamaṃ.

gahapativaggo tatiyo.

vesālī vajji nāḷandā,

bhāradvāja soṇo ca ghosito;

hāliddiko nakulapitā,

lohicca verahaccānīti.

samyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

134. devadahasutta

134. At Devadaha

ekam samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo.

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi, na ca panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ chasu phassāyatanesu nāppamādena karaṇīyanti vadāmi.

“When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence.

ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesāhaṃ, bhikkhave, bhikkhūnaṃ chasu phassāyatanesu nāppamādena karaṇīyanti vadāmi.

I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment.

taṃ kissa hetu?

Why is that?

katam tesam appamādena, abhabbā te pamajjitum.

They’ve done their work with diligence, and are incapable of negligence.

ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ pathayamānā viharanti, tesāhaṃ, bhikkhave, bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi.

I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary.

taṃ kissa hetu?

Why is that?

santi, bhikkhave, cakkhuviññeyyā rūpā manoramāpi, amanoramāpi.

There are sights known by the eye that are pleasant and also those that are unpleasant.

tyāssa phussa phussa cittaṃ na pariyādāya tiṭṭhanti.

Though experiencing them again and again they don’t occupy the mind.

cetaso apariyādānā āraddhaṃ hoti vīriyaṃ asallīnaṃ, upatṭhitā sati asammuttā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggaṃ.

Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi.

imaṃ khvāhaṃ, bhikkhave, appamādaphalaṃ sampassamāno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi ... pe ...

Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. ...

santi, bhikkhave, manoviññeyyā dhammā manoramāpi amanoramāpi.

There are thoughts known by the mind that are pleasant and also those that are unpleasant.

tyāssa phussa phussa cittaṃ na pariyādāya tiṭṭhanti.

Though experiencing them again and again they don’t occupy the mind.

cetaso apariyādānā āraddhaṃ hoti vīriyaṃ asallīnaṃ, upatthitā sati asammuttā,
passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ.

Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi.

imaṃ khvāhaṃ, bhikkhave, appamādapalaṃ sampassamāno tesam bhikkhūnaṃ
chaso phassāyatanesu appamādena karaṇīyanti vadāmi”ti.

Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.”

paṭhamam.

samyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

135. khaṇasutta

135. Opportunity

“lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave,

“You’re fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya.

to have the opportunity to live the spiritual life.

diṭṭhā mayā, bhikkhave, chaphassāyatanikā nāma nirayā.

I’ve seen the hell called ‘the six fields of contact’.

tattha yaṃ kiñci cakkhunā rūpaṃ passati anittarūpaṃyeva passati, no itṭharūpaṃ;
akantarūpaṃyeva passati, no kantarūpaṃ; amanāparūpaṃyeva passati, no
manāparūpaṃ.

There, whatever sight you see with your eye is unlikely, not likable; undesirable, not desirable; unpleasant, not pleasant.

yaṃ kiñci sotena saddaṃ suṇāti ... pe ...

Whatever sound you hear ...

yaṃ kiñci ghānena gandhaṃ ghāyati ... pe ...

Whatever odor you smell ...

yaṃ kiñci jivhāya rasaṃ sāyati ... pe ...

Whatever flavor you taste ...

yaṃ kiñci kāyena phoṭṭhabbaṃ phusati ... pe ...

Whatever touch you feel ...

yaṃ kiñci manasā dhammaṃ vijānāti anittarūpaṃyeva vijānāti, no itṭharūpaṃ;
akantarūpaṃyeva vijānāti, no kantarūpaṃ; amanāparūpaṃyeva vijānāti, no
manāparūpaṃ.

Whatever thought you know with your mind is unlikely, not likable; undesirable, not desirable; unpleasant, not pleasant.

lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave,

You’re fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya.

to have the opportunity to live the spiritual life.

diṭṭhā mayā, bhikkhave, chaphassāyatanikā nāma saggā.

I’ve seen the heaven called ‘the six fields of contact’.

tattha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃveva passati, no anīṭṭharūpaṃ;
kantarūpaṃveva passati, no akantarūpaṃ; manāparūpaṃveva passati, no
amanāparūpaṃ ... pe ...

*There, whatever sight you see with your eye is likable, not unlikable; desirable, not
undesirable; pleasant, not unpleasant.*

yaṃ kiñci jivhāya rasaṃ sāyati ... pe ...

Whatever sound ... odor ... flavor ... touch ...

yaṃ kiñci manasā dhammaṃ vijānāti iṭṭharūpaṃveva vijānāti, no anīṭṭharūpaṃ;
kantarūpaṃveva vijānāti, no akantarūpaṃ; manāparūpaṃveva vijānāti, no
amanāparūpaṃ.

*Whatever thought you know with your mind is likable, not unlikable; desirable, not
undesirable; pleasant, not unpleasant.*

lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave,

You're fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāyā"ti.

to have the opportunity to live the spiritual life."

dutiyaṃ.

saṃyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

136. pathamarūpārāmasutta

136. Liking Sights (1st)

"rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā.

"Mendicants, gods and humans like sights, they love them and enjoy them.

rūpavipariṇāmaṃvirāgaṇirodhā dukkhā, bhikkhave, devamanussā viharanti.

But when sights perish, fade away, and cease, gods and humans live in suffering.

saddārāmā, bhikkhave, devamanussā saddaratā saddasammuditā.

Gods and humans like sounds ...

saddavipariṇāmaṃvirāgaṇirodhā dukkhā, bhikkhave, devamanussā viharanti.

gandhārāmā ...

smells ...

rasārāmā ...

tastes ...

phoṭṭhabbārāmā ...

touches ...

dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasammuditā.

thoughts, they love them and enjoy them.

dhammavipariṇāmaṃvirāgaṇirodhā dukkhā, bhikkhave, devamanussā viharanti.

But when thoughts perish, fade away, and cease, gods and humans live in suffering.

tathāgato ca kho, bhikkhave, ahaṃ sammāsambuddho rūpānaṃ samudayaṇca
atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā na
rūpārāmo na rūparato na rūpasammudito.

*The Realized One has truly understood the origin, ending, gratification, drawback, and escape
of sights, so he doesn't like, love, or enjoy them.*

rūpavipariṇāmaṃvirāgaṇirodhā sukho, bhikkhave, tathāgato viharati.

When sights perish, fade away, and cease, the Realized One lives happily.

saddānaṃ ...

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds ...

gandhānaṃ ...

smells ...

rasānaṃ ...

tastes ...

phoṭṭhabbānaṃ ...

touches ...

dhammānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa
yathābhūtaṃ viditvā na dhammārāmo, na dhammarato, na dhammasammudito.
thoughts, so he doesn't like, love, or enjoy them.

dhammavipariṇāma virāga nirodhā sukho, bhikkhave, tathāgato viharati".
When thoughts perish, fade away, and cease, the Realized One lives happily."

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“rūpā saddā rasā gandhā,

"Sights, sounds, tastes, smells,

phassā dhammā ca kevalā;

touches and thoughts, the lot of them—

iṭṭhā kantā manāpā ca,

they're likable, desirable, and pleasurable

yāvatatthīti vuccati.

as long as you can say that they exist.

sadevakassa lokassa,

In all the world with its gods,

ete vo sukhasammatā;

this is reckoned as happiness.

yattha cete nirujjhanti,

And where they cease

taṃ tesam dukkhasammatam.

this is reckoned as suffering.

sukhaṃ ditṭhamariyebhi,

The noble ones have seen that happiness

sakkāyassa nirodhanam;

is the cessation of identity.

paccanīkamidaṃ hoti,

Those who see

sabbalokena passatam.

contradict the whole world.

yaṃ pare sukhato āhu,

What others say is happiness

tadariyā āhu dukkhato;

the noble ones say is suffering.

yaṃ pare dukkhato āhu,

What others say is suffering

tadariyā sukhato vidū.
the noble ones say is happiness.

passa dhammaṃ durājānaṃ,
See, this teaching is hard to understand,

sammūlhettha aviddasu;
it confuses the ignorant.

nivutānaṃ tamo hoti,
Those who don't see are closed off;

andhakāro apassataṃ.
for them, all is blind darkness.

satañca vivaṭaṃ hoti,
But those who see are open;

āloko passatāmiva;
for the good, it is light.

santike na vijānanti,
Though it's right there, the unskilled fools

maggā dhammassa akovidā.
don't understand the teaching.

bhavarāgaparetebhi,
They're mired in desire to be reborn,

bhavarāgānusārībhi;
flowing along the stream of lives,

māradheyyānupannehi,
mired in Māra's sovereignty:

nāyaṃ dhammo susambudho.
this teaching isn't easy for them to understand.

ko nu aññatra mariyebhi,
Who, apart from the noble ones,

padaṃ sambuddhumarahati;
is qualified to understand this state?

yaṃ padaṃ sammadaññāya,
When they've rightly understood it,

parinibbanti anāsavā"ti.
they're extinguished without defilements."

tatiyaṃ.

saṃyutta nikāya 35
Linked Discourses 35

14. devadahavagga
14. At Devadaha

137. dutiyarūpārāmasutta
137. Liking Sights (2nd)

“rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā.
“Mendicants, gods and humans like sights, they love them and enjoy them.

rūpavipariṇāmaṃ viṇaṣṣanti, bhikkhave, devamanussā viharanti.
But when sights perish, fade away, and cease, gods and humans live in suffering. ...

saddārāmā ...

gandhārāmā ...

rasārāmā ...

phoṭṭhabbārāmā ...

dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasammuditā.

dhammavipariṇānavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti.

tathāgato ca, bhikkhave, araham sammāsambuddho rūpānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā na rūpārāmo na rūparato na rūpasammudito.

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them.

rūpavipariṇānavirāganirodhā sukho, bhikkhave, tathāgato viharati.

When sights perish, fade away, and cease, the Realized One lives happily. ..."

saddānaṃ ...

gandhānaṃ ...

rasānaṃ ...

phoṭṭhabbānaṃ ...

dhammānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā na dhammārāmo na dhammarato na dhammasammudito.

dhammavipariṇānavirāganirodhā sukho, bhikkhave, tathāgato viharatī"ti.

catutthaṃ.

samyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

138. paṭhamanatumhākasutta

138. Not Yours (1st)

"yaṃ, bhikkhave, na tumhākaṃ taṃ pajahatha.

"Mendicants, give up what's not yours.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

kiñca, bhikkhave, na tumhākaṃ?

And what isn't yours?

cakkhu, bhikkhave, na tumhākaṃ; taṃ pajahatha.

The eye isn't yours: give it up.

taṃ vo pahīnaṃ hitāya sukhāya bhavissati ... pe ...

Giving it up will be for your welfare and happiness.

jivhā na tumhākam; taṃ pajahatha.

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

sā vo pahīnā hitāya sukhāya bhavissati ... pe ...

mano na tumhākam; taṃ pajahatha.

mind isn't yours: give it up.

so vo pahīno hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

seyyathāpi, bhikkhave, yaṃ imasmim̐ jetavane tiṇakatthasākhāpalāsaṃ taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya, api nu tumhākam̐ evamassa:

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think:

‘amhe jano harati vā dahati vā yathāpaccayaṃ vā karoti’”ti?

‘This person is carrying us off, burning us, or doing what they want with us?’”

“no hetam, bhante”.

“No, sir.

“taṃ kissa hetu”?

Why is that?

“na hi no etam, bhante, attā vā attaniyam vā”ti.

Because that's neither self nor belonging to self.”

“evameva kho, bhikkhave, cakkhu na tumhākam; taṃ pajahatha.

“In the same way, the eye isn't yours: give it up.

taṃ vo pahīnam hitāya sukhāya bhavissati ... pe ...

Giving it up will be for your welfare and happiness.

jivhā na tumhākam; taṃ pajahatha.

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

sā vo pahīnā hitāya sukhāya bhavissati ... pe ...

mano na tumhākam; taṃ pajahatha.

mind isn't yours: give it up.

so vo pahīno hitāya sukhāya bhavissati”ti.

Giving it up will be for your welfare and happiness.”

pañcamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

139. dutiyanatumhākasutta

139. Not Yours (2nd)

“yaṃ, bhikkhave, na tumhākam, taṃ pajahatha.

“Mendicants, give up what's not yours.

taṃ vo pahīnam hitāya sukhāya bhavissati.

Giving it up will be for your welfare and happiness.

kiñca, bhikkhave, na tumhākam?

And what isn't yours?

rūpā, bhikkhave, na tumhākam;

Sights aren't yours: give them up.

te pajahatha. te vo pahīnā hitāya sukhāya bhavissanti.

Giving them up will be for your welfare and happiness.

saddā ...

Sounds ...

gandhā ...

smells ...

rasā ...

tastes ...

phoṭṭhabbā ...

touches ...

dhammā na tumhākaṃ; te pajahatha.

thoughts aren't yours: give them up.

te vo pahīnā hitāya sukhāya bhavissanti.

Giving it up will be for your welfare and happiness.

seyyathāpi, bhikkhave, yaṃ imasmiṃ jetavane tinakatṭha ... pe ...

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove ...

evameva kho, bhikkhave, rūpā na tumhākaṃ; te pajahatha.

In the same way, sights aren't yours: give them up.

te vo pahīnā hitāya sukhāya bhavissanti"ti

Giving them up will be for your welfare and happiness. ..."

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

140. ajjhataaniccahetusutta

140. Interior and Cause Are Impermanent

“cakkhuṃ, bhikkhave, aniccaṃ.

"Mendicants, the eye is impermanent.

yopi hetu, yopi paccayo cakkhussa uppādāya, sopi anicco.

The cause and condition that gives rise to the eye is also impermanent.

aniccasambhūtaṃ, bhikkhave, cakkhu kuto niccaṃ bhavissati ... pe ...

Since the eye is produced by what is impermanent, how could it be permanent?

jivhā niccā.

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

yopi hetu, yopi paccayo jivhāya uppādāya sopi anicco.

aniccasambhūtā, bhikkhave, jivhā kuto niccā bhavissati ... pe ...

mano anicco.

mind is impermanent.

yopi, bhikkhave, hetu yopi paccayo manassa uppādāya, sopi anicco.

The cause and condition that gives rise to the mind is also impermanent.

aniccasambhūto, bhikkhave, mano kuto nicco bhavissati.

Since the mind is produced by what is impermanent, how could it be permanent?

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ...
jivhāyapi nibbindati ... pe ... manasmimpi nibbindati,

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

sattamaṃ.

samyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

141. ajjhata dukkhahetusutta

141. Interior and Cause Are Suffering

“cakkhuṃ, bhikkhave, dukkhaṃ.

“Mendicants, the eye is suffering.

yopi hetu yopi paccayo cakkhussa uppādāya, sopi dukkho.

The cause and condition that gives rise to the eye is also suffering.

dukkhasambhūtaṃ, bhikkhave, cakkhu kuto sukhaṃ bhavissati ... pe ...

Since the eye is produced by what is suffering, how could it be happiness?

jivhā dukkhā.

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

yopi hetu, yopi paccayo jivhāya uppādāya, sopi dukkho.

dukkhasambhūtā, bhikkhave, jivhā kuto sukhaṃ bhavissati ... pe ...

mano dukkho.

mind is suffering.

yopi hetu yopi paccayo manassa uppādāya, sopi dukkho.

The cause and condition that gives rise to the mind is also suffering.

dukkhasambhūto, bhikkhave, mano kuto sukho bhavissati.

Since the mind is produced by what is suffering, how could it be happiness?

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyā’ti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

aṭṭhamaṃ.

samyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

142. ajjhatañattahetusutta

142. Interior and Cause Are Not-Self

“cakkhum, bhikkhave, anattā.

“Mendicants, the eye is not-self.

yopi hetu, yopi paccayo cakkhussa uppādāya, sopi anattā.

The cause and condition that gives rise to the eye is also not-self.

anattasambhūtaṃ, bhikkhave, cakkhu kuto attā bhavissati ... pe ...

Since the eye is produced by what is not-self, how could it be self?

jivhā anattā.

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

yopi hetu yopi paccayo jivhāya uppādāya, sopi anattā.

anattasambhūtā, bhikkhave, jivhā kuto attā bhavissati ... pe ...

mano anattā.

mind is not-self.

yopi hetu yopi paccayo manassa uppādāya, sopi anattā.

The cause and condition that gives rise to the mind is also not-self.

anattasambhūto, bhikkhave, mano kuto attā bhavissati.

Since the mind is produced by what is not-self, how could it be self?

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyā’ti pajānātī’ti.

They understand: ‘... there is no return to any state of existence.’”

navamaṃ.

samyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

143. bāhirāniccahetusutta

143. Exterior and Cause Are Impermanent

“rūpā, bhikkhave, aniccā.

“Mendicants, sights are impermanent.

yopi hetu, yopi paccayo rūpānaṃ uppādāya, sopi anicco.

The cause and condition that gives rise to sights is also impermanent.

aniccasambhūtā, bhikkhave, rūpā kuto niccā bhavissanti.

Since sights are produced by what is impermanent, how could they be permanent?

saddā ...

Sounds ...

gandhā ...

Smells ...

rasā ...

Tastes ...

phoṭṭhabbā ...

Touches ...

dhammā aniccā.

Thoughts are impermanent.

yopi hetu, yopi paccayo dhammānaṃ uppādāya, sopi anicco.

The cause and condition that gives rise to thoughts is also impermanent.

aniccasambhūtā, bhikkhave, dhammā kuto niccā bhavissanti.

Since thoughts are produced by what is impermanent, how could they be permanent?

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyā'ti pajānāti'ti.

They understand: '... there is no return to any state of existence.'

dasamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

144. bāhiradukkhahetusutta

144. Exterior and Cause Are Suffering

“rūpā, bhikkhave, dukkhā.

“Mendicants, sights are suffering.

yopi hetu, yopi paccayo rūpānaṃ uppādāya, sopi dukkho.

The cause and condition that gives rise to sights is also suffering.

dukkhasambhūtā, bhikkhave, rūpā kuto sukhā bhavissanti.

Since sights are produced by what is suffering, how could they be happiness?

saddā ...

Sounds ...

gandhā ...

Smells ...

rasā ...

Tastes ...

phoṭṭhabbā ...

Touches ...

dhammā dukkhā.

Thoughts are suffering.

yopi hetu, yopi paccayo dhammānaṃ uppādāya, sopi dukkho.

The cause and condition that gives rise to thoughts is also suffering.

dukkhasambhūtā, bhikkhave, dhammā kuto sukhā bhavissanti.

Since thoughts are produced by what is suffering, how could they be happiness?

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyā'ti pajānāti'ti.

They understand: '... there is no return to any state of existence.'

ekādasamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

14. devadahavagga

14. At Devadaha

145. bāhirānattahetusutta

145. Exterior and Cause Are Not-Self

“rūpā, bhikkhave, anattā.

“Mendicants, sights are not-self.

yopi hetu, yopi paccayo rūpānaṃ uppādāya, sopi anattā.

The cause and condition that gives rise to sights is also not-self.

anattasambhūtā, bhikkhave, rūpā kuto attā bhavissanti.

Since sights are produced by what is not-self, how could they be self?

saddā ...

Sounds ...

gandhā ...

Smells ...

rasā ...

Tastes ...

phoṭṭhabbā ...

Touches ...

dhammā anattā.

Thoughts are not-self.

yopi hetu, yopi paccayo dhammānaṃ uppādāya, sopi anattā.

The cause and condition that gives rise to thoughts is also not-self.

anattasambhūtā, bhikkhave, dhammā kuto attā bhavissanti.

Since thoughts are produced by what is not-self, how could they be self?

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpesupi nibbindati, saddesupi ...

gandhesupi ... rasesupi ... phoṭṭhabbesupi ... dhammesupi nibbindati.

Seeing this ...

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñānaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

dvādasamaṃ.

devadahavaggo catuttho.

devadaho khaṇo rūpā,

dve natumhākameva ca;

hetunāpi tayo vuttā,

duve ajjhattabāhirāti.

saṃyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

146. kammanirodhasutta

146. The Cessation of Action

“navapurāṇāni, bhikkhave, kammāni desessāmi kammanirodhaṃ kammanirodhagāminiñca paṭipadaṃ.

“Mendicants, I will teach you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmīti.

Listen and pay close attention, I will speak. ...

katamañca, bhikkhave, purāṇakammaṃ?

And what is old action?

cakkhu, bhikkhave, purāṇakammaṃ abhisāṅkhatam abhisañcetaṃ vedaniyaṃ datṭhabbam ... pe ...

The eye is old action. It should be seen as produced by choices and intentions, as something to be felt.

jivhā purāṇakammā abhisāṅkhatā abhisañcetaṃ vedaniyā datṭhabbā ... pe ...

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

mano purāṇakammo abhisāṅkhato abhisañcetaṃ vedaniyo datṭhabbo.

mind is old action. It should be seen as produced by choices and intentions, as something to be felt.

idaṃ vuccati, bhikkhave, purāṇakammaṃ.

This is called old action.

katamañca, bhikkhave, navakammaṃ?

And what is new action?

yaṃ kho, bhikkhave, etarahi kammaṃ karoti kāyena vācāya manasā,

The deeds you currently perform by way of body, speech, and mind.

idaṃ vuccati, bhikkhave, navakammaṃ.

This is called new action.

katamo ca, bhikkhave, kammanirodho?

And what is the cessation of action?

yo kho, bhikkhave, kāyakammavacīkammamanokammassa nirodhā vimuttiṃ phusati,

When you experience freedom due to the cessation of deeds by body, speech, and mind.

ayaṃ vuccati, bhikkhave, kammanirodho.

This is called the cessation of action.

katamā ca, bhikkhave, kammanirodhagāminī paṭipadā?

And what's the practice that leads to the cessation of action?

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—

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

ayaṃ vuccati, bhikkhave, kammanirodhagāminī paṭipadā.

This is called the practice that leads to the cessation of action.

iti kho, bhikkhave, desitaṃ mayā purāṇakammaṃ, desitaṃ navakammaṃ, desito kammanirodho, desitā kammanirodhagāminī paṭipadā.

So, mendicants, I've taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

yaṃ kho, bhikkhave, satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

etāni, bhikkhave, rukkhamaṇi, etāni suññāgārāni. jhāyatha, bhikkhave, mā pamādattha; mā pacchāvippaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsanti'ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

paṭhamam.

samyutta nikāya 35
Linked Discourses 35

15. navapurāṇavagga
15. The Old and the New

147. aniccanibbānasappāyasutta
147. The Impermanent as Conducive to Extinguishment

“nibbānasappāyam vo, bhikkhave, paṭipadam desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

taṃ suṇātha ... pe ...
Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

idha, bhikkhave, bhikkhu cakkhum aniccanti passati, rūpā aniccāti passati, cakkhuviññānam aniccanti passati, cakkhusamphasso aniccoti passati. yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati ... pe ...
It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

jivhā aniccāti passati, rasā aniccāti passati, jivhāviññānam aniccanti passati, jivhāsamphasso aniccoti passati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati ... pe ...
They see that the ear ... nose ... tongue ... body ...

mano aniccoti passati, dhammā aniccāti passati, manoviññānam aniccanti passati, manosamphasso aniccoti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati.
mind, thoughts, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.

ayam kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.
This is that practice that’s conducive to extinguishment.”

duṭṭiyam.

samyutta nikāya 35
Linked Discourses 35

15. navapurāṇavagga
15. The Old and the New

148. dukkhanibbānasappāyasutta
148. The Suffering as Conducive to Extinguishment

“nibbānasappāyam vo, bhikkhave, paṭipadam desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

taṃ suṇātha ... pe ...
Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

idha, bhikkhave, cakkhuṃ dukkhanti passati, rūpā dukkhāti passati, cakkhuviññāṇaṃ dukkhanti passati, cakkhusamphasso dukkhoti passati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi dukkhanti passati ... pe ...

It's when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering.

jivhā dukkhāti passati ... pe ...

They see that the ear ... nose ... tongue ... body ...

mano dukkhoti passati, dhammā dukkhāti passati, manoviññāṇaṃ dukkhanti passati, manosamphasso dukkhoti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi dukkhanti passati.

mind, thoughts, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering.

ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that's conducive to extinguishment.”

tatiyaṃ.

samyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

149. anattanibbānasappāyasutta

149. Not-Self as Conducive to Extinguishment

“nibbānasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

“Mendicants, I will teach you a practice that's conducive to extinguishment.

taṃ suṇātha ... pe ...

Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?

And what is that practice that's conducive to extinguishment?

idha, bhikkhave, bhikkhu cakkhuṃ anattāti passati, rūpā anattāti passati, cakkhuviññāṇaṃ anattāti passati, cakkhusamphasso anattāti passati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi anattāti passati ... pe ...

It's when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self.

mano anattāti passati, dhammā anattāti passati, manoviññāṇaṃ anattāti passati, manosamphasso anattāti passati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi anattāti passati.

They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self.

ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that's conducive to extinguishment.”

catuttham.

samyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

150. nibbānasappāyapaṭipadāsutta

150. A Practice Conducive to Extinguishment

“nibbānasappāyaṃ vo, bhikkhave, paṭipadaṃ desessāmi.

“Mendicants, I will teach you a practice that’s conducive to extinguishment.

taṃ suṇātha ... pe ...

Listen ...

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?

And what is that practice that’s conducive to extinguishment?

taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“rūpā niccā vā aniccā vā”ti?

“Are sights ...

“aniccā, bhante”.

“cakkhuvīññāṇaṃ ...

eye consciousness ...

cakkhusamphasso ... pe ...

eye contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃ vā”ti?

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepī nibbindati ... pe ...

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati ... pe ...

Being disillusioned, desire fades away. When desire fades away they're freed. ...

nāparaṃ itthattāyāti pajānāti.

They understand: '... there is no return to any state of existence.'

ayaṃ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that's conducive to extinguishment.”

pañcamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

151. antevāsikasutta

151. A Student

“anantevāsikamidaṃ, bhikkhave, brahmacariyaṃ vussati anācariyakam.

“Mendicants, this spiritual life is lived without a resident student and without a teaching master.

santevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṃ na phāsu viharati.

A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

anantevāsiko, bhikkhave, bhikkhu anācariyako sukhaṃ phāsu viharati.

A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

kathaṇca, bhikkhu, santevāsiko sācariyako dukkhaṃ na phāsu viharati?

And how does a mendicant who lives with a resident student and a teaching master live in suffering and discomfort?

idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojaniyā.

When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.

Those qualities reside within. Since they have bad unskillful qualities residing within,

tasmā santevāsikoti vuccati.

they're said to have a resident student.

te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti.

Those qualities master them. Since they're mastered by bad unskillful qualities,

tasmā sācariyakoti vuccati ... pe

they're said to have a teaching master.

puna caparaṃ, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojaniyā.

Furthermore, when a mendicant hears ... smells ... tastes ... touches ...

tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.

tasmā santevāsikoti vuccati.

te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti. tasmā sācariyakoti vuccati ... pe

puna caparaṃ, bhikkhave, bhikkhuno manasā dhammaṃ viññāya uppajjanti pāpakā akusalā dhammā saraṇkappā saṃyojaniyā.
knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.
Those qualities reside within. Since they have bad unskillful qualities residing within,

tasmā santevāsikoti vuccati.
they're said to have a resident student.

te naṃ samudācaranti, samudācaranti naṃ pāpakā akusalā dhammāti.
Those qualities master them. Since they're mastered by bad unskillful qualities,

tasmā sācariyakoti vuccati.
they're said to have a teaching master.

evaṃ kho, bhikkhave, bhikkhu santevāsiko sācariyako dukkhaṃ, na phāsu viharati.
Thus how a mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

kathaṇca, bhikkhave, bhikkhu anantevāsiko anācariyako sukhaṃ phāsu viharati?
And how does a mendicant who lives without a resident student and a teaching master live in happiness and comfort?

idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā na uppajjanti pāpakā akusalā dhammā saraṇkappā saṃyojaniyā.
When a mendicant sees a sight with the eye, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.
Those qualities don't reside within. Since they don't have bad unskillful qualities residing within,

tasmā anantevāsikoti vuccati.
they're said to not have a resident student.

te naṃ na samudācaranti, na samudācaranti naṃ pāpakā akusalā dhammāti.
Those qualities don't master them. Since they're not mastered by bad unskillful qualities,

tasmā anācariyakoti vuccati ... pe
they're said to not have a teaching master.

puna caparaṃ, bhikkhave, bhikkhuno jivhāya rasaṃ sāyitvā na uppajjanti pāpakā akusalā dhammā saraṇkappā saṃyojaniyā.
Furthermore, when a mendicant hears ... smells ... tastes ... touches ...

tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.

tasmā anantevāsikoti vuccati.

te naṃ na samudācaranti, na samudācaranti naṃ pāpakā akusalā dhammāti. tasmā anācariyakoti vuccati ... pe

puna caparaṃ, bhikkhave, bhikkhuno manasā dhammaṃ viññāya na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṃyojaniyā.

knows a thought with the mind, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.

Those qualities don't reside within. Since they don't have bad unskillful qualities residing within,

tasmā anantevāsikoti vuccati.

they're said to not have a resident student.

te naṃ na samudācaranti, na samudācaranti naṃ pāpakā akusalā dhammāti.

Those qualities don't master them. Since they're not mastered by bad unskillful qualities,

tasmā anācariyakoti vuccati.

they're said to not have a teaching master.

evaṃ kho, bhikkhave, bhikkhu anantevāsiko anācariyako sukhaṃ phāsu viharati.

That's how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

anantevāsikamidam, bhikkhave, brahmacariyaṃ vussati.

This spiritual life is lived without a resident student and without a teaching master.

anācariyakaṃ santevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṃ, na phāsu viharati.

A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

anantevāsiko, bhikkhave, bhikkhu anācariyako sukhaṃ phāsu viharatī'ti.

A mendicant who lives without a resident student and a teaching master lives in happiness and comfort."

chatṭhaṃ.

samyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

152. kimatthiyabrahmacariyasutta

152. What's the Purpose of the Spiritual Life?

“sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

"Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘dukkhassa kho, āvuso, pariññāya bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’

sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘katamaṃ panāvuso, dukkhaṃ, yassa pariññāya samaṇe gotame brahmacariyaṃ vussatī’ti?

‘Reverends, what is that suffering?’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘cakkhu kho, āvuso, dukkhaṃ;

The eye is suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati.

The purpose of living the spiritual life under the Buddha is to completely understand this.

rūpā dukkhā;

Sights ...

tesaṃ pariññāya bhagavati brahmacariyaṃ vussati.

cakkhuviññāṇaṃ dukkhaṃ;

Eye consciousness ...

tassa pariññāya bhagavati brahmacariyaṃ vussati.

cakkhusamphasso dukkho;

Eye contact ...

tassa pariññāya bhagavati brahmacariyaṃ vussati.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ;

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati ... pe ...

The purpose of living the spiritual life under the Buddha is to completely understand this.

jivhā dukkhā ...

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

mano dukkho;

mind ...

tassa pariññāya bhagavati brahmacariyaṃ vussati ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ;

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṃ vussati.

The purpose of living the spiritual life under the Buddha is to completely understand this.

idaṃ kho, āvuso, dukkhaṃ;

This is that suffering.

yassa pariññāya bhagavati brahmacariyaṃ vussatī’ti.

The purpose of living the spiritual life under the Buddha is to completely understand this.’

evam puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā’ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

sattamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

153. atthinukhopariyāyasutta

153. Is There a Method?

“atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciya, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākareyya:

“Mendicants, is there a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment? That is:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi”ti?

“I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.””

“bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnnettikā bhagavaṃpaṭisaṇā. sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. bhagavato sutvā bhikkhū dhāressanti”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, 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:

“atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciya, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākareyya:

“There is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

“‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi”ti.

“I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.””

katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya ... pe ... aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti: ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi”ti?

And what is that method?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhataṃ rāgadosamohaṃ, atthi me ajjhataṃ rāgadosamohoti pajānāti;

Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’

asantaṃ vā ajjhataṃ rāgadosamohaṃ, natthi me ajjhataṃ rāgadosamohoti pajānāti.

When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’

yaṃ taṃ, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhataṃ rāgadosamohaṃ, atthi me ajjhataṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhataṃ rāgadosamohaṃ, natthi me ajjhataṃ rāgadosamohoti pajānāti. api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciya vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?

Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

“no hetam, bhante”.

“No, sir.”

“nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?

“Aren’t they understood by seeing them with wisdom?”

“evam, bhante”.

“Yes, sir.”

“ayam kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciya, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti:

“This is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmī”ti ... pe

“I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”

puna caparaṃ, bhikkhave, bhikkhu jivhāya rasaṃ sāyivā santaṃ vā ajjhattaṃ ... pe ... rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti.

Furthermore, a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ...

yaṃ taṃ, bhikkhave, jivhāya rasaṃ sāyivā santaṃ vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti; api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciya vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?

“no hetam, bhante”.

“nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?

“evam, bhante”.

“ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciya, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmī”ti ... pe

puna caparaṃ, bhikkhave, bhikkhu manasā dhammaṃ viññāya santaṃ vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti;

knows a thought with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’

asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti.

When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’

yaṃ taṃ, bhikkhave, bhikkhu manasā dhammaṃ viññāya santaṃ vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti; api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciya vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?

Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

“no hetam, bhante”.

“No, sir.”

“nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?

“Aren’t they understood by seeing them with wisdom?”

“evam, bhante”.

“Yes, sir.”

“ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama bhikkhu aññatreva saddhāya, aññatra ruciya, aññatra anussavā, aññatra ākāraparivitakkā, aññatra dīṭṭhinijjhānakkhantiya aññaṃ byākaroti:

“This too is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmi”ti.

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

aṭṭhamam.

saṃyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

154. indriyasampannasutta

154. Endowed With Faculties

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

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

“indriyasampanno, indriyasampanno”ti, bhante, vuccati.

“Sir, they speak of someone who is ‘accomplished regarding the faculties’.

kittāvatā nu kho, bhante, indriyasampanno hoti”ti?

How is someone accomplished regarding the faculties defined?”

“cakkhundriye ce, bhikkhu, udayabbayānupassī viharanto cakkhundriye nibbindati ... pe ...

“Mendicant, if someone meditates observing rise and fall in the eye faculty, they grow disillusioned with the eye faculty.

jivhindriye ce, bhikkhu, udayabbayānupassī viharanto jivhindriye nibbindati ... pe

...
If they meditate observing rise and fall in the ear faculty ... nose faculty ... tongue faculty ... body faculty ...

manindriye ce, bhikkhu, udayabbayānupassī viharanto manindriye nibbindati.

mind faculty, they grow disillusioned with the mind faculty.

nibbindaṃ virajjati ... pe ... vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. ... When they’re freed, they know they’re freed.

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

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

ettāvatā kho, bhikkhu, indriyasampanno hoti”ti.

This is how someone who is accomplished regarding the faculties is defined.”

navamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

15. navapurāṇavagga

15. The Old and the New

155. dhammakathikapucchasutta

155. A Dhamma Speaker

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

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

“dhammakathiko, dhammakathiko’ti, bhante, vuccati.

“Sir, they speak of a ‘Dhamma speaker’.

kittāvatā nu kho, bhante, dhammakathiko hotī’ti?

How is a Dhamma speaker defined?”

“cakkhussa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti,
‘dhammakathiko bhikkhū’ti alaṃvacanāya.

“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

cakkhussa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti,
‘dhammānuddhammapaṭipanno bhikkhū’ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

cakkhussa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti,
‘ditthadhammanibbānappatto bhikkhū’ti alaṃvacanāya ... pe ...

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

jivhāya ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti,
‘dhammakathiko bhikkhū’ti alaṃvacanāya ... pe ...

If a mendicant teaches Dhamma for disillusionment with the ear ... nose ... tongue ... body ...

manassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti,
‘dhammakathiko bhikkhū’ti alaṃvacanāya.

mind, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

manassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti,
‘dhammānuddhammapaṭipanno bhikkhū’ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

manassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti,
‘ditthadhammanibbānappatto bhikkhū’ti alaṃvacanāya”ti.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

dasamaṃ.

navapurāṇavaggo pañcamaṃ.

kammaṃ cattāri sappāyā,

anantevāsi kimatthiyā;

atthi nu kho pariyāyo,

indriyakathikena cāti.

saḷāyatanavagge tatiyaṇṇāsako samatto.

yogakkhemi ca loko ca,

gahapati devadahena ca;

navapurāṇena paṇṇāso,

tatiyo tena vuccatīti.

saṃyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

156. ajjhattanandikkhayasutta

156. The Interior and the End of Relishing

“aniccaṃyeva, bhikkhave, bhikkhu cakkhuṃ aniccanti passati, sāssa hoti sammādiṭṭhi.

“Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccati ... pe ...

When relishing and greed end, the mind is said to be well freed.

aniccaṃyeva, bhikkhave, bhikkhu jivhaṃ aniccanti passati, sāssa hoti sammādiṭṭhi.

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

sammā passaṃ nibbindati.

nandikkhayā rāgakkhayo;

rāgakkhayā ... pe ...

cittaṃ suvimuttanti vuccati ... pe ...

aniccaṃyeva, bhikkhave, bhikkhu manāṃ aniccanti passati, sāssa hoti sammādiṭṭhi.

mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

sammā passaṃ nibbindati.

Seeing rightly, they grow disillusioned.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

paṭhamam.

saṃyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

157. bāhiranandikkhayasutta

157. The Exterior and the End of Relishing

“anicceyeva, bhikkhave, bhikkhu rūpe aniccāti passati, sāssa hoti sammādiṭṭhi.

“Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view.

sammā passam nibbindati.

Seeing rightly, they grow disillusioned.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is said to be well freed.

anicceyeva, bhikkhave, bhikkhu sadde ...

Sounds ...

gandhe ...

Smells ...

rase ...

Tastes ...

phoṭṭhabbe ...

Touches ...

dhamme aniccāti passati, sāssa hoti sammādiṭṭhi.

Thoughts really are impermanent. A mendicant sees that they are impermanent: that’s their right view.

sammā passam nibbindati.

Seeing rightly, they grow disillusioned.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccati”ti.

When relishing and greed end, the mind is said to be well freed.”

dutiyaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

158. ajjhataanicanandikkhayasutta

158. Focus, the Interior, and the End of Relishing

“cakkhum, bhikkhave, yoniso manasi karoṭha, cakkhāniccatañca yathābhūtaṃ samanupassatha.

“Mendicants, properly attend to the eye. Truly see the impermanence of the eye.

cakkhum, bhikkhave, bhikkhu yoniso manasikaronto, cakkhāniccatañca yathābhūtaṃ samanupassanto cakkhusmimpi nibbindati.

When a mendicant does this, they grow disillusioned with the eye.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is said to be well freed.

sotaṃ, bhikkhave, yoniso manasi karotha ...

Properly attend to the ear ...

ghāṇaṃ ...

nose ...

jivhaṃ, bhikkhave, yoniso manasi karotha, jivhāniccatañca yathābhūtaṃ
samanupassatha.

tongue ...

jivhaṃ, bhikkhave, bhikkhu yoniso manasikaronto, jivhāniccatañca yathābhūtaṃ
samanupassanto jivhāyapi nibbindati.

nandikkhayā rāgakkhayo;

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccati.

kāyaṃ ...

body ...

manāṃ, bhikkhave, yoniso manasi karotha, manāniccatañca yathābhūtaṃ
samanupassatha.

mind. Truly see the impermanence of the mind.

manāṃ, bhikkhave, bhikkhu yoniso manasikaronto, manāniccatañca yathābhūtaṃ
samanupassanto manasmimpī nibbindati.

When a mendicant does this, they grow disillusioned with the mind.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

tatiyaṃ.

saṃyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

159. bāhiraanicanandikkhayasutta

159. Focus, the Exterior, and the End of Relishing

“rūpe, bhikkhave, yoniso manasi karotha, rūpāniccatañca yathābhūtaṃ
samanupassatha.

“Mendicants, properly attend to sights. Truly see the impermanence of sights.

rūpe, bhikkhave, bhikkhu yoniso manasikaronto, rūpāniccataṇca yathābhūtaṃ samanupassanto rūpesupī nibbindati.

When a mendicant does this, they grow disillusioned with sights.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ suvimuttanti vuccati.

When relishing and greed end, the mind is said to be well freed.

sadde ...

Properly attend to sounds ...

gandhe ...

smells ...

rāse ...

tastes ...

phoṭṭhabbe ...

touches ...

dhamme, bhikkhave, yoniso manasi karoṭha, dhammāniccataṇca yathābhūtaṃ samanupassatha.

thoughts. Truly see the impermanence of thoughts.

dhamme, bhikkhave, bhikkhu yoniso manasikaronto, dhammāniccataṇca yathābhūtaṃ samanupassanto dhammesupī nibbindati.

When a mendicant does this, they grow disillusioned with thoughts.

nandikkhayā rāgakkhayo;

When relishing ends, greed ends.

rāgakkhayā nandikkhayo.

When greed ends, relishing ends.

nandirāgakkhayā cittaṃ suvimuttanti vuccatī”ti.

When relishing and greed end, the mind is said to be well freed.”

catutthaṃ.

saṃyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

160. jīvakambavanasamādhisutta

160. On Immersion at Jīvaka's Mango Grove

ekaṃ samayaṃ bhagavā rājagahe viharati jīvakambavane.

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“bhikkhavo”ti ... pe ...

“samādhim, bhikkhave, bhāvētha.

“Mendicants, develop immersion.

samāhitassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati.

For a mendicant with immersion, things become truly clear.

kiñca yathābhūtaṃ okkhāyati?

And what becomes truly clear?

cakkhuṃ aniccanti yathābhūtaṃ okkhāyati, rūpā aniccāti yathābhūtaṃ okkhāyati, cakkhuviññāṇaṃ aniccanti yathābhūtaṃ okkhāyati, cakkhusamphasso aniccoti yathābhūtaṃ okkhāyati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi aniccanti yathābhūtaṃ okkhāyati ... pe ...

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent.

jivhā aniccāti yathābhūtaṃ okkhāyati ... pe ...

It becomes truly clear that the ear ... nose ... tongue ... body ...

mano aniccoti yathābhūtaṃ okkhāyati, dhammā aniccāti yathābhūtaṃ okkhāyati ... pe ...

mind, thoughts, mind consciousness, and mind contact are impermanent.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi aniccanti yathābhūtaṃ okkhāyati.

And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

samādhim, bhikkhave, bhāvētha.

Mendicants, develop immersion.

samāhitassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati”ti.

For a mendicant with immersion, things become truly clear.”

pañcamaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

161. jīvākambavanapaṭisallānasutta

161. On Retreat at Jīvaka’s Mango Grove

ekaṃ samayaṃ bhagavā rājagahe viharati jīvākambavane.

At one time the Buddha was staying near Rājagaha in Jīvaka’s Mango Grove.

tatra kho bhagavā bhikkhū āmantesi ... pe ...

There the Buddha addressed the mendicants:

“paṭisallāne, bhikkhave, yogamāpajjatha.

“Mendicants, meditate in retreat.

paṭisallīnassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati.

For a mendicant who meditates in retreat, things become truly clear.

kiñca yathābhūtaṃ okkhāyati?

And what becomes truly clear?

cakkhuṃ aniccanti yathābhūtaṃ okkhāyati, rūpā aniccāti yathābhūtaṃ okkhāyati, cakkhuviññāṇaṃ aniccanti yathābhūtaṃ okkhāyati, cakkhusamphasso aniccoti yathābhūtaṃ okkhāyati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi aniccanti yathābhūtaṃ okkhāyati ... pe ...

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. ...

mano aniccoti yathābhūtaṃ okkhāyati, dhammā ...

It becomes truly clear that the mind, thoughts, mind consciousness, and mind contact are impermanent.

manoviññāṇaṃ ...

manosamphasso ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti yathābhūtaṃ okkhāyati.

And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

paṭisallāne, bhikkhave, yogamāpajjatha.

Mendicants, meditate in retreat.

paṭisallīnassa, bhikkhave, bhikkhuno yathābhūtaṃ okkhāyati”ti.

For a mendicant who meditates in retreat, things become truly clear.”

chaṭṭhaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

162. koṭṭhikaaniccassutta

162. With Koṭṭhita on Impermanence

atha kho āyasmā mahākoṭṭhiko yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho āyasmā koṭṭhiko bhagavantaṃ etaḍavoca:

Then Venerable Mahākoṭṭhita went up to the Buddha ... and asked him,

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“yaṃ kho, koṭṭhika, aniccaṃ tatra te chando pahātabbo.

“Koṭṭhita, you should give up desire for what is impermanent.

kiñca, koṭṭhika, aniccaṃ?

And what is impermanent?

cakkhu kho, koṭṭhika, aniccaṃ; tatra te chando pahātabbo.

The eye,

rūpā aniccā; tatra te chando pahātabbo.

sights,

cakkhuviññāṇaṃ aniccaṃ; tatra te chando pahātabbo.

eye consciousness,

cakkhusamphasso anicco; tatra te chando pahātabbo.

and eye contact are impermanent: you should give up desire for them.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ; tatra te chando pahātabbo ... pe ...

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it.

jivhā aniccā; tatra te chando pahātabbo.

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

rasā aniccā; tatra te chando pahātabbo.

jivhāviññāṇaṃ aniccaṃ; tatra te chando pahātabbo.

jivhāsamphasso anicco; tatra te chando pahātabbo.

yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ; tatra te chando pahātabbo ... pe ...

mano anicco; tatra te chando pahātabbo.

The mind,

dhammā aniccā; tatra te chando pahātabbo.

thoughts,

manoviññāṇaṃ aniccaṃ; tatra te chando pahātabbo.

mind consciousness,

manosamphasso anicco; tatra te chando pahātabbo.

and mind contact are impermanent: you should give up desire for them.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ; tatra te chando pahātabbo.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it.

yaṃ kho, koṭṭhika, aniccaṃ tatra te chando pahātabbo”ti.

Koṭṭhita, you should give up desire for what is impermanent.”

sattamaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

163. koṭṭhikadukkhasutta

163. With Koṭṭhita on Suffering

atha kho āyasmā mahākoṭṭhiko ... pe ... bhagavantaṃ etadavoca:

Then Venerable Mahākoṭṭhita ... said to the Buddha:

“sādhu me, bhante ... pe ... vihareyyan”ti.

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

“yaṃ kho, koṭṭhika, dukkhaṃ tatra te chando pahātabbo.

“Koṭṭhita, you should give up desire for what is suffering.

kiñca, koṭṭhika, dukkhaṃ?

And what is suffering?

cakkhu kho, koṭṭhika, dukkhaṃ; tatra te chando pahātabbo.

The eye,

rūpā dukkhā; tatra te chando pahātabbo.

sights,

cakkhuviññāṇaṃ dukkhaṃ; tatra te chando pahātabbo.

eye consciousness,

cakkhusamphasso dukkho; tatra te chando pahātabbo.

and eye contact are suffering: you should give up desire for them.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ; tatra te chando pahātabbo ... pe ...

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it.

jivhā dukkhā; tatra te chando pahātabbo ... pe ...

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

mano dukkho; tatra te chando pahātabbo.

The mind,

dhammā dukkhā; tatra te chando pahātabbo.

thoughts,

manoviññāṇaṃ dukkhaṃ; tatra te chando pahātabbo.

mind consciousness,

manosamphasso dukkho; tatra te chando pahātabbo.

and mind contact are suffering: you should give up desire for them.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ; tatra te chando pahātabbo.

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it.

yaṃ kho, koṭṭhika, dukkhaṃ tatra te chando pahātabbo”ti.

Koṭṭhita, you should give up desire for what is suffering.”

aṭṭhamāṃ.

saṃyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

164. koṭṭhikaanattasutta

164. With Koṭṭhita on Not-Self

ekamantaṃ ... pe ...

vihareyyanti.

“yo kho, koṭṭhika, anattā tatra te chando pahātabbo.

“Koṭṭhita, you should give up desire for what is not-self.

ko ca, koṭṭhika, anattā?

And what is not-self?

cakkhu kho, koṭṭhika, anattā; tatra te chando pahātabbo.

The eye,

rūpā anattā; tatra te chando pahātabbo.

sights,

cakkhuvīññāṇaṃ anattā; tatra te chando pahātabbo.

eye consciousness,

cakkhusamphasso anattā; tatra te chando pahātabbo.

and eye contact are not-self: you should give up desire for them.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattā; tatra te chando pahātabbo ... pe ...

The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it.

jivhā anattā; tatra te chando pahātabbo ... pe ...

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

mano anattā; tatra te chando pahātabbo.

The mind,

dhammā anattā; tatra te chando pahātabbo.

thoughts,

manoviññāṇaṃ ...

mind consciousness,

manosamphasso ...

and mind contact ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattā; tatra te chando pahātabbo.

*The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also
not-self: you should give up desire for it.*

yo kho, koṭṭhika, anattā, tatra te chando pahātabbo”ti.

Koṭṭhika, you should give up desire for what is not-self.”

navamaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

165. micchādiṭṭhipahānasutta

165. Giving Up Wrong View

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ...

Then a mendicant went up to the Buddha ...

ekamantaṃ nisinno so bhikkhu bhagavantaṃ etadavoca:

and said to him:

“kathaṃ nu kho, bhante, jānato kathaṃ passato micchādiṭṭhi pahīyati”ti?

“Sir, how does one know and see so that wrong view is given up?”

“cakkhuṃ kho, bhikkhu, aniccato jānato passato micchādiṭṭhi pahīyati.

*“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as
impermanent, wrong view is given up. ...*

rūpe aniccato jānato passato micchādiṭṭhi pahīyati.

cakkhuviññāṇaṃ aniccato jānato passato micchādiṭṭhi pahīyati.

cakkhusamphassaṃ aniccato jānato passato micchādiṭṭhi pahīyati ... pe ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi aniccato jānato passato micchādiṭṭhi pahīyati.

*And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned
by mind contact as impermanent, wrong view is given up.*

evaṃ kho, bhikkhu, jānato evaṃ passato micchādiṭṭhi pahīyati”ti.

This is how to know and see so that wrong view is given up.”

dasamaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

166. sakkāyaditthipahānasutta

166. Giving Up Identity View

atha kho aññataro bhikkhu ... pe ...

Then a mendicant went up to the Buddha ...

etadavoca:

and said to him:

“katham nu kho, bhante, jānato katham passato sakkāyaditthi pahīyati”ti?

“Sir, how does one know and see so that identity view is given up?”

“cakkhum kho, bhikkhu, dukkhato jānato passato sakkāyaditthi pahīyati.

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, identity view is given up. ...

rūpe dukkhato jānato passato sakkāyaditthi pahīyati.

cakkhuviññāṇaṃ dukkhato jānato passato sakkāyaditthi pahīyati.

cakkhusamphassaṃ dukkhato jānato passato sakkāyaditthi pahīyati ... pe ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhato jānato passato sakkāyaditthi pahīyati.

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as suffering, identity view is given up.

evaṃ kho, bhikkhu, jānato evaṃ passato sakkāyaditthi pahīyati”ti.

This is how to know and see so that identity view is given up.”

ekādasamaṃ.

samyutta nikāya 35

Linked Discourses 35

16. nandikkhayavagga

16. The End of Relishing

167. attānuditthipahānasutta

167. Giving Up View of Self

atha kho aññataro bhikkhu ... pe ...

Then a mendicant went up to the Buddha ...

etadavoca:

and said to him:

“katham nu kho, bhante, jānato katham passato attānuditthi pahīyati”ti?

“Sir, how does one know and see so that view of self is given up?”

“cakkhum kho, bhikkhu, anattato jānato passato attānuditthi pahīyati.

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, view of self is given up. ...

rūpe anattato jānato passato attānuditthi pahīyati.

cakkhuviññāṇaṃ anattato jānato passato attānuditthi pahīyati.

cakkhusamphassaṃ anattato jānato passato attānuditthi pahīyati.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattato jānato passato attānudiṭṭhi pahīyati ... pe ...

jivhaṃ anattato jānato passato attānudiṭṭhi pahīyati ... pe ...

manāṃ anattato jānato passato attānudiṭṭhi pahīyati.

dhamme ...

manoviññāṇaṃ ...

manosamphassaṃ ...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi anattato jānato passato attānudiṭṭhi pahīyati”ti.

*And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned
by mind contact as not-self, view of self is given up.”*

dvādasamaṃ.

nandikkhayavaggo paṭhamo.

nandikkhayena cattāro,

jīvakambavane duve;

koṭṭhikena tayo vuttā,

micchā sakkāya attanoti.

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

168. ajjhataaniccachandasutta

168. Desire for the Impermanent Interior

“yaṃ, bhikkhave, aniccaṃ, tatra vo chando pahātabbo.

“Mendicants, you should give up desire for what is impermanent.

kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

cakkhu, bhikkhave, aniccaṃ; tatra vo chando pahātabbo ... pe ...

The eye, ear, nose, tongue, body, and mind are impermanent:

jivhā aniccā; tatra vo chando pahātabbo ... pe ...

mano anicco; tatra vo chando pahātabbo.

you should give up desire for them.

yaṃ, bhikkhave, aniccaṃ, tatra vo chando pahātabbo”ti.

You should give up desire for what is impermanent.”

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

169. ajjhataaniccārāgasutta
169. Greed for the Impermanent Interior

“yaṃ, bhikkhave, aniccaṃ, tatra vo rāgo pahātabbo.
“Mendicants, you should give up greed for what is impermanent.

kiñca, bhikkhave, aniccaṃ?
And what is impermanent?

cakkhu, bhikkhave, aniccaṃ;
The eye, ear, nose, tongue, body, and mind are impermanent ...”

tatra vo rāgo pahātabbo ... pe ...

jivhā aniccā;

tatra vo rāgo pahātabbo ... pe ...

mano anicco;

tatra vo rāgo pahātabbo.

yaṃ, bhikkhave, aniccaṃ, tatra vo rāgo pahātabbo”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

170. ajjhataaniccachandarāgasutta
170. Desire and Greed for the Impermanent Interior

“yaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo.
“Mendicants, you should give up desire and greed for what is impermanent.

kiñca, bhikkhave, aniccaṃ?
And what is impermanent?

cakkhu, bhikkhave, aniccaṃ;
The eye, ear, nose, tongue, body, and mind are impermanent ...”

tatra vo chandarāgo pahātabbo ... pe ...

jivhā aniccā;

tatra vo chandarāgo pahātabbo ... pe ...

mano anicco;

tatra vo chandarāgo pahātabbo.

yaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

171–173. dukkhachandādisutta
171–173. Desire, Etc. for the Suffering Interior

“yaṃ, bhikkhave, dukkhaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is suffering.

kiñca, bhikkhave, dukkhaṃ?
And what is suffering?

cakkhu, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe ...
The eye, ear, nose, tongue, body, and mind are suffering ...”

jivhā dukkhā ... pe ...

mano dukkho; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

yaṃ, bhikkhave, dukkhaṃ tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

samyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

174–176. anattachandādisutta
174–176. Desire, Etc. for the Not-Self Interior

“yo, bhikkhave, anattā, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is not-self.

ko ca, bhikkhave, anattā?
And what is not-self?

cakkhu, bhikkhave, anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe ...
The eye, ear, nose, tongue, body, and mind are not-self ...”

jivhā anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe ...

mano anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

yo, bhikkhave, anattā tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

samyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

177–179. bāhirāniccachandādisutta
177–179. Desire, Etc. for the Impermanent Exterior

“yaṃ, bhikkhave, aniccaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is impermanent.

kiñca, bhikkhave, aniccaṃ?

And what is impermanent?

rūpā, bhikkhave, aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Sights, sounds, smells, tastes, touches, and thoughts are impermanent ...

saddā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

gandhā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

rasā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

phoṭṭhabbā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

dhammā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

yaṃ, bhikkhave, aniccaṃ tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

180–182. bāhiradukkhachandādisutta

180–182. Desire, Etc. for the Suffering Exterior

“yaṃ, bhikkhave, dukkhaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is suffering.

kiñca, bhikkhave, dukkhaṃ?

And what is suffering?

rūpā, bhikkhave, dukkhā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Sights, sounds, smells, tastes, touches, and thoughts are suffering ...

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā dukkhā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

yaṃ, bhikkhave, dukkhaṃ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

183–185. bāhirānattachandādisutta
183–185. Desire, Etc. for the Not-Self Exterior

“yo, bhikkhave, anattā, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Mendicants, you should give up desire ... greed ... desire and greed for what is not-self.

ko ca, bhikkhave, anattā?
And what is not-self?

rūpā, bhikkhave, anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Sights, sounds, smells, tastes, touches, and thoughts are not-self ...”

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

yo, bhikkhave, anattā tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

186. ajjhataṭṭitānīccasutta
186. The Interior Was Impermanent in the Past

“cakkhu, bhikkhave, aniccaṃ atītaṃ ... pe ... jivhā aniccā atītā ... pe ... mano anicca atīto.

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ... jivhāyapi nibbindati ... pe ... manasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

187. ajjhataṇāgatanīccasutta

187. *The Interior Will Be Impermanent in the Future*

“cakkhu, bhikkhave, aniccaṃ anāgataṃ ... pe ... jivhā aniccā anāgatā ... pe ...
mano anicco anāgato.

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent ...”

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35

Linked Discourses 35

17. satthiṭṭhiṭṭhiyālavagga

17. *Sixty Abbreviated Texts*

188. ajjhataṇāgatanīccasutta

188. *The Interior Is Impermanent in the Present*

“cakkhu, bhikkhave, aniccaṃ paccuppannaṃ ... pe ... jivhā aniccā paccuppannā ...
pe ... mano anicco paccuppanno.

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent ...”

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35

Linked Discourses 35

17. satthiṭṭhiṭṭhiyālavagga

17. *Sixty Abbreviated Texts*

189–191. ajjhataṇāgatanīccasutta

189–191. *The Interior as Suffering in the Three Times*

“cakkhu, bhikkhave, dukkhaṃ atītaṃ anāgataṃ paccuppannaṃ ... pe ... jivhā
dukkhā atītā anāgatā paccuppannā ... pe ... mano dukkho atīto anāgato
paccuppanno.

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are
suffering ...”

evaṃ passaṃ, bhikkhave ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35

Linked Discourses 35

17. satthiṭṭhiṭṭhiyālavagga

17. *Sixty Abbreviated Texts*

192–194. ajjhataṇāgatanīccasutta

192–194. *The Interior as Not-Self in the Three Times*

“cakkhu, bhikkhave, anattā atītaṃ anāgataṃ paccuppannaṃ ... pe ... jivhā anattā ...
pe ... mano anattā atīto anāgato paccuppanno.

“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are
not-self ...”

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānātī”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

195–197. bāhirātītāḍḍianiccasutta
195–197. The Exterior as Impermanent in the Three Times

“rūpā, bhikkhave, aniccā atītā anāgatā paccuppannā. saddā ... gandhā ... rasā ...
phoṭṭhabbā ... dhammā aniccā atītā anāgatā paccuppannā.
“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and
thoughts are impermanent ...”

evaṃ passam ... pe ...

nāparaṃ itthattāyāti pajānātī”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

198–200. bāhirātītāḍḍidukkhassutta
198–200. The Exterior as Suffering in the Three Times

“rūpā, bhikkhave, dukkhā atītā anāgatā paccuppannā. saddā ... gandhā ... rasā ...
phoṭṭhabbā ... dhammā dukkhā atītā anāgatā paccuppannā.
“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and
thoughts are suffering ...”

evaṃ passam ... pe ...

nāparaṃ itthattāyāti pajānātī”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

201–203. bāhirātītāḍḍianattasutta
201–203. The Exterior as Not-Self in the Three Times

“rūpā, bhikkhave, anattā atītā anāgatā paccuppannā. saddā ... gandhā ... rasā ...
phoṭṭhabbā ... dhammā anattā atītā anāgatā paccuppannā.
“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and
thoughts are not-self ...”

evaṃ passam ... pe ...

nāparaṃ itthattāyāti pajānātī”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

204. ajjhattātīyadaniccasutta
204. The Interior and What's Impermanent in the Past

“cakkhu, bhikkhave, aniccaṃ atītaṃ.

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

yadaniccaṃ, taṃ dukkhaṃ.

What’s impermanent is suffering.

yaṃ dukkhaṃ, tadanattā.

What’s suffering is not-self.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ ... pe ...

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

jivhā aniccā atītā.

yadaniccaṃ, taṃ dukkhaṃ.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ ... pe ...

mano anicco atīto.

yadaniccaṃ, taṃ dukkhaṃ.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

205. ajjhataṇāgatayadaniccasutta

205. The Interior and What’s Impermanent in the Future

“cakkhu, bhikkhave, aniccaṃ anāgataṃ.

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent.

yadaniccaṃ, taṃ dukkhaṃ.

What’s impermanent is suffering ...”

yaṃ dukkhaṃ, tadanattā.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ ... pe ...

jivhā aniccā anāgatā.

yadaniccaṃ, taṃ dukkhaṃ.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ ... pe ...

mano anicco anāgato.

yadaniccaṃ, taṃ dukkhaṃ.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

evaṃ passaṃ, bhikkhave ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

206. ajjhataṭṭhapaccuppannayadaniccāsutta

206. The Interior and What’s Impermanent in the Present

“cakkhu, bhikkhave, aniccaṃ paccuppannaṃ.

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent.

yadaniccaṃ, taṃ dukkhaṃ.

What’s impermanent is suffering. ...”

yaṃ dukkhaṃ, tadanattā.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ ... pe ...

jivhā aniccā paccuppannā.

yadaniccaṃ, taṃ dukkhaṃ.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ ... pe ...

mano anicco paccuppanno.

yadaniccaṃ taṃ dukkhaṃ.

yaṃ dukkhaṃ tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

samyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

207–209. ajjhataṭṭitādiyaṃdukkhasutta
207–209. The Interior and What’s Suffering in the Three Times

“cakkhu, bhikkhave, dukkhaṃ atītaṃ anāgataṃ paccuppannaṃ.
“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are suffering.

yaṃ dukkhaṃ, tadanattā.
What’s suffering is not-self ...”

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ ... pe ...

jivhā dukkhā ... pe ...

mano dukkho atīto anāgato paccuppanno.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

samyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

210–212. ajjhataṭṭitādiyadanattasutta
210–212. The Interior and What’s Not-Self in the Three Times

“cakkhu, bhikkhave, anattā atītaṃ anāgataṃ paccuppannaṃ.
“Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are not-self.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya dattḥabbaṃ ... pe ...
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

jivhā anattā ... pe ...

mano anattā atīto anāgato paccuppanno.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

213–215. bāhirātītādiyadanिकासutta
213–215. The Exterior and What’s Impermanent in the Three Times

“rūpā, bhikkhave, aniccā atītā anāgatā paccuppannā.
“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and
thoughts are impermanent.

yadaniccaṃ, taṃ dukkhaṃ.
What’s impermanent is suffering ...”

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dharmā aniccā atītā anāgatā paccuppannā.

yadaniccaṃ taṃ dukkhaṃ.

yaṃ dukkhaṃ tadanattā.

yadanattā taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

216–218. bāhirātītādiyaṃdukkhasutta
216–218. The Exterior and What’s Suffering in the Three Times

“rūpā, bhikkhave, dukkhā atītā anāgatā paccuppannā.

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are suffering.

yaṃ dukkhaṃ, tadanattā.

What’s suffering is not-self ...”

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā dukkhā atītā anāgatā paccuppannā.

yaṃ dukkhaṃ, tadanattā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

evaṃ passaṃ ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

saṃyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

219–221. bāhirātītādiyadanattasutta

219–221. The Exterior and What’s Not-Self in the Three Times

“rūpā, bhikkhave, anattā atītā anāgatā paccuppannā.

“Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are not-self.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

saddā ...

gandhā ...

rasā ...

phoṭṭhabbā ...

dhammā anattā atītā anāgatā paccuppannā.

yadanattā, taṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbam.

evaṃ passam ... pe ...

nāparaṃ itthattāyāti pajānāti”ti.

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

222. ajjhattāyatanaanicasutta

222. The Interior as Impermanent

“cakkhu, bhikkhave, aniccaṃ ... pe ... jivhā aniccā ... pe ... mano anicco.

“Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent.

evaṃ passam ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

223. ajjhattāyatanadukkhassutta

223. The Interior as Suffering

“cakkhu, bhikkhave, dukkhaṃ ... pe ... jivhā dukkhā ... pe ... mano dukkho.

“Mendicants, the eye, ear, nose, tongue, body, and mind are suffering. ...”

evaṃ passam ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

224. ajjhattāyatanaanattasutta

224. The Interior as Not-Self

“cakkhu, bhikkhave, anattā ... pe ... jivhā anattā ... pe ... mano anattā.

“Mendicants, the eye, ear, nose, tongue, body, and mind are not-self.

evaṃ passam ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

samyutta nikāya 35

Linked Discourses 35

17. satthipeyyālavagga

17. Sixty Abbreviated Texts

225. bāhirāyatanaaniccasutta
225. The Exterior as Impermanent

“rūpā, bhikkhave, aniccā. saddā ... gandhā ... rasā ... phoṭṭhabbā ... dhammā aniccā.

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are impermanent.

evaṃ passaṃ ... pe ...
Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.
They understand: ‘... there is no return to any state of existence.’”

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

226. bāhirāyatanadukkkhasutta
226. The Exterior as Suffering

“rūpā, bhikkhave, dukkhā. saddā ... gandhā ... rasā ... phoṭṭhabbā ... dhammā dukkhā.

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are suffering.

evaṃ passaṃ ... pe ...
Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.
They understand: ‘... there is no return to any state of existence.’”

saṃyutta nikāya 35
Linked Discourses 35

17. satthipeyyālavagga
17. Sixty Abbreviated Texts

227. bāhirāyatanaanattasutta
227. The Exterior as Not-Self

“rūpā, bhikkhave, anattā. saddā ... gandhā ... rasā ... phoṭṭhabbā ... dhammā anattā.

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are not-self.

evaṃ passaṃ ... pe ...
Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.
They understand: ‘... there is no return to any state of existence.’”

satthipeyyālo samatto.

chandenatthārasa honti,

atītena ca dve nava;

yadaniccāṭṭhārasa vuttā,

tayo ajjhatabāhirā;

peyyālo satthiko vutto,

buddhenādiccabandhunāti.

suttantāni saṭṭhi.

saṃyutta nikāya 35
Linked Discourses 35

18. samuddavagga
18. The Ocean

228. pathamasamuddasutta
228. The Ocean (1st)

“samuddo, samuddo’ti, bhikkhave, assutavā puthujjano bhāsati.
“Mendicants, an uneducated ordinary person speaks of the ocean.

neso, bhikkhave, ariyassa vinaye samuddo.
But that’s not the ocean in the training of the noble one.

mahā eso, bhikkhave, udakarāsi mahāudakaṇṇavo.
That’s just a large body of water, a large sea of water.

cakkhu, bhikkhave, purisassa samuddo;
For a person, the eye is an ocean,

tassa rūpamayo vego.
and its currents are made of sights.

yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati, bhikkhave, atari cakkhusamuddaṃ
saūmiṃ sāvaṭṭaṃ sagāhaṃ sarakkhasaṃ;
*Someone who can withstand those currents is said to have crossed over the ocean of the eye,
with its waves and whirlpools, its sharks, and monsters.*

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo ... pe ...
Crossed over, the brahmin stands on the far shore.

jivhā, bhikkhave, purisassa samuddo;
For a person, the ear ... nose ... tongue ... body ...

tassa rasamayo vego.

yo taṃ rasamayaṃ vegaṃ sahati, ayaṃ vuccati, bhikkhave, atari jivhāsamuddaṃ
saūmiṃ sāvaṭṭaṃ sagāhaṃ sarakkhasaṃ;

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo ... pe ...

mano, bhikkhave, purisassa samuddo;
mind is an ocean,

tassa dhammamayo vego.
and its currents are made of thoughts.

yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati, bhikkhave, atari
manosamuddaṃ saūmiṃ sāvaṭṭaṃ sagāhaṃ sarakkhasaṃ;
*Someone who can withstand those currents is said to have crossed over the ocean of the mind,
with its waves and whirlpools, its sharks, and monsters.*

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo”ti.
Crossed over, the brahmin stands on the far shore.”

idamavoca ... pe ...
That is what the Buddha said.

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

“yo imaṃ samuddaṃ sagāhaṃ sarakkhasaṃ,
“A knowledge master who’s crossed the ocean so hard to cross,

saūmiṃ sāvattaṃ sabhayaṃ duttaraṃ accatari;
with its sharks and monsters, its waves, whirlpools, and dangers;

sa vedagū vusitabrahmacariyo,
they've completed the spiritual journey, and gone to the end of the world,

lokantagū pāragatoti vuccatī'ti.
they're called 'one who has gone beyond'."

paṭhamam.

saṃyutta nikāya 35
Linked Discourses 35

18. samuddavagga
18. The Ocean

229. dutiyasamuddasutta
229. The Ocean (2nd)

“samuddo, samuddo'ti, bhikkhave, assutavā puthujjano bhāsati.
"Mendicants, an uneducated ordinary person speaks of the ocean.

neso, bhikkhave, ariyassa vinaye samuddo.
But that's not the ocean in the training of the noble one.

mahā eso, bhikkhave, udakarāsi mahāudakaṇṇavo.
That's just a large body of water, a large sea of water.

santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ayaṃ vuccati, bhikkhave, ariyassa vinaye samuddo.
This is called the ocean in the training of the noble one.

etthāyaṃ sadevako loko samārako sabrahmako sassamanabrāhmaṇī pajā sadevamanussā yebhuyyena samunnā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā, apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati ... pe
And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

santi, bhikkhave, jivhāviññeyyā rasā ... pe ... santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.
There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ayaṃ vuccati, bhikkhave, ariyassa vinaye samuddo.
This is called the ocean in the training of the noble one.

etthāyaṃ sadevako loko samārako sabrahmako sassamanabrāhmaṇī pajā sadevamanussā yebhuyyena samunnā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatīti.
And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

yassa rāgo ca doso ca,
Those who have discarded

avijjā ca virājītā;
greed, hate, and ignorance

so imaṃ samuddaṃ sagāhaṃ sarakkhasaṃ,
have crossed the ocean so hard to cross,

saūmibhayaṃ duttaraṃ accatari.
with its sharks and monsters, its waves and dangers.

saṅgātigo maccujaho nirupadhi,
They've got over clinging, given up death, and have no attachments.

pahāsi dukkhaṃ apunabbhavāya;
They've given up suffering, so there are no more future lives.

atthaṅgato so na puneti,
They've come to an end, and cannot be measured;

amohayī maccurājanti brūmī"ti.
and they've confounded the King of Death, I say."

dutiyaṃ.

saṃyutta nikāya 35
Linked Discourses 35

18. samuddavagga
18. The Ocean

230. bālīśikopamasutta
230. The Simile of the Fisherman

“seyyathāpi, bhikkhave, bālīśiko āmisagatabāliṣaṃ gambhīre udakarahade
pakkhipeyya.

“Mendicants, suppose a fisherman was to cast a baited hook into a deep lake.

tameṇaṃ aṇṇatara āmisacakkhu maccho gileyya.
Seeing the bait, a fish would swallow it.

evaṇhi so, bhikkhave, maccho gilitabaḷiso bālīśikassa anayaṃ āpanno byasaṇaṃ
āpanno yathākāmakaraṇīyo bālīśikassa.
*And so the fish that swallowed the hook would meet with tragedy and disaster, and the
fisherman can do what he wants with it.*

evameva kho, bhikkhave, chayime baḷisā lokasmiṃ anayāya sattānaṃ vadhāya
pāṇinaṃ.
*In the same way, there are these six hooks in the world that mean tragedy and slaughter for
living creatures.*

katame cha?
What six?

santi, bhikkhave, cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā
rajanīyā.
*There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and
arousing.*

tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu gilitabaḷiso, māraṣsa anayaṃ āpanno byasaṇaṃ
āpanno yathākāmakaraṇīyo pāpimato ... pe ...
*they're called a mendicant who has swallowed Māra's hook. They've met with tragedy and
disaster, and the Wicked One can do what he wants with them.*

santi, bhikkhave, jivhāviññeyyā rasā ... pe
There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

ayaṃ vuccati, bhikkhave, bhikkhu gilitabaḷiso mārassa anayaṃ āpanno byasanaṃ
āpanno yathākāmakaraṇīyo pāpimato.

they're called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them.

santi ca, bhikkhave, cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce, bhikkhu, nābhinandati nābhivadati nājjhosāya tiṭṭhati. ayaṃ vuccati,
bhikkhave, bhikkhu na gilitabaḷiso mārassa abhedī baḷisaṃ paribhedī baḷisaṃ na
anayaṃ āpanno na byasanaṃ āpanno na yathākāmakaraṇīyo pāpimato ... pe

If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do what he wants with them.

santi, bhikkhave, jivhāvīññeyyā rasā ... pe

There are sounds ... smells ... tastes ... touches ...

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, ayaṃ vuccati,
bhikkhave, bhikkhu na gilitabaḷiso mārassa abhedī baḷisaṃ paribhedī baḷisaṃ na
anayaṃ āpanno na byasanaṃ āpanno na yathākāmakaraṇīyo pāpimato”ti.

If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do what he wants with them.”

tatiyaṃ.

saṃyutta nikāya 35

Linked Discourses 35

18. samuddavagga

18. The Ocean

231. khīrarukkhopamasutta

231. The Simile of the Latex-Producing Tree

“yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu
yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so
appahīno, yo moho so appahīno tassa parittā cepi cakkhuvīññeyyā rūpā cakkhussa
āpātham āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

“Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling.

taṃ kissa hetu?

Why is that?

yo, bhikkhave, rāgo, so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so
appahīno, yo doso so appahīno, yo moho so appahīno ... pe

Because they still have greed, hate, and delusion, and have not given them up.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu yo rāgo so atthi ... pe

When it comes to sounds ... smells ... tastes ... touches ...

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi manoviññeyyā dhammā manassa āpāthaṃ āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling.

tam kissa hetu?

Why is that?

yo, bhikkhave, rāgo, so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno.

Because they still have greed, hate, and delusion, and have not given them up.

seyyathāpi, bhikkhave, khīrarukkho assattho vā nigrodho vā pilakkho vā udumbaro vā daharo taruṇo komārako.

Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that's a tender young sapling.

tamenam puriso tiṇhāya kuṭhāriyā yato yato ābhindeyya āgaccheyya khīraṇ”ti?

If a man were to chop it here and there with a sharp axe, would latex come out?”

“evaṃ, bhante”.

“Yes, sir.”

“tam kissa hetu”?

Why is that?

“yañhi, bhante, khīraṃ taṃ atthī”ti.

Because it still has latex.”

“evameva kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi cakkhuvīññeyyā rūpā cakkhussa āpāthaṃ āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

“In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling.

tam kissa hetu?

Why is that?

yo, bhikkhave, rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno ... pe

Because they still have greed, hate, and delusion, and have not given them up.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu yo rāgo so atthi ... pe

When it comes to sounds ... smells ... tastes ... touches ...

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi manoviññeyyā dhammā manassa āpāthaṃ āgacchanti pariyādiyantevassa cittaṃ; ko pana vādo adhimattānaṃ.

thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling.

tam kissa hetu?

Why is that?

yo, bhikkhave, rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno.

Because they still have greed, hate, and delusion, and have not given them up.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi cakkhuvīññeyyā rūpā cakkhussa āpāthaṃ āgacchanti nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial.

tam kissa hetu?

Why is that?

yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno ... pe

Because they have no greed, hate, and delusion left, and have given them up.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāvīññeyyesu rasesu ... pe ... manovīññeyyesu dhammesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi manovīññeyyā dhammā manassa āpāthaṃ āgacchanti nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

When it comes to sounds ... smells ... tastes ... touches ... thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don't overcome their mind, let alone those that are trivial.

tam kissa hetu?

Why is that?

yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno.

Because they have no greed, hate, and delusion left, and have given them up.

seyyathāpi, bhikkhave, khīrarukkho assattho vā nigrodho vā pilakkho vā udumbaro vā sukkho kolāpo terovassiko.

Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that's dried up, withered, and decrepit.

tamenam puriso tiṇhāya kuṭhāriyā yato yato ābhindeyya āgaccheyya khīran"ti?

If a man were to chop it here and there with a sharp axe, would latex come out?"

"no hetam, bhante".

"No, sir.

"tam kissa hetu"?

Why is that?

"yañhi, bhante, khīraṃ tam natthī"ti.

Because it has no latex left."

"evameva kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi cakkhuvīññeyyā rūpā cakkhussa āpāthaṃ āgacchanti nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial.

tam kissa hetu?

Why is that?

yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno ... pe

Because they have no greed, hate, and delusion left, and have given them up.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu ... pe

When it comes to sounds ... smells ... tastes ... touches ...

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti; ko pana vādo parittānaṃ.

thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don't overcome their mind, let alone those that are trivial.

taṃ kissa hetu?

Why is that?

yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno”ti.

Because they have no greed, hate, and delusion left, and have given them up.”

catutthaṃ.

saṃyutta nikāya 35

Linked Discourses 35

18. samuddavagga

18. The Ocean

232. koṭṭhikasutta

232. With Koṭṭhita

ekam samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye.

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca:

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

“kiṃ nu kho, āvuso sāriputta, cakkhu rūpānaṃ saṃyojanaṃ, rūpā cakkhussa saṃyojanaṃ ... pe ...

“Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye?

jivhā rasānaṃ saṃyojanaṃ, rasā jivhāya saṃyojanaṃ ... pe ...

Is the ear ... nose ... tongue ... body ...

mano dhammānaṃ saṃyojanaṃ, dhammā manassa saṃyojanaṃ”ti?

mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“na kho, āvuso koṭṭhika, cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ.

“Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayam paṭicca uppajjati chandarāgo tam tattha saṃyojanam ... pe

... *The fetter there is the desire and greed that arises from the pair of them.*

na jivhā rasānaṃ saṃyojanam, na rasā jivhāya saṃyojanam.

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

yañca tattha tadubhayam paṭicca uppajjati chandarāgo tam tattha saṃyojanam ... pe

...

na mano dhammānaṃ saṃyojanam, na dhammā manassa saṃyojanam.

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayam paṭicca uppajjati chandarāgo tam tattha saṃyojanam.

The fetter there is the desire and greed that arises from the pair of them.

seyyathāpi, āvuso, kālo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṃyuttā assu.

Suppose there was a black ox and a white ox yoked by a single harness or yoke.

yo nu kho evaṃ vadeyya:

Would it be right to say that

‘kālo balībaddo odātassa balībaddassa saṃyojanam, odāto balībaddo kālassa balībaddassa saṃyojanan’ti, sammā nu kho so vadamāno vadeyyā’ti?

the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“no hetam, āvuso”.

“No, reverend.

“na kho, āvuso, kālo balībaddo odātassa balībaddassa saṃyojanam, na odāto balībaddo kālassa balībaddassa saṃyojanam.

The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

yena ca kho te ekena dāmena vā yottena vā saṃyuttā tam tattha saṃyojanam.

The yoke there is the single harness or yoke that they’re yoked by.”

evameva kho, āvuso, na cakkhu rūpānaṃ saṃyojanam, na rūpā cakkhussa saṃyojanam.

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayam paṭicca uppajjati chandarāgo tam tattha saṃyojanam ... pe

...

The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṃ saṃyojanam ... pe ...

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

na mano dhammānaṃ saṃyojanam, na dhammā manassa saṃyojanam.

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayam paṭicca uppajjati chandarāgo, tam tattha saṃyojanam.

The fetter there is the desire and greed that arises from the pair of them.

cakkhu vā, āvuso, rūpānaṃ saṃyojanam abhavissa, rūpā vā cakkhussa saṃyojanam, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found.

yasmā ca kho, āvuso, na cakkhu rūpānaṃ saṃyojanam, na rūpā cakkhussa saṃyojanam;

However, since this is not the case, but

yañca tattha tadubhayam paṭicca uppajjati chandarāgo, tam tattha saṃyojanam, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya ... pe

the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

jivhā, āvuso, rasānaṃ saṃyojanaṃ abhavissa, rasā vā jivhāya saṃyojanaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

If the ear ... nose ... tongue ... body ...

yasmā ca kho, āvuso, na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya ... pe

mano vā, āvuso, dhammānaṃ saṃyojanaṃ abhavissa, dhammā vā manassa saṃyojanaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

mind were the fetter of thoughts, or if thoughts were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found.

yasmā ca kho, āvuso, na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ;

However, since this is not the case, but

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

imināpetam, āvuso, pariyāyena veditabbaṃ yathā na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ.

This too is a way to understand how this is so.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ ... pe ...

na jivhā rasānaṃ saṃyojanaṃ ... pe ...

na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ.

saṃvijjati kho, āvuso, bhagavato cakkhu.

The Buddha has an eye

passati bhagavā cakkhunā rūpaṃ.

with which he sees a sight.

chandarāgo bhagavato natthi.

But he has no desire and greed,

suvimuttacitto bhagavā.

for his mind is well freed.

saṃvijjati kho, āvuso, bhagavato sotaṃ.

The Buddha has an ear ...

suṇāti bhagavā sotena saddaṃ.

chandarāgo bhagavato natthi.

suvimuttacitto bhagavā.

saṃvijjati kho, āvuso, bhagavato ghānaṃ.

nose ...

ghāyati bhagavā ghānena gandhaṃ.

chandarāgo bhagavato natthi.

suvimuttacitto bhagavā.

saṃvijjati kho, āvuso, bhagavato jivhā.
longue ...

sāyati bhagavā jivhāya rasaṃ.

chandarāgo bhagavato natthi.

suvimuttacitto bhagavā.

saṃvijjati kho, āvuso, bhagavato kāyo.
The Buddha has a body

phusati bhagavā kāyena phoṭṭhabbaṃ.
with which he senses touch.

chandarāgo bhagavato natthi.
But he has no desire and greed,

suvimuttacitto bhagavā.
for his mind is well freed.

vijānāti bhagavā manasā dhammaṃ.
The Buddha knows thought with his mind.

chandarāgo bhagavato natthi.
But he has no desire and greed,

suvimuttacitto bhagavā.
for his mind is well freed.

iminā kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā na cakkhu rūpānaṃ
saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ;
This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ.
The fetter there is the desire and greed that arises from the pair of them.

na sotam ...
The ear ...

na ghānaṃ ...
nose ...

na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ;
longue ...

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

na kāyo ...
body ...

na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ;
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanan”ti.
The fetter there is the desire and greed that arises from the pair of them.”

pañcamāṃ.

18. samuddavagga

18. The Ocean

233. kāmabhūssa

233. With Kāmabhū

ekaṃ samayaṃ āyasmā ca ānando āyasmā ca kāmabhū kosambiyaṃ viharanti ghositārāme.

At one time the venerables Ānanda and Kāmabhū were staying near Kosambi, in Ghosita's Monastery.

atha kho āyasmā kāmabhū sāyanhasamayaṃ patisallānā vutthito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā kāmabhū āyasmantaṃ ānantaṃ etadavoca:

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

“kiṃ nu kho, āvuso ānanda, cakkhu rūpānaṃ saṃyojanaṃ, rūpā cakkhussa saṃyojanaṃ ... pe ...

“Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye?”

jivhā rasānaṃ saṃyojanaṃ, rasā jivhāya saṃyojanaṃ ... pe ...

Is the ear ... nose ... tongue ... body ...

mano dhammānaṃ saṃyojanaṃ, dhammā manassa saṃyojanaṃ”ti?

mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“na kho, āvuso kāmabhū, cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ.

“Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ ... pe

...
The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ ... pe ...

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

na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ.

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

The fetter there is the desire and greed that arises from the pair of them.

seyyathāpi, āvuso, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṃyuttā assu.

Suppose there was a black ox and a white ox yoked by a single harness or yoke.

yo nu kho evaṃ vadeyya:

Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, odāto balībaddo kāḷassa balībaddassa saṃyojanaṃ’ti, sammā nu kho so vadamāno vadeyyā”ti?

the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“no hetam, āvuso”.

“No, reverend.

“na kho, āvuso, kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, napi odāto balībaddo kāḷassa balībaddassa saṃyojanaṃ.

The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

yena ca kho te ekena dāmena vā yottena vā saṃyuttā, taṃ tattha saṃyojanaṃ.

The yoke there is the single harness or yoke that they're yoked by."

evameva kho, āvuso, na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ ... pe ...

"In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

na jivhā ... pe ...

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

na mano ... pe ...

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yāñca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanan"ti.

The fetter there is the desire and greed that arises from the pair of them."

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

18. samuddavagga

18. The Ocean

234. udāyīsutta

234. With Udāyī

ekaṃ samayaṃ āyasmā ca ānando āyasmā ca udāyī kosambiyaṃ viharanti ghositārāme.

At one time the venerables Ānanda and Udāyī were staying near Kosambi, in Ghosita's Monastery.

atha kho āyasmā udāyī sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā udāyī āyasmantaṃ ānandaṃ etadavoca:

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

"yatheva nu kho, āvuso ānanda, ayaṃ kāyo bhagavatā anekapariyāyena akkhāto vivaṇṇo pakāsito:

"Reverend Ānanda, the Buddha has explained, opened, and illuminated in many ways how this body is not-self.

'itipāyaṃ kāyo anattā'ti, sakkā evameva viññāṇaṃ pidaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānikātumaṃ: 'itipidaṃ viññāṇaṃ anattā'"ti?

Is it possible to explain consciousness in the same way? To teach, assert, establish, open, analyze, and make it clear how consciousness is not-self?"

"yatheva kho, āvuso udāyī, ayaṃ kāyo bhagavatā anekapariyāyena akkhāto vivaṇṇo pakāsito:

'itipāyaṃ kāyo anattā'ti, sakkā evameva viññāṇaṃ pidaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānikātumaṃ: 'itipidaṃ viññāṇaṃ anattā'"ti.

"It is possible, Reverend Udāyī.

"cakkhuñca, āvuso, paṭicca rūpe ca uppajjati cakkhuvīññāṇan"ti?

Does eye consciousness arise dependent on the eye and sights?"

"evamāvuso"ti.

"Yes, reverend."

“yo cāvuso, hetu, yo ca paccayo cakkhaviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbam sabbathā sabbam aparisesam nirujjheyya. api nu kho cakkhaviññāṇam paññāyethā”ti?

“If the cause and condition that gives rise to eye consciousness were to totally and utterly cease without anything left over, would eye consciousness still be found?”

“no hetam, āvuso”.

“No, reverend.”

“imināpi kho etam, āvuso, pariyāyena bhagavatā akkhātam vivaṭam pakāsitaṃ: ‘itipidaṃ viññāṇam anattā’”ti ... pe

“In this way, too, it can be understood how consciousness is not-self.

“jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇan”ti?

Does ear ... nose ... tongue ... body ...

“evamāvuso”ti.

“yo cāvuso, hetu yo ca paccayo jivhāviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbam sabbathā sabbam aparisesam nirujjheyya, api nu kho jivhāviññāṇam paññāyethā”ti?

“no hetam, āvuso”.

“imināpi kho etam, āvuso, pariyāyena bhagavatā akkhātam vivaṭam pakāsitaṃ: ‘itipidaṃ viññāṇam anattā’”ti ... pe

“manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇan”ti?

mind consciousness arise dependent on the mind and thoughts?”

“evamāvuso”ti.

“Yes, reverend.”

“yo cāvuso, hetu, yo ca paccayo manoviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbam sabbathā sabbam aparisesam nirujjheyya, api nu kho manoviññāṇam paññāyethā”ti?

“If the cause and condition that gives rise to mind consciousness were to totally and utterly cease without anything left over, would mind consciousness still be found?”

“no hetam, āvuso”.

“No, reverend.”

“imināpi kho etam, āvuso, pariyāyena bhagavatā akkhātam vivaṭam pakāsitaṃ: ‘itipidaṃ viññāṇam anattā’”ti.

“In this way, too, it can be understood how consciousness is not-self.

seyyathāpi, āvuso, puriso sārattthiko sārāgavesī sārāpariyesanam caramāno tinhaṃ kuṭhārīṃ ādāya vanaṃ paviseyya. so tатtha passeyya mahantaṃ kadalikkhandaṃ uḷum navaṃ akukkukajātaṃ. tamenam mūle chindeyya; mūle chetvā agge chindeyya; agge chetvā pattavaṭṭiṃ vinibbhujeyya. so tатtha pheggumpi nādhigaccheyya, kuto sāram.

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana tree, straight and young and grown free of defects. They’d cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood.

evameva kho, āvuso, bhikkhu chasu phassāyatanesu nevattānaṃ na attaniyaṃ samanupassati.

In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self.

so evaṃ asamanupassanto na kiñci loke upādiyati.

So seeing, they don’t grasp anything in the world.

anupādiyaṃ na paritassati. aparitassaṃ paccattaññeva parinibbāyati.
Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

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

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

sattamaṃ.

saṃyutta nikāya 35
Linked Discourses 35

18. samuddavagga
18. The Ocean

235. ādittapariyāyasutta
235. The Exposition on Burning

“ādittapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.
“Mendicants, I will teach you an exposition of the teaching on burning.

taṃ suṇātha.
Listen ...

katamo ca, bhikkhave, ādittapariyāyo, dhammapariyāyo?
And what is the exposition of the teaching on burning?

varam, bhikkhave, tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya
cakkhundriyaṃ sampalimaṭṭhaṃ, na tveva cakkhuvīññeyyesu rūpesu anubyañjanaso
nimittaggāho.

You’d be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing and glowing, than getting caught up in the features by way of the details in sights known by the eye.

nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya,
anubyañjanassādagathitaṃ vā tasmīñce samaye kālaṃ kareyya, ṭhānametaṃ vijjati,
yaṃ dvinnāṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations:

nirayaṃ vā, tiracchānayaṇiṃ vā.
hell or the animal realm.

imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.
I speak having seen this drawback.

varam, bhikkhave, tiṇhena ayosaṅkunā ādittena sampajjalitena sajotibhūtena
sotindriyaṃ sampalimaṭṭhaṃ, na tveva sotaviññeyyesu saddesu anubyañjanaso
nimittaggāho.

You’d be better off mutilating your ear faculty with a sharp iron spike ...

nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya,
anubyañjanassādagathitaṃ vā tasmīñce samaye kālaṃ kareyya, ṭhānametaṃ vijjati,
yaṃ dvinnāṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

varam, bhikkhave, tiṇhena nakhacchedanena ādittena sampajjalitena sajotibhūtena
ghānindriyaṃ sampalimaṭṭhaṃ, na tveva ghānaviññeyyesu gandhesu anubyañjanaso
nimittaggāho.

You’d be better off mutilating your nose faculty with a sharp nail cutter ...

nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tittamānaṃ tittheyya,
anubyañjanassādagathitaṃ vā tasmīnce samaye kālaṃ kareyya.

thānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

varaṃ, bhikkhave, tinhena khurena ādittena sampajjalitena sajotibhūtena
jivhindriyaṃ sampalimaṭṭhaṃ, na tveva jivhāviññeyyesu rasesu anubyañjanaso
nimittaggāho.

You'd be better off mutilating your tongue faculty with a sharp razor ...

nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tittamānaṃ tittheyya,
anubyañjanassādagathitaṃ vā tasmīnce samaye kālaṃ kareyya.

thānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

varaṃ, bhikkhave, tinhāya sattiyā ādittāya sampajjalitāya sajotibhūtāya kāyindriyaṃ
sampalimaṭṭhaṃ, na tveva kāyaviññeyyesu phoṭṭhabbesu anubyañjanaso
nimittaggāho.

You'd be better off mutilating your body faculty with a sharp spear, burning, blazing and glowing, than getting caught up in the features by way of the details in touches known by the body.

nimittassādagathitaṃ vā, bhikkhave, viññāṇaṃ tittamānaṃ tittheyya,
anubyañjanassādagathitaṃ vā tasmīnce samaye kālaṃ kareyya.

For if you die at a time when your consciousness is still tied to gratification in the features or details, it's possible you'll go to one of two destinations:

thānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya—

nirayaṃ vā tiracchānayaṇiṃ vā.

hell or the animal realm.

imaṃ khvāhaṃ, bhikkhave, ādīnavaṃ disvā evaṃ vadāmi.

I speak having seen this drawback.

varaṃ, bhikkhave, sottaṃ.

You'd be better off sleeping.

sottaṃ kho panāhaṃ, bhikkhave, vañjhaṃ jīvitānaṃ vadāmi, aphalaṃ jīvitānaṃ
vadāmi, momūhaṃ jīvitānaṃ vadāmi, na tveva tathārūpe vitakke vitakkeyya
yathārūpanaṃ vitakkānaṃ vasaṃ gato saṅghaṃ bhindeyya.

For I say that sleep is useless, fruitless, and unconsciousness for the living. But while you're asleep you won't fall under the sway of such thoughts that would make you create a schism in the Saṅgha.

imaṃ khvāhaṃ, bhikkhave, vañjhaṃ jīvitānaṃ ādīnavaṃ disvā evaṃ vadāmi.

I speak having seen this drawback.

tattha, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

‘titthatu tāva tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya cakkhundriyaṃ sampalimatthaṃ.

‘Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing and glowing!

handāhaṃ idameva manasi karomi—

I’d better focus on the fact that

iti cakkhu aniccaṃ, rūpā aniccā, cakkhuviññāṇaṃ aniccaṃ, cakkhusamphasso anicco, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ’.

the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

titthatu tāva tiṇhena ayosaṅkunā ādittena sampajjalitena sajotibhūtena sotindriyaṃ sampalimatthaṃ.

Forget mutilating the ear faculty with a sharp iron spike, burning, blazing and glowing!

handāhaṃ idameva manasi karomi—

I’d better focus on the fact that

iti sotaṃ aniccaṃ, saddā aniccā, sotaviññāṇaṃ aniccaṃ, sotasamphasso anicco, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ.

the ear, sounds, ear consciousness, and ear contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by ear contact is also impermanent.

titthatu tāva tiṇhena nakhacchedanena ādittena sampajjalitena sajotibhūtena ghānindriyaṃ sampalimatthaṃ.

Forget mutilating the nose faculty with a sharp nail cutter, burning, blazing and glowing!

handāhaṃ idameva manasi karomi—

I’d better focus on the fact that

iti ghānaṃ aniccaṃ, gandhā aniccā, ghānaviññāṇaṃ aniccaṃ, ghānasamphasso anicco, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ ... pe ... tampi aniccaṃ.

the nose, smells, nose consciousness, and nose contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by nose contact is also impermanent.

titthatu tāva tiṇhena khurena ādittena sampajjalitena sajotibhūtena jivhindriyaṃ sampalimatthaṃ.

Forget mutilating the tongue faculty with a sharp razor, burning, blazing and glowing!

handāhaṃ idameva manasi karomi—

I’d better focus on the fact that

iti jivhā aniccā, rasā aniccā, jivhāviññāṇaṃ aniccaṃ, jivhāsamphasso anicco, yampidaṃ jivhāsamphassapaccayā uppajjati ... pe ... tampi aniccaṃ.

the tongue, tastes, tongue consciousness, and tongue contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by tongue contact is also impermanent.

titthatu tāva tiṇhāya sattiya ādittāya sampajjalitāya sajotibhūtāya kāyindriyaṃ sampalimatthaṃ.

Forget mutilating the body faculty with a sharp spear, burning, blazing and glowing!

handāhaṃ idameva manasi karomi—

I’d better focus on the fact that

iti kāyo anicco, phoṭṭhabbā aniccā, kāyaviññāṇaṃ aniccaṃ, kāyasamphasso anicco, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ ... pe ... tampi aniccaṃ.

the body, touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by body contact is also impermanent.

titthatu tāva sottaṃ.

Forget sleeping!

handāhaṃ idameva manasi karomi—

I'd better focus on the fact that

iti mano anicco, dhammā aniccā, manoviññāṇaṃ aniccaṃ, manosamphasso anicco, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ”.

the mind, thoughts, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati ... pe ...

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

ayaṃ kho, bhikkhave, ādittapariyāyo, dhammapariyāyo”ti.

This is the exposition of the teaching on burning.”

aṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

18. samuddavagga

18. The Ocean

236. paṭhamahatthapādopamasutta

236. The Simile of Hands and Feet (1st)

“hatthesu, bhikkhave, sati ādānanikkhepanaṃ paññāyati;

“Mendicants, when there are hands, picking up and putting down are found.

pādesu sati abhikkamapaṭikkamo paññāyati;

When there are feet, coming and going are found.

pabbesu sati samiñjanapasāraṇaṃ paññāyati;

When there are joints, contracting and extending are found.

kucchismiṃ sati jighacchā pipāsā paññāyati.

When there's a belly, hunger and thirst are found.

evameva kho, bhikkhave, cakkhusmiṃ sati cakkhusamphassapaccayā uppajjati ajjhattaṃ sukhaṃ dukkhaṃ ... pe ...

In the same way, when there's an eye, pleasure and pain arise internally conditioned by eye contact.

jivhāya sati jivhāsamphassapaccayā uppajjati ajjhattaṃ sukhaṃ dukkhaṃ ... pe ...

When there's an ear ... nose ... tongue ... body ...

manasmim sati manosamphassapaccayā uppajjati ajjhattaṃ sukhaṃ dukkhaṃ ... pe

....

mind, pleasure and pain arise internally conditioned by mind contact.

hatthesu, bhikkhave, asati ādānanikkhepanaṃ na paññāyati;

When there are no hands, picking up and putting down aren't found.

pādesu asati abhikkamapaṭikkamo na paññāyati;

When there are no feet, coming and going aren't found.

pabbesu asati samīñjanapasāraṇaṃ na paññāyati;

When there are no joints, contracting and extending aren't found.

kucchismiṃ asati jighacchā pipāsā na paññāyati.

When there's no belly, hunger and thirst aren't found.

evameva kho, bhikkhave, cakkhusmiṃ asati cakkhusamphassapaccayā nuppajjati
ajjhataṃ sukhāṃ dukkhāṃ ... pe ...

In the same way, when there's no eye, pleasure and pain don't arise internally conditioned by eye contact.

jivhāya asati jivhāsamphassapaccayā nuppajjati ... pe ...

When there's no ear ... nose ... tongue ... body ...

manasmiṃ asati manosamphassapaccayā nuppajjati ajjhataṃ sukhāṃ dukkhaṃ”ti.
mind, pleasure and pain don't arise internally conditioned by mind contact.”

navamaṃ.

samyutta nikāya 35

Linked Discourses 35

18. samuddavagga

18. The Ocean

237. dutiyahatthapādopamasutta

237. The Simile of Hands and Feet (2nd)

“hatthesu, bhikkhave, sati ādānanikkhepanaṃ hoti;

“Mendicants, when there are hands, there's picking up and putting down.

pādesu sati abhikkamapaṭikkamo hoti;

When there are feet, there's coming and going.

pabbesu sati samīñjanapasāraṇaṃ hoti;

When there are joints, there's contracting and extending.

kucchismiṃ sati jighacchā pipāsā hoti.

When there's a belly, there's hunger and thirst.

evameva kho, bhikkhave, cakkhusmiṃ sati cakkhusamphassapaccayā uppajjati
ajjhataṃ sukhāṃ dukkhāṃ ... pe ...

In the same way, when there's an eye, pleasure and pain arise internally conditioned by eye contact.

jivhāya sati ... pe ...

When there's an ear ... nose ... tongue ... body ...

manasmiṃ sati manosamphassapaccayā uppajjati ajjhataṃ sukhāṃ dukkhāṃ ... pe

....
mind, pleasure and pain arise internally conditioned by mind contact.

hatthesu, bhikkhave, asati ādānanikkhepanaṃ na hoti;

When there are no hands, there's no picking up and putting down.

pādesu asati abhikkamapaṭikkamo na hoti;

When there are no feet, there's no coming and going.

pabbesu asati samīñjanapasāraṇaṃ na hoti;

When there are no joints, there's no contracting and extending.

kucchismiṃ asati jighacchā pipāsā na hoti.

When there's no belly, there's no hunger and thirst.

evameva kho, bhikkhave, cakkhusmiṃ asati cakkhusamphassapaccayā nuppajjati
ajjhataṃ sukhāṃ dukkhāṃ ... pe ...

In the same way, when there's no eye, pleasure and pain don't arise internally conditioned by eye contact.

jivhāya asati jivhāsamphassapaccayā nuppajjati ... pe ...

When there's no ear ... nose ... tongue ... body ...

manasmiṃ asati manosamphassapaccayā nuppajjati ajjhataṃ sukhāṃ dukkhaṃ”ti.
mind, pleasure and pain don't arise internally conditioned by mind contact.”

dasamaṃ.

samuddavaggo tatiyo.

dve samuddā bālisisiko,

khīrarukkhena koṭṭhiko;

kāmabhū udāyī ceva,

ādittena ca aṭṭhamaṃ;

hatthapādūpamā dveti,

vaggo tena pavuccatīti.

samyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

238. āsīvisopamasutta

238. The Simile of the Vipers

“seyyathāpi, bhikkhave, cattāro āsīvisā uggatejā ghoravisā.

“Mendicants, suppose there were four lethal poisonous vipers.

atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘ime te, ambho purisa, cattāro āsīvisā uggatejā ghoravisā kālena kālaṃ
vuṭṭhāpetabbā, kālena kālaṃ nhāpetabbā, kālena kālaṃ bhojetabbā, kālena kālaṃ
saṃvesetabbā.

‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep.

yadā ca kho te, ambho purisa, imesaṃ catunnaṃ āsīvisānaṃ uggatejānaṃ
ghoravisānaṃ aññataro vā aññataro vā kuppissati, tato tvam, ambho purisa,
maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkhāṃ.

But when one or other of these four poisonous vipers gets angry with you, you'll meet with death or deadly pain.

yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohīti.

So then, mister, do what has to be done.’

atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ
ghoravisānaṃ yena vā tena vā palāyetha.

Then that man, terrified of those four poisonous vipers, would flee this way or that.

tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘ime kho, ambho purisa, pañca vadhakā paccatthikā piṭṭhito piṭṭhito anubandhā,
yattheva naṃ passissāma tattheva jīvītā voropessāmāti.

‘Mister, there are five deadly enemies chasing you, thinking: “When we catch sight of him, we’ll murder him right there!”’

yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’ti.

So then, mister, do what has to be done.’

atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ
ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ paccatthikānaṃ yena vā tena vā
palāyetha.

Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that.

tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘ayaṃ te, ambho purisa, chaṭṭho antaracarō vadhako ukkhittāsiko piṭṭhito piṭṭhito
anubandho yattheva naṃ passissāmi tattheva siro pāṭessāmīti.

‘Mister, there’s a sixth hidden killer chasing you with a drawn sword, thinking: “When I catch sight of him, I’ll chop off his head right there!”’

yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’ti.

So then, mister, do what has to be done.’

atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ
ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ paccatthikānaṃ, bhīto chaṭṭhassa
antaracarassa vadhakassa ukkhittāsikassa yena vā tena vā palāyetha.

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer, would flee this way or that.

so passeyya suññaṃ gāmaṃ.

He'd see an empty village.

yaññadeva gharaṃ paviseyya rittakaññeva paviseyya tucchakaññeva paviseyya
suññakaññeva paviseyya.

But whatever house he enters is vacant, deserted, and empty.

yaññadeva bhājanaṃ parimaseyya rittakaññeva parimaseyya tucchakaññeva
parimaseyya suññakaññeva parimaseyya.

And whatever vessel he touches is vacant, hollow, and empty.

tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘idāni, ambho purisa, imaṃ suññaṃ gāmaṃ corā gāmaghātakā pavisanti.

‘Mister, there are bandits who raid villages, and they’re striking now.

yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’ti.

So then, mister, do what has to be done.’

atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ
ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ paccatthikānaṃ, bhīto chaṭṭhassa
antaracarassa vadhakassa ukkhittāsikassa, bhīto corānaṃ gāmaghātakānaṃ yena vā
tena vā palāyetha.

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that.

so passeyya mahantaṃ udakaṇṇavaṃ orimaṃ tīraṃ sāsaṅkaṃ sappatibhayaṃ,
pārimaṃ tīraṃ khemaṃ appatibhayaṃ.

He'd see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril.

na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

But there's no ferryboat or bridge for crossing over.

atha kho, bhikkhave, tassa purisassa evamassa:

Then that man thought,

‘ayaṃ kho mahāudakaṇṇavo orimaṃ tīraṃ sāsaṅkaṃ sappatibhayaṃ, pārimaṃ
tīraṃ khemaṃ appatibhayaṃ, natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ
gamanāya.

yannūnāham tinakatthasākhāpalāsaṃ saṅkaddhitvā kullaṃ bandhitvā taṃ kullaṃ
nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ gaccheyyan'ti.

‘Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

atha kho so, bhikkhave, puriso tinakatthasākhāpalāsaṃ saṅkaddhitvā kullaṃ
bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ
gaccheyya, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.

And so that man did exactly that. Having crossed over and gone beyond, the brahmin stands on the far shore.

upamā kho myāyaṃ, bhikkhave, katā atthassa viññāpanāya.

I've made up this simile to make a point.

ayañcettha attho—

And this is the point.

cattāro āsīvisā uggatejā ghoravisāti kho, bhikkhave, catunnetam mahābhūtānaṃ
adhivacanam—

‘Four lethal poisonous vipers’ is a term for the four primary elements:

pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.

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

pañca vadhakā paccatthikāti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ
adhivacanam, seyyathidaṃ—

‘Five deadly enemies’ is a term for the five grasping aggregates, that is:

rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa,
saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa.

form, feeling, perception, choices, and consciousness.

chattho antaracaro vadhako ukkhittāsikoti kho, bhikkhave, nandīrāgassetam
adhivacanam.

‘The sixth hidden killer with a drawn sword’ is a term for relishing and greed.

suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanam.

‘Empty village’ is a term for the six interior sense fields.

cakkhuto cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva
khāyati, tucchakaññeva khāyati, suññakaññeva khāyati ... pe ...

If an astute, competent, clever person investigates this in relation to the eye, it appears vacant, hollow, and empty.

jivhāto cepi naṃ, bhikkhave ... pe ...

If an astute, competent, clever person investigates this in relation to the ear ... nose ... tongue ... body ...

manato cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva
khāyati, tucchakaññeva khāyati, suññakaññeva khāyati.

mind, it appears vacant, hollow, and empty.

corā gāmaghātakāti kho, bhikkhave, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ.

'Bandits who raid villages' is a term for the six exterior sense fields.

cakkhu, bhikkhave, haññati manāpāmanāpesu rūpesu;

The eye is struck by both agreeable and disagreeable sights.

sotaṃ, bhikkhave ... pe ...

The ear ...

ghānaṃ, bhikkhave ... pe ...

nose ...

jivhā, bhikkhave, haññati manāpāmanāpesu rasesu;

tongue ...

kāyo, bhikkhave ... pe ...

body ...

mano, bhikkhave, haññati manāpāmanāpesu dhammesu.

mind is struck by both agreeable and disagreeable thoughts.

mahā udakaṇṇavoti kho, bhikkhave, catunnetāṃ oghānaṃ adhivacanaṃ—

'Large sea' is a term for the four floods:

kāmoghassa, bhavoghassa, diṭṭhoghassa, avijjoghassa.

the floods of sensual pleasures, desire to be reborn, views, and ignorance.

orimaṃ tīraṃ sāsāṅkaṃ sappaṭibhayanti kho, bhikkhave, sakkāyasettaṃ adhivacanaṃ.

'The near shore that's dubious and perilous' is a term for identity.

pārimaṃ tīraṃ khemaṃ appaṭibhayanti kho, bhikkhave, nibbānasettaṃ adhivacanaṃ.

'The far shore, a sanctuary free of peril' is a term for extinguishment.

kullanti kho, bhikkhave, ariyasettaṃ aṭṭhaṅgikassa maggassa adhivacanaṃ, seyyathidaṃ—

'The raft' is a term for the noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

tassa hatthehi ca pādehi ca vāyāmoti kho, bhikkhave, vīriyārambhassettaṃ adhivacanaṃ.

'Paddling with hands and feet' is a term for being energetic.

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti kho, bhikkhave, arahato etaṃ adhivacanaṃ”ti.

'Crossed over, gone beyond, the brahmin stands on the shore' is a term for a perfected one."

paṭhamam.

samyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

239. rathopamasutta

239. The Simile of the Chariot

“ūhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yonī cassa āradhā hoti āsavānaṃ khayāya.

"Mendicants, when a mendicant has three qualities they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.

katamehi tīhi?

What three?

indriyesu guttadvāro hoti, bhojane mattaññū, jāgariyaṃ anuyutto.

They guard the sense doors, eat in moderation, and are committed to wakefulness.

kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?

And how does a mendicant guard the sense doors?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti,
nānubyañjanaggāhī;

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

yatvādhikarāṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusalā dhammā anvāssaveyyuṃ. tassa saṃvarāya paṭipajjati; rakkhati
cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;

When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikarāṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati
manindriyaṃ; manindriye saṃvaraṃ āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

seyyathāpi, bhikkhave, subhūmiyaṃ cātumahāpathe ājaññaratho yutto assa ṭhito
odhastapatodo. tamenam dakkho yoggācariyo assadammaśārathi abhiruhitvā
vāmena hatthena rasmiyo gahetvā, dakkhinena hatthena patodaṃ gahetvā,
yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

evameva kho, bhikkhave, bhikkhu imesaṃ channaṃ indriyānaṃ ārakkhāya sikkhati,
saṃyamāya sikkhati, damāya sikkhati, upasaṃyamāya sikkhati.

In the same way, a mendicant trains to protect, control, tame, and pacify these six senses.

evaṃ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.

That's how a mendicant guards the sense doors.

kathañca, bhikkhave, bhikkhu bhojane mattaññū hoti?

And how does a mendicant eat in moderation?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

It's when a mendicant reflects properly on the food that they eat:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

seyyathāpi, bhikkhave, puriso vaṇaṃ ālimpeyya yāvadeva rohanatthāya, seyyathā vā pana akkhaṃ abbaññeyya yāvadeva bhārassa nittharaṇatthāya;

It’s like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load.

evaṃ kho, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

In the same way, a mendicant reflects properly on the food that they eat:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

evaṃ kho, bhikkhave, bhikkhu bhojane mattaññu hoti.

That’s how a mendicant eats in moderation.

kathaṇca, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti?

And how is a mendicant committed to wakefulness?

idha, bhikkhave, bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasi karitvā.

In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimaṃ yāmaṃ paccuttāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

evaṃ kho, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti.

This is how a mendicant is committed to wakefulness.

imehi kho, bhikkhave, tihi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṃ khayāyā”ti.

When a mendicant has these three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

dutiyaṃ.

samyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipera

240. kummopamasutta
240. The Simile of the Tortoise

“bhūtapubbaṃ, bhikkhave, kummo kacchapo sāyanhasamayam anunadīṭṭhe gocarapasuto ahoṣi.

“Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon.

siṅgālopi kho, bhikkhave, sāyanhasamayam anunadīṭṭhe gocarapasuto ahoṣi.
At the same time, a jackal was also hunting along the river bank.

addasā kho, bhikkhave, kummo kacchapo siṅgālaṃ dūratova gocarapasutaṃ.
The tortoise saw the jackal off in the distance hunting,

disvāna soṇḍipaṇcamāni aṅgāni sake kapāle samodahitvā appossukko tuṇhībhūto saṅkasāyati.
so it drew its limbs and neck inside its shell, and kept still and silent.

siṅgālopi kho, bhikkhave, addasa kummaṃ kacchapaṃ dūratova gocarapasutaṃ.
But the jackal also saw the tortoise off in the distance grazing.

disvāna yena kummo kacchapo tenupasaṅkami; upasaṅkamitvā kummaṃ kacchapaṃ paccupaṭṭhito ahoṣi:
So it went up to the tortoise and waiting nearby, thinking,

‘yadāyaṃ kummo kacchapo soṇḍipaṇcamānaṃ aṅgānaṃ aṇṇataraṃ vā aṇṇataraṃ vā aṅgaṃ abhininnāmessati, tattheva naṃ gahetvā uddālitvā khādissāmi’ti.
‘When that tortoise sticks one or other of its limbs or neck out from its shell, I’ll grab it right there, rip it out, and eat it!’

yadā kho, bhikkhave, kummo kacchapo soṇḍipaṇcamānaṃ aṅgānaṃ aṇṇataraṃ vā aṇṇataraṃ vā aṅgaṃ abhininnāmi, atha siṅgālo kummamhā nibbijja pakkāmi, otāraṃ alabhamāno.
But when that tortoise didn’t stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn’t find a vulnerability.

evameva kho, bhikkhave, tumhepi māro pāpimā satataṃ samitaṃ paccupaṭṭhito:
In the same way, Māra the Wicked is always waiting nearby, thinking:

‘appeva nāmāhaṃ imesaṃ cakkhuto vā otāraṃ labheyyaṃ ... pe ...
‘Hopefully I can find a vulnerability in the eye,

jivhāto vā otāraṃ labheyyaṃ ... pe ...
ear, nose, tongue, body, or

manato vā otāraṃ labheyyaṃ’ti.
mind.’

tasmātiha, bhikkhave, indriyesu guttadvārā viharatha.
That’s why you should live with sense doors guarded.

cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino.
When you see a sight with your eyes, don’t get caught up in the features and details.

yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha, rakkhatha cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatha.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint.

sotena saddaṃ sutvā ...
When you hear a sound with your ears ...

ghānena gandhaṃ ghāyitvā ...
When you smell an odor with your nose ...

jivhāya rasam sāyivā ...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbam phusitvā ...

When you feel a touch with your body ...

manasā dhammam viññāya mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino.

When you know a thought with your mind, don't get caught up in the features and details.

yatvādhikaranamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjatha, rakkhatha manindriyam, manindriye saṃvaram āpajjatha.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint.

yato tumhe, bhikkhave, indriyesu guttadvārā viharissatha, atha tumhehi māro pāpimā nibbijja pakkamissatī, otāram alabhamāno—

When you live with your sense doors restrained, Māra will leave you disappointed, since he can't find a vulnerability,

kummamhāva siṅgāloti.

just like the jackal left the tortoise.

kummoḃva aṅgāni sake kapāle,

A mendicant should collect their thoughts

samodahaṃ bhikkhu manovitaṅke;

as a tortoise draws its limbs into its shell.

anissito aññamahethayāno,

Independent, not disturbing others,

parinibbuto nūpavadeyya kañcī"ti.

someone who's extinguished wouldn't blame anyone."

tatiyaṃ.

saṃyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

241. paṭhamadārukkhandhopamasutta

241. The Simile of the Tree Trunk (1st)

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati gaṅgāya nadiyā tīre.

At one time the Buddha was staying near Kosambi on the bank of the Ganges river.

addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ.

Seeing a large tree trunk being carried along by the current,

disvāna bhikkhū āmantesi:

he addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṃ mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ”ti?

“Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?”

“evaṃ, bhante”.

“Yes, sir.”

“sace so, bhikkhave, dārukkhandho na orimaṃ tīraṃ upagacchati, na pārimaṃ tīraṃ upagacchati, na majjhe saṃsīdissati, na thale ussīdissati, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissati;

“Mendicants, assume that that tree trunk doesn’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn’t get taken by humans or non-humans or caught up in a whirlpool, and that it doesn’t rot away.

evañhi so, bhikkhave, dārukkhandho samuddaninno bhavissati samuddapoṇo samuddapabbhāro.

In that case, that tree trunk will slant, slope, and incline towards the ocean.

tam kissa hetu?

Why is that?

samuddaninno, bhikkhave, gaṅgāya nadiyā soto samuddapoṇo samuddapabbhāro.

Because the current of the Ganges river slants, slopes, and inclines towards the ocean.

evameva kho, bhikkhave, sace tumhepi na orimaṃ tīraṃ upagacchatha, na pārimaṃ tīraṃ upagacchatha;

In the same way, assume that you don’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don’t get taken by humans or non-humans or caught up in a whirlpool, and that you don’t rot away.

na majjhe saṃsīdissatha, na thale ussīdissatha, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissatha;

evaṃ tumhe, bhikkhave, nibbānaninnā bhavissatha nibbānapoṇā nibbānapabbhārā.

In that case, you will slant, slope, and incline towards extinguishment.

tam kissa hetu?

Why is that?

nibbānaninnā, bhikkhave, sammādiṭṭhi nibbānapoṇā nibbānapabbhārā”ti.

Because right view slants, slopes, and inclines towards extinguishment.”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

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

“kiṃ nu kho, bhante, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ, ko majjhe saṃsādo, ko thale ussādo, ko manussaggāho, ko amanussaggāho, ko āvaṭṭaggāho, ko antopūtibhāvo”ti?

“But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?”

“‘orimaṃ tīraṃ’ti kho, bhikkhu, channetaṃ ajjhakkānaṃ āyatanānaṃ adhivacanaṃ.

“‘The near shore’, mendicant, is a term for the six interior sense fields.

‘pārimaṃ tīraṃ’ti kho, bhikkhu, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ.

‘The far shore’ is a term for the six exterior sense fields.

‘majjhe saṃsādo’ti kho, bhikkhu, nandīrāgassetam adhivacanaṃ.

‘Sinking in the middle’ is a term for desire with relishing.

‘thale ussādo’ti kho, bhikkhu, asmimānassetam adhivacanaṃ.

‘Stranded on high ground’ is a term for the conceit ‘I am’.

katamo ca, bhikkhu, manussaggāho?

And what’s getting taken by humans?

idha, bhikkhu, gihīhi saṃsaṭṭho viharati, sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṃ āpajjati.

It’s when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they’re happy and sad when they’re sad—and getting involved in their business.

ayaṃ vuccati, bhikkhu, manussaggāho.

That's called getting taken by humans.

katamo ca, bhikkhu, amanussaggāho?

And what's getting taken by non-humans?

idha, bhikkhu, ekacco aññataram devanikāyaṃ paṇidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.

It's when someone lives the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'

ayaṃ vuccati, bhikkhu, amanussaggāho.

That's called getting taken by non-humans.

'āvattaggāho'ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

'Caught up in a whirlpool' is a term for the five kinds of sensual stimulation.

katamo ca, bhikkhu, antopūtibhāvo?

And what's rotting away?

idha, bhikkhu, ekacco dussīlo hoti pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto.

It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

ayaṃ vuccati, bhikkhu, 'antopūtibhāvo'ti.

This is called 'rotting away'.

tena kho pana samayena nando gopālako bhagavato avidūre thito hoti.

Now, at that time Nanda the cowherd was sitting not far from the Buddha.

atha kho nando gopālako bhagavantaṃ etadavoca:

Then he said to the Buddha:

"ahaṃ kho, bhante, na orimaṃ tīraṃ upagacchāmi, na pārimaṃ tīraṃ upagacchāmi, na majjhe saṃsīdissāmi, na thale ussīdissāmi, na maṃ manussaggāho gahessati, na amanussaggāho gahessati, na āvattaggāho gahessati, na antopūti bhavissāmi.

"I won't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won't get taken by humans or non-humans or caught up in a whirlpool, and I won't rot away.

labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan'ti.

Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"tena hi tvaṃ, nanda, sāmikānaṃ gāvo niyyātehi'ti.

"Well then, Nanda, return the cows to their owners."

"gamissanti, bhante, gāvo vacchagiddhiniyo'ti.

"Sir, the cows will go back by themselves, since they love their calves."

"niyyāteheva tvaṃ, nanda, sāmikānaṃ gāvo'ti.

"Still, Nanda, you should return them to their owners."

atha kho nando gopālako sāmikānaṃ gāvo niyyātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca:

Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him,

"niyyātītā, bhante, sāmikānaṃ gāvo.

"Sir, I have returned the cows to their owners.

labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan'ti.

May I receive the going forth, the ordination in the Buddha's presence?"

alattha kho nando gopālako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the cowherd Nanda received the going forth, the ordination in the Buddha's presence.

acirūpasampanno ca panāyasmā nando eko vūpakatṭho ... pe ...

Not long after his ordination,

aññataro ca panāyasmā nando arahataṃ ahoṣīti.

Venerable Nanda became one of the perfected.

catutthaṃ.

saṃyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

242. dutiyadārukkhandhopamasutta

242. The Simile of the Tree Trunk (2nd)

ekaṃ samayaṃ bhagavā kimilāyaṃ viharati gaṅgāya nadiyā tīre.

At one time the Buddha was staying near Kimbilā on the bank of the Ganges river.

addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ.

Seeing a large tree trunk being carried along by the current,

disvāna bhikkhū āmantesi:

he addressed the mendicants:

“passatha no tumhe, bhikkhave, amuṃ mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ”ti?

“Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?”

“evaṃ, bhante” ... pe ...

“Yes, sir,” they replied. ...

evaṃ vutte, āyasmā kimilo bhagavantaṃ etadavoca:

When this was said, Venerable Kimbila said to the Buddha:

“kiṃ nu kho, bhante, orimaṃ tīraṃ ... pe ...

“But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?” ...

“katamo ca, kimila, antopūtibhāvo.

“And what, Kimbila, is rotting away?”

idha, kimila, bhikkhu aññataraṃ saṃkiliṭṭhaṃ āpattiṃ āpanno hoti yathārūpāya āpattiyā na vuṭṭhānaṃ paññāyati.

It’s when a mendicant has committed the kind of corrupt offense from which there is no rehabilitation.

ayaṃ vuccati, kimila, antopūtibhāvo”ti.

This is called ‘rotting away’.

pañcamaṃ.

saṃyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

243. avassutapariyāyasutta

243. The Explanation on the Corrupt

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.

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

tena kho pana samayena kāpilavatthavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.

atha kho kāpilavatthavā sakyā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho kāpilavatthavā sakyā bhagavantaṃ etadavocum:

Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, kāpilavatthavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

“Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all.

taṃ, bhante, bhagavā paṭhamam paribhuñjatu.

May the Buddha be the first to use it,

bhagavatā paṭhamam paribhuttaṃ pacchā kāpilavatthavā sakyā paribhuñjissanti. and only then will the Sakyans of Kapilavatthu use it.

tadassa kāpilavatthavānaṃ sakyānaṃ dīgharattaṃ hitāya sukhāyā”ti.

That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.”

adhiṇvāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho kāpilavatthavā sakyā bhagavato adhiṇvāsanaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena navaṃ santhāgāraṃ tenupasaṅkamimṣu; upasaṅkamitvā sabbasantharim santhāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ paṭiṭṭhāpetvā telappaḍipam āropetvā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ etadavocum:

Knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha and told him of their preparations, saying,

“sabbasantharisanthataṃ, bhante, santhāgāraṃ, āsanāni paññattāni, udakamaṇiko paṭiṭṭhāpito, telappaḍipo āropito.

yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

“Please, sir, come at your convenience.”

atha kho bhagavā nivāsetvā pattacīvaramādāya saddhim bhikkhusamghena yena navaṃ santhāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi.

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

bhikkhusamghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantaṃyeva purakkhatvā.

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

kāpilavatthavā sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimaṃbhimukhā nisīdimṣu bhagavantaṃyeva purakkhatvā.

The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

atha kho bhagavā kāpilavatthave sakye bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi:

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them, saying,

“abhikkantā kho, gotamā, ratti.

“The night is getting late, Gotamas.

yassadāni kālaṃ maññathā”ti.

Please go at your convenience.”

“evaṃ, bhante”ti kho kāpilavatthavā sakyā bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

“Yes, sir,” replied the Sakyans. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

atha kho bhagavā acirapakkantesu kāpilavatthavesu sakyesu āyasmantaṃ mahāmoggallānaṃ āmantesi:

And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna,

“vigatathinamiddho kho, moggallāna, bhikkhusaṃgho.

“Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness.

paṭibhātu taṃ, moggallāna, bhikkhūnaṃ dhammī kathā.

Give them some Dhamma talk as you feel inspired.

piṭṭhi me āgilāyati;

My back is sore,

tamaḥaṃ āyamiṣāmi”ti.

I’ll stretch it.”

“evaṃ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paccassosi.

“Yes, sir,” Mahāmoggallāna replied.

atha kho bhagavā catugguṇaṃ saṅghātiṃ paññāpetvā dakkhiṇena passena sihaseyyaṃ kappesi, pāde pādaṃ accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā.

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:

There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum.

“Reverend,” they replied.

āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“avassutapariyāyaṇa vo, āvuso, desessāmi, anavassutapariyāyaṇa.

“I will teach you the explanation of the corrupt and the uncorrupted.

taṃ suṇātha, sādhuḥkaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum.

“Yes, reverend,” they replied.

āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“kathaṃ, āvuso, avassuto hoti?

“And how is someone corrupt?

idhāvuso, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassatī viharatī parittacetaso,

Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti ... pe ...

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyivā ... pe ...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassaṭi ca viharati parittacetaso,

know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

ayaṃ vuccati, āvuso, bhikkhu avassuto cakkhuvīññeyyesu rūpesu ... pe ...

This is called a mendicant who is corrupt when it comes to sights known by the eye,

avassuto jivhāvīññeyyesu rasesu ... pe ...

sounds ... smells ... tastes ... touches ...

avassuto manovīññeyyesu dhammesu.

thoughts known by the mind.

evaṃvihāriṇcāvuso, bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati labhateva māro otāraṃ, labhati māro ārammaṇaṃ ... pe ...

When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them.

jivhāto cepi naṃ māro upasaṅkamati, labhateva māro otāraṃ, labhati māro ārammaṇaṃ ... pe ...

If Māra comes at them through the ear ... nose ... tongue ... body ...

manato cepi naṃ māro upasaṅkamati, labhateva māro otāraṃ, labhati māro ārammaṇaṃ.

mind he finds a vulnerability and gets hold of them.

seyyathāpi, āvuso, naḷāgāraṃ vā tiṇāgāraṃ vā sukkhaṃ kolāpaṃ terovassikaṃ.

Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit.

puratthimāya cepi naṃ disāya puriso ādittāya tiṇukkāya upasaṅkameyya, labhetheva aggi otāraṃ, labhetha aggi ārammaṇaṃ;

If a person came to it with a burning grass torch from the east,

pacchimāya cepi naṃ disāya puriso ādittāya tiṇukkāya upasaṅkameyya ... pe ...

west,

uttarāya cepi naṃ disāya ... pe ...

north,

dakkhiṇāya cepi naṃ disāya ... pe ...

south,

hetṭhimato cepi naṃ ... pe ...

below,

uparimato cepi naṃ ...

above,

yato kutoci cepi naṃ puriso ādittāya tiṇukkāya upasaṅkameyya, labhetheva aggi otāraṃ labhetha aggi ārammaṇaṃ.

or from anywhere, the fire would find a vulnerability, it would get a foothold.

evameva kho, āvuso, evaṃvihāriṃ bhikkhuṃ cakkhuto cepi naṃ māro
upasaṅkamati, labhateva māro otāraṃ, labhati māro ārammaṇaṃ ... pe ...
*In the same way, when a mendicant lives like this, if Māra comes at them through the eye he
finds a vulnerability and gets hold of them.*

jivhāto cepi naṃ māro upasaṅkamati ... pe ...
If Māra comes at them through the ear ... nose ... tongue ... body ...

manato cepi naṃ māro upasaṅkamati, labhateva māro otāraṃ, labhati māro
ārammaṇaṃ.
mind he finds a vulnerability and gets hold of them.

evaṃvihāriṇcāvuso, bhikkhuṃ rūpā adhibhaṃsu, na bhikkhu rūpe adhibhosi;
When a mendicant lives like this, they're mastered by sights,

saddā bhikkhuṃ adhibhaṃsu, na bhikkhu sadde adhibhosi;
sounds,

gandhā bhikkhuṃ adhibhaṃsu, na bhikkhu gandhe adhibhosi;
smells,

rasā bhikkhuṃ adhibhaṃsu, na bhikkhu rase adhibhosi;
tastes,

phoṭṭhabbā bhikkhuṃ adhibhaṃsu, na bhikkhu phoṭṭhabbe adhibhosi;
touches,

dhammā bhikkhuṃ adhibhaṃsu, na bhikkhu dhamme adhibhosi.
and thoughts, they don't master these things.

ayaṃ vuccatāvuso, bhikkhu rūpādhibhūto, saddādhibhūto, gandhādhibhūto,
rasādhibhūto, phoṭṭhabbādhibhūto, dhammādhibhūto, adhibhūto, anadhibhū,
adhibhaṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobhavikā sadarā
dukkhaviṇṇā āyatim jātijāramaraṇiyā.
*This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches,
and thoughts. They're mastered, not a master. Bad, unskillful qualities have mastered them,
which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth,
old age, and death.*

evam kho, āvuso, avassuto hoti.
That's how someone is corrupt.

kathaṇcāvuso, anavassuto hoti?
And how is someone uncorrupted?

idhāvuso, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe
rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
*Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if
it's unpleasant they don't dislike it. They live with mindfulness of the body established and a
limitless heart.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti ... pe ...
*And they truly understand the freedom of heart and freedom by wisdom where those arisen
bad, unskillful qualities cease without anything left over.*

jivhāya rasaṃ sāyitvā ... pe ...
They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme
na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
*know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant
they don't dislike it. They live with mindfulness of the body established and a limitless heart.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti.
*And they truly understand the freedom of heart and freedom by wisdom where those arisen
bad, unskillful qualities cease without anything left over.*

ayam vuccatāvuso, bhikkhu anavassuto cakkhuvīññeyyesu rūpesu ... pe ...

This is called a mendicant who is uncorrupted when it comes to sights known by the eye,

anavassuto manovīññeyyesu dhammesu.

sounds ... smells ... tastes ... touches ... thoughts known by the mind.

evaṃvihāriṇcāvuso, bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati māro ārammaṇaṃ ... pe ...

When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them.

jivhāto cepi naṃ māro upasaṅkamati ... pe ...

If Māra comes at them through the ear ... nose ... tongue ... body ...

manato cepi naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati māro ārammaṇaṃ.

mind he doesn't find a vulnerability or get hold of them.

seyyathāpi, āvuso, kūṭāgāraṃ vā sālā vā bahalamattikā addāvalepanā.

Suppose there was a bungalow or hall made of thick clay with its plaster still wet.

puratthimāya cepi naṃ disāya puriso ādittāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṃ, na labhetha aggi ārammaṇaṃ ... pe ...

If a person came to it with a burning grass torch from the east,

pacchimāya cepi naṃ ...

west,

uttarāya cepi naṃ ...

north,

dakkhiṇāya cepi naṃ ...

south,

hetṭhimato cepi naṃ ...

below,

uparimato cepi naṃ ...

above,

yato kutoci cepi naṃ puriso ādittāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṃ, na labhetha aggi ārammaṇaṃ.

or from anywhere, the fire wouldn't find a vulnerability, it would get no foothold.

evameva kho, āvuso, evaṃvihāriṃ bhikkhuṃ cakkhuto cepi naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati māro ārammaṇaṃ ... pe ...

In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them.

manato cepi naṃ māro upasaṅkamati, neva labhati māro otāraṃ, na labhati māro ārammaṇaṃ.

If Māra comes at them through the ear ... nose ... tongue ... body ... mind he doesn't find a vulnerability or get hold of them.

evaṃvihārī cāvuso, bhikkhu rūpe adhibhosi, na rūpā bhikkhuṃ adhibhaṃsu;

When a mendicant lives like this, they master sights,

sadde bhikkhu adhibhosi, na saddā bhikkhuṃ adhibhaṃsu;

sounds,

gandhe bhikkhu adhibhosi, na gandhā bhikkhuṃ adhibhaṃsu;

smells,

rase bhikkhu adhibhosi, na rasā bhikkhuṃ adhibhaṃsu;

tastes,

phoṭṭhabbe bhikkhu adhibhosi, na phoṭṭhabbā bhikkhuṃ adhibhaṃsu;

touches,

dhamme bhikkhu adhibhosi, na dhammā bhikkhuṃ adhibhaṃsu.

and thoughts, they're not mastered by these things.

ayaṃ vuccatāvuso, bhikkhu rūpādhibhū, saddādhibhū, gandhādhibhū, rasādhibhū, phoṭṭhabbādhibhū, dhammādhibhū, adhibhū, anadhibhūto, adhibhosi te pāpake akusale dhamme saṃkilesike ponobhavike sadare dukkhavipāke āyatīṃ jātijaramaraṇiye.

This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and thoughts. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are defiled, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

evam kho, āvuso, anavassuto hotī"ti.

That's how someone is uncorrupted."

atha kho bhagavā utthahitvā āyasmantaṃ mahāmoggallānaṃ āmantesi:

Then the Buddha got up and said to Venerable Mahāmoggallāna:

"sādhu sādhu, moggallāna.

"Good, good, Moggallāna!

sādhu kho tvam, moggallāna, bhikkhūnaṃ avassutapariyāyaṇca anavassutapariyāyaṇca abhāsī"ti.

It's good that you've taught this explanation of the corrupt and the uncorrupted."

idamavoca āyasmā mahāmoggallāno.

This is what Venerable Mahāmoggallāna said,

samanuñño satthā ahoṣi.

and the teacher approved.

attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Mahāmoggallāna said.

chaṭṭhaṃ.

saṃyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

244. dukkhadhammasutta

244. Entailing Suffering

"yato kho, bhikkhave, bhikkhu sabbesaṃyeva dukkhadhammānaṃ samudayaṇca atthaṅgamaṇca yathābhūtaṃ pajānāti.

"Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering,

tathā kho panassa kāmā ditthā honti, yathāssa kāme passato, yo kāmesu kāmacchando kāmasneho kāmamucchā kāmapariḷāho, so nānuseti.

then they've seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

tathā kho panassa cāro ca vihāro ca anubuddho hoti, yathā carantaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā nānuseti.

And they've awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them.

kathaṇca, bhikkhave, sabbesaṃyeva dukkhadhammānaṃ samudayaṇca atthaṅgamaṇca yathābhūtaṃ pajānāti?

And how does a mendicant truly understand the origin and ending of all things that entail suffering?

'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

'Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...
Such is feeling ...

iti saññā ...
perception ...

iti saṅkhārā ...
choices ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti—
consciousness, such is the origin of consciousness, such is the ending of consciousness.'

evaṃ kho, bhikkhave, bhikkhu sabbesaṃyeva dukkhadhammānaṃ samudayañca atthaṅgamañca yathābhūtaṃ pajānāti.

That's how a mendicant truly understands the origin and ending of all things that entail suffering.

kathañca, bhikkhave, bhikkhuno kāmā diṭṭhā honti? yathāssa kāme passato, yo kāmesu kāmaccando kāmasneho kāmamucchā kāmaparilāho, so nānuseti.

And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures?

seyyathāpi, bhikkhave, aṅgarakāsu sādhikaporisā punṇā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. atha puriso āgaccheyya jīvītukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo. tamenam dve balavanto purisā nānābhāsu gahetvā, taṃ aṅgarakāsuṃ upakaddheyyuṃ. so iticīteva kāyaṃ sannāmeyya.

Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Then two strong men grab would grab each arm and drag them towards the pit of glowing coals. They'd writhe and struggle to and fro.

taṃ kissa hetu?
Why is that?

ñātañhi, bhikkhave, tassa purisassa imaṇcāhaṃ aṅgarakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkhanti.

For that person knows, 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.'

evameva kho, bhikkhave, bhikkhuno aṅgarakāsūpamā kāmā diṭṭhā honti, yathāssa kāme passato, yo kāmesu kāmaccando kāmasneho kāmamucchā kāmaparilāho, so nānuseti.

In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

kathañca, bhikkhave, bhikkhuno cāro ca vihāro ca anubuddho hoti, yathā carantaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā nānussavanti?

And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them?

seyyathāpi, bhikkhave, puriso bahukaṇṭakaṃ dāyaṃ paviseyya. tassa puratopi kaṇṭako, pacchatopi kaṇṭako, uttaratopi kaṇṭako, dakkhiṇatopi kaṇṭako, hetṭhatopi kaṇṭako, uparitopi kaṇṭako. so satova abhikkameyya, satova paṭikkameyya: 'mā maṃ kaṇṭako'ti.

Suppose a person was to enter a thicket full of thorns. They'd have thorns in front and behind, to the left and right, below and above. So they'd go forward mindfully and come back mindfully, thinking, 'May I not get any thorns!'

evameva kho, bhikkhave, yaṃ loke piyarūpaṃ sātārūpaṃ, ayaṃ vuccati ariyassa vinaye kaṇṭako'ti.

In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the noble one.

iti vīditvā saṃvaro ca asaṃvaro ca veditabbo.

When they understand what a thorn is, they should understand restraint and lack of restraint.

kathañca, bhikkhave, asaṃvaro hoti?

And how is someone unrestrained?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,

Take a mendicant who sees a sight with the eye. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti ... pe ...

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyivā ... pe ...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,

know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

evaṃ kho, bhikkhave, asaṃvaro hoti.

This is how someone is unrestrained.

kathañca, bhikkhave, saṃvaro hoti?

And how is someone restrained?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,

Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti ... pe ...

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyivā ... pe ...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,

know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

evaṃ kho, bhikkhave, saṃvaro hoti.

This is how someone is restrained.

tassa ce, bhikkhave, bhikkhuno evaṃ carato evaṃ viharato kadāci karahaci satisammosā uppajjanti, pāpakā akusalā sarasankappā saṃyojanīyā, dandho, bhikkhave, satuppādo. atha kho naṃ khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

seyyathāpi, bhikkhave, puriso divasamsantatte ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya. dandho, bhikkhave, udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya.

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.

evameva kho, bhikkhave, tassa ce bhikkhuno evaṃ carato, evaṃ viharato kadāci karahaci satisammosā uppajjanti pāpakā akusalā sarasankappā saṃyojanīyā, dandho, bhikkhave, satuppādo. atha kho naṃ khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

evaṃ kho, bhikkhave, bhikkhuno cāro ca vihāro ca anubuddho hoti; yathā carantaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā nānussavanti.

This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them.

tañce, bhikkhave, bhikkhuṃ evaṃ carantaṃ evaṃ viharantaṃ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā, bhogehi abhihaṭṭhuṃ pavāreyyuṃ:

While that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family would invite them to accept wealth, saying,

‘ehi, bho purisa, kiṃ te ime kāsāvā anudahanti, kiṃ muṇḍo kapālamānucarasi, ehi hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’ ti.

‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

so vata, bhikkhave, bhikkhu evaṃ caranto evaṃ viharanto sikkhaṃ paccakkhāya hīnāyāvattissatīti netam thānaṃ vijjati.

But it's simply impossible for a mendicant who conducts themselves in this way and lives in this way to reject the training and return to a lesser life.

seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā. atha mahājanakāyo āgaccheyya kuddālapīṭakaṃ ādāya: ‘mayam imaṃ gaṅgaṃ nadiṃ pacchāninnaṃ karissāma pacchāpoṇaṃ pacchāpabbhāran’ ti.

Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We'll make this Ganges river slant, slope, and incline to the west!’

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu kho so mahājanakāyo gaṅgaṃ nadiṃ pacchāninnaṃ kareyya pacchāpoṇaṃ pacchāpabbhāran’ ti?

Would they still succeed?”

“no hetam, bhante”.

“No, sir,

“taṃ kissa hetu”?

Why is that?

“gaṅgā, bhante, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
The Ganges river slants, slopes, and inclines to the east.

sā na sukarā pacchāninnā kātuṃ pacchāpoṇā pacchāpabbhārā.
It's not easy to make it slant, slope, and incline to the west.

yāvadeva ca pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.
That large crowd will eventually get weary and frustrated.”

“evameva kho, bhikkhave, tañce bhikkhuṃ evaṃ carantaṃ evaṃ viharantaṃ rājāno
vā rājamahāmattā vā mittā vā amaccā vā nātī vā sālohitā vā bhogehi abhihaṭṭhuṃ
pavāreyyūṃ:

*“In the same way, while that mendicant conducts themselves in this way and lives in this way, it
may be that rulers or their ministers, friends or colleagues, relatives or family should invite
them to accept wealth, saying,*

‘ehi, bho purisa, kiṃ te ime kāsāvā anudahanti, kiṃ muṇḍo kapālanamanucarasi, ehi
hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohi”ti.

*‘Please, mister, why let these ochre robes torment you? Why follow the practice of shaving your
head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’*

so vata, bhikkhave, bhikkhu evaṃ caranto evaṃ viharanto sikkhaṃ paccakkhāya
hīnāyāvattissatīti netam thānaṃ vijjati.

*But it's simply impossible for a mendicant who conducts themselves in this way and lives in this
way to reject the training and return to a lesser life.*

taṃ kissa hetu?
Why is that?

yañhi taṃ, bhikkhave, cittaṃ dīgharattaṃ vivekaninnaṃ vivekapaṇaṃ
vivekapabbhāraṃ, tathā hīnāyāvattissatīti netam thānaṃ vijjati”ti.

*Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion.
So it's impossible for them to return to a lesser life.”*

sattamaṃ.

samyutta nikāya 35
Linked Discourses 35

19. āsīvisavagga
19. The Simile of the Vipers

245. kimsukopamasutta
245. The Simile of the Parrot Tree

atha kho aññataro bhikkhu yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā
taṃ bhikkhuṃ etadavoca:

Then one mendicant went up to another mendicant and asked,

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti?
“Reverend, at what point is a mendicant's vision well purified?”

“yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca
yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ
hotī”ti.

*“When a mendicant truly understands the origin and ending of the six sense fields, at that
point their vision is well purified.”*

atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro
bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca:

*Not content with that answer, that mendicant went up to a series of other mendicants and
received the following answers:*

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hotī”ti?

“yato kho, āvuso, bhikkhu pañcannaṃ upādānakkhandhānaṃ samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti.

“When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified.”

atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca:

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti?

“yato kho, āvuso, bhikkhu catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti.

“When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified.”

atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca:

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti?

“yato kho, āvuso, bhikkhu yaṃ kiñci samudayadhammaṃ, sabbamaṃ taṃ nirodhadhammanti yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti.

“When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified.”

atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca: “idhāhaṃ, bhante, yenaññataro bhikkhu tenupasaṅkamaṃ; upasaṅkamitvā taṃ bhikkhuṃ etadavocaṃ:

Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked,

‘kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti’ti?

evaṃ vutte, bhante, so bhikkhu maṃ etadavoca:

‘yato kho, āvuso, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti.

atha khvāhaṃ, bhante, asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkamaṃ; upasaṅkamitvā taṃ bhikkhuṃ etadavocaṃ:

‘kittāvatā nu kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti’ti?

evaṃ vutte, bhante, so bhikkhu maṃ etadavoca:

‘yato kho, āvuso, bhikkhu pañcannaṃ upādānakkhandhānaṃ ... pe ...

catunnaṃ mahābhūtānaṃ samudayañca atthaṅgamañca yathābhūtaṃ pajānāti ... pe ...

yaṃ kiñci samudayadhammaṃ sabbamaṃ taṃ nirodhadhammanti yathābhūtaṃ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti.

atha khvāhaṃ, bhante, asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena yena bhagavā tenupasaṅkamaṃ ().

kittāvātā nu kho, bhante, bhikkhuno dassanaṃ suvisuddhaṃ hoti”ti?
“Sir, at what point is a mendicant’s vision well purified?”

“seyyathāpi, bhikkhu, purisassa kiṃsuko adiṭṭhapubbo assa.
“Mendicant, suppose a person had never seen a parrot tree.

so yenaññataro puriso kiṃsukassa dassāvī tenupasaṅkameyya. upasaṅkamtivā taṃ purisaṃ evaṃ vadeyya:
They’d go up to someone who had seen a parrot tree and ask them,

‘kīdiso, bho purisa, kiṃsuko’ti?
‘Mister, what’s a parrot tree like?’

so evaṃ vadeyya:
They’d say,

‘kāḷako kho, ambho purisa, kiṃsuko—seyyathāpi jhāmakhāṇū’ti.
‘A parrot tree is blackish, like a charred stump.’

tena kho pana, bhikkhu, samayena tādisovassa kiṃsuko yathāpi tassa purisassa dassanaṃ.
Now, at that time a parrot tree may well have been just as that person saw it.

atha kho so, bhikkhu, puriso asantuṭṭho tassa purisassa pañhaveyyākaraṇena, yenaññataro puriso kiṃsukassa dassāvī tenupasaṅkameyya; upasaṅkamtivā taṃ purisaṃ evaṃ vadeyya:
Not content with that answer, that person would go up to a series of other people and receive the following answers:

‘kīdiso, bho purisa, kiṃsuko’ti?

so evaṃ vadeyya:

‘lohitako kho, ambho purisa, kiṃsuko—seyyathāpi maṃsapesi’ti.
‘A parrot tree is reddish, like a lump of meat.’

tena kho pana, bhikkhu, samayena tādisovassa kiṃsuko yathāpi tassa purisassa dassanaṃ.

atha kho so bhikkhu puriso asantuṭṭho tassa purisassa pañhaveyyākaraṇena, yenaññataro puriso kiṃsukassa dassāvī tenupasaṅkameyya; upasaṅkamtivā taṃ purisaṃ evaṃ vadeyya:

‘kīdiso, bho purisa, kiṃsuko’ti?

so evaṃ vadeyya:

‘ocīrakajāto kho, ambho purisa, kiṃsuko ādinnasipāṭiko—seyyathāpi sirīso’ti.
‘A parrot tree has flaking bark and burst pods, like an acacia.’

tena kho pana, bhikkhu, samayena tādisovassa kiṃsuko, yathāpi tassa purisassa dassanaṃ.

atha kho so bhikkhu puriso asantuṭṭho tassa purisassa pañhaveyyākaraṇena, yenaññataro puriso kiṃsukassa dassāvī tenupasaṅkameyya; upasaṅkamtivā taṃ purisaṃ evaṃ vadeyya:

‘kīdiso, bho purisa, kiṃsuko’ti?

so evaṃ vadeyya:

‘bahalapattapalāso sandacchāyo kho, ambho purisa, kiṃsuko—seyyathāpi nigrodho’ti.

‘A parrot tree has luxuriant, shady foliage, like a banyan.’

tena kho pana, bhikkhu, samayena tādisovassa kiṃsuko, yathāpi tassa purisassa dassanaṃ.

Now, at each of those times a parrot tree may well have been just as those people saw them.

evameva kho, bhikkhu, yathā yathā adhimuttānaṃ tesāṃ sappurisānaṃ dassanaṃ suvisuddhaṃ hoti tathā tathā kho tehi sappurisehi byākataṃ.

In the same way, those good people each answered according to what they were focused on when their vision was well purified.

seyyathāpi, bhikkhu, rañño paccantimaṃ nagaraṃ daḥhuddhāpaṃ daḥhapākāratoraṇaṃ chadvāraṃ.

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and six gates.

tatrassa dovāriko paṇḍito byatto medhāvī, aññātānaṃ nivāretā, ñātānaṃ pavesetā.

And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

puratthimāya disāya āgantvā sīghaṃ dūtayugaṃ taṃ dovārikaṃ evaṃ vadeyya:

A swift pair of messengers would arrive from the east and say to the gatekeeper,

‘kahaṃ, bho purisa, imassa nagarassa nagarassāmī’ti?

‘Mister, where is the lord of the city?’

so evaṃ vadeyya:

They’d say,

‘eso, bhante, majjhe siṅghātake nisinno’ti.

‘There he is, sirs, seated at the central square.’

atha kho taṃ sīghaṃ dūtayugaṃ nagarassāmikassa yathābhūtaṃ vacanaṃ niyyātetvā yathāgatamaggaṃ paṭipajjeyya.

Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came.

pacchimāya disāya āgantvā sīghaṃ dūtayugaṃ ... pe ...

A swift pair of messengers would come from the west ...

uttarāya disāya ...

north ...

dakkhiṇāya disāya āgantvā sīghaṃ dūtayugaṃ taṃ dovārikaṃ evaṃ vadeyya:

south ...

‘kahaṃ, bho purisa, imassa nagarassāmī’ti?

so evaṃ vadeyya:

‘eso, bhante, majjhe siṅghātake nisinno’ti.

atha kho taṃ sīghaṃ dūtayugaṃ nagarassāmikassa yathābhūtaṃ vacanaṃ niyyātetvā yathāgatamaggaṃ paṭipajjeyya.

deliver a message of truth to the lord of the city and depart the way they came.

upamā kho myāyaṃ, bhikkhu, katā atthassa viññāpanāya.

I’ve made up this simile to make a point.

ayañcetta attho:

And this is the point.

‘nagaran’*ti* kho, bhikkhu, imassetam cātumahābhūtikassa kāyassa adhivacanam mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhamsanadhammassa.

‘City’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

‘cha dvārā’*ti* kho, bhikkhu, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanam.

‘Six gates’ is a term for the six interior sense fields.

‘dovāriko’*ti* kho, bhikkhu, satiyā etaṃ adhivacanam.

‘Gatekeeper’ is a term for mindfulness.

‘sīghaṃ dūtayugaṇ’*ti* kho, bhikkhu, samathavipassanānetam adhivacanam.

‘A swift pair of messengers’ is a term for serenity and discernment.

‘nagarassāmī’*ti* kho, bhikkhu, viññāṇassetam adhivacanam.

‘The lord of the city’ is a term for consciousness.

‘majjhe singhāta’*ti* kho, bhikkhu, catunnetam mahābhūtānaṃ adhivacanam—

‘The central square’ is a term for the four primary elements:

pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.

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

‘yathābhūtaṃ vacanan’*ti* kho, bhikkhu, nibbānassetam adhivacanam.

‘A message of truth’ is a term for extinguishment.

‘yathāgatamaggo’*ti* kho, bhikkhu, ariyassetam aṭṭhaṅgikassa maggassa adhivacanam, seyyathidaṃ—

‘The way they came’ is a term for the noble eightfold path, that is,

sammāditṭhiyā ... pe ... sammāsamādhissā”*ti.*

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

aṭṭhamam.

samyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

246. vīṇopamasutta

246. The Simile of the Harp

“yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuvīññeyyesu rūpesu uppañjeyya chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso, tato cittaṃ nivāreyya.

‘Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them:

sabhayo ceso maggo sappatibhaya ca sakaṇṭako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca.

‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way.

asappurisevito ceso maggo, na ceso maggo sappurisehi sevito.

This path is frequented by bad people, not by good people.

na tvaṃ etaṃ arahasīti.

It’s not worthy of you.’

tato cittaṃ nivāraye cakkhuviññeyyehi rūpehi ... pe ...

The mind should be shielded from this when it comes to sights known by the eye.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu ...
pe ...

Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds ... smells ... tastes ... touches ...

manoviññeyyesu dhammesu uppajjeyya chando vā rāgo vā doso vā moho vā
paṭighaṃ vāpi cetaso tato cittaṃ nivāreyya.

thoughts known by the mind should shield their mind against them:

sabhayo ceso maggo sappatibhayo ca sakaṇṭako ca sagahano ca ummaggo ca
kummaggo ca duhitiko ca.

'This path is dangerous and perilous, thorny and tangled; it's a wrong turn, a bad path, a harmful way.

asappurisa-sevito ceso maggo, na ceso maggo sappurisehi sevito.

This path is frequented by bad people, not by good people.

na tvaṃ etaṃ arahasīti.

It's not worthy of you.'

tato cittaṃ nivāraye manoviññeyyehi dhammehi.

The mind should be shielded from this when it comes to thoughts known by the mind.

seyyathāpi, bhikkhave, kiṭṭhaṃ sampannaṃ.

Suppose the crops have ripened,

kiṭṭhārakkho ca pamatto, goṇo ca kiṭṭhādo aduṃ kiṭṭhaṃ otaritvā yāvadatthaṃ
madāṃ āpajjeyya pamādaṃ āpajjeyya;

but the caretaker is negligent. If an ox fond of crops invades the crops they'd indulge themselves as much as they like.

evameva kho, bhikkhave, assutavā puthujjano chasu phassāyatanesu asaṃvutakārī
pañcasu kāmagneṣu yāvadatthaṃ madāṃ āpajjati pamādaṃ āpajjati.

In the same way, when an uneducated ordinary person doesn't exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

seyyathāpi, bhikkhave, kiṭṭhaṃ sampannaṃ kiṭṭhārakkho ca appamatto goṇo ca
kiṭṭhādo aduṃ kiṭṭhaṃ otareyya.

Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops

tameṇaṃ kiṭṭhārakkho nāsāyaṃ suggahitaṃ gaṇheyya.

the caretaker would grab them firmly by the muzzle.

nāsāyaṃ suggahitaṃ gahetvā uparighaṭāyaṃ suniggahitaṃ niggaṇheyya.

Then they'd grab them above the hump and hold them fast there.

uparighaṭāyaṃ suniggahitaṃ niggaṇhetvā daṇḍena sutāḷitaṃ tāḷeyya.

Then they'd give them a good thrashing

daṇḍena sutāḷitaṃ tāḷetvā osajjeyya.

before driving them away.

duṭiyampi kho, bhikkhave ... pe ...

For a second time,

tatiyampi kho, bhikkhave, goṇo kiṭṭhādo aduṃ kiṭṭhaṃ otareyya.

and even a third time, the same thing might happen.

tameṇaṃ kiṭṭhārakkho nāsāyaṃ suggahitaṃ gaṇheyya.

nāsāyaṃ suggahitaṃ gahetvā uparighaṭāyaṃ suniggahitaṃ niggaṇheyya.

upariḡhaṭāyaṃ suniggaḡhiṭaṃ niggaḡhetvā daṇḡdena sutāḡḡitaṃ tāḡeyya.

daṇḡdena sutāḡḡitaṃ tāḡetvā osajḡeyya.

evaṇhi so, bhikkhave, goṇo kiṭṭhādo gāmagato vā araṇṇagato vā, ṭhānabahuḡo vā
assa nisajjabahuḡo vā na taṃ kiṭṭhaṃ puna otaṛeyya—

*As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of
crops would never invade that crop again,*

tameva purimaṃ daṇḡasamphassaṃ samanussaranto.

remembering the beating they got earlier.

evameva kho, bhikkhave, yato kho bhikkhuno chasu phassāyatanesu cittaṃ udujitaṃ
hoti sudujitaṃ, ajḡhattameva santiṭṭhati, sannisīdati, ekodi hoti, samāḡhiyati.

*In the same way, when a mendicant's mind is subdued, well subdued when it comes to the six
fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in
samāḡhi.*

seyyathāpi, bhikkhave, raṇṇo vā rājamahāmattassa vā vīṇāya saddo assutapubbo
assa.

Suppose a king or their minister had never heard the sound of an arched harp.

so vīṇāsaddaṃ suṇeyya.

When he first hears the sound,

so evaṃ vadeyya:

he'd say,

‘ambho, kassa nu kho eso saddo evaṃrajanīyo evaṃkamanīyo evaṃmadanīyo
evaṃmucchanīyo evambandhanīyo’ti?

*‘My man, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and
captivating?’*

tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘esā, kho, bhante, vīṇā nāma, yassā eso saddo evaṃrajanīyo evaṃkamanīyo
evaṃmadanīyo evaṃmucchanīyo evambandhanīyo’ti.

‘That, sir, is an arched harp.’

so evaṃ vadeyya:

He'd say,

‘gacchatha me, bho, taṃ vīṇaṃ āharathā’ti.

‘Go, my man, fetch me that arched harp.’

tassa taṃ vīṇaṃ āhareyyuṃ.

So they'd fetch it

tamenam evaṃ vadeyyuṃ:

and say,

‘ayaṃ kho sā, bhante, vīṇā yassā eso saddo evaṃrajanīyo evaṃkamanīyo
evaṃmadanīyo evaṃmucchanīyo evambandhanīyo’ti.

‘This, sir, is that arched harp.’

so evaṃ vadeyya:

He'd say,

‘alaṃ me, bho, tāya vīṇāya, tameva me saddaṃ āharathā’ti.

‘I've had enough of that arched harp! Just fetch me the sound.’

tamenam evaṃ vadeyyuṃ:

They'd say,

‘ayaṃ kho, bhante, vīṇā nāma anekasambhārā mahāsambhārā.

‘Sir, this arched harp is made of many components assembled together,

anekehi sambhārehi samāraddhā vadatī, seyyathidaṃ—
which make a sound when they're played. That is,

doṇiṇca paṭicca cammaṇca paṭicca daṇḍaṇca paṭicca upadhāraṇe ca paṭicca tantiyo
ca paṭicca konaṇca paṭicca purisassa ca tājjaṃ vāyāmaṃ paṭicca evāyaṃ, bhante,
vīṇā nāma anekasambhārā mahāsambhārā.

*it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to
play it properly. That's how an arched harp is made of many components assembled together,*

anekehi sambhārehi samāraddhā vadatī'ti.
which make a sound when they're played.'

so taṃ vīṇaṃ dasadhā vā satadhā vā phāleyya, dasadhā vā satadhā vā taṃ phāletvā
sakalikaṃ sakalikaṃ kareyya.

But he'd split that harp into ten pieces or a hundred pieces, then splinter it up.

sakalikaṃ sakalikaṃ karitvā agginā ḍaheyya, agginā ḍahitvā masiṃ kareyya.
He'd burn the splinters with fire, and reduce them to ashes.

masiṃ karitvā mahāvāte vā ophuneyya, nadiyā vā sīghasotāya pavāheyya.
Then he'd sweep away the ashes in a strong wind, or float them away down a swift stream.

so evaṃ vadeyya:
Then he'd say,

'asaṭī kirāyaṃ, bho, vīṇā nāma, yathevaṃ yaṃ kiñci vīṇā nāma ettha ca panāyaṃ
jano ativeḷaṃ pamatto palaḷito'ti.

*'It seems that there's nothing to this thing called an arched harp or whatever's called an
arched harp! But people waste their time with it, negligent and heedless!'*

evameva kho, bhikkhave, bhikkhu rūpaṃ samanvesati yāvatā rūpassa gati, vedanaṃ
samanvesati yāvatā vedanāya gati, saññaṃ samanvesati yāvatā saññāya gati,
saṅkhāre samanvesati yāvatā saṅkhārānaṃ gati, viññāṇaṃ samanvesati yāvatā
viññāṇassa gati.

*In the same way, a mendicant searches for form, feeling, perception, choices, and
consciousness anywhere they might be reborn.*

tassa rūpaṃ samanvesato yāvatā rūpassa gati, vedanaṃ samanvesato ... pe ...
As they search in this way,

saññaṃ ...

saṅkhāre ...

viññāṇaṃ samanvesato yāvatā viññāṇassa gati.

yampissa taṃ hoti ahanti vā mamanti vā asmīti vā tampi tassa na hotī'ti.
their thoughts of 'I' or 'mine' or 'I am' are no more."

navamaṃ.

samyutta nikāya 35
Linked Discourses 35

19. āsīvisavagga
19. The Simile of the Vipers

247. chappāṇakopamasutta
247. The Simile of Six Animals

"seyyathāpi, bhikkhave, puriso arugatto pakkagatto saravanaṃ paviseyya.
*"Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of
thorny reeds.*

tassa kusakaṇṭakā ceva pāde vijjheyyum, sarapattāni ca gattāni vilekheyyum.

The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs.

evaṇhi so, bhikkhave, puriso bhiyyoso mattāya tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha.

And that would cause that person to experience even more pain and distress.

evameva kho, bhikkhave, idhekacco bhikkhu gāmagato vā araṇṇagato vā labhati vattāraṃ:

In the same way, some mendicant goes to a village or a wilderness and gets scolded,

‘ayaṇca so āyasmā evaṃkārī evaṃsamācāro asucigāmakāṇṭako’ti.

‘This venerable, acting like this, behaving like this, is a filthy village thorn.’

taṃ kaṇṭakoti iti viditvā saṃvaro ca asaṃvaro ca veditabbo.

Understanding that they’re a thorn, they should understand restraint and lack of restraint.

kathaṇca, bhikkhave, asaṃvaro hoti?

And how is someone unrestrained?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso.

Take a mendicant who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

taṇca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,

When they know a thought with their mind, if it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

taṇca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḥhāya rajjuyā bandheyya.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope.

ahiṃ gahetvā daḥhāya rajjuyā bandheyya.

They’d catch a snake,

susumāraṃ gahetvā daḥhāya rajjuyā bandheyya.

a crocodile,

pakkhiṃ gahetvā daḥhāya rajjuyā bandheyya.

a bird,

kukkuraṃ gahetvā dāḥāya rajjuyā bandheyya.

a dog,

siṅgālaṃ gahetvā dāḥāya rajjuyā bandheyya.

a jackal,

makkaṭaṃ gahetvā dāḥāya rajjuyā bandheyya.

and a monkey,

dāḥāya rajjuyā bandhitvā majjhe gaṇṭhiṃ karitvā ossajjeyya.

tie each up with a strong rope, then tie a knot in the middle and let them loose.

atha kho, te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakaṃ sakaṃ
gocaravisayaṃ āviñcheyyuṃ—

Then those six animals with diverse domains and territories would each pull towards their own domain and territory.

ahi āviñcheyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṃ
pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ deśsāmī’ti, kukkuro āviñcheyya ‘gāmaṃ
pavekkhāmī’ti, siṅgālo āviñcheyya ‘sīvatthikaṃ pavekkhāmī’ti, makkaṭo āviñcheyya
‘vanaṃ pavekkhāmī’ti.

The snake would pull one way, thinking ‘I’m going into an anthill!’ The crocodile would pull another way, thinking ‘I’m going into the water!’ The bird would pull another way, thinking ‘I’m flying into the sky!’ The dog would pull another way, thinking ‘I’m going into the village!’ The jackal would pull another way, thinking ‘I’m going into the charnel ground!’ The monkey would pull another way, thinking ‘I’m going into the jungle!’

yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha kho yo nesam
pāṇakānaṃ balavatāro assa tassā te anuvatteyyuṃ, anuvīdhāyeyyuṃ vasaṃ
gaṇṭheyyuṃ.

When those six animals became exhausted and worn out, the strongest of them would get their way, and they’d all have to submit to their control.

evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati abhāvitā
abahulīkatā, taṃ cakkhu āviñchati manāpiyesu rūpesu, amanāpiyā rūpā paṭikūlā
honti ... pe ...

In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls towards pleasant sights, but is put off by unpleasant sights. Their ear ... nose ... tongue ... body ...

mano āviñchati manāpiyesu dhammesu, amanāpiyā dhammā paṭikūlā honti.

mind pulls towards pleasant thoughts, but is put off by unpleasant thoughts.

evaṃ kho, bhikkhave, asaṃvaro hoti.

This is how someone is unrestrained.

kathaṇca, bhikkhave, saṃvaro hoti?

And how is someone restrained?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati,
appiyarūpe rūpe na byāpajjati, upatṭhitakāyassati ca viharati appamāṇacetaso,

Take a mendicant who sees a sight with their eyes. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart.

taṇca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā
pāpakā akusālā dhammā aparisesā nirujjhanti ... pe ...

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṃ sāyitvā ... pe ...

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ...

manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme
na byāpajjati, upatṭhitakāyassati ca viharati appamāṇacetaso,

know a thought with their mind. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti.

*And they truly understand the freedom of heart and freedom by wisdom where those arisen
bad, unskillful qualities cease without anything left over.*

seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḷhāya
rajjuyā bandheyya.

*Suppose a person was to catch six animals, with diverse territories and feeding grounds, and
tie them up with a strong rope.*

ahiṃ gahetvā daḷhāya rajjuyā bandheyya.

They'd catch a snake,

susumāraṃ gahetvā daḷhāya rajjuyā bandheyya.

a crocodile,

pakkhiṃ gahetvā ... pe ...

a bird,

kukkuraṃ gahetvā ...

a dog,

siṅgālaṃ gahetvā ...

a jackal,

makkaṭaṃ gahetvā daḷhāya rajjuyā bandheyya.

and a monkey,

daḷhāya rajjuyā bandhitvā dalhe khīle vā thambhe vā upanibandheyya.

tie each up with a strong rope, then tether them to a strong post or pillar.

atha kho te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakāṃ sakāṃ
gocaravisayaṃ āviñcheyyum—

*Then those six animals with diverse domains and territories would each pull towards their own
domain and territory.*

ahi āviñcheyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṃ
pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṃ ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṃ
pavekkhāmī’ti, siṅgālo āviñcheyya ‘sīvathikaṃ pavekkhāmī’ti, makkaṭo āviñcheyya
‘vanaṃ pavekkhāmī’ti.

*The snake would pull one way, thinking ‘I’m going into an anthill!’ The crocodile would pull
another way, thinking ‘I’m going into the water!’ The bird would pull another way, thinking
‘I’m flying into the sky!’ The dog would pull another way, thinking ‘I’m going into the village!’
The jackal would pull another way, thinking ‘I’m going into the charnel ground!’ The monkey
would pull another way, thinking ‘I’m going into the jungle!’*

yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha tameva khīlaṃ vā
thambhaṃ vā upatiṭṭheyyum, upanīṣideyyum, upanipajjeyyum.

*When those six animals became exhausted and worn out, they’d stand or sit or lie down right
by that post or pillar.*

evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati bhāvitā bahulīkatā,
taṃ cakkhu nāviñchati manāpiyesu rūpesu, amanāpiyā rūpā nappaṭikūlā honti ... pe
... jivhā nāviñchati manāpiyesu rasesu ... pe ...

*In the same way, when a mendicant has developed and cultivated mindfulness of the body, their
eye doesn’t pull towards pleasant sights, and isn’t put off by unpleasant sights. Their ear ...
nose ... tongue ... body ...*

mano nāviñchati manāpiyesu dhammesu, amanāpiyā dhammā nappaṭikūlā honti.

mind doesn’t pull towards pleasant thoughts, and isn’t put off by unpleasant thoughts.

evaṃ kho, bhikkhave, saṃvaro hoti.

This is how someone is restrained.

‘dalhe khīle vā thambhe vā’ti kho, bhikkhave, kāyagatāya satiyā etaṃ adhivacanaṃ.

‘A strong post or pillar’ is a term for mindfulness of the body.

tasmātiha vo, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘kāyagatā no sati bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.

‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

evañhi kho, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

dasamaṃ.

samyutta nikāya 35

Linked Discourses 35

19. āsīvisavagga

19. The Simile of the Vipers

248. yavakalāpisutta

248. The Sheaf of Barley

“seyyathāpi, bhikkhave, yavakalāpī cātumahāpathe nikkhattā assa.

“Mendicants, suppose a sheaf of barley was placed at a crossroads.

atha cha purisā āgaccheyyūṃ byābhaṅgihatthā.

Then six people would come along carrying flails,

te yavakalāpiṃ chahi byābhaṅgihi haneyyūṃ.

and started threshing the sheaf of barley.

evañhi sā, bhikkhave, yavakalāpī suhatā assa chahi byābhaṅgihi haññamānā.

So that sheaf of barley would be thoroughly threshed by those six flails.

atha sattamo puriso āgaccheyya byābhaṅgihattho.

Then a seventh person would come along carrying a flail,

so taṃ yavakalāpiṃ sattamāya byābhaṅgiyā haneyya.

and they’d give the sheaf of barley a seventh threshing.

evañhi sā bhikkhave, yavakalāpī suhatatarā assa, sattamāya byābhaṅgiyā haññamānā.

So that sheaf of barley would be even more thoroughly threshed by that seventh flail.

evameva kho, bhikkhave, assutavā puthujjano cakkhusmiṃ haññati

manāpāmanāpehi rūpehi ... pe ...

In the same way, an uneducated ordinary person is struck in the eye by both pleasant and unpleasant sights.

jivhāya haññati manāpāmanāpehi rasehi ... pe ...

They’re struck in the ear ... nose ... tongue ... body ...

manasmiṃ haññati manāpāmanāpehi dhammehi.

mind by both pleasant and unpleasant thoughts.

sace so, bhikkhave, assutavā puthujjano āyatiṃ punabbhavāya ceteti, evañhi so,

bhikkhave, moghapuriso suhatataro hoti, seyyathāpi sā yavakalāpī sattamāya byābhaṅgiyā haññamānā.

And if that uneducated ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.

Once upon a time, a battle was fought between the gods and the demons.

atha kho, bhikkhave, vepacitti asurindo asure āmantesi:

Then Vepacitti, lord of demons, addressed the demons,

‘sace, mārisā, devāsurasañgāme samupabyūlhe asurā jineyyum devā parājineyyum,
yena naṃ sakkam devānamindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā mama
santike āneyyātha asurapuran’ti.

‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the castle of demons.’

sakkopi kho, bhikkhave, devānamindo deve tāvatimse āmantesi:

Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘sace, mārisā, devāsurasañgāme samupabyūlhe devā jineyyum asurā parājineyyum,
yena naṃ vepacittim asurindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā mama
santike āneyyātha sudhammaṃ devasabhan’ti.

‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.’

tasmim kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā parājiniṃsu.

In that battle the gods won and the demons lost.

atha kho, bhikkhave, devā tāvatimsā vepacittim asurindaṃ kaṇṭhapañcamehi
bandhanehi bandhitvā sakkassa devānamindassa santike ānesuṃ sudhammaṃ
devasabham.

So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Sudhamma hall of the gods.

tatra sudam, bhikkhave, vepacitti asurindo kaṇṭhapañcamehi bandhanehi baddho
hoti.

And there Vepacitti remained bound by his limbs and neck.

yadā kho, bhikkhave, vepacittissa asurindassa evaṃ hoti:

That is, until he thought,

‘dhammikā kho devā, adhammikā asurā, idheva dānāham devapuram gacchāmī’ti.

‘It’s the gods who are principled, while the demons are unprincipled. Now I belong right here in the castle of the gods.’

atha kaṇṭhapañcamehi bandhanehi muttam attānaṃ samanupassati, dibbehi ca
pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

Then he found himself freed from the bonds on his limbs and neck. He entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation.

yadā ca kho, bhikkhave, vepacittissa asurindassa evaṃ hoti:

But when he thought,

‘dhammikā kho asurā, adhammikā devā, tattheva dānāham asurapuram
gamiṣāmī’ti.

‘It’s the demons who are principled, while the gods are unprincipled. Now I will go over there to the castle of the demons,’

atha kaṇṭhapañcamehi bandhanehi baddham attānaṃ samanupassati, dibbehi ca
pañcahi kāmaguṇehi parihāyati.

he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation disappeared.

evaṃ sukhumaṃ kho, bhikkhave, vepacittibandhanaṃ.

That’s how subtly Vepacitti was bound.

tato sukhumataraṃ mārabandhanaṃ.

But the bonds of Māra are even more subtle than that.

maññaṃāno kho, bhikkhave, baddho māraṃsa, amaññaṃāno mutto pāpimato.

When you identify, you’re bound by Māra. Not identifying, you’re free from the Wicked One.

‘asmī’ti, bhikkhave, maññitametaṃ, ‘ayamahamasmī’ti maññitametaṃ, ‘bhavissan’ti maññitametaṃ, ‘na bhavissan’ti maññitametaṃ, ‘rūpī bhavissan’ti maññitametaṃ, ‘arūpī bhavissan’ti maññitametaṃ, ‘saññī bhavissan’ti maññitametaṃ, ‘asaññī bhavissan’ti maññitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ.

These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

maññitaṃ, bhikkhave, rogo, maññitaṃ gaṇḍo, maññitaṃ sallaṃ.

Conceit is a disease, a boil, a dart.

tasmātiha, bhikkhave, ‘amaññamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart that does not identify.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

‘asmī’ti, bhikkhave, iñjitametaṃ, ‘ayamahamasmī’ti iñjitametaṃ, ‘bhavissan’ti iñjitametaṃ, ‘na bhavissan’ti iñjitametaṃ, ‘rūpī bhavissan’ti iñjitametaṃ, ‘arūpī bhavissan’ti iñjitametaṃ, ‘saññī bhavissan’ti iñjitametaṃ, ‘asaññī bhavissan’ti iñjitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti iñjitametaṃ.

These are all disturbances: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

iñjitaṃ, bhikkhave, rogo, iñjitaṃ gaṇḍo, iñjitaṃ sallaṃ.

Disturbances are a disease, a boil, a dart.

tasmātiha, bhikkhave, ‘aniñjamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

‘asmī’ti, bhikkhave, phanditametaṃ, ‘ayamahamasmī’ti phanditametaṃ, ‘bhavissan’ti ... pe ... ‘na bhavissan’ti ... ‘rūpī bhavissan’ti ... ‘arūpī bhavissan’ti ... ‘saññī bhavissan’ti ... ‘asaññī bhavissan’ti ... ‘nevasaññīnāsaññī bhavissan’ti phanditametaṃ.

These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

phanditaṃ, bhikkhave, rogo, phanditaṃ gaṇḍo, phanditaṃ sallaṃ.

Trembling is a disease, a boil, a dart.

tasmātiha, bhikkhave, ‘aphandamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

‘asmī’ti, bhikkhave, papañcitametaṃ, ‘ayamahamasmī’ti papañcitametaṃ, ‘bhavissan’ti ... pe ... ‘na bhavissan’ti ... ‘rūpī bhavissan’ti ... ‘arūpī bhavissan’ti ... ‘saññī bhavissan’ti ... ‘asaññī bhavissan’ti ... ‘nevasaññīnāsaññī bhavissan’ti papañcitametaṃ.

These are all proliferations: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

papañcitaṃ, bhikkhave, rogo, papañcitaṃ gaṇḍo, papañcitaṃ sallaṃ.

Proliferation is a disease, a boil, a dart.

tasmātiha, bhikkhave, ‘nippapañcena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart free of proliferation.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

‘asmī’ti, bhikkhave, mānagatametam, ‘ayamahasmī’ti mānagatametam,
‘bhavissan’ti mānagatametam, ‘na bhavissan’ti mānagatametam, ‘rūpī bhavissan’ti
mānagatametam, ‘arūpī bhavissan’ti mānagatametam, ‘saññī bhavissan’ti
mānagatametam, ‘asaññī bhavissan’ti mānagatametam, ‘nevasaññīnāsaññī
bhavissan’ti mānagatametam.

These are all conceits: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

mānagataṃ, bhikkhave, rogo, mānagataṃ gaṇḍo, mānagataṃ sallamaṃ.

Conceit is a disease, a boil, a dart.

tasmātiha, bhikkhave, ‘nihatamānena cetasā viharissāmā’ti—

So mendicants, you should train yourselves like this: ‘We will live with a heart that has struck down conceit.’”

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

ekādasamaṃ.

āsīvisavaggo catuttho.

āsīviso ratho kummo,

dve dārukkhandhā avassuto;

dukkhadhammā kiṃsukā vīṇā,

chappāṇā yavakalāpīti.

saḷāyatanavagge catutthapaṇṇāsako samatto.

nandikkhayo saṭṭhinayo,

samuddo uragena ca;

catupaṇṇāsakā ete,

nipātesu pakāsītāti.

saḷāyatanaśamyuttaṃ samattaṃ.

The Linked Discourses on the six sense fields are complete.