

saṃyutta nikāya 22  
*Linked Discourses 22*

1. nakulapituvagga  
*1. Nakula's Father*

1. nakulapitusutta  
*1. Nakula's Father*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.  
*At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.*

atha kho nakulapitā gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho nakulapitā gahapati bhagavantam etadavoca:  
*Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to the Buddha:*

“ahamasmi, bhante, jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto āturakāyo abhikkhaṇātaṅko.

*“Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell.*

aniccadassāvī kho panāhaṃ, bhante, bhagavato manobhāvanīyānaṅca bhikkhūnaṃ.  
*I hardly ever get to see the esteemed mendicants.*

ovadatu maṃ, bhante, bhagavā;  
*May the Buddha please advise me,*

anusāsatu maṃ, bhante, bhagavā;  
*and instruct me. It will be for my lasting welfare and happiness.”*

yaṃ mamassa dīgharattaṃ hitāya sukhāyā”ti.

“evametam, gahapati, evametam, gahapati.

*“That's so true, householder! That's so true, householder!*

āturo hāyaṃ, gahapati, kāyo aṇḍabhūto pariyonaddho.

*For this body is ailing, trapped in its shell.*

yo hi, gahapati, imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ paṭijāneyya, kimaññatra bālyā?

*If anyone dragging around this body claimed to be healthy even for a minute, what's that but foolishness?*

tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘āturakāyassa me sato cittaṃ anāturaṃ bhavissatī’ti.

*‘Though my body is ailing, my mind will be healthy.’*

evañhi te, gahapati, sikkhitabban”ti.

*That's how you should train.”*

atha kho nakulapitā gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyasaṇā bhagavantam abhivādetvā padakkhiṇaṃ katvā yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho nakulapitaraṃ gahapatiṃ āyasmā sārīputto etadavoca:

*And then the householder Nakula's father 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. Then he went up to Venerable Sārīputta, bowed, and sat down to one side. Sārīputta said to him:*

“vippasannāni kho te, gahapati, indriyāni;  
*“Householder, your faculties are so very clear,*

parisuddho mukhavaṇṇo pariyodāto.  
*and your complexion is pure and bright.*

alatta no ajja bhagavato sammukhā dhammiṃ kathaṃ savaṇāyā”ti?  
*Did you get to hear a Dhamma talk in the Buddha’s presence today?”*

“kathañhi no siyā, bhante.  
*“What else, sir, could it possibly be?*

idānāhaṃ, bhante, bhagavatā dhammiyā kathāya amatena abhisitto”ti.  
*Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk.”*

“yathā kathaṃ pana tvaṃ, gahapati, bhagavatā dhammiyā kathāya amatena  
abhisitto”ti?  
*“But what kind of ambrosial Dhamma talk has the Buddha anointed you with?”*

“idhāhaṃ, bhante, yena bhagavā tenupasaṅkamim; upasaṅkamitvā bhagavantaṃ  
abhivādetvā ekamantaṃ nisīdim. ekamantaṃ nisinnō khvāhaṃ, bhante,  
bhagavantaṃ etadavocaṃ:  
*So Nakula’s father told Sāriputta all that had happened, and said,*

‘ahamasmi, bhante, jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto āturakāyo  
abhiikkhaṇātaṅko.

aniccadassāvī kho panāhaṃ, bhante, bhagavato manobhāvanīyānaṅca bhikkhūnaṃ.

ovadatu maṃ, bhante, bhagavā;

anusāsatu maṃ, bhante, bhagavā;

yaṃ mama dīgharattaṃ hitāya sukhāyā’ti.

evaṃ vutte, maṃ, bhante, bhagavā etadavoca:

‘evameva, gahapati, evameva, gahapati.

āturo hāyaṃ, gahapati, kāyo aṇḍabhūto pariyonaddho.

yo hi, gahapati, imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ paṭijāneyya,  
kimaññatra bālyā?

tasmātiha te, gahapati, evaṃ sikkhitabbaṃ—

āturakāyassa me sato cittaṃ anāturaṃ bhavissatīti.

evañhi te, gahapati, sikkhitabbaṃ’ti.

evaṃ khvāhaṃ, bhante, bhagavatā dhammiyā kathāya amatena abhisitto”ti.  
*“That’s the ambrosial Dhamma talk that the Buddha anointed me with.”*

“na hi pana taṃ, gahapati, paṭibhāsi bhagavantaṃ uttariṃ paṭipucchitum:  
*“But didn’t you feel the need to ask the Buddha the further question:*

‘kittāvatā nu kho, bhante, āturakāyo ceva hoti āturacitto ca, kittāvatā ca pana āturakāyo hi kho hoti no ca āturacitto’”ti?

*‘Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind?’”*

“dūratopi kho mayam, bhante, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātum.

*“Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.*

sādhu vatāyasmantamyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho”ti.

*May Venerable Sāriputta himself please clarify the meaning of this.”*

“tena hi, gahapati, suṇāhi, sādhukam manasi karohi; bhāsissām”ti.

*“Well then, householder, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho nakulapitā gahapati āyasmato sārīputtassa paccassosi.

*“Yes, sir,” replied Nakula’s father.*

āyasmā sārīputto etadavoca:

*Sāriputta said this:*

“kathaṇca, gahapati, āturakāyo ceva hoti, āturacitto ca?

*“And how is a person ailing in body and ailing in mind?”*

idha, gahapati, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

*It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They’ve not seen good persons, and are neither skilled nor trained in the qualities of a good person.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

‘ahaṃ rūpaṃ, mama rūpaṃ’ti pariyutthattāhāyī hoti.

*They’re obsessed with the thought: ‘I am form, form is mine!’*

tassa ‘ahaṃ rūpaṃ, mama rūpaṃ’ti pariyutthattāhāyino taṃ rūpaṃ vipariṇamati aññathā hoti.

*But that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ.

*They regard feeling as self, self as having feeling, feeling in self, or self in feeling.*

‘ahaṃ vedanā, mama vedanā’ti pariyutthattāhāyī hoti.

*They’re obsessed with the thought: ‘I am feeling, feeling is mine!’*

tassa ‘ahaṃ vedanā, mama vedanā’ti pariyutthattāhāyino sā vedanā vipariṇamati aññathā hoti.

*But that feeling of theirs decays and perishes,*

tassa vedanāvipariṇāmaññathābhāvā uppajjanti

sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ; attani vā saññaṃ, saññāya vā attānaṃ.

*They regard perception as self, self as having perception, perception in self, or self in perception.*

‘ahaṃ saññā, mama saññā’ti pariyutthattāhāyī hoti.

*They’re obsessed with the thought: ‘I am perception, perception is mine!’*

tassa ‘aham saññā, mama saññā’ti pariyutthattāyino, sā saññā vipariṇamati aññathā hoti.

*But that perception of theirs decays and perishes,*

tassa saññāvipariṇāmaññathābhāvā uppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ; attani vā saṅkhāre,  
saṅkhāresu vā attānaṃ.

*They regard choices as self, self as having choices, choices in self, or self in choices.*

‘aham saṅkhārā, mama saṅkhārā’ti pariyutthattāyī hoti.

*They’re obsessed with the thought: ‘I am choices, choices are mine!’*

tassa ‘aham saṅkhārā, mama saṅkhārā’ti pariyutthattāyino, te saṅkhārā  
vipariṇamanti aññathā honti.

*But those choices of theirs decay and perish,*

tassa saṅkhāravipariṇāmaññathābhāvā uppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ; attani vā viññānaṃ,  
viññānaṃsmiṃ vā attānaṃ.

*They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

‘aham viññānaṃ, mama viññānaṃ’ti pariyutthattāyī hoti.

*They’re obsessed with the thought: ‘I am consciousness, consciousness is mine!’*

tassa ‘aham viññānaṃ, mama viññānaṃ’ti pariyutthattāyino, taṃ viññānaṃ  
vipariṇamati aññathā hoti.

*But that consciousness of theirs decays and perishes,*

tassa viññānavipariṇāmaññathābhāvā uppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

evam kho, gahapati, āturakāyo ceva hoti āturacitto ca.

*That’s how a person is ailing in body and ailing in mind.*

kathaṇca, gahapati, āturakāyo hi kho hoti no ca āturacitto?

*And how is a person ailing in body and healthy in mind?*

idha, gahapati, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido  
ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido  
sappurisadhamme suvinīto

*It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.*

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na  
rūpaṃsmiṃ vā attānaṃ.

*They don’t regard form as self, self as having form, form in self, or self in form.*

‘aham rūpaṃ, mama rūpaṃ’ti na pariyutthattāyī hoti.

*They’re not obsessed with the thought: ‘I am form, form is mine!’*

tassa ‘aham rūpaṃ, mama rūpaṃ’ti apariyutthattāyino, taṃ rūpaṃ vipariṇamati  
aññathā hoti.

*So when that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā nuppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.*

na vedanaṃ attato samanupassati, na vedanāvantam vā attānaṃ; na attani vā vedanaṃ, na vedanāya vā attānaṃ.

*They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling.*

‘ahaṃ vedanā, mama vedanā’ti na pariyutthattāyī hoti.

*They're not obsessed with the thought: 'I am feeling, feeling is mine!'*

tassa ‘ahaṃ vedanā, mama vedanā’ti अपरियुत्तत्तāyino, sā vedanā vipariṇamati aññathā hoti.

*So when that feeling of theirs decays and perishes,*

tassa vedanāvipariṇāmaññathābhāvā nuppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

na saññāṃ attato samanupassati, na saññāvantam vā attānaṃ; na attani vā saññāṃ, na saññāya vā attānaṃ.

*They don't regard perception as self, self as having perception, perception in self, or self in perception.*

‘ahaṃ saññā, mama saññā’ti na pariyutthattāyī hoti.

*They're not obsessed with the thought: 'I am perception, perception is mine!'*

tassa ‘ahaṃ saññā, mama saññā’ti अपरियुत्तत्तāyino, sā saññā vipariṇamati aññathā hoti.

*So when that perception of theirs decays and perishes,*

tassa saññāvipariṇāmaññathābhāvā nuppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

na saṅkhāre attato samanupassati, na saṅkhāravantam vā attānaṃ; na attani vā saṅkhāre, na saṅkhāresu vā attānaṃ.

*They don't regard choices as self, self as having choices, choices in self, or self in choices.*

‘ahaṃ saṅkhārā, mama saṅkhārā’ti na pariyutthattāyī hoti.

*They're not obsessed with the thought: 'I am choices, choices are mine!'*

tassa ‘ahaṃ saṅkhārā, mama saṅkhārā’ti अपरियुत्तत्तāyino, te saṅkhārā vipariṇamanti aññathā honti.

*So when those choices of theirs decay and perish,*

tassa saṅkhāravipariṇāmaññathābhāvā nuppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

na viññānaṃ attato samanupassati, na viññānavantam vā attānaṃ; na attani vā viññānaṃ, na viññānasmim vā attānaṃ.

*They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

‘ahaṃ viññānaṃ, mama viññānaṃ’ti na pariyutthattāyī hoti.

*They're not obsessed with the thought: 'I am consciousness, consciousness is mine!'*

tassa ‘ahaṃ viññānaṃ, mama viññānaṃ’ti अपरियुत्तत्तāyino, taṃ viññānaṃ vipariṇamati aññathā hoti.

*So when that consciousness of theirs decays and perishes,*

tassa viññānavipariṇāmaññathābhāvā nuppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

evam kho, gahapati, āturakāyo hoti no ca āturacitto’ti.

*That's how a person is ailing in body and healthy in mind.”*

idamavoca āyasmā sāriputto.

*That's what Venerable Sāriputta said.*

attamano nakulapitā gahapati āyasmato sārīputtassa bhāsitaṃ abhinandīti.

*Satisfied, Nakula's father was happy with what Sārīputta said.*

paṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

1. nakulapituvagga

*1. Nakula's Father*

2. devadahasutta

*2. At Devadaha*

evaṃ me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo.

*At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha.*

atha kho sambahulā pacchābhūmagamikā bhikkhū yena bhagavā  
tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ  
nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

*Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him,*

“icchāma mayaṃ, bhante, pacchābhūmaṃ janapadaṃ gantum, pacchābhūme  
janapade nivāsaṃ kappetun”ti.

*“Sir, we wish to go to a western land to take up residence there.”*

“apalokito pana vo, bhikkhave, sārīputto”ti?

*“But mendicants, have you consulted with Sārīputta?”*

“na kho no, bhante, apalokito āyasmā sārīputto”ti.

*“No, sir, we haven’t.”*

“apaloketha, bhikkhave, sārīputtaṃ.

*“You should consult with Sārīputta.*

sārīputto, bhikkhave, paṇḍito, bhikkhūnaṃ anuggāhako sabrahmacārīnaṃ”ti.

*He’s astute, and supports his spiritual companions, the mendicants.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

*“Yes, sir,” they replied.*

tena kho pana samayena āyasmā sārīputto bhagavato avidūre aññatarasmiṃ  
eḷagalāgumbe nisinno hoti.

*Now at that time Venerable Sārīputta was meditating not far from the Buddha in a clump of golden shower trees.*

atha kho te bhikkhū bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ  
bhagavantam abhivādetvā padakkhiṇaṃ katvā yenāyasmā sārīputto  
tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodiṃsu.

*And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sārīputta, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ  
nisinnā kho te bhikkhū āyasmantaṃ sārīputtaṃ etadavocum:

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

“icchāma mayaṃ, āvuso sārīputta, pacchābhūmaṃ janapadaṃ gantum,  
pacchābhūme janapade nivāsaṃ kappetum.

*“Reverend Sārīputta, we wish to go to a western land to take up residence there.*

apalokito no satthā”ti.

*We have consulted with the Teacher.”*

“santi hāvuso, nānāverajjagataṃ bhikkhuṃ pañhaṃ pucchitāro—

*“Reverends, there are those who question a mendicant who has gone abroad—*

khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi.

*astute aristocrats, brahmins, householders, and ascetics—*

paṇḍitā hāvuso, manussā vīmaṃsakā:

*for astute people are inquisitive:*

‘kiṃvādī paṇāyasmantānaṃ satthā kimakkhāyī’ti, kacci vo āyasmantānaṃ dhammā sussutā suggahitā sumanasikatā sūpadhāritā suppaṭividdhā paññāya, yathā byākaramānā āyasmanto vuttavādino ceva bhagavato assatha, na ca bhagavantaṃ abbhūtena abbhācikkheyyātha, dhammassa cānudhammaṃ byākareyyātha, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā”ti?

*‘But what does the venerables’ Teacher teach? What does he explain?’ I trust the venerables have properly heard, learned, attended, and remembered the teachings, and penetrated them with wisdom. That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuke and criticism.*

“dūratopi kho mayam, āvuso, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātum.

*“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.*

sādhū vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho”ti.

*May Venerable Sāriputta himself please clarify the meaning of this.”*

“tena hāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*“Well then, reverends, listen and pay close attention, I will speak.”*

“evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

*“Yes, reverend,” they replied.*

āyasmā sārīputto etadavoca:

*Sāriputta said this:*

“santi hāvuso, nānāverajjagataṃ bhikkhuṃ pañhaṃ pucchitāro—

*“Reverends, there are those who question a mendicant who has gone abroad—*

khattiyapaṇḍitāpi ... pe ... samaṇapaṇḍitāpi.

*astute aristocrats, brahmins, householders, and ascetics—*

paṇḍitā hāvuso, manussā vīmaṃsakā:

*for astute people are inquisitive:*

‘kiṃvādī paṇāyasmantānaṃ satthā kimakkhāyī’ti?

*‘But what does the venerables’ Teacher teach? What does he explain?’*

evam puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:

*When questioned like this, reverends, you should answer:*

‘chandarāgavinayakkhāyī kho no, āvuso, satthā’ti.

*‘Reverend, our Teacher explained the removal of desire and lust.’*

evam byākatēpi kho, āvuso, assueva uttarim pañhaṃ pucchitāro—

*When you answer like this, such astute people may inquire further:*

khattiyapaṇḍitāpi ... pe ... samaṇapaṇḍitāpi.

paṇḍitā hāvuso, manussā vīmaṃsakā:

‘kismiṃ paṇāyasmantānaṃ chandarāgavinayakkhāyī satthā’ti?

*‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’*

evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:

*When questioned like this, reverends, you should answer:*

‘rūpe kho, āvuso, chandarāgavinayakkhāyī satthā,

*Our teacher explains the removal of desire and lust for form,*

vedanāya ...

*feeling,*

saññāya ...

*perception,*

saṅkhāresu ...

*choices,*

viññāṇe chandarāgavinayakkhāyī satthā’ti.

*and consciousness.’*

evaṃ byākatēpi kho, āvuso, assuyeveva uttarim pañhaṃ pucchitāro—

*When you answer like this, such astute people may inquire further:*

khattiyapaṇḍitāpi ... pe ... samaṇapaṇḍitāpi.

paṇḍitā hāvuso, manussā vīmaṃsakā:

‘kim panāyasmantānaṃ ādīnavaṃ disvā rūpe chandarāgavinayakkhāyī satthā,

*But what drawback has he seen that he teaches the removal of desire and lust for form,*

vedanāya ...

*feeling,*

saññāya ...

*perception,*

saṅkhāresu ...

*choices,*

viññāṇe chandarāgavinayakkhāyī satthā’ti?

*and consciousness?’*

evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:

*When questioned like this, reverends, you should answer:*

‘rūpe kho, āvuso, avigatarāgassa avigatacchandassa avigatapemassa

avigatapiṇḍāsassa avigataparilāhassa avigatatanhassa tassa rūpassa

vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

*‘If you’re not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.*

vedanāya ...

*If you’re not free of greed, desire, fondness, thirst, passion, and craving for feeling ...*

saññāya ...

*perception ...*

saṅkhāresu avigatarāgassa ... pe ...

*choices ...*

avigatatanhassa tesam saṅkhārānaṃ vipariṇāmaññathābhāvā uppajjanti

sokaparidevadukkhadomanassupāyāsā.

viññāṇe avigatarāgassa avigatacchandassa avigatapemassa avigatapiṇḍāsassa

avigataparilāhassa avigatatanhassa tassa viññāṇassa vipariṇāmaññathābhāvā

uppajjanti sokaparidevadukkhadomanassupāyāsā.

*consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.*



idaṃ kho no, āvuso, ādīnavam disvā rūpe chandarāgavinayakkhāyī satthā,  
*This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhāresu ...  
*choices,*

viññāṇe chandarāgavinayakkhāyī satthā'ti.  
*and consciousness.'*

evaṃ byākatēpi kho, āvuso, assuyevea uttarim pañhaṃ pucchitāro—  
*When you answer like this, such astute people may inquire further:*

khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi.

paṇḍitā hāvuso, manussā vīmaṃsakā:

‘kiṃ panāyasmantānaṃ ānisaṃsaṃ disvā rūpe chandarāgavinayakkhāyī satthā,  
*'But what benefit has he seen that he teaches the removal of desire and lust for form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhāresu ...  
*choices,*

viññāṇe chandarāgavinayakkhāyī satthā'ti?  
*and consciousness?'*

evaṃ puṭṭhā tumhe, āvuso, evaṃ byākareyyātha:  
*When questioned like this, reverends, you should answer:*

‘rūpe kho, āvuso, vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa  
vigataparilāhassa vigatatanhassa tassa rūpassa vipariṇāmaññathābhāvā nuppajjanti  
sokaparidevadukkhadomanassupāyāsā.

*'If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form  
decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

vedanāya ...  
*If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling ...*

saññāya ...  
*perception ...*

saṅkhāresu vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa  
vigataparilāhassa vigatatanhassa tesam saṅkhārānaṃ vipariṇāmaññathābhāvā  
nuppajjanti sokaparidevadukkhadomanassupāyāsā.  
*choices ...*

viññāṇe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa  
vigataparilāhassa vigatatanhassa tassa viññāṇassa vipariṇāmaññathābhāvā  
nuppajjanti sokaparidevadukkhadomanassupāyāsā.  
*consciousness, when that consciousness decays and perishes it doesn't give rise to sorrow,  
lamentation, pain, sadness, and distress.*

idaṃ kho no, āvuso, ānisaṃsaṃ disvā rūpe chandarāgavinayakkhāyī satthā,  
vedanāya ...

*This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling,*

saññāya ...  
*perception,*

saṅkhāresu ...  
*choices,*

viññāṇe chandarāgavinayakkhāyī satthā'ti.  
*and consciousness.'*

akusale cāvuso, dhamme upasampajja viharato ditthe ceva dhamme sukho vihāro  
abhavissa avighāto anupāyāso aparilāho, kāyassa ca bhedaṃ paraṃ maraṇā sugati  
pātikaṅkhā, nayidaṃ bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeyya.

*If those who acquired and kept unskillful qualities were to live happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities.*

yasmā ca kho, āvuso, akusale dhamme upasampajja viharato ditthe ceva dhamme  
dukkho vihāro savighāto saupāyāso sapaṇilāho, kāyassa ca bhedaṃ paraṃ maraṇā  
duggati pātikaṅkhā, tasmā bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti.

*But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.*

kusale cāvuso, dhamme upasampajja viharato ditthe ceva dhamme dukkho vihāro  
abhavissa savighāto saupāyāso sapaṇilāho, kāyassa ca bhedaṃ paraṃ maraṇā duggati  
pātikaṅkhā, nayidaṃ bhagavā kusalaṇaṃ dhammānaṃ upasampadaṃ vaṇṇeyya.

*If those who embraced and kept skillful qualities were to live unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise embracing skillful qualities.*

yasmā ca kho, āvuso, kusale dhamme upasampajja viharato ditthe ceva dhamme  
sukho vihāro avighāto anupāyāso aparilāho, kāyassa ca bhedaṃ paraṃ maraṇā sugati  
pātikaṅkhā, tasmā bhagavā kusalaṇaṃ dhammānaṃ upasampadaṃ vaṇṇeti'ti.

*But since those who embrace and keep skillful qualities live happily in the present life, free of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises embracing skillful qualities."*

idaṃ avocāyasmā sāriputto.

*This is what Venerable Sāriputta said.*

attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what Sāriputta said.*

dutiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

1. nakulapituvagga  
*1. Nakula's Father*

3. hālidikānisutta  
*3. With Hālidikāni*

evaṃ me sutaṃ—  
*So I have heard.*

ekaṃ 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 hālidikkāni gahapati yenāyasmā mahākaccāno tenupasaṅkami;  
upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi.  
ekamantaṃ nisinna kho hālidikkāni gahapati āyasmantaṃ mahākaccānaṃ  
etadāvoca:

*Then the householder Hālidikkāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him,*

“vuttamidam, bhante, bhagavatā aṭṭhakavaggiye māgaṇḍiyapaṇhe:

*“Sir, this was said by the Buddha in the Chapter of the Eights, in ‘The Questions of Māgaṇḍiya’:*

‘okaṃ pahāya aniketasārī,

*‘After leaving shelter to become an unsettled migrant,*

gāme akubbaṃ muni santhavāni;

*a sage doesn’t get close to anyone in town.*

kāmehi ritto apurakkharāno,

*Rid of sensual pleasures, expecting nothing,*

kathaṃ na viggayha janena kayirā’ti.

*they don’t argue with anyone.’*

imassa nu kho, bhante, bhagavatā saṅkhittena bhāsitaṃ kathaṃ vitthārena attho  
datthabbo’ti?

*‘How should we see the detailed meaning of the Buddha’s brief statement?’”*

“rūpadhātu kho, gahapati, viññāṇassa oko.

*“Householder, the form element is a shelter for consciousness.*

rūpadhāturaḡavinibandhaṇa pana viññāṇaṃ ‘okasārī’ti vuccati.

*One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter.*

vedanādhātu kho, gahapati, viññāṇassa oko.

*The feeling element is a shelter for consciousness.*

vedanādhāturaḡavinibandhaṇa pana viññāṇaṃ ‘okasārī’ti vuccati.

*One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter.*

saññādhātu kho, gahapati, viññāṇassa oko.

*The perception element is a shelter for consciousness.*

saññādhāturaḡavinibandhaṇa pana viññāṇaṃ ‘okasārī’ti vuccati.

*One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter.*

saṅkhārādhātu kho, gahapati, viññāṇassa oko.

*The choices element is a shelter for consciousness.*

saṅkhārādhāturaḡavinibandhaṇa pana viññāṇaṃ ‘okasārī’ti vuccati.

*One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter.*

evaṃ kho, gahapati, okasārī hoti.

*That’s how one is a migrant going from shelter to shelter.*

kathaṇa, gahapati, anokasārī hoti?

*And how is one a migrant without a shelter?*

rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā tanhā ye upayupādānā  
cetaso adhiṭṭhānābhinivesānusaṃyā te tathāgatassa pahīnā ucchinnaṃulā  
tālāvattthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

*The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.*

tasmā tathāgato ‘anokasārī’ti vuccati.

*That’s why the Realized One is called a migrant without a shelter.*

vedanādhātuyā kho, gahapati ...

*The Realized One has given up any desire, greed, relishing, and craving for the feeling element ...*

saññādhātuyā kho, gahapati ...

*the perception element ...*

saṅkhārādhātuyā kho, gahapati ...

*the choices element ...*

viññānādhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhini vesānusayā te tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

*the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.*

tasmā tathāgato ‘anokasārī’ti vuccati.

*That’s why the Realized One is called a migrant without a shelter.*

evaṃ kho, gahapati, anokasārī hoti.

*That’s how one is a migrant without a shelter.*

kathaṇca, gahapati, niketasārī hoti?

*And how is one a migrant going from settlement to settlement?*

rūpanimittaniketavisāravinibandhā kho, gahapati, ‘niketasārī’ti vuccati.

*Being attached to migrating from settlement to settlement in pursuit of sights, one is called a migrant going from settlement to settlement.*

saddanimitta ... pe ...

*Being attached to migrating from settlement to settlement in pursuit of sounds ...*

gandhanimitta ...

*smells ...*

rasanimitta ...

*tastes ...*

phoṭṭhabbanimitta ...

*touches ...*

dhammanimittaniketavisāravinibandhā kho, gahapati, ‘niketasārī’ti vuccati.

*thoughts, one is called a migrant going from settlement to settlement.*

evaṃ kho, gahapati, niketasārī hoti.

*That’s how one is a migrant going from settlement to settlement.*

kathaṇca, gahapati, aniketasārī hoti?

*And how is one an unsettled migrant?*

rūpanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

*The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sights. He has cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.*

tasmā tathāgato ‘aniketasārī’ti vuccati.

*That’s why the Realized One is called an unsettled migrant.*

saddanimitta ...

*The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sounds ...*

gandhanimitta ...

*smells ...*

rasanimitta ...  
*tastes ...*

phoṭṭhabbanimitta ...  
*touches ...*

dhammanimittaniketavisāraviniṇḍhā kho, gahapati, tathāgatassa pahīnā  
ucchinnamulā tālavatthukatā anabhāvaṇkatā āyatim anuppādadhammā.  
*thoughts. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to  
arise in the future.*

tasmā tathāgato 'aniketasārī' ti vuccati.  
*That's why the Realized One is called an unsettled migrant.*

evam kho, gahapati, aniketasārī hoti.  
*That's how one is an unsettled migrant.*

kathaṇca, gahapati, gāme santhavajāto hoti?  
*And how does one get close to people in town?*

idha, gahapati, ekacco gihīhi saṃsaṭṭho viharati sahanandī sahasokī, sukhitesu  
sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogam  
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.*

evam kho, gahapati, gāme santhavajāto hoti.  
*That's how one gets close to people in town.*

kathaṇca, gahapati, gāme na santhavajāto hoti?  
*And how does one not get close to people in town?*

idha, gahapati, bhikkhu gihīhi asaṃsaṭṭho viharati na sahanandī na sahasokī na  
sukhitesu sukrito na dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu na attanā  
tesu yogam āpajjati.  
*It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and  
sorrows—not happy when they're happy or sad when they're sad—and not getting involved in  
their business.*

evam kho, gahapati, gāme na santhavajāto hoti.  
*That's how one doesn't get close to people in town.*

kathaṇca, gahapati, kāmehi aritto hoti?  
*And how is one not rid of sensual pleasures?*

idha, gahapati, ekacco kāmesu avigatarāgo hoti avigatacchando avigatapemo  
avigatapipāso avigataparilāho avigatatāṇho.  
*It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual  
pleasures.*

evam kho, gahapati, kāmehi aritto hoti.  
*That's how one is not rid of sensual pleasures.*

kathaṇca, gahapati, kāmehi ritto hoti?  
*And how is one rid of sensual pleasures?*

idha, gahapati, ekacco kāmesu vigatarāgo hoti vigatacchando vigatapemo  
vigatapipāso vigataparilāho vigatatāṇho.  
*It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual  
pleasures.*

evam kho, gahapati, kāmehi ritto hoti.  
*That's how one is rid of sensual pleasures.*

kathaṇca, gahapati, purakkharāno hoti?  
*And how does one have expectations?*

idha, gahapati, ekaccassa evam hoti:  
*It's when someone thinks:*

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti.

*‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’*

evaṃ kho, gahapati, purakkharāno hoti.

*That’s how one has expectations.*

kathaṇca, gahapati, apurakkharāno hoti?

*And how does one expect nothing?*

idha, gahapati, ekaccassa na evaṃ hoti:

*It’s when someone doesn’t think:*

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti.

*‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’*

evaṃ kho, gahapati, apurakkharāno hoti.

*That’s how one expects nothing.*

kathaṇca, gahapati, kathaṃ viggayha janena kattā hoti?

*And how does one argue with people?*

idha, gahapati, ekacco evarūpiṃ kathaṃ kattā hoti:

*It’s when someone takes part in this sort of discussion:*

‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi; ahaṃ imaṃ dhammavinayaṃ ājānāmi. kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? micchāpaṭipanno tvamasī; ahamasmi sammāpaṭipanno. pure vacanīyaṃ pacchā avaca; pacchā vacanīyaṃ pure avaca. sahitāṃ me, asahitāṃ te. adhiciṇṇaṃ te viparāvattaṃ. āropito te vādo; cara vādappamokkhāya. niggahitosi; nibbettehi vā sace pahosī’ti.

*‘You don’t understand this teaching and training. I understand this teaching and training.*

*What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don’t. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’*

evaṃ kho, gahapati, kathaṃ viggayha janena kattā hoti.

*That’s how one argues with people.*

kathaṇca, gahapati, kathaṃ na viggayha janena kattā hoti?

*And how does one not argue with people?*

idha, gahapati, bhikkhu na evarūpiṃ kathaṃ kattā hoti:

*It’s when a mendicant doesn’t take part in this sort of discussion:*

‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi ... pe ... nibbettehi vā sace pahosī’ti.

*‘You don’t understand this teaching and training ... get yourself out of this—if you can!’*

evaṃ kho, gahapati, kathaṃ na viggayha janena kattā hoti.

*That’s how one doesn’t argue with people.*

iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā atthakavaggiye māgaṇḍiyapaṇhe:

*So, householder, that’s how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in ‘The Questions of Māgaṇḍiya’:*

‘okaṃ pahāya aniketasārī,

*‘After leaving shelter to become an unsettled migrant,*

gāme akubbaṃ munisanthavāni;

*a sage doesn’t get close to anyone in town.*

kāmehi ritto apurakkharāno,  
*Rid of sensual pleasures, expecting nothing,*

kathaṃ na viggayha janena kayirā'ti.  
*they don't argue with anyone.'*

imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo'ti.

tatiyaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

1. nakulapituvagga  
*1. Nakula's Father*

4. dutiyahālidikkānisutta  
*4. Hālidikkāni (2nd)*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate.  
*At one time Venerable Mahākaccāna was staying in the land of the Avantīs near Kuraraghara on Steep Mountain.*

atha kho hālidikkāni gahapati yenāyasmā mahākaccāno ... pe ... ekamantaṃ nisinno kho hālidikkāni gahapati āyasmantaṃ mahākaccānaṃ etadavoca:  
*Then the householder Hālidikkāni went up to Venerable Mahākaccāna ... and asked him,*

“vuttamidam, bhante, bhagavatā sakkapañhe:  
*“Sir, this was said by the Buddha in ‘The Questions of Sakka’:*

‘ye te samanabrāhmaṇā taṇhāsaṅkhayavimuttā, te accantaniṭṭhā accantayogakkhemino accantabrahmacārino accantapariyosānā seṭṭhā devamanussāna’ti.  
*‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’*

imassa nu kho, bhante, bhagavatā saṅkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabbo'ti?  
*How should we see the detailed meaning of the Buddha's brief statement?’*

“rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhīnivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṇinissaggā ‘cittaṃ suvimuttanti’ vuccati.  
*“Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.*

vedanādhātuyā kho, gahapati ...  
*Consider any desire, greed, relishing, and craving for the feeling element ...*

saññādhātuyā kho, gahapati ...  
*the perception element ...*

saṅkhārādhātuyā kho, gahapati ...  
*the choices element ...*

viññānādhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhīnivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṇinissaggā ‘cittaṃ suvimuttanti’ vuccati.  
*the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.*

iti kho, gahapati, yaṃ taṃ vuttaṃ bhagavatā sakkapañhe:

*So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Questions of Sakka':*

‘ye te samanabrāhmaṇā taṇhāsāṅkhayavimuttā te accantanitṭhā  
accantayogakkheminō accantabrahmacārino accantapariyosānā seṭṭhā  
devamanussānan’<sup>ti</sup>.

*‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’”*

imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena attho  
daṭṭhabbo<sup>ti</sup>.

catuttham.

saṃyutta nikāya 22

*Linked Discourses 22*

1. nakulapituvagga

*1. Nakula's Father*

5. samādhisutta

*5. Development of Immersion*

evaṃ me sutam—

*So I have heard.*

... pe ... sāvatthiyaṃ ...

*At Sāvattṭhi.*

tatra kho ... pe ... etadavoca:

“samādhim, bhikkhave, bhāvētha;

*“Mendicants, develop immersion.*

samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

*A mendicant who has immersion truly understands.*

kiñca yathābhūtaṃ pajānāti?

*What do they truly understand?*

rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca,  
saññāya samudayañca atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca,  
viññāṇassa samudayañca atthaṅgamañca.

*The origin and ending of form, feeling, perception, choices, and consciousness.*

ko ca, bhikkhave, rūpassa samudayo, ko vedanāya samudayo, ko saññāya samudayo,  
ko saṅkhārānaṃ samudayo, ko viññāṇassa samudayo?

*And what is the origin of form, feeling, perception, choices, and consciousness?*

idha, bhikkhave, bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

*It's when a mendicant approves, welcomes, and keeps clinging.*

kiñca abhinandati abhivadati ajjhosāya tiṭṭhati?

*What do they approve, welcome, and keep clinging to?*

rūpaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

*They approve, welcome, and keep clinging to form.*

tassa rūpaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

*This gives rise to relishing.*

yā rūpe nandī tadupādānaṃ.

*Relishing forms is grasping.*



tassupādānapaccayā bhavo;  
*Their 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.*

evametassa kevalassa dukkhakkhandhassa samudayo hoti.  
*That is how this entire mass of suffering originates.*

vedanaṃ abhinandati ... pe ...  
*They approve, welcome, and keep clinging to feeling ...*

saññāṃ abhinandati ...  
*perception ...*

saṅkhāre abhinandati ...  
*choices ...*

viññāṇaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.  
*consciousness.*

tassa viññāṇaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.  
*This gives rise to relishing.*

yā viññāṇe nandī tadupādānaṃ.  
*Relishing consciousness is grasping.*

tassupādānapaccayā bhavo;  
*Their grasping is a condition for continued existence.*

bhavapaccayā jāti;  
*Continued existence is a condition for rebirth.*

jātipaccayā ... pe ...  
*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.*

ayaṃ, bhikkhave, rūpassa samudayo;  
*This is the origin of form,*

ayaṃ vedanāya samudayo;  
*feeling,*

ayaṃ saññāya samudayo;  
*perception,*

ayaṃ saṅkhārānaṃ samudayo;  
*choices,*

ayaṃ viññāṇassa samudayo.  
*and consciousness.*

ko ca, bhikkhave, rūpassa atthaṅgamo, ko vedanāya ...  
*And what is the ending of form, feeling,*

ko saññāya ...  
*perception,*

ko saṅkhārānaṃ ...  
*choices,*

ko viññāṇassa atthaṅgamo?  
*and consciousness?*

idha, bhikkhave, nābhinandati nābhivadati nājjhosāya tiṭṭhati.

*It's when a mendicant doesn't approve, welcome, or keep clinging.*

kiñca nābhinandati nābhivadati nājjhosāya tiṭṭhati?

*What don't they approve, welcome, or keep clinging to?*

rūpaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

*They don't approve, welcome, or keep clinging to form.*

tassa rūpaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā rūpe nandī sā nirujjhati.

*As a result, relishing of form ceases.*

tassa nandīnirodhā upādānanirodho;

*When that relishing ceases, grasping ceases.*

upādānanirodhā bhavanirodho ... pe ...

*When grasping ceases, continued existence ceases. ...*

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

*That is how this entire mass of suffering ceases.*

vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

*They don't approve, welcome, or keep clinging to feeling ...*

tassa vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāya nandī sā nirujjhati.

tassa nandīnirodhā upādānanirodho;

upādānanirodhā bhavanirodho ... pe ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

saññaṃ nābhinandati ... pe ...

*perception ...*

saṅkhāre nābhinandati nābhivadati nājjhosāya tiṭṭhati.

*choices ...*

tassa saṅkhāre anabhinandato anabhivadato anajjhosāya tiṭṭhato yā saṅkhāresu nandī sā nirujjhati.

tassa nandīnirodhā upādānanirodho;

upādānanirodhā bhavanirodho ... pe ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

viññāṇaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

*consciousness.*

tassa viññāṇaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā viññāṇe nandī sā nirujjhati.

*As a result, relishing of consciousness ceases.*

tassa nandīnirodhā upādānanirodho ... pe ...

*When that relishing ceases, grasping ceases. ...*

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

*That is how this entire mass of suffering ceases.*

ayaṃ, bhikkhave, rūpassa atthaṅgamo, ayaṃ vedanāya atthaṅgamo, ayaṃ saññāya atthaṅgamo, ayaṃ saṅkhārānaṃ atthaṅgamo, ayaṃ viññāṇassa atthaṅgamo”ti.

*This is the ending of form, feeling, perception, choices, and consciousness.”*

pañcamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

1. nakulapituvagga

*1. Nakula's Father*

6. paṭisallāṇasutta

*6. Retreat*

sāvatthinidānaṃ.

*At Sāvatthī.*

“paṭisallāṇe, bhikkhave, yogamāpajjatha.

*“Mendicants, meditate in retreat.*

paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

*A mendicant in retreat truly understands.*

kiṃca yathābhūtaṃ pajānāti?

*What do they truly understand?*

rūpassa samudayaṇca atthaṅgamaṇca, vedanāya samudayaṇca atthaṅgamaṇca, saññāya samudayaṇca atthaṅgamaṇca, saṅkhārānaṃ samudayaṇca atthaṅgamaṇca, viññāṇassa samudayaṇca atthaṅgamaṇca ... pe ...

*The origin and ending of form, feeling, perception, choices, and consciousness. ...”*

(yathā paṭhamasutte tathā vitthāretabbo.)

*(Expand in detail as in the previous discourse.)*

chaṭṭhaṃ.

samyutta nikāya 22

*Linked Discourses 22*

1. nakulapituvagga

*1. Nakula's Father*

7. upādāparitassanāsutta

*7. Anxiety Because of Grasping*

sāvatthinidānaṃ.

*At Sāvatthī.*

“upādāparitassanaṇca vo, bhikkhave, desessāmi anupādāparitassanaṇca.

*“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety.*

taṃ suṇātha, sādhucaṃ manasi karoṭha, bhāssissāmi”ti.

*Listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti, kho te bhikkhū bhagavato paccassosum.

*“Yes, sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“kathaṇca, bhikkhave, upādāparitassanā hoti?

*“And how does grasping lead to anxiety?*

idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto

*It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

*But that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññānaṃ hoti.  
*and consciousness latches on to the perishing of form.*

tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

*Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.*

cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.  
*So they become frightened, worried, concerned, and anxious because of grasping.*

vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ.

*They regard feeling as self ...*

tassa sā vedanā vipariṇamati aññathā hoti.

tassa vedanāvipariṇāmaññathābhāvā vedanāvipariṇāmānuparivatti viññānaṃ hoti.

tassa vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

saññaṃ attato samanupassati ... pe ...

*They regard perception as self ...*

saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ; attani vā saṅkhāre, saṅkhāresu vā attānaṃ.

*They regard choices as self ...*

tassa te saṅkhārā vipariṇamanti aññathā honti.

tassa saṅkhāravipariṇāmaññathābhāvā saṅkhāravipariṇāmānuparivatti viññānaṃ hoti.

tassa saṅkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ; attani vā viññānaṃ, viññānasmim vā attānaṃ.

*They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

tassa taṃ viññānaṃ vipariṇamati aññathā hoti.

*But that consciousness of theirs decays and perishes,*

tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.  
*and consciousness latches on to the perishing of consciousness.*

tassa viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ  
pariyādāya tiṭṭhanti.

*Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles.*

cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.  
*So they become frightened, worried, concerned, and anxious because of grasping.*

evaṃ kho, bhikkhave, upādāparitassanā hoti.  
*That's how grasping leads to anxiety.*

kathañca, bhikkhave, anupādāparitassanā hoti?  
*And how does not grasping lead to freedom from anxiety?*

idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido  
ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido  
sappurisdhamme suvinīto  
*It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.*

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na  
rūpasmiṃ vā attānaṃ.  
*They don't regard form as self, self as having form, form in self, or self in form.*

tassa taṃ rūpaṃ vipariṇamati aññathā hoti.  
*When that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā na rūpavipariṇāmānuparivatti viññāṇaṃ hoti.  
*consciousness doesn't latch on to the perishing of form.*

tassa na rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ  
pariyādāya tiṭṭhanti.  
*Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind.*

cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya  
ca na paritassati.  
*So they don't become frightened, worried, concerned, or anxious because of grasping.*

na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ; na attani vā  
vedanaṃ, na vedanāya vā attānaṃ.  
*They don't regard feeling as self ...*

tassa sā vedanā vipariṇamati aññathā hoti.

tassa vedanāvipariṇāmaññathābhāvā na vedanāvipariṇāmānuparivatti viññāṇaṃ  
hoti.

tassa na vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ  
pariyādāya tiṭṭhanti.

cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya  
ca na paritassati.

na saññaṃ ... pe ... na sañkhāre attato samanupassati,  
*They don't regard perception as self ...*

na attani vā sañkhāre, na sañkhāresu vā attānaṃ.  
*They don't regard choices as self ...*

na saṅkhāravantaṃ vā attānaṃ;

tassa te saṅkhārā vipariṇamanti aññathā honti.

tassa saṅkhāravipariṇāmaññathābhāvā na saṅkhāravipariṇāmānuparivatti viññāṇaṃ hoti.

tassa na saṅkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ ... pe ...

*They don't regard consciousness as self ...*

tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti.

*When that consciousness of theirs decays and perishes,*

tassa viññāṇavipariṇāmaññathābhāvā na viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.

*consciousness doesn't latch on to the perishing of consciousness.*

tassa na viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

*Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind.*

cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

*So they don't become frightened, worried, concerned, or anxious because of grasping.*

evaṃ kho, bhikkhave, anupādā aparitassanaṃ hoti”ti.

*That's how not grasping leads to freedom from anxiety.”*

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

1. nakulapituvagga

*1. Nakula's Father*

8. dutiyaupādāparitassanāsutta

*8. Anxiety Because of Grasping (2nd)*

sāvatthinidānaṃ.

*At Sāvatthi.*

“upādāparitassanaṃ vo, bhikkhave, desessāmi anupādāparitassanaṃ.

*“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety.*

taṃ suṇātha ... pe ...

*Listen and pay close attention, I will speak.*

kathaṃ, bhikkhave, upādāparitassanā hoti?

*And how does grasping lead to anxiety?*

idha, bhikkhave, assutavā puthujjano rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

*It's when an uneducated ordinary person regards form like this: ‘This is mine, I am this, this is my self.’*

tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

*But that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

vedanaṃ etaṃ mama ... pe ...

*They regard feeling ...*

saññaṃ etaṃ mama ...

*perception ...*

saṅkhāre etaṃ mama ...

*choices ...*

viññāṇaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati.

*consciousness like this: 'This is mine, I am this, this is my self.'*

tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti.

*But that consciousness of theirs decays and perishes,*

tassa viññāṇavipariṇāmaññathābhāvā uppajjanti

sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

evaṃ kho, bhikkhave, upādāparitassanā hoti.

*That's how grasping leads to anxiety.*

kathaṇca, bhikkhave, anupādāparitassanā hoti?

*And how does not grasping lead to freedom from anxiety?*

idha, bhikkhave, sutavā ariyasāvako rūpaṃ 'netam mama, nesohamasmi, na meso attā'ti samanupassati.

*It's when an educated noble disciple regards form like this: 'This is not mine, I am not this, this is not my self.'*

tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

*When that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā nuppajjanti

sokaparidevadukkhadomanassupāyāsā.

*it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

vedanaṃ netam mama ...

*They regard feeling ...*

saññaṃ netam mama ...

*perception ...*

saṅkhāre netam mama ...

*choices ...*

viññāṇaṃ 'netam mama, nesohamasmi, na meso attā'ti samanupassati.

*consciousness like this: 'This is not mine, I am not this, this is not my self.'*

tassa taṃ viññāṇaṃ vipariṇamati aññathā hoti.

*When that consciousness of theirs decays and perishes,*

tassa viññāṇavipariṇāmaññathābhāvā nuppajjanti

sokaparidevadukkhadomanassupāyāsā.

*it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.*

evaṃ kho, bhikkhave, anupādāparitassanā hoti'ti.

*That's how not grasping leads to freedom from anxiety."*

atthamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

1. nakulapituvagga  
*1. Nakula's Father*

9. kālattayaaniccasutta  
*9. Impermanence in the Three Times*

sāvattthinidānaṃ.  
*At Sāvatti.*

“rūpaṃ, bhikkhave, aniccaṃ atītānāgataṃ;  
*“Mendicants, form of the past and future is impermanent,*

ko pana vādo paccuppannaṃ.  
*let alone the present.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ rūpasmiṃ anapekkho hoti;  
*Seeing this, a learned noble disciple doesn't worry about past form,*

anāgataṃ rūpaṃ nābhinandati;  
*doesn't look forward to enjoying future form,*

paccuppannaṃ rūpaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.  
*and they practice for disillusionment, dispassion, and cessation regarding present form.*

vedanā aniccā ... pe ...  
*Feeling ...*

saññā aniccā ...  
*Perception ...*

saṅkhārā aniccā atītānāgatā;  
*Choices ...*

ko pana vādo paccuppannānaṃ.

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

anāgate saṅkhāre nābhinandati;

paccuppannānaṃ saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

viññāṇaṃ aniccaṃ atītānāgataṃ;  
*Consciousness of the past and future is impermanent,*

ko pana vādo paccuppannaṃ.  
*let alone the present.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ viññāṇasmiṃ anapekkho hoti;  
*Seeing this, a learned noble disciple doesn't worry about past consciousness,*

anāgataṃ viññāṇaṃ nābhinandati;  
*doesn't look forward to enjoying future consciousness,*

paccuppannaṃ viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.  
*and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”*

navamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*



# 1. nakulapituvagga

*1. Nakula's Father*

## 10. kālattayadukkhassutta

*10. Suffering in the Three Times*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, dukkhaṃ atītānāgaṃ;

*“Mendicants, form of the past and future is suffering,*

ko pana vādo paccuppannaṃ.

*not to mention the present.*

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

*Seeing this, a learned noble disciple doesn't worry about past form,*

anāgaṃ rūpaṃ nābhinandati;

*doesn't look forward to enjoying future form,*

paccuppannaṃ rūpaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

*and they practice for disillusionment, dispassion, and cessation regarding present form.*

vedanā dukkhā ...

*Feeling ...*

saññā dukkhā ...

*Perception ...*

saṅkhārā dukkhā ...

*Choices ...*

viññāṇaṃ dukkhaṃ atītānāgaṃ;

*Consciousness of the past and future is suffering,*

ko pana vādo paccuppannaṃ.

*let alone the present.*

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

*Seeing this, a learned noble disciple doesn't worry about past consciousness,*

anāgaṃ viññāṇaṃ nābhinandati;

*doesn't look forward to enjoying future consciousness,*

paccuppannaṃ viññāṇaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.

*and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”*

dasamaṃ.

-

saṃyutta nikāya 22

*Linked Discourses 22*

# 1. nakulapituvagga

*1. Nakula's Father*

## 11. kālattayaanattasutta

*11. Not-Self in the Three Times*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, anattā atītānāgaṃ;

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

ko pana vādo paccuppannaṃ.

*let alone the present.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ rūpasmiṃ anapekkho hoti;  
*Seeing this, a learned noble disciple doesn't worry about past form,*

anāgataṃ rūpaṃ nābhinandati;  
*doesn't look forward to enjoying future form,*

paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.  
*and they practice for disillusionment, dispassion, and cessation regarding present form.*

vedanā anattā ...  
*Feeling ...*

saññā anattā ...  
*Perception ...*

saṅkhārā anattā ...  
*Choices ...*

viññāṇaṃ anattā atītānāgataṃ;  
*Consciousness of the past and future is not-self,*

ko pana vādo paccuppannassa.  
*let alone the present.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako atītasmiṃ viññāṇasmiṃ anapekkho hoti;  
*Seeing this, a learned noble disciple doesn't worry about past consciousness,*

anāgataṃ viññāṇaṃ nābhinandati;  
*doesn't look forward to enjoying future consciousness,*

paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti”ti.  
*and they practice for the disillusionment, dispassion, and cessation regarding present consciousness.”*

ekādasamaṃ.

nakulapituvaggo paṭhamo.

nakulapitā devadahā,

dvepi hāliddikāni ca;

samādhipaṭisaṅgā,

upādāparitassanā duve;

atītānāgatapaccuppannā,

vaggo tena pavuccati.

saṃyutta nikāya 22  
*Linked Discourses 22*

2. aniccavagga  
*2. Impermanence*

12. aniccasutta  
*12. Impermanence*

evaṃ me sutam—  
*So I have heard.*

sāvatthiyaṃ.

*At Sāvatthī.*

tatra kho ... pe ...

“rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

*“Mendicants, form, feeling, perception, choices, and consciousness are impermanent.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.’”*

paṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

2. aniccavagga

*2. Impermanence*

13. dukkhasutta

*13. Suffering*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, dukkhaṃ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ.

*“Mendicants, form, feeling, perception, choices, and consciousness are suffering.*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyāti pajānāti”ti.

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

dutiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

2. aniccavagga

*2. Impermanence*

14. anattasutta

*14. Not-Self*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

*“Mendicants, form, feeling, perception, choices, and consciousness are not-self.*

evam passam, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.*

‘khīṇā jāti, vusitam brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparam 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.’”*

tatiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

2. aniccavagga

*2. Impermanence*

15. yadaniccasutta

*15. That Which is Impermanent*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, aniccaṃ.

*“Mendicants, form 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 evametaṃ 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.’*

vedanā aniccā.

*Feeling is impermanent ...*

yadaniccaṃ taṃ dukkhaṃ;

yaṃ dukkhaṃ tadanattā;

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

saññā aniccā ... pe ...

*Perception is impermanent ...*

saṅkhārā aniccā ...

*Choices are impermanent ...*

viññāṇaṃ aniccaṃ.

*Consciousness 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 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 itthattāyā'ti pajānātī'ti.  
*They understand: '... there is no return to any state of existence.'*

catutthaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

2. aniccavagga  
*2. Impermanence*

16. yaṃdukkhasutta  
*16. That Which is Suffering*

sāvatthinidānaṃ.  
*At Sāvattihī.*

“rūpaṃ, bhikkhave, dukkhaṃ.  
*“Mendicants, form is 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.'*

vedanā dukkhā ...  
*Feeling is suffering ...*

saññā dukkhā ...  
*Perception is suffering ...*

saṅkhārā dukkhā ...  
*Choices are suffering ...*

viññāṇaṃ dukkhaṃ.  
*Consciousness is 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 itthattāyā'ti pajānātī'ti.  
*They understand: '... there is no return to any state of existence.'*

pañcamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

2. aniccavagga

*2. Impermanence*

17. yadanattāsutta

*17. That Which is Not-Self*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, anattā.

*“Mendicants, form 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.’*

vedanā anattā ...

*Feeling is not-self ...*

saññā anattā ...

*Perception is not-self ...*

saṅkhārā anattā ...

*Choices are not-self ...*

viññāṇaṃ anattā.

*Consciousness 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 ... pe ...

*Seeing this ...*

nāparaṃ itthattāyā’ti pajānātī’ti.

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

chatthaṃ.

samyutta nikāya 22

*Linked Discourses 22*

2. aniccavagga

*2. Impermanence*

18. sahetuaniccasutta

*18. Impermanence With Its Cause*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpaṃ, bhikkhave, aniccaṃ.

*“Mendicants, form is impermanent.*

yopi hetu, yopi paccayo rūpassa uppādāya, sopi anicco.

*The cause and condition that gives rise to form is also impermanent.*

aniccasambhūtaṃ, bhikkhave, rūpaṃ kuto niccaṃ bhavissati.

*Since form is produced by what is impermanent, how could it be permanent?*

vedanā aniccā.

*Feeling is impermanent ...*

yopi hetu, yopi paccayo vedanāya uppādāya, sopi anicco.

aniccasambhūtā, bhikkhave, vedanā kuto niccā bhavissati.

saññā aniccā ...

*Perception is impermanent ...*

saṅkhārā aniccā.

*Choices are impermanent ...*

yopi hetu yopi paccayo saṅkhārānaṃ uppādāya, sopi anicco.

aniccasambhūtā, bhikkhave, saṅkhārā kuto niccā bhavissanti.

viññāṇaṃ aniccaṃ.

*Consciousness is impermanent.*

yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anicco.

*The cause and condition that gives rise to consciousness is also impermanent.*

aniccasambhūtaṃ, bhikkhave, viññāṇaṃ kuto niccaṃ bhavissati.

*Since consciousness is produced by what is impermanent, how could it be permanent?*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyā'ti pajānātī'ti.

*They understand: '... there is no return to any state of existence.'*

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

2. aniccavagga

*2. Impermanence*

19. sahetudukkhasutta

*19. Suffering With Its Cause*

sāvatthinidānaṃ.

*At Sāvatthi.*

“rūpaṃ, bhikkhave, dukkhaṃ.

*“Mendicants, form is suffering.*

yopi hetu yopi paccayo rūpassa uppādāya, sopi dukkho.

*The cause and condition that gives rise to form is also suffering.*

dukkhasambhūtaṃ, bhikkhave, rūpaṃ kuto sukhaṃ bhavissati.

*Since form is produced by what is suffering, how could it be happiness?*

vedanā dukkhā ...

*Feeling is suffering ...*

saññā dukkhā ...

*Perception is suffering ...*

saṅkhārā dukkhā ...

*Choices are suffering ...*

viññāṇaṃ dukkhaṃ.

*Consciousness is suffering.*

yopi hetu yopi paccayo viññāṇassa uppādāya, sopi dukkho.

*The cause and condition that gives rise to consciousness is also suffering.*

dukkhasambhūtaṃ, bhikkhave, viññāṇaṃ kuto sukhaṃ bhavissati.  
*Since consciousness 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.'*

aṭṭhamam.

saṃyutta nikāya 22  
*Linked Discourses 22*

2. aniccavagga  
*2. Impermanence*

20. sahetuanattasutta  
*20. Not-Self With Its Cause*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“rūpaṃ, bhikkhave, anattā.  
*“Mendicants, form is not-self.*

yopi hetu yopi paccayo rūpassa uppādāya, sopi anattā.  
*The cause and condition that gives rise to form is also not-self.*

anattasambhūtaṃ, bhikkhave, rūpaṃ kuto attā bhavissati.  
*Since form is produced by what is not-self, how could it be self?*

vedanā anattā ...  
*Feeling is not-self ...*

saññā anattā ...  
*Perception is not-self ...*

saṅkhārā anattā ...  
*Choices are not-self ...*

viññāṇaṃ anattā.  
*Consciousness is not-self.*

yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anattā.  
*The cause and condition that gives rise to consciousness is also not-self.*

anattasambhūtaṃ, bhikkhave, viññāṇaṃ kuto attā bhavissati.  
*Since consciousness is produced by what is not-self, how could it be self?*

evaṃ passaṃ ... pe ...  
*Seeing this ...*

nāparaṃ itthattāyā'ti pajānāti'ti.  
*They understand: '... there is no return to any state of existence.'*

navamam.

saṃyutta nikāya 22  
*Linked Discourses 22*

2. aniccavagga  
*2. Impermanence*

21. ānandasutta  
*21. With Ananda*

sāvatthiyaṃ ... ārāme.  
*At Sāvatthī.*



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

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

“nirodho nirodho’ti, bhante, vuccati.

*“Sir, they speak of ‘cessation’.*

katamesānaṃ kho, bhante, dhammānaṃ nirodho ‘nirodho’ti vuccati’ti?

*The cessation of what things does this refer to?”*

“rūpaṃ kho, ānanda, aniccaṃ saṅkhatam paṭiccasamuppannam khayadhammam vayadhammam virāgadhammam nirodhadhammam.

*“Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.*

tassa nirodho ‘nirodho’ti vuccati.

*Its cessation is what ‘cessation’ refers to.*

vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

*Feeling ...*

tassā nirodho ‘nirodho’ti vuccati.

-

saññā ...

*Perception ...*

saṅkhārā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

*Choices ...*

tesaṃ nirodho ‘nirodho’ti vuccati.

-

viññānaṃ aniccaṃ saṅkhatam paṭiccasamuppannam khayadhammam vayadhammam virāgadhammam nirodhadhammam.

*Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.*

tassa nirodho ‘nirodho’ti vuccati.

*Its cessation is what ‘cessation’ refers to.*

imesaṃ kho, ānanda, dhammānaṃ nirodho ‘nirodho’ti vuccati’ti.

*When they speak of ‘cessation’, its the cessation of these things that this refers to.”*

dasamaṃ.

-

aniccavaggo dutiyo.

-

aniccam dukkham anattā,

-

yadaniccāpare tayo;

-

hetunāpi tayo vuttā,

-

ānandena ca te dasāti.

-

samyutta nikāya 22

*Linked Discourses 22*

3. bhāravagga

*3. The Burden*

22. bhārasutta  
22. The Burden

sāvattiyaṃ ... tatra kho ...  
*At Sāvattihī.*

“bhāraṇca vo, bhikkhave, desessāmi bhārahāraṇca bhārādānaṇca  
bhāranikkhepanaṇca.

*“Mendicants, I will teach you the burden, the bearer of the burden, the picking up of the burden, and the putting down of the burden.*

taṃ suṇātha.  
*Listen ...*

katamo ca, bhikkhave, bhāro?  
*And what is the burden?*

pañcupādānakkhandhā tissa vacanīyaṃ.  
*The five grasping aggregates, it should be said.*

katame pañca?  
*What five?*

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,  
saṅkhārupādānakkhandho, viññāṇupādānakkhandho;  
*The grasping aggregates of form, feeling, perception, choices, and consciousness.*

ayaṃ vuccati, bhikkhave, bhāro.  
*This is called the burden.*

katamo ca, bhikkhave, bhārahāro?  
*And who is the bearer of the burden?*

puggalo tissa vacanīyaṃ.  
*The person, it should be said;*

yvāyaṃ āyasmā evaṃnāmo evaṅgotto;  
*the venerable of such and such name and clan.*

ayaṃ vuccati, bhikkhave, bhārahāro.  
*This is called the bearer of the burden.*

katamaṇca, bhikkhave, bhārādānaṃ?  
*And what is the picking up of the burden?*

yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—  
*It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure in various different realms. That is,*

kāmatāṇhā, bhavataṇhā, vibhavataṇhā.  
*craving for sensual pleasures, craving to continue existence, and craving to end existence.*

idaṃ vuccati, bhikkhave, bhārādānaṃ.  
*This is called the picking up of the burden.*

katamaṇca, bhikkhave, bhāranikkhepanaṃ?  
*And what is the putting down of the burden?*

yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo.  
*It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.*

idaṃ vuccati, bhikkhave, bhāranikkhepanaṃ”ti.  
*This is called the putting down of the burden.”*

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

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

“bhārā have pañcakkhandhā,  
“The five aggregates are indeed burdens,

bhārahāro ca puggalo;  
and the person is the bearer of the burden.

bhārādānaṃ dukhaṃ loke,  
Picking up the burden is suffering in the world,

bhāranikkhepanaṃ sukhaṃ.  
and putting the burden down is happiness.

nikkhipitvā garuṃ bhāraṃ,  
When the heavy burden is put down

aññaṃ bhāraṃ anādiya;  
without picking up another,

samūlaṃ taṇhamabbuyha,  
and craving’s pulled out from the root,

nicchāto parinibbuto”ti.  
you’re hungerless, extinguished.”

paṭhamam.

saṃyutta nikāya 22  
Linked Discourses 22

3. bhāravagga  
3. The Burden

23. pariññasutta  
23. Complete Understanding

sāvattthinidānaṃ.  
At Sāvatti.

“pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca.  
“Mendicants, I will teach you the things that should be completely understood, and complete understanding.

taṃ suṇātha.  
Listen ...

katame ca, bhikkhave, pariññeyyā dhammā?  
And what things should be completely understood?

rūpaṃ, bhikkhave, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā  
pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo  
dhammo.  
Form, feeling, perception, choices, and consciousness.

ime vuccanti, bhikkhave, pariññeyyā dhammā.  
These are called the things that should be completely understood.

katamā ca, bhikkhave, pariññā?  
And what is complete understanding?

yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo.  
The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, pariññā”ti.  
This is called complete understanding.”

dutiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

3. bhāravagga  
3. *The Burden*

24. abhijānasutta  
24. *Directly Knowing*

sāvatthinidānaṃ.  
*At Sāvattī.*

“rūpaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya;

*“Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering.*

vedanaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya;  
*Without directly knowing and completely understanding feeling ...*

saññaṃ anabhijānaṃ ...  
*perception ...*

saṅkhāre anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya;  
*choices ...*

viññānaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.  
*consciousness, without dispassion for it and giving it up, you can’t end suffering.*

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

vedanaṃ abhijānaṃ ...  
*By directly knowing and completely understanding feeling ...*

saññaṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññānaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya”ti.  
*consciousness, having dispassion for it and giving it up, you can end suffering.”*

tatiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

3. bhāravagga  
3. *The Burden*

25. chandarāgasutta  
25. *Desire and Greed*

sāvatthinidānaṃ.  
*At Sāvattī.*

“yo, bhikkhave, rūpasmiṃ chandarāgo taṃ pajahatha.  
*“Mendicants, give up desire and greed for form.*

evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnaṃ tālāvattukataṃ  
anabhāvaṃ kataṃ āyatiṃ anuppādadhammaṃ.

*Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

yo vedanāya chandarāgo taṃ pajahatha.

*Give up desire and greed for feeling ...*

evaṃ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

yo saññāya chandarāgo taṃ pajahatha.

*perception ...*

evaṃ sā saññā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

yo saṅkhāresu chandarāgo taṃ pajahatha.

*choices ...*

evaṃ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

yo viññāṇasmiṃ chandarāgo taṃ pajahatha.

*consciousness.*

evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ”ti.

*Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”*

catutthaṃ.

samyutta nikāya 22

*Linked Discourses 22*

3. bhāravagga

*3. The Burden*

26. assādasutta

*26. Gratification*

sāvatthinidānaṃ.

*At Sāvatthī.*

“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 rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

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

ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

*feeling ...*

ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

*perception ...*

ko saṅkhārānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?’

*choices ...*

ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?’

*and consciousness?’*

tassa mayhaṃ, bhikkhave, etadahosi:

*Then it occurred to me:*

‘yaṃ kho rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpassa assādo.

*‘The pleasure and happiness that arise from form: this is its gratification.*

yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpassa ādīnavo.  
*That form is impermanent, suffering, and perishable: this is its drawback.*

yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpassa nissaraṇaṃ.  
*Removing and giving up desire and greed for form: this is its escape.*

yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo.  
*The pleasure and happiness that arise from feeling ...*

yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo.

yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ.

yaṃ saññāṃ paṭicca uppajjati ... pe ...  
*perception ...*

yaṃ saṅkhāre paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ saṅkhārānaṃ assādo.  
*choices ...*

yaṃ saṅkhārā aniccā dukkhā vipariṇāmadhammā, ayaṃ saṅkhārānaṃ ādīnavo.

yo saṅkhāresu chandarāgavinayo chandarāgappahānaṃ, idaṃ saṅkhārānaṃ nissaraṇaṃ.

yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇassa assādo.  
*consciousness: this is its gratification.*

yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇassa ādīnavo.  
*That consciousness is impermanent, suffering, and perishable: this is its drawback.*

yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇassa nissaraṇaṃ.  
*Removing and giving up desire and greed for consciousness: this is its escape.*

yāvakiṇācāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ evaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

*As long as I didn’t truly understand these five grasping aggregates’ 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 pañcannaṃ upādānakkhandhānaṃ evaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ abbaññāsiṃ;

*But when I did truly understand these five grasping aggregates’ 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.*

athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

ñānaṇca 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.’”*

pañcamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

3. bhāravagga

*3. The Burden*

27. dutiyaassādasutta

*27. Gratification (2nd)*

sāvatthinidānaṃ.

*At Sāvatti.*

“rūpassāhaṃ, bhikkhave, assādapariyesanaṃ acarim.

*“Mendicants, I went in search of form’s gratification,*

yo rūpassa assādo tadajjhagamaṃ.

*and I found it.*

yāvatā rūpassa assādo paññāya me so sudiṭṭho.

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

rūpassāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim.

*I went in search of form’s drawback,*

yo rūpassa ādinavo tadajjhagamaṃ.

*and I found it.*

yāvatā rūpassa ādinavo paññāya me so sudiṭṭho.

*I’ve seen clearly with wisdom the full extent of form’s drawback.*

rūpassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

*I went in search of form’s escape,*

yaṃ rūpassa nissaraṇaṃ tadajjhagamaṃ.

*and I found it.*

yāvatā rūpassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

*I’ve seen clearly with wisdom the full extent of form’s escape.*

vedanāyāhaṃ, bhikkhave ...

*I went in search of the gratification of feeling ...*

saññāyāhaṃ, bhikkhave ...

*perception ...*

saṅkhārānāhaṃ, bhikkhave ...

*choices ...*

viññāṇassāhaṃ, bhikkhave, assādapariyesanaṃ acarim.

*and consciousness,*

yo viññāṇassa assādo tadajjhagamaṃ.

*and I found it.*

yāvatā viññāṇassa assādo paññāya me so sudiṭṭho.

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

viññāṇassāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim.

*I went in search of consciousness’s drawback,*

yo viññāṇassa ādinavo tadajjhagamaṃ.

*and I found it.*

yāvatā viññāṇassa ādinavo paññāya me so sudiṭṭho.

*I’ve seen clearly with wisdom the full extent of consciousness’s drawback.*

viññāṇassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim.

*I went in search of consciousness’s escape,*

yaṃ viññāṇassa nissaraṇaṃ tadajjhagamaṃ.  
*and I found it.*

yāvata viññāṇassa nissaraṇaṃ paññāya me taṃ sudittthaṃ.  
*I've seen clearly with wisdom the full extent of consciousness's escape.*

yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca  
assādato ādinavañca ādinavato nissaraṇañca nissaraṇato yathābhūtaṃ nābhaññāsim  
... pe ...  
*As long as I didn't truly understand these five grasping aggregates' gratification, drawback,  
and escape for what they are, I didn't announce my supreme perfect awakening ...*

abbhaññāsim.  
*But when I did truly understand these five grasping aggregates' gratification, drawback, and  
escape for what they are, I announced my supreme perfect awakening ...*

ñāṇaṇca pana me dassanaṃ udapādi:  
*Knowledge and vision arose in me:*

'akuppā me vimutti; ayamantimā jāti; natthi dāni punabbhavo''ti.  
*'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'*

chaṭṭhaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

3. bhāravagga  
*3. The Burden*

28. tatiyaassādasutta  
*28. Gratification (3rd)*

sāvatthinidānaṃ.  
*At Sāvattihī.*

“no cedāṃ, bhikkhave, rūpassa assādo abhaviṣsa nayidaṃ sattā rūpasmiṃ  
sārajjeyyaṃ.  
*“Mendicants, if there were no gratification in form, sentient beings wouldn't love it.*

yasmā ca kho, bhikkhave, atthi rūpassa assādo, tasmā sattā rūpasmiṃ sārajjanti.  
*But because there is gratification in form, sentient beings do love it.*

no cedāṃ, bhikkhave, rūpassa ādinavo abhaviṣsa nayidaṃ sattā rūpasmiṃ  
nibbindeyyaṃ.  
*If form had no drawback, sentient beings wouldn't grow disillusioned with it.*

yasmā ca kho, bhikkhave, atthi rūpassa ādinavo, tasmā sattā rūpasmiṃ nibbindanti.  
*But because form has a drawback, sentient beings do grow disillusioned with it.*

no cedāṃ, bhikkhave, rūpassa nissaraṇaṃ abhaviṣsa nayidaṃ sattā rūpasmā  
nissareyyaṃ.  
*If there were no escape from form, sentient beings wouldn't escape from it.*

yasmā ca kho, bhikkhave, atthi rūpassa nissaraṇaṃ, tasmā sattā rūpasmā nissaranti.  
*But because there is an escape from form, sentient beings do escape from it.*

no cedāṃ, bhikkhave, vedanāya ... pe ...  
*If there were no gratification in feeling ...*

no cedāṃ, bhikkhave, saññāya ...  
*perception ...*

no cedāṃ, bhikkhave, saṅkhārānaṃ nissaraṇaṃ abhaviṣsa, nayidaṃ sattā saṅkhārehi  
nissareyyaṃ.  
*choices ...*



yasmā ca kho, bhikkhave, atthi saṅkhārānaṃ nissaraṇaṃ, tasmā sattā saṅkhārehi nissaranti.

no cedam, bhikkhave, viññāṇassa assādo abhavissa, nayidaṃ sattā viññāṇasmim sārājjeyyum.

*consciousness, sentient beings wouldn't love it.*

yasmā ca kho, bhikkhave, atthi viññāṇassa assādo, tasmā sattā viññāṇasmim sārājanti.

*But because there is gratification in consciousness, sentient beings do love it.*

no cedam, bhikkhave, viññāṇassa ādīnava abhavissa, nayidaṃ sattā viññāṇasmim nibbindeyyum.

*If consciousness had no drawback, sentient beings wouldn't grow disillusioned with it.*

yasmā ca kho, bhikkhave, atthi viññāṇassa ādīnava, tasmā sattā viññāṇasmim nibbindanti.

*But because consciousness has a drawback, sentient beings do grow disillusioned with it.*

no cedam, bhikkhave, viññāṇassa nissaraṇaṃ abhavissa, nayidaṃ sattā viññāṇasmā nissareyyum.

*If there were no escape from consciousness, sentient beings wouldn't escape from it.*

yasmā ca kho, bhikkhave, atthi viññāṇassa nissaraṇaṃ, tasmā sattā viññāṇasmā nissaranti.

*But because there is an escape from consciousness, sentient beings do escape from it.*

yāvakkīvaṇa, bhikkhave, sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādaṇa assādato ādīnavaṇa ādīnavato nissaraṇaṇa nissaraṇato yathābhūtaṃ nābbhaññaṃsu;

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

neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭha viṣaṃyuttā vippamuttā vimariyādīkatena cetasā viharimṣu.

yato ca kho, bhikkhave, sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādaṇa assādato ādīnavaṇa ādīnavato nissaraṇaṇa nissaraṇato yathābhūtaṃ abbhaññaṃsu;

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

atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭṭha viṣaṃyuttā vippamuttā vimariyādīkatena cetasā viharanti".

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

3. bhāravagga

*3. The Burden*

29. abhinandanasutta

*29. Taking Pleasure*

sāvatthinidānaṃ.

*At Sāvatthī.*

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

*“Mendicants, if you take pleasure in form, 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 vedanaṃ abhinandati ...

*If you take pleasure in feeling ...*

yo saññāṃ abhinandati ...

*perception ...*

yo saṅkhāre abhinandati ...

*choices ...*

yo viññāṇaṃ abhinandati, dukkhaṃ so abhinandati.

*consciousness, you take pleasure in suffering.*

yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

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

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

*If you don’t take pleasure in form, 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 vedanaṃ nābhinandati ...

*If you don’t take pleasure in feeling ...*

yo saññāṃ nābhinandati ...

*perception ...*

yo saṅkhāre nābhinandati ...

*choices ...*

yo viññāṇaṃ nābhinandati, dukkhaṃ so nābhinandati.

*consciousness, you don’t take pleasure in suffering.*

yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi”ti.

*If you don’t take pleasure in suffering, I say you’re exempt from suffering.”*

atthamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

3. bhāravagga

*3. The Burden*

30. uppādasutta

*30. Arising*

sāvatthinidānaṃ.

*At Sāvattihī.*

“yo, bhikkhave, rūpassa uppādo ttihi abhinibbatti pātubhāvo, dukkhasseso uppādo rogaṇaṃ ttihi jarāmarañassa pātubhāvo.

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

yo vedanāya ... pe ...

*The arising, continuation, rebirth, and manifestation of feeling ...*

yo saññāya ... pe ...

*perception ...*

yo saṅkhārānaṃ ... pe ...

*choices ...*

yo viññāṇassa uppādo t̥hiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ t̥hiti jarāmarāṇassa pātubhāvo.

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

yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmarāṇassa atthaṅgamo.

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

yo vedanāya ... pe ...

*The cessation, settling, and ending of feeling ...*

yo saññāya ...

*perception ...*

yo saṅkhārānaṃ ...

*choices ...*

yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmarāṇassa atthaṅgamo”ti.

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

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

3. bhāravagga

*3. The Burden*

31. aghamūlasutta

*31. The Root of Misery*

sāvatthinidānaṃ.

*At Sāvatthī.*

“aghañca, bhikkhave, desessāmi aghamūlañca.

*“Mendicants, I will teach you misery and the root of misery.*

taṃ suṇātha.

*Listen ...*

katamañca, bhikkhave, aghaṃ?

*And what is misery?*

rūpaṃ, bhikkhave, aghaṃ, vedanā aghaṃ, saññā aghaṃ, saṅkhārā aghaṃ, viññāṇaṃ aghaṃ.

*Form, feeling, perception, choices, and consciousness are misery.*

idaṃ vuccati, bhikkhave, aghaṃ.

*This is called misery.*

katamañca, bhikkhave, aghamūlaṃ?

*And what is the root of misery?*

yāyaṃ taṇhā ponobhavikā nandīrāgasahagatā tatratatrābhinandinī;

*It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure in various different realms. That is,*

seyyathidaṃ—kāmatanḥhā, bhavatanḥhā, vibhavanḥhā.

*craving for sensual pleasures, craving to continue existence, and craving to end existence.*

idaṃ vuccati, bhikkhave, aghamūlaṃ”ti.

*This is called the root of misery.”*

dasamaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

3. bhāravagga  
*3. The Burden*

32. pabhaṅgusutta  
*32. The Breakable*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“pabhaṅguñca, bhikkhave, desessāmi appabhaṅguñca.  
*“Mendicants, I will teach you the breakable and the unbreakable.*

taṃ suṇātha.  
*Listen ...*

kiñca, bhikkhave, pabhaṅgu, kiṃ appabhaṅgu?  
*And what is the breakable? What is the unbreakable?*

rūpaṃ, bhikkhave, pabhaṅgu.  
*Form is breakable,*

yo tassa nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu.  
*but its cessation, settling, and ending is unbreakable.*

vedanā pabhaṅgu.  
*Feeling ...*

yo tassā nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu.

saññā pabhaṅgu ...  
*perception ...*

saṅkhārā pabhaṅgu.  
*choices ...*

yo tesam nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgu.

viññāṇaṃ pabhaṅgu.  
*consciousness is breakable,*

yo tassa nirodho vūpasamo atthaṅgamo, idaṃ appabhaṅgū”ti.  
*but its cessation, settling, and ending is unbreakable.”*

ekādasamaṃ.

bhāravaggo tatiyo.

bhāraṃ pariññaṃ abhijānaṃ,

chandarāgaṃ catutthakaṃ;

assādā ca tayo vuttā,

abhinandanamaṭṭhamam;

uppādaṃ aghamūlañca,

ekādasamo pabhaṅgūti.

samyutta nikāya 22  
*Linked Discourses 22*

4. natumhākavagga  
*4. It's Not Yours*

33. natumhākasutta  
*33. It's Not Yours*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“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?*

rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.  
*Form isn't yours: give it up.*

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.  
*Giving it up will be for your welfare and happiness.*

vedanā na tumhākaṃ, taṃ pajahatha.  
*Feeling ...*

sā vo pahīnā hitāya sukhāya bhavissati.

saññā na tumhākaṃ ...  
*Perception ...*

saṅkhārā na tumhākaṃ, te pajahatha.  
*Choices ...*

te vo pahīnā hitāya sukhāya bhavissanti.

viññānaṃ na tumhākaṃ, taṃ pajahatha.  
*Consciousness isn't yours: give it up.*

taṃ vo pahīnaṃ hitāya sukhāya bhavissati.  
*Giving it up will be for your welfare and happiness.*

seyyathāpi, bhikkhave, yaṃ imasmim̐ jetavane tiṇakatthasākhāpalāsaṃ 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 karotī’”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, rūpaṃ na tumhākaṃ, taṃ pajahatha.

*“In the same way, mendicants, form isn’t yours: give it up.*

taṃ vo paḥīnaṃ hitāya sukhāya bhavissati.

*Giving it up will be for your welfare and happiness.*

vedanā na tumhākaṃ, taṃ pajahatha.

*Feeling ...*

sā vo paḥīnā hitāya sukhāya bhavissati.

saññā na tumhākaṃ ...

*Perception ...*

saṅkhārā na tumhākaṃ ...

*Choices ...*

viññāṇaṃ na tumhākaṃ, taṃ pajahatha.

*Consciousness isn’t yours: give it up.*

taṃ vo paḥīnaṃ hitāya sukhāya bhavissati”ti.

*Giving it up will be for your welfare and happiness.”*

paṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It’s Not Yours*

34. dutiyanatumhākasutta

*34. It’s Not Yours (2nd)*

sāvatthinidānaṃ.

*At Sāvatthī.*

“yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.

*“Mendicants, give up what’s not yours.*

taṃ vo paḥīnaṃ hitāya sukhāya bhavissati.

*Giving it up will be for your welfare and happiness.*

kiñca, bhikkhave, na tumhākaṃ?

*And what isn’t yours?*

rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha.

*Form isn’t yours: give it up.*

taṃ vo paḥīnaṃ hitāya sukhāya bhavissati.

*Giving it up will be for your welfare and happiness.*

vedanā na tumhākaṃ ...

*Feeling ...*

saññā na tumhākaṃ ...

*Perception ...*

saṅkhārā na tumhākaṃ ...

*Choices ...*

viññāṇaṃ na tumhākaṃ, taṃ pajahatha.

*Consciousness isn’t yours: give it up.*

taṃ vo paḥīnaṃ hitāya sukhāya bhavissati.

*Giving it up will be for your welfare and happiness.*

yam, 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.”*

dutiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It's Not Yours*

35. aññatarabhikkhusutta

*35. A Mendicant*

sāvatthinidānaṃ.

*At Sāvattihī.*

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

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

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu;

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

yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho, appamatto ātāpī pahitatto vihareyyaṃ”ti.

“yam kho, bhikkhu, anuseti, tena saṅkhaṃ gacchati;

*“Mendicant, you’re defined by what you have an underlying tendency for.*

yam nānuseti, na tena saṅkhaṃ gacchatī”ti.

*You’re not defined by what you have no underlying tendency for.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvam, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsī”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṇce, bhante, anuseti tena saṅkhaṃ gacchati.

*“If you have an underlying tendency for form, you’re defined by that.*

vedanaṇce anuseti tena saṅkhaṃ gacchati.

*If you have an underlying tendency for feeling ...*

saññāṇce anuseti tena saṅkhaṃ gacchati.

*perception ...*

saṅkhāre ce anuseti tena saṅkhaṃ gacchati.

*choices ...*

viññāṇaṇce anuseti tena saṅkhaṃ gacchati.

*consciousness, you’re defined by that.*

rūpaṇce, bhante, nānuseti na tena saṅkhaṃ gacchati.

*If you have no underlying tendency for form, you’re not defined by that.*

vedanaṇce ...

*If you have no underlying tendency for feeling ...*

saññāṇce ...

*perception ...*

saṅkhāre ce ...  
*choices ...*

viññāṇaṇce nānuseti na tena saṅkhaṃ gacchati.  
*consciousness, you're not defined by that.*

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.

*That's how I understand the detailed meaning of the Buddha's brief statement.”*

“sādhū sādhū, bhikkhu.  
*“Good, good, mendicant!*

sādhū kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.  
*It's good that you understand the detailed meaning of what I've said in brief like this.*

rūpaṇce, bhikkhu, anuseti tena saṅkhaṃ gacchati.  
*If you have an underlying tendency for form, you're defined by that.*

vedanaṇce ...  
*If you have an underlying tendency for feeling ...*

saññāṇce ...  
*perception ...*

saṅkhāre ce ...  
*choices ...*

viññāṇaṇce anuseti tena saṅkhaṃ gacchati.  
*consciousness, you're defined by that.*

rūpaṇce, bhikkhu, nānuseti na tena saṅkhaṃ gacchati.  
*If you have no underlying tendency for form, you're not defined by that.*

vedanaṇce ...  
*If you have no underlying tendency for feeling ...*

saññāṇce ...  
*perception ...*

saṅkhāre ce ...  
*choices ...*

viññāṇaṇce nānuseti na tena saṅkhaṃ gacchati.  
*consciousness, you're not defined by that.*

imassa kho, bhikkhu, mayā saṅkhittena, bhāsitassa evaṃ vitthārena attho daṭṭhabbo”ti.

*This is how to understand the detailed meaning of what I said in brief.”*

atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*And then that mendicant 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 so bhikkhu eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

*Then that mendicant, 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 karaṇiyaṃ, nāparaṃ itthattāyā”ti abbhāṇāsi.

*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 pana so bhikkhu arahataṃ ahoṣīti.  
*And that mendicant became one of the perfected.*



tatiyaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

4. natumhākavagga  
*4. It's Not Yours*

36. dutiyaaññatarabhikkhusutta  
*36. A Mendicant (2nd)*

sāvattthinidānaṃ.  
*At Sāvattthī.*

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

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

“sādhū me, bhante, bhagavā saṃkhittena dhammaṃ desetu yamahaṃ bhagavato  
dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyaṃ”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, bhikkhu, anuseti taṃ anumīyati;

*“Mendicant, you’re measured against what you have an underlying tendency for,*

yaṃ anumīyati tena saṅkhaṃ gacchati.

*and you’re defined by what you’re measured against.*

yaṃ nānuseti na taṃ anumīyati;

*You’re not measured against what you have no underlying tendency for,*

yaṃ nānumīyati na tena saṅkhaṃ gacchati”ti.

*and you’re not defined by what you’re not measured against.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ  
ājānāsī”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpañce, bhante, anuseti taṃ anumīyati;

*“If you have an underlying tendency for form, you’re measured against that,*

yaṃ anumīyati tena saṅkhaṃ gacchati.

*and you’re defined by what you’re measured against.*

vedanañce anuseti ...

*If you have an underlying tendency for feeling ...*

saññañce anuseti ...

*perception ...*

saṅkhāre ce anuseti ...

*choices ...*

viññāṇaṃ anuseti taṃ anumīyati;

*consciousness, you’re measured against that,*

yaṃ anumīyati tena saṅkhaṃ gacchati.

*and you’re defined by what you’re measured against.*

rūpañce, bhante, nānuseti na taṃ anumīyati;

*If you have no underlying tendency for form, you’re not measured against that,*

yaṃ nānumīyati na tena saṅkhaṃ gacchati.

*and you’re not defined by what you’re not measured against.*

vedanañce nānuseti ...

*If you have no underlying tendency for feeling ...*

saññāñce nānuseti ...

*perception ...*

saṅkhāre ce nānuseti ...

*choices ...*

viññāṇaṇce nānuseti na taṃ anumīyati;

*consciousness, you're not measured against that,*

yaṃ nānumīyati na tena saṅkhaṃ gacchati.

*and you're not defined by what you're not measured against.*

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmī"ti.

*That's how I understand the detailed meaning of the Buddha's brief statement."*

“sādhu sādhu, bhikkhu.

*“Good, good, mendicant!*

sādhu kho tvam, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi.

*It's good that you understand the detailed meaning of what I've said in brief like this.*

rūpañce, bhikkhu, anuseti taṃ anumīyati;

*If you have an underlying tendency for form, you're measured against that,*

yaṃ anumīyati tena saṅkhaṃ gacchati.

*and you're defined by what you're measured against.*

vedanañce, bhikkhu ...

*If you have an underlying tendency for feeling ...*

saññāñce, bhikkhu ...

*perception ...*

saṅkhāre ce, bhikkhu ...

*choices ...*

viññāṇaṇce, bhikkhu, anuseti taṃ anumīyati;

*consciousness, you're measured against that,*

yaṃ anumīyati tena saṅkhaṃ gacchati.

*and you're defined by what you're measured against.*

rūpañce, bhikkhu, nānuseti na taṃ anumīyati;

*If you have no underlying tendency for form, you're not measured against that,*

yaṃ nānumīyati na tena saṅkhaṃ gacchati.

*and you're not defined by what you're not measured against.*

vedanañce nānuseti ...

*If you have no underlying tendency for feeling ...*

saññāñce nānuseti ...

*perception ...*

saṅkhāre ce nānuseti ...

*choices ...*

viññāṇaṇce nānuseti na taṃ anumīyati;

*consciousness, you're not measured against that,*

yaṃ nānumīyati na tena saṅkhaṃ gacchati.

*and you're not defined by what you're not measured against.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ datthabbo"ti ... pe ...

*This is how to understand the detailed meaning of what I said in brief." ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

catutthaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It's Not Yours*

37. ānandasutta

*37. With Ananda*

sāvattthinidānaṃ.

*At Sāvattthī.*

atha kho āyasmā ānando ... pe ...

*And then Venerable Ānanda ...*

ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

*sitting to one side, the Buddha said to him:*

“sace taṃ, ānanda, evaṃ puccheyyūṃ:

*“Ānanda, suppose they were to ask you:*

‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ʈhitassa aññathattaṃ paññāyati’ ti?

*‘Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’*

evaṃ puṭṭho tvaṃ, ānanda, kinti byākareyyāsi’ ti?

*How would you answer?’*

“sace maṃ, bhante, evaṃ puccheyyūṃ:

*“Sir, suppose they were to ask me:*

‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ʈhitassa aññathattaṃ paññāyati’ ti?

*‘What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’*

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

*I’d answer like this:*

‘rūpassa kho, āvuso, uppādo paññāyati, vayo paññāyati, ʈhitassa aññathattaṃ paññāyati.

*‘Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident.*

vedanāya ...

*The arising of feeling ...*

saññāya ...

*perception ...*

saṅkhārānaṃ ...

*choices ...*

viññānaṃ uppādo paññāyati, vayo paññāyati, ʈhitassa aññathattaṃ paññāyati.

*consciousness is evident, its vanishing is evident, and change while persisting is evident.*

imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, ʈhitassa aññathattaṃ paññāyati’ ti.

*These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’*

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

*That’s how I’d answer such a question.”*

“sādhū sādhu, ānanda.

*“Good, good, Ānanda.*

rūpassa kho, ānanda, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

*The arising of form is evident, its vanishing is evident, and change while persisting is evident.*

vedanāya ...

*The arising of feeling ...*

saññāya ...

*perception ...*

saṅkhārānaṃ ...

*choices ...*

viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

*consciousness is evident, its vanishing is evident, and change while persisting is evident.*

imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatīti.

*These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.*

evaṃ puṭṭho tvaṃ, ānanda, evaṃ byākareyyāsi”ti.

*That’s how you should answer such a question.”*

pañcamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It’s Not Yours*

38. dutiyaānandasutta

*38. With Ānanda (2nd)*

sāvatthinidānaṃ.

*At Sāvatthī.*

ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

*Sitting to one side, the Buddha said to Ānanda:*

“sace taṃ, ānanda, evaṃ puccheyyūṃ:

*“Ānanda, suppose they were to ask you:*

‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha?

*‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident?*

katamesaṃ dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati?

*What are the things for which arising, vanishing, and change while persisting will be evident?*

katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati”ti?

*What are the things for which arising, vanishing, and change while persisting are evident?’*

evaṃ puṭṭho tvaṃ, ānanda, kinti byākareyyāsi”ti?

*How would you answer?”*

“sace maṃ, bhante, evaṃ puccheyyuṃ:

*“Sir, suppose they were to ask me:*

‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ñitassa aññathattaṃ paññāyittha?

*‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident?*

katamesaṃ dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ñitassa aññathattaṃ paññāyissati?

*What are the things for which arising, vanishing, and change while persisting will be evident?*

katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati, ñitassa aññathattaṃ paññāyati’ti?

*What are the things for which arising, vanishing, and change while persisting are evident?’*

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

*I’d answer like this:*

‘yaṃ kho, āvuso, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ;

*‘Whatever form has passed, ceased, and perished,*

tassa uppādo paññāyittha, vayo paññāyittha, ñitassa aññathattaṃ paññāyittha.  
*its arising, vanishing, and change while persisting were evident.*

yā vedanā atītā niruddhā vipariṇatā;

*Whatever feeling ...*

tassā uppādo paññāyittha, vayo paññāyittha, ñitāya aññathattaṃ paññāyittha.

yā saññā ...

*perception ...*

ye saṅkhārā atītā niruddhā vipariṇatā;

*choices ...*

tesaṃ uppādo paññāyittha, vayo paññāyittha, ñitassa aññathattaṃ paññāyittha.

yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ;

*consciousness has passed, ceased, and perished,*

tassa uppādo paññāyittha, vayo paññāyittha, ñitassa aññathattaṃ paññāyittha.  
*its arising, vanishing, and change while persisting were evident.*

imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ñitassa aññathattaṃ paññāyittha.

*These the things for which arising, vanishing, and change while persisting were evident.*

yaṃ kho, āvuso, rūpaṃ ajātaṃ apātubhūtaṃ;

*Whatever form is not yet born, and has not yet appeared,*

tassa uppādo paññāyissati, vayo paññāyissati, ñitassa aññathattaṃ paññāyissati.  
*its arising, vanishing, and change while persisting will be evident.*

yā vedanā ajātā apātubhūtā;

*Whatever feeling ...*

tassā uppādo paññāyissati, vayo paññāyissati, ñitāya aññathattaṃ paññāyissati.

yā saññā ... pe ...

*perception ...*

ye saṅkhārā ajātā apātubhūtā;

*choices ...*

tesaṃ uppādo paññāyissati, vayo paññāyissati, ñitassa aññathattaṃ paññāyissati.

yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ;  
*consciousness is not yet born, and has not yet appeared,*

tassa uppādo paññāyissati, vayo paññāyissati, thitassa aññathattaṃ paññāyissati.  
*its arising, vanishing, and change while persisting will be evident.*

imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, thitassa aññathattaṃ paññāyissati.

*These are the things for which arising, vanishing, and change while persisting will be evident.*

yaṃ kho, āvuso, rūpaṃ jātaṃ pātubhūtaṃ;  
*Whatever form has been born, and has appeared,*

tassa uppādo paññāyati, vayo paññāyati, thitassa aññathattaṃ paññāyati.  
*its arising, vanishing, and change while persisting is evident.*

yā vedanā jāta pātubhūtā ... pe ...  
*Whatever feeling ...*

yā saññā ...  
*perception ...*

ye saṅkhārā jāta pātubhūtā;  
*choices ...*

tesaṃ uppādo paññāyati, vayo paññāyati, thitassa aññathattaṃ paññāyati.

yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ tassa uppādo paññāyati, vayo paññāyati, thitassa aññathattaṃ paññāyati.  
*consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident.*

imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, thitassa aññathattaṃ paññāyati<sup>ti</sup>.  
*These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.*

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyan<sup>ti</sup>.  
*That's how I'd answer such a question."*

“sādhu sādhu, ānanda.  
*“Good, good, Ānanda.*

yaṃ kho, ānanda, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ;  
*Whatever form has passed, ceased, and perished,*

tassa uppādo paññāyittha, vayo paññāyittha, thitassa aññathattaṃ paññāyittha.  
*its arising, vanishing, and change while persisting were evident.*

yā vedanā ...  
*Whatever feeling ...*

yā saññā ...  
*perception ...*

ye saṅkhārā ...  
*choices ...*

yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ;  
*consciousness has passed, ceased, and perished,*

tassa uppādo paññāyittha, vayo paññāyittha, thitassa aññathattaṃ paññāyittha.  
*its arising, vanishing, and change while persisting were evident.*

imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, thitassa aññathattaṃ paññāyittha.  
*These the things for which arising, vanishing, and change while persisting were evident.*

yaṃ kho, ānanda, rūpaṃ ajātaṃ apātubhūtaṃ;  
*Whatever form is not yet born, and has not yet appeared,*

tassa uppādo paññāyissati, vayo paññāyissati, ñitassa aññathattaṃ paññāyissati.  
*its arising, vanishing, and change while persisting will be evident.*

yā vedanā ...  
*Whatever feeling ...*

yā saññā ...  
*perception ...*

ye saṅkhārā ...  
*choices ...*

yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ;  
*consciousness is not yet born, and has not yet appeared,*

tassa uppādo paññāyissati, vayo paññāyissati, ñitassa aññathattaṃ paññāyissati.  
*its arising, vanishing, and change while persisting will be evident.*

imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ñitassa aññathattaṃ paññāyissati.  
*These are the things for which arising, vanishing, and change while persisting will be evident.*

yaṃ kho, ānanda, rūpaṃ jātaṃ pātubhūtaṃ;  
*Whatever form has been born, and has appeared,*

tassa uppādo paññāyati, vayo paññāyati, ñitassa aññathattaṃ paññāyati.  
*its arising, vanishing, and change while persisting are evident.*

yā vedanā jātā pātubhūtā ...  
*Whatever feeling ...*

yā saññā ...  
*perception ...*

ye saṅkhārā ...  
*choices ...*

yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ;  
*consciousness has been born, and has appeared,*

tassa uppādo paññāyati, vayo paññāyati, ñitassa aññathattaṃ paññāyati.  
*its arising, vanishing, and change while persisting are evident.*

imesaṃ kho, ānanda, dhammānaṃ uppādo paññāyati, vayo paññāyati, ñitassa aññathattaṃ paññāyatīti.  
*These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.*

evaṃ puṭṭho tvaṃ, ānanda, evaṃ byākareyyāsi”ti.  
*That’s how you should answer such a question.”*

chaṭṭhaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

4. natumhākavagga  
*4. It’s Not Yours*

39. anudhammasutta  
*39. In Line With the Teachings*

sāvatthinidānaṃ.  
*At Sāvathī.*

“dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayaṃanudhammo hoti  
“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line  
with the teachings.

yaṃ rūpe nibbidābahulo vihareyya, vedanāya nibbidābahulo vihareyya, saññāya  
nibbidābahulo vihareyya, saṅkhāresu nibbidābahulo vihareyya, viññāṇe  
nibbidābahulo vihareyya.

*They should live full of disillusionment for form, feeling, perception, choices, and  
consciousness.*

yo rūpe nibbidābahulo viharanto, vedanāya ... saññāya ... saṅkhāresu  
nibbidābahulo viharanto, viññāṇe nibbidābahulo viharanto rūpaṃ parijānāti,  
vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ parijānāti,

*Living in this way, they completely understand form, feeling, perception, choices, and  
consciousness.*

so rūpaṃ parijānaṃ, vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ parijānaṃ  
parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati  
saṅkhārehi, parimuccati viññāṇamhā,

*Completely understanding form, feeling, perception, choices, and consciousness, they’re freed  
from these things.*

parimuccati jātiyā jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi  
upāyāsehi, parimuccati dukkhasmāti vadāmi”ti.

*They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and  
distress. They’re freed from suffering, I say.”*

sattamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It’s Not Yours*

40. dutiyaanudhammasutta

*40. In Line with the Teachings (2nd)*

sāvatthinidānaṃ.

*At Sāvatthī.*

“dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayaṃanudhammo hoti  
yaṃ rūpe aniccānupassī vihareyya ... pe ...

*“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line  
with the teachings. They should live observing impermanence in form, feeling, perception,  
choices, and consciousness. ...*

parimuccati dukkhasmāti vadāmi”ti.

*They’re freed from suffering, I say.”*

aṭṭhamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It’s Not Yours*

41. tatiyaanudhammasutta

*41. In Line with the Teachings (3rd)*

sāvatthinidānaṃ.

*At Sāvatthī.*



“dhammānudanudhammapaṭiṇṇassa, bhikkhave, bhikkhuno ayaṇanudhammo hoti yaṃ rūpe dukkhānupassī vihareyya ... pe ...

*“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. ...*

parimuccati dukkhasmāti vadāmi”ti.

*They’re freed from suffering, I say.”*

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

4. natumhākavagga

*4. It’s Not Yours*

42. catutthaanudhammasutta

*42. In Line with the Teachings (4th)*

sāvatthinidānaṃ.

*At Sāvatthī.*

“dhammānudanudhammapaṭiṇṇassa, bhikkhave, bhikkhuno ayaṇanudhammo hoti yaṃ rūpe anattānupassī vihareyya, vedanāya ... saññāya ... saṅkhāresu ... viññāṇe anattānupassī vihareyya.

*“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. ...*

yo rūpe anattānupassī viharanto ... pe ... rūpaṃ parijānāti, vedanaṃ ... saññaṃ ...

saṅkhāre ... viññāṇaṃ parijānāti, so rūpaṃ parijānaṃ, vedanaṃ ... saññaṃ ...

saṅkhāre ... viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanāya,

parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati

jātiyā jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi,

parimuccati dukkhasmāti vadāmi”ti. dasamaṃ.

*They’re freed from suffering, I say.”*

natumhākavaggo catuttho.

natumhākena dve vuttā,

bhikkhūhi apare duve;

ānandena ca dve vuttā,

anudhammehi dve dukāti.

samyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

43. attadīpasutta

*43. Be Your Own Island*

sāvatthinidānaṃ.

*At Sāvatthī.*

“attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

*“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.*

attadīpānaṃ, bhikkhave, viharataṃ attasaraṇānaṃ anaññasaraṇānaṃ, dhammadīpānaṃ dhammasaraṇānaṃ anaññasaraṇānaṃ yoni upaparikkhitabbā ‘kiṃjātikā sokaparidevadukkhadomanassupāyāsā, kiṃpahotikā’ti?

*When you live like this, you should examine the cause: ‘From what are sorrow, lamentation, pain, sadness, and distress born and produced?’*

kiṃjātikā ca, bhikkhave, sokaparidevadukkhadomanassupāyāsā, kiṃpahotikā?

*And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced?*

idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto,

*It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

tassa taṃ rūpaṃ vipariṇamati, aññathā ca hoti.

*But that form of theirs decays and perishes,*

tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ; attani vā vedanaṃ, vedanāya vā attānaṃ.

*They regard feeling as self ...*

tassa sā vedanā vipariṇamati, aññathā ca hoti.

tassa vedanāvipariṇāmaññathābhāvā uppajjanti sokaparideva ... pe ... pāyāsā.

saññāṃ attato samanupassati ...

*They regard perception as self ...*

saṅkhāre attato samanupassati ...

*They regard choices as self ...*

viññānaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññānaṃ, viññāṇasmim vā attānaṃ.

*They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

tassa taṃ viññānaṃ vipariṇamati, aññathā ca hoti.

*But that consciousness of theirs decays and perishes,*

tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

*which gives rise to sorrow, lamentation, pain, sadness, and distress.*

rūpassa tveva, bhikkhave, aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva rūpaṃ etarahi ca sabbaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ’ti, evametāṃ yathābhūtaṃ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahiyanti.

*Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with right understanding that all form, whether past or present, is impermanent, suffering, and perishable.*

tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu  
'tadaṅganibbuto'ti vuccati.

*When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.*

vedanāya tveva, bhikkhave, aniccatam viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ,  
'pubbe ceva vedanā etarahi ca sabbā vedanā aniccā dukkhā vipariṇāmadhammā'ti,  
evametam yathābhūtaṃ sammappaññāya passato ye  
sokaparidevadukkhadomanassupāyāsā te pahīyanti.

*Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling ...*

tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu  
'tadaṅganibbuto'ti vuccati.

saññāya ...

*perception ...*

saṅkhārānaṃ tveva, bhikkhave, aniccatam viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ,  
'pubbe ceva saṅkhārā etarahi ca sabbe saṅkhārā aniccā dukkhā  
vipariṇāmadhammā'ti, evametam yathābhūtaṃ sammappaññāya passato ye  
sokaparidevadukkhadomanassupāyāsā te pahīyanti.

*choices ...*

tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu  
'tadaṅganibbuto'ti vuccati.

viññānaṃ tveva, bhikkhave, aniccatam viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ,  
'pubbe ceva viññānaṃ etarahi ca sabbam viññānaṃ aniccam dukkhaṃ  
vipariṇāmadhammā'ti, evametam yathābhūtaṃ sammappaññāya passato ye  
sokaparidevadukkhadomanassupāyāsā te pahīyanti.

*consciousness—its perishing, fading away, and cessation—and you truly see with right understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable.*

tesaṃ pahānā na paritassati, aparitassaṃ sukhaṃ viharati, sukhavihārī bhikkhu  
'tadaṅganibbuto'ti vuccati'ti.

*When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect."*

paṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

44. paṭipadāsutta

*44. Practice*

sāvatthinidānaṃ.

*At Sāvatthī.*

"sakkāyasamudayagāminiṇca vo, bhikkhave, paṭipadam desessāmi,  
sakkāyanirodhagāminiṇca paṭipadam.

*"Mendicants, I will teach you the practice that leads to the origin of identity and the practice that leads to the cessation of identity.*

taṃ suṇātha.

*Listen ...*

katamā ca, bhikkhave, sakkāyasamudayagāminī paṭipadā?

*And what is the practice that leads to the origin of identity?*

idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto,

*It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

vedanaṃ attato ...

*They regard feeling as self ...*

saññānaṃ ...

*They regard perception as self ...*

saṅkhāre ...

*They regard choices as self ...*

viññānaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññānaṃ, viññāṇasmiṃ vā attānaṃ.

*They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

ayaṃ vuccati, bhikkhave, 'sakkāyasamudaya-gāminī paṭipadā, sakkāyasamudaya-gāminī paṭipadā'ti.

*This is called the practice that leads to the origin of identity.*

iti hidamaṃ, bhikkhave, vuccati 'dukkhasamudaya-gāminī samanupassanā'ti.

*And that's why it's called a way of regarding things that leads to the origin of suffering.*

ayamevettha attho.

katamā ca, bhikkhave, sakkāyanirodha-gāminī paṭipadā?

*And what is the practice that leads to the cessation of identity?*

idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto,

*It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.*

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

*They don't regard form as self, self as having form, form in self, or self in form.*

na vedanaṃ attato ...

*They don't regard feeling as self ...*

na saññānaṃ ...

*They don't regard perception as self ...*

na saṅkhāre ...

*They don't regard choices as self ...*

na viññānaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññānaṃ, na viññāṇasmiṃ vā attānaṃ.

*They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

ayaṃ vuccati, bhikkhave, 'sakkāyanirodha-gāminī paṭipadā, sakkāyanirodha-gāminī paṭipadā'ti.

*This is called the practice that leads to the cessation of identity.*

iti hidamaṃ, bhikkhave, vuccati 'dukkhanirodha-gāminī samanupassanā'ti.

*And that's why it's called a way of regarding things that leads to the cessation of suffering."*

ayamevettha attho”ti.

dutiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

45. aniccāsutta

*45. Impermanence*

sāvatthinidānaṃ.

*At Sāvatti.*

“rūpaṃ, bhikkhave, aniccaṃ.

*“Mendicants, form 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 dattḥhabbaṃ.

*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.’*

evametam yathābhūtaṃ sammappaññāya passato cittaṃ virajjati vimuccati anupādāya āsavehi.

*Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.*

vedanā aniccā ...

*Feeling is impermanent ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ aniccaṃ.

*Consciousness 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 dattḥhabbaṃ.

*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.’*

evametam yathābhūtaṃ sammappaññāya passato cittaṃ virajjati vimuccati anupādāya āsavehi.

*Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.*

rūpadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi, vedanādhātuyā ... pe ...

*If a mendicant’s mind is dispassionate towards the form element, the feeling element,*

saññādhātuyā ...  
*the perception element,*

saṅkhārādhātuyā ...  
*the choices element,*

viññānadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi.  
*and the consciousness element, it's freed from defilements by not grasping.*

vimuttattā ttiṭṭaṃ. ttiṭṭattā santusitaṃ. santusitattā na paritassati. aparitassaṃ paccattaññeva parinibbāyati.  
*Being free, it's stable. Being stable, it's content. Being content, 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.'*

tatiyaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

5. attadīpavagga  
*5. Be Your Own Island*

46. dutiyaaniccasutta  
*46. Impermanence (2nd)*

sāvatthinidānaṃ.  
*At Sāvatti.*

“rūpaṃ, bhikkhave, aniccaṃ.  
*"Mendicants, form 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 dāṭṭhabbaṃ.  
*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.'*

vedanā aniccā ...  
*Feeling is impermanent ...*

saññā aniccā ...  
*Perception is impermanent ...*

saṅkhārā aniccā ...  
*Choices are impermanent ...*

viññāṇaṃ aniccaṃ.  
*Consciousness 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 evametaṃ 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.’*

evametaṃ yathābhūtaṃ sammappaññāya passato pubbantānuditṭhiyo na honti.

*Seeing truly with right understanding like this, they have no theories about the past.*

pubbantānuditṭhīnaṃ asati, aparantānuditṭhiyo na honti.

*Not having theories about the past, they have no theories about the future.*

aparantānuditṭhīnaṃ asati, thāmaso parāmāso na hoti.

*Not having theories about the future, they don’t obstinately stick to them.*

thāmase parāmāse asati rūpasmiṃ ...

*Not misapprehending, the mind becomes dispassionate towards form,*

vedanāya ...

*feeling,*

saññāya ...

*perception,*

saṅkhāresu ...

*choices,*

viññānasmim cittaṃ virajjati vimuccati anupādāya āsavehi.

*and consciousness; it’s freed from defilements by not grasping.*

vimuttatā thitaṃ. thitattā santusitaṃ. santusitattā na paritassati. aparitassaṃ paccattaññeva parinibbāyati.

*Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.*

‘khīnā 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.’”*

catuttham.

samyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

47. samanupassanāsutta

*47. Ways of Regarding*

sāvatthinidānaṃ.

*At Sāvatthī.*

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihiṭṭaṃ attānaṃ samanupassamānā samanupassanti, sabbete pañcupādānakkhandhe samanupassanti, etesaṃ vā aññataraṃ.

*“Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them.*

katame pañca?

*What five?*

idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto

*It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

vedanaṃ ...

*They regard feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.

*consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

iti ayañceva samanupassanā ‘asmī’ti cassa avigataṃ hoti.

*So they’re not rid of this way of regarding things and the conceit ‘I am’.*

‘asmī’ti kho pana, bhikkhave, avigate pañcannaṃ indriyānaṃ avakkanti hoti—

*As long as they’re not rid of the conceit ‘I am’, the five faculties are conceived—*

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassa.

*the eye, ear, nose, tongue, and body.*

atthi, bhikkhave, mano, atthi dhammā, atthi avijjādhātu.

*The mind, thoughts, and the element of ignorance are all present.*

avijjāsamphassaena, bhikkhave, vedayitena phutṭṭhassa assutavato puthujjanassa ‘asmī’tipissa hoti;

*Struck by feelings born of contact with ignorance, an uneducated ordinary person thinks ‘I am’,*

‘ayamahamasmi’tipissa hoti;

*‘I am this’,*

‘bhavissan’tipissa hoti;

*‘I will be’,*

‘na bhavissan’tipissa hoti;

*‘I will not be’,*

‘rūpī bhavissan’tipissa hoti;

*‘I will have form’,*

‘arūpī bhavissan’tipissa hoti;

*‘I will be formless’,*

‘saññī bhavissan’tipissa hoti;

*‘I will be percipient’,*

‘asaññī bhavissan’tipissa hoti;

*‘I will not be percipient’,*

‘nevasaññīnāsaññī bhavissan’tipissa hoti.

*‘I will be neither percipient nor non-percipient’.*

tiṭṭhanteva kho, bhikkhave, tattheva pañcindriyāni.

*The five faculties stay right where they are.*

athettha sutavato ariyasāvakassa avijjā pahīyati, vijjā uppajjati.

*But an educated noble disciple gives up ignorance about them and gives rise to knowledge.*

tassa avijjāvirāgā vijjuppādā ‘asmī’tipissa na hoti;

*With the fading away of ignorance and the arising of knowledge, they don’t think ‘I am’,*

‘ayamahamasmi’tipissa na hoti;

*‘I am this’,*



‘bhavissan’ti ...  
*‘I will be’,*

‘na bhavissan’ti ...  
*‘I will not be’,*

rūpī ...  
*‘I will have form’,*

arūpī ...  
*‘I will be formless’,*

saññī ...  
*‘I will be percipient’,*

asaññī ...  
*‘I will be non-percipient’,*

‘nevasaññīnāsaññī bhavissan’tipissa na hotī’ti.  
*‘I will be neither percipient nor non-percipient’.”*

pañcamam.

samyutta nikāya 22  
*Linked Discourses 22*

5. attadīpavagga  
*5. Be Your Own Island*

48. khandhasutta  
*48. Aggregates*

sāvatthinidānam.  
*At Sāvatthī.*

“pañca, bhikkhave, khandhe desessāmi, pañcupādānakkhandhe ca.  
*“Mendicants, I will teach you the five aggregates and the five grasping aggregates.*

taṃ suṇātha.  
*Listen ...*

katame ca, bhikkhave, pañcakkhandhā?  
*And what are the five aggregates?*

yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā  
oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati  
rūpakkhandho.

*Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior  
or superior; far or near: this is called the aggregate of form.*

yā kāci vedanā ... pe ...  
*Any kind of feeling at all ...*

yā kāci saññā ...  
*Any kind of perception at all ...*

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā  
sukhumā vā ... pe ... ayaṃ vuccati saṅkhārakkhandho.  
*Any kind of choices at all ...*

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ  
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati  
viññānakkhandho.

*Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine;  
inferior or superior; far or near: this is called the aggregate of consciousness.*

ime vuccanti, bhikkhave, pañcakkhandhā.  
*These are called the five aggregates.*

katame ca, bhikkhave, pañcupādānakkhandhā?

*And what are the five grasping aggregates?*

yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati rūpupādānakkhandho.

*Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping.*

yā kāci vedanā ... pe ... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati vedanupādānakkhandho.

*Any kind of feeling at all ...*

yā kāci saññā ... pe ... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati saññupādānakkhandho.

*Any kind of perception at all ...*

ye keci saṅkhārā ... pe ... sāsavā upādāniyā, ayaṃ vuccati saṅkhārupādānakkhandho.

*Any kind of choices at all ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati viññāṇupādānakkhandho.

*Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping.*

ime vuccanti, bhikkhave, pañcupādānakkhandhā”ti.

*These are called the five grasping aggregates.”*

chaṭṭhaṃ.

samyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

49. soṇasutta

*49. With Soṇa*

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.*

atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami ... pe ...

*Then the householder Soṇa went up to the Buddha ...*

ekamantaṃ nisinnaṃ kho soṇaṃ gahapatiputtaṃ bhagavā etadavoca:

*The Buddha said to him:*

“ye hi keci, soṇa, samanā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhāmmena ‘seyyohamasmi’ti vā samanupassanti;

*“Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: ‘I’m better’,*

‘sadiśohamasmi’ti vā samanupassanti;

*or ‘I’m equal’,*

‘hīnohamasmi’ti vā samanupassanti;

*or ‘I’m worse’.*

kimaññatra yathābhūtaṃ adassanā?

*What is that but a failure to see truly?*

aniccāya vedanāya dukkhāya vipariṇāmadhammāya ‘seyyohamasmi’ti vā samanupassanti;

*Based on feeling ...*

‘sadisohamasmi’ti vā samanupassanti;

‘hīnohamasmi’ti vā samanupassanti;

kimaññatra yathābhūta adassanā?

aniccāya saññāya ...

*perception ...*

aniccehi saṅkhārehi dukkhehi vipariṇāmadhammehi ‘seyyohamasmi’ti vā samanupassanti;

*choices ...*

‘sadisohamasmi’ti vā samanupassanti;

‘hīnohamasmi’ti vā samanupassanti;

kimaññatra yathābhūta adassanā?

aniccena viññāṇena dukkhena vipariṇāmadhammena ‘seyyohamasmi’ti vā samanupassanti;

*consciousness, which is impermanent, suffering, and perishable, they regard themselves thus: ‘I’m better’;*

‘sadisohamasmi’ti vā samanupassanti;

*or ‘I’m equal’;*

‘hīnohamasmi’ti vā samanupassanti;

*or ‘I’m worse’.*

kimaññatra yathābhūta adassanā?

*What is that but a failure to see truly?*

ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena ‘seyyohamasmi’tipi na samanupassanti;

*There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don’t regard themselves thus: ‘I’m better’;*

‘sadisohamasmi’tipi na samanupassanti;

*or ‘I’m equal’;*

‘hīnohamasmi’tipi na samanupassanti;

*or ‘I’m worse’.*

kimaññatra yathābhūta adassanā?

*What is that but seeing truly?*

aniccāya vedanāya ...

*Based on feeling ...*

aniccāya saññāya ...

*perception ...*

aniccehi saṅkhārehi ...

*choices ...*

aniccena viññāṇena dukkhena vipariṇāmadhammena ‘seyyohamasmi’tipi na samanupassanti;

*consciousness, which is impermanent, suffering, and perishable, they don’t regard themselves thus: ‘I’m better’;*

‘sadisohamasmi’tipi na samanupassanti;  
*or ‘I’m equal’,*

‘hīnohamasmī’tipi na samanupassanti;  
*or ‘I’m worse’.*

kimaññatra yathābhūtaṃ dāsaṇā?  
*What is that but seeing truly?*

taṃ kiṃ maññasi, soṇa,  
*What do you think, Soṇa?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form 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 perishable, 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.”*

“vedanā niccā vā aniccā vā”ti?  
*“Is feeling ...*

“aniccā, bhante” ...  
*-*

“saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness 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 perishable, 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.”*

“tasmātiha, soṇa, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañitaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datthabbaṃ.

*“So, Soṇa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

*You should truly see any kind of feeling ...*

yā kāci saññā ...

*perception ...*

ye keci saṅkhārā ...

*choices ...*

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañitaṃ vā yaṃ dūre santike vā, sabbaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datthabbaṃ.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ passaṃ, soṇa, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.’”*

sattamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

50. dutiyasoṇasutta

*50. With Soṇa (2nd)*

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.*

atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho soṇaṃ gahapatiputtaṃ bhagavā etadavoca:

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

“ye hi keci, soṇa, samanā vā brāhmaṇā vā rūpaṃ nappajānanti, rūpasamudayaṃ nappajānanti, rūpanirodhaṃ nappajānanti, rūpanirodhagāminiṃ paṭipadaṃ nappajānanti;

*“Soṇa, there are ascetics and brahmins who don’t understand form, its origin, its cessation, and the practice that leads to its cessation.*

vedanaṃ nappajānanti, vedanāsamudayaṃ nappajānanti, vedanānirodhaṃ nappajānanti, vedanānirodhagāminiṃ paṭipadaṃ nappajānanti;

*They don’t understand feeling ...*

saññāṃ nappajānanti ... pe ...

*perception ...*

saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti, saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ nappajānanti;

*choices ...*

viññāṇaṃ nappajānanti, viññāṇasamudayaṃ nappajānanti, viññāṇanirodhaṃ nappajānanti, viññāṇanirodhagāminiṃ paṭipadaṃ nappajānanti.

*consciousness, its origin, its cessation, and the practice that leads to its cessation.*

na me te, soṇa, samanā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

*I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.*

ye ca kho keci, soṇa, samanā vā brāhmaṇā vā rūpaṃ pajānanti, rūpasamudayaṃ pajānanti, rūpanirodhaṃ pajānanti, rūpanirodhagāminiṃ paṭipadaṃ pajānanti;

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

vedanaṃ pajānanti ... pe ...

*They do understand feeling ...*

saññāṃ pajānanti ...

*perception ...*

saṅkhāre pajānanti ...

*choices ...*

viññāṇaṃ pajānanti, viññāṇasamudayaṃ pajānanti, viññāṇanirodhaṃ pajānanti, viññāṇanirodhagāminiṃ paṭipadaṃ pajānanti.

*consciousness, its origin, its cessation, and the practice that leads to its cessation.*

te ca kho me, soṇa, samanā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthaṃ brahmaññatthaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti”ti.

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

aṭṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

51. nandikkhayasutta

*51. The End of Relishing*

sāvatthinidānaṃ.

*At Sāvattihī.*

“aniccaññeva, bhikkhave, bhikkhu rūpaṃ aniccanti passati. sāssa hoti sammādiṭṭhi.

*“Mendicants, form 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, rāgakkhayā nandikkhayo.

*When relishing ends, greed ends. When greed ends, relishing ends.*

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

*When relishing and greed end, the mind is freed, and is said to be well freed.*

aniccaññeva, bhikkhave, bhikkhu vedanaṃ aniccanti passati. sāssa hoti sammādiṭṭhi.

*Feeling ...*

sammā passaṃ nibbindati.

nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

aniccaññeva, bhikkhave, bhikkhu saññāṃ aniccanti passati ... pe ...

*Perception ...*

anicceyeva bhikkhave, bhikkhu saṅkhāre aniccāti passati. sāssa hoti sammādiṭṭhi.

*Choices ...*

sammā passaṃ nibbindati.

nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

aniccaññeva, bhikkhave, bhikkhu viññāṇaṃ aniccanti passati. sāssa hoti sammādiṭṭhi.

*Consciousness 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, rāgakkhayā nandikkhayo.

*When relishing ends, greed ends. When greed ends, relishing ends.*

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati”ti.

*When relishing and greed end, the mind is freed, and is said to be well freed.”*

navamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

5. attadīpavagga

*5. Be Your Own Island*

52. dutiyanandikkhayasutta

*52. The End of Relishing (2nd)*

sāvatthinidānaṃ.

*At Sāvattihī.*

“rūpaṃ, bhikkhave, yoniso manasi karoṭha, rūpānīcāṇa yathābhūtaṃ samanupassatha.

*“Mendicants, properly attend to form. Truly see the impermanence of form.*

rūpaṃ, bhikkhave, bhikkhu yoniso manasi karonto, rūpānīcāṇa yathābhūtaṃ samanupassanto rūpasmiṃ nibbindati.

*When a mendicant does this, they grow disillusioned with form.*

nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

*When relishing ends, greed ends. When greed ends, relishing ends.*

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

*When relishing and greed end, the mind is freed, and is said to be well freed.*

vedanaṃ, bhikkhave, yoniso manasi karoṭha, vedanānīcāṇa yathābhūtaṃ samanupassatha.

*Properly attend to feeling ...*

vedanaṃ, bhikkhave, bhikkhu yoniso manasi karonto, vedanānīcāṇa yathābhūtaṃ samanupassanto vedanāya nibbindati.

nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

saññaṃ bhikkhave ...

*perception ...*

sañkhāre, bhikkhave, yoniso manasi karoṭha, sañkhārānīcāṇa yathābhūtaṃ samanupassatha.

*choices ...*

sañkhāre, bhikkhave, bhikkhu yoniso manasi karonto, sañkhārānīcāṇa yathābhūtaṃ samanupassanto sañkhāresu nibbindati.

nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati.

viññāṇaṃ, bhikkhave, yoniso manasi karoṭha, viññāṇānīcāṇa yathābhūtaṃ samanupassatha.

*consciousness. Truly see the impermanence of consciousness.*

viññāṇaṃ, bhikkhave, bhikkhu yoniso manasi karonto, viññāṇānīcāṇa yathābhūtaṃ samanupassanto viññāṇasmiṃ nibbindati.

*When a mendicant does this, they grow disillusioned with consciousness.*

nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.

*When relishing ends, greed ends. When greed ends, relishing ends.*

nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccatī”ti.

*When relishing and greed end, the mind is freed, and is said to be well freed.”*

dasamaṃ.

attadīpavaggo pañcamo.

attadīpā paṭipadā,

dve ca honti anīcatā;



samanupassanā khandhā,

dve soṇā dve nandikkhayena cāti.

mūlapaṇṇāsako samatto.

nakulapitā anicco ca,

bhāro natumhākena ca;

attadīpena paññāso,

paṭhamo tena pavuccatīti.

samyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

53. upayasutta

*53. Involvement*

sāvattthinidānaṃ.

*At Sāvattthi.*

“upayo, bhikkhave, avimutto, anupayo vimutto.

*“Mendicants, if you’re involved, you’re not free. If you’re not involved, you’re free.*

rūpupayaṃ vā, bhikkhave, viññānaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇaṃ rūpappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

*As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.*

vedanupayaṃ vā ... pe ...

*Or consciousness would remain involved with feeling ...*

saññupayaṃ vā ... pe ...

*Or consciousness would remain involved with perception ...*

saṅkhārupayaṃ vā, bhikkhave, viññānaṃ tiṭṭhamānaṃ tiṭṭheyya, saṅkhārārammaṇaṃ saṅkhārappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

*Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.*

yo, bhikkhave, evaṃ vadeyya:

*Mendicants, suppose you say:*

‘ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññānassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmī’ti, netam ṭhānaṃ vijjati.

*‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.*

rūpadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

*If a mendicant has given up greed for the form element,*

rāgassa pahānā vocchijjatārammaṇaṃ patitṭhā viññānassa na hoti.

*the support is cut off, and there is no foundation for consciousness.*

vedanādhātuyā ce, bhikkhave ...

*If a mendicant has given up greed for the feeling element ...*

saññādhātuyā ce, bhikkhave ...

*perception element ...*

saṅkhārādhātuyā ce, bhikkhave ...

*choices element ...*

viññānādhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

*consciousness element,*

rāgassa pahānā vocchijjatārammaṇaṃ paṭiṭṭhā viññāṇassa na hoti.

*the support is cut off, and there is no foundation for consciousness.*

taḍappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhacca vimuttaṃ.

*Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.*

vimuttatā ṭhitaṃ. ṭhitatā santusitaṃ. santusitattā na paritassati. aparitassaṃ paccattaññeva parinibbāyati.

*Being free, it's stable. Being stable, it's content. Being content, 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.’”*

paṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

54. bījasutta

*54. A Seed*

sāvatthinidānaṃ.

*At Sāvatthī.*

“pañcimāni, bhikkhave, bījajātāni.

*“Mendicants, there are five kinds of plants propagated from seeds.*

katamāni pañca?

*What five?*

mūlabījaṃ, khandhabījaṃ, aggabījaṃ, phalubījaṃ, bījabījaññeva pañcamam.

*Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth.*

imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni apūtikāni avātātapahatāni sārādāni sukhasayitāni, pathavī ca nāssa, āpo ca nāssa;

*Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there's no soil or water.*

api numāni, bhikkhave, pañca bījajātāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyun”ti?

*Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”*

“no hetam, bhante”.

*“No, sir.”*

“imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni ... pe ... sukkhasayitāni, pathavī ca assa, āpo ca assa;

*“Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water.*

api numāni, bhikkhave, pañca bījajātāni vuddhiṃ virūlhiṃ vepullaṃ āpajjeyyuntīti?  
*Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“seyyathāpi, bhikkhave, pathavīdhātu, evaṃ catasso viññāṇatṭhitiyo datṭhabbā.  
*“The four grounds of consciousness should be seen as like the earth element.*

seyyathāpi, bhikkhave, āpodhātu, evaṃ nandirāgo datṭhabbo.  
*Relishing and greed should be seen as like the water element.*

seyyathāpi, bhikkhave, pañca bījajātāni, evaṃ viññāṇaṃ sāhāraṃ datṭhabbaṃ.  
*Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.*

rūpupayaṃ, bhikkhave, viññāṇaṃ tittamānaṃ titttheyya, rūpārammaṇaṃ rūpappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūlhiṃ vepullaṃ āpajjeyya.  
*As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature.*

vedanupayaṃ vā, bhikkhave, viññāṇaṃ tittamānaṃ titttheyya ... pe ...  
*Or consciousness would remain involved with feeling ...*

saññupayaṃ vā, bhikkhave, viññāṇaṃ tittamānaṃ titttheyya ... pe ...  
*Or consciousness would remain involved with perception ...*

saṅkhārupayaṃ vā, bhikkhave, viññāṇaṃ tittamānaṃ titttheyya, saṅkhārārammaṇaṃ saṅkhārappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūlhiṃ vepullaṃ āpajjeyya.  
*Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.*

yo, bhikkhave, evaṃ vadeyya:  
*Mendicants, suppose you say:*

‘ahamaññātra rūpā aññātra vedanāya aññātra saññāya aññātra saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūlhiṃ vā vepullaṃ vā paññāpessāmīti, netam ṭhānaṃ vijjati.

*‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.*

rūpadhātuyā ceva, bhikkhave, bhikkhuno rāgo pahīno hoti.  
*If a mendicant has given up greed for the form element,*

rāgassa pahānā vocchijjatārammaṇaṃ patitṭhā viññāṇassa na hoti.  
*the support is cut off, and there is no foundation for consciousness.*

vedanādhātuyā ce ...  
*If a mendicant has given up greed for the feeling element ...*

saññādhātuyā ce ...  
*perception element ...*

saṅkhāradhātuyā ce ...  
*choices element ...*

viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.  
*consciousness element,*

rāgassa pahānā vocchijjatārammaṇaṃ patitṭhā viññāṇassa na hoti.  
*the support is cut off, and there is no foundation for consciousness.*

tadappatitṭhitam viññāṇam avirūḷham anabhisaṅkhacca vimuttaṃ.  
*Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.*

vimuttatā ṭhitam. ṭhitattā santusitam. santusitattā na paritassati. aparitassaṃ paccattaññeva parinibbāyati.  
*Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.*

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

dutiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

6. upayavagga  
*6. Involvement*

55. udānasutta  
*55. An Inspired Saying*

sāvatthinidānaṃ.  
*At Sāvattṭhi.*

tatra kho bhagavā udānaṃ udānesi:  
*There the Buddha was inspired to exclaim:*

“no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī”ti—  
*“It might not be, and it might not be mine. It will not be, and it will not be mine.”*

evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī”ti.  
*A mendicant who makes such a resolution can cut off the five lower fetters.”*

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:  
*When he said this, one of the mendicants asked the Buddha,*

“yathā kathaṃ pana, bhante, ‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī”ti—  
*“But sir, how*

evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanānī”ti?  
*can a mendicant who makes such a resolution cut off the five lower fetters?”*

“idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ... pe ...  
*“Mendicant, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching.*

sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ;  
attani vā rūpaṃ, rūpasmim vā attānaṃ.  
*They regard form as self, self as having form, form in self, or self in form.*

vedanaṃ ...  
*They regard feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ,  
viññāṇasmim vā attānaṃ.

*consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

so aniccaṃ rūpaṃ ‘aniccaṃ rūpaṃ’ ti yathābhūtaṃ nappajānāti,  
*They don’t truly understand form—which is impermanent—as impermanent.*

aniccaṃ vedanaṃ ‘aniccā vedanā’ ti yathābhūtaṃ nappajānāti,  
*They don’t truly understand feeling ...*

aniccaṃ saññāṃ ‘aniccā saññā’ ti yathābhūtaṃ nappajānāti,  
*perception ...*

anicce saṅkhāre ‘aniccā saṅkhārā’ ti yathābhūtaṃ nappajānāti,  
*choices ...*

aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇaṃ’ ti yathābhūtaṃ nappajānāti.  
*consciousness—which is impermanent—as impermanent.*

dukkhaṃ rūpaṃ ‘dukkhaṃ rūpaṃ’ ti yathābhūtaṃ nappajānāti,  
*They don’t truly understand form—which is suffering—as suffering.*

dukkhaṃ vedanaṃ ...  
*They don’t truly understand feeling ...*

dukkhaṃ saññāṃ ...  
*perception ...*

dukkhe saṅkhāre ...  
*choices ...*

dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇaṃ’ ti yathābhūtaṃ nappajānāti.  
*consciousness—which is suffering—as suffering.*

anattaṃ rūpaṃ ‘anattā rūpaṃ’ ti yathābhūtaṃ nappajānāti,  
*They don’t truly understand form—which is not-self—as not-self.*

anattaṃ vedanaṃ ‘anattā vedanā’ ti yathābhūtaṃ nappajānāti,  
*They don’t truly understand feeling ...*

anattaṃ saññāṃ ‘anattā saññā’ ti yathābhūtaṃ nappajānāti,  
*perception ...*

anatte saṅkhāre ‘anattā saṅkhārā’ ti yathābhūtaṃ nappajānāti,  
*choices ...*

anattaṃ viññāṇaṃ ‘anattā viññāṇaṃ’ ti yathābhūtaṃ nappajānāti.  
*consciousness—which is not-self—as not-self.*

saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpaṃ’ ti yathābhūtaṃ nappajānāti,  
*They don’t truly understand form—which is conditioned—as conditioned.*

saṅkhataṃ vedanaṃ ...  
*They don’t truly understand feeling ...*

saṅkhataṃ saññāṃ ...  
*perception ...*

saṅkhate saṅkhāre ...  
*choices ...*

saṅkhataṃ viññāṇaṃ ‘saṅkhataṃ viññāṇaṃ’ ti yathābhūtaṃ nappajānāti.  
*consciousness—which is conditioned—as conditioned.*

rūpaṃ vibhavissatīti yathābhūtaṃ nappajānāti.  
*They don’t truly understand that form will disappear.*

vedanā vibhavissati ...  
*They don’t truly understand that feeling ...*

saññā vibhavissati ...  
*perception ...*

saṅkhārā vibhavissanti ...  
*choices ...*

viññānaṃ vibhavissatīti yathābhūtaṃ nappajānāti.  
*consciousness will disappear.*

sutavā ca kho, bhikkhu, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido  
ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido  
sappurisadhamme suvinīto  
*But an educated noble disciple has seen the noble ones, and is skilled and trained in the  
teaching of the noble ones. They've seen good persons, and are skilled and trained in the  
teaching of the good persons.*

na rūpaṃ attato samanupassati ... pe ...  
*They don't regard form as self ...*

na vedanaṃ ...  
*They don't regard feeling ...*

na saññā ...  
*perception ...*

na saṅkhāre ...  
*choices ...*

na viññānaṃ attato samanupassati.  
*consciousness as self.*

so aniccaṃ rūpaṃ 'aniccaṃ rūpaṃ'ti yathābhūtaṃ pajānāti.  
*They truly understand form—which is impermanent—as impermanent.*

aniccaṃ vedanaṃ ...  
*They truly understand feeling ...*

aniccaṃ saññā ...  
*perception ...*

anicce saṅkhāre ...  
*choices ...*

aniccaṃ viññānaṃ 'aniccaṃ viññānaṃ'ti yathābhūtaṃ pajānāti.  
*consciousness—which is impermanent—as impermanent.*

dukkhaṃ rūpaṃ ... pe ... dukkhaṃ viññānaṃ ...  
*They truly understand form ... feeling ... perception ... choices ... consciousness—which is  
suffering—as suffering.*

anattaṃ rūpaṃ ... pe ... anattaṃ viññānaṃ ...  
*They truly understand form ... feeling ... perception ... choices ... consciousness—which is  
not-self—as not-self.*

saṅkhatam rūpaṃ ... pe ... saṅkhatam viññānaṃ 'saṅkhatam viññānaṃ'ti  
yathābhūtaṃ pajānāti.  
*They truly understand form ... feeling ... perception ... choices ... consciousness—which is  
conditioned—as conditioned.*

rūpaṃ vibhavissatīti yathābhūtaṃ pajānāti.  
*They truly understand that form will disappear.*

vedanā ...  
*They truly understand that feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ vibhavissatīti yathābhūtaṃ pajānāti.

*consciousness will disappear.*

so rūpassa vibhavā, vedanāya vibhavā, saññāya vibhavā, saṅkhārānaṃ vibhavā, viññāṇassa vibhavā, evaṃ kho, bhikkhu,

*It's because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution—*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti—

*‘It might not be, and it might not be mine. It will not be, and it will not be mine’—*

evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanāni”ti.

*can cut off the five lower fetters.”*

“evaṃ adhimuccamāno, bhante, bhikkhu chindeyya orambhāgiyāni saṃyojanāni”ti.

*“Sir, a mendicant who makes such a resolution can cut off the five lower fetters.*

“kathaṃ pana, bhante, jānato kathaṃ passato anantarā āsavānaṃ khayō hotī”ti?

*But how are they to know and see in order to end the defilements in the present life?”*

“idha, bhikkhu, assutavā puthujjano atasitāye ṭhāne tāsaṃ āpajjati.

*“Mendicant, an uneducated ordinary person worries about things that aren’t a worry.*

tāso heso bhikkhu assutavato puthujjanassa:

*For an uneducated ordinary person worries:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti.

*‘It might not be, and it might not be mine. It will not be, and it will not be mine.’*

sutavā ca kho, bhikkhu, ariyasāvako atasitāye ṭhāne na tāsaṃ āpajjati.

*An educated noble disciple doesn’t worry about things that aren’t a worry.*

na heso, bhikkhu, tāso sutavato ariyasāvakassa:

*For an educated noble disciple doesn’t worry:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’ti.

*‘It might not be, and it might not be mine. It will not be, and it will not be mine.’*

rūpupayaṃ vā, bhikkhu, viññāṇaṃ tīṭhamānaṃ tīṭtheyya, rūpārammaṇaṃ rūpappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

*As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.*

vedanupayaṃ vā, bhikkhu ...

*Or consciousness would remain involved with feeling ...*

saññūpayaṃ vā, bhikkhu ...

*Or consciousness would remain involved with perception ...*

saṅkhārūpayaṃ vā, bhikkhu, viññāṇaṃ tīṭhamānaṃ tīṭtheyya, saṅkhārārammaṇaṃ saṅkhārappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

*Or consciousness would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.*

yo, bhikkhu, evaṃ vadeyya:

*Mendicants, suppose you say:*

‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūḷhiṃ vā vepullaṃ vā paññāpessāmi’ti, netam ṭhānaṃ vijjati.

*‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.*

rūpadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. rāgassa pahānā

vocchijjatārammaṇaṃ patitṭhā viññāṇassa na hoti.

*If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.*

vedanādhātuyā ce, bhikkhu, bhikkhuno ...

*If a mendicant has given up greed for the feeling element ...*

saññādhātuyā ce, bhikkhu, bhikkhuno ...

*perception element ...*

saṅkhārādhātuyā ce, bhikkhu, bhikkhuno ...

*choices element ...*

viññāṇadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti.

*consciousness element, the support is cut off, and there is no foundation for consciousness.*

tadappatitṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisāṅkhaṃ vimuttaṃ.

*Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.*

vimuttatā ṭhitaṃ. ṭhitatā santusitaṃ. santusitattā na paritassati. aparitassaṃ paccattaññeva parinibbāyati.

*Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.*

‘khīṇā jāti ... pe ... nāparaṃ itthattāyā’ti pajānāti.

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

evaṃ kho, bhikkhu, jānato evaṃ passato anantarā āsavānaṃ khayoti”ti.

*The ending of the defilements is for one who knows and sees this.”*

tatiyaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

56. upādānaparipavattasutta

*56. Perspectives*

sāvatthinidānaṃ.

*At Sāvatti.*

“pañcime, bhikkhave, upādānakkhandhā.

*“Mendicants, there are these five grasping aggregates.*

katame pañca?

*What five?*

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

*The grasping aggregates of form, feeling, perception, choices, and consciousness.*

yāvakiṇvācāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ nābhāññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmade sassamanabrāhmaṇiṇiṃ pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.

*As long as I didn't truly understand these five grasping aggregates from four perspectives, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.*

yato ca khvāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ abbhāññāsiṃ, athāhaṃ, bhikkhave, sadevake loke ... pe ...

*But when I did truly understand these five grasping aggregates from four perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.*

sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.



kathañca catuparivattam?

*And how are there four perspectives?*

rūpaṃ abbhaññāsīm, rūpasamudayaṃ abbhaññāsīm, rūpanirodhaṃ abbhaññāsīm,  
rūpanirodhagāminīṃ paṭipadaṃ abbhaññāsīm;

*I directly knew form, its origin, its cessation, and the practice that leads to its cessation.*

vedanaṃ ...

*I directly knew feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññānaṃ abbhaññāsīm, viññānasamudayaṃ abbhaññāsīm, viññānanirodhaṃ  
abbhaññāsīm, viññānanirodhagāminīṃ paṭipadaṃ abbhaññāsīm.

*consciousness, its origin, its cessation, and the practice that leads to its cessation.*

katamañca, bhikkhave, rūpaṃ?

*And what is form?*

cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ.

*The four primary elements, and form derived from the four primary elements.*

idaṃ vuccati, bhikkhave, rūpaṃ.

*This is called form.*

āhārasamudayā rūpasamudayo;

*Form originates from food.*

āhāranirodhā rūpanirodho.

*When food ceases, form ceases.*

ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of form is simply this noble eightfold path, that is:*

sammādiṭṭhi ... pe ... sammāsamādhi.

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

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ  
rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ  
rūpanirodhagāminīṃ paṭipadaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya  
paṭipannā, te suppaṭipannā.

*Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well.*

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

*Those who practice well have a firm footing in this teaching and training.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya ... pe ...  
evaṃ rūpanirodhagāminīṃ paṭipadaṃ abhiññāya, rūpassa nibbidā virāgā nirodhā  
anupadā vimuttā te suvimuttā.

*Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed.*

ye suvimuttā te kevalino.

*Those who are well freed are consummate ones.*

ye kevalino vaṭṭaṃ tesam natthi paññāpanāya.

*For consummate ones, there is no cycle of rebirths to be found.*

katamā ca, bhikkhave, vedanā?

*And what is feeling?*

chayime, bhikkhave, vedanākāyā—

*There are these six classes of feeling:*

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā,  
jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

*feeling born of contact through the eye, ear, nose, tongue, body, and mind.*

ayaṃ vuccati, bhikkhave, vedanā.

*This is called feeling.*

phassasamudayā vedanāsamudayo;

*Feeling originates from contact.*

phassanirodhā vedanānirodho.

*When contact ceases, feeling ceases.*

ayaṃ ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of feelings is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhi.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya, evaṃ  
vedanāsamudayaṃ abhiññāya, evaṃ vedanānirodhaṃ abhiññāya, evaṃ  
vedanānirodhagāminiṃ paṭipadaṃ abhiññāya vedanāya nibbidāya virāgāya  
nirodhāya paṭipannā, te suppaṭipannā.

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya ... pe  
... evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya ... pe ...

vaṭṭaṃ tesam natthi paññāpanāya.

katamā ca, bhikkhave, saññā?

*And what is perception?*

chayime, bhikkhave, saññākāyā—

*There are these six classes of perception:*

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

*perceptions of sights, sounds, smells, tastes, touches, and thoughts.*

ayaṃ vuccati, bhikkhave, saññā.

*This is called perception.*

phassasamudayā saññāsamudayo;

*Perception originates from contact.*

phassanirodhā saññānirodho.

*When contact ceases, perception ceases.*

ayaṃ ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of perceptions is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhi ... pe ...

vaṭṭaṃ tesam natthi paññāpanāya.

katame ca, bhikkhave, saṅkhārā?

*And what are choices?*

chayime, bhikkhave, cetanākāyā—

*There are these six classes of intention:*

rūpaṣaṇcetanā, saddasaṇcetanā, gandhasaṇcetanā, rasasaṇcetanā,  
phoṭṭhabbaṣaṇcetanā, dhammasaṇcetanā.

*intention regarding sights, sounds, smells, tastes, touches, and thoughts.*

ime vuccanti, bhikkhave, saṅkhārā.

*These are called choices.*

phassasamudayā saṅkhārasamudayo;

*Choices originate from contact.*

phassanirodhā saṅkhāranirodho.

*When contact ceases, choices cease.*

ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of choices is simply this noble eightfold path ...*

sammāditṭhi ... pe ... sammāsamādhi.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre abhiññāya, evaṃ  
saṅkhārasamudayaṃ abhiññāya, evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ  
saṅkhāranirodhagāminiṃ paṭipadaṃ abhiññāya saṅkhārānaṃ nibbidāya virāgāya  
nirodhāya paṭipannā, te suppaṭipannā.

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre abhiññāya, evaṃ  
saṅkhārasamudayaṃ abhiññāya, evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ  
saṅkhāranirodhagāminiṃ paṭipadaṃ abhiññāya saṅkhārānaṃ nibbidā virāgā nirodhā  
anupādā vimuttā, te suvimuttā.

ye suvimuttā, te kevalino.

ye kevalino vaṭṭaṃ tesam natthi paññāpanāya.

katamañca, bhikkhave, viññāṇaṃ?

*And what is consciousness?*

chayime, bhikkhave, viññāṇakāyā—

*There are these six classes of consciousness:*

cakkhuvīññāṇaṃ, sotavīññāṇaṃ, ghānavīññāṇaṃ, jivhāvīññāṇaṃ, kāyavīññāṇaṃ,  
manovīññāṇaṃ.

*eye, ear, nose, tongue, body, and mind consciousness.*

idaṃ vuccati, bhikkhave, viññāṇaṃ.

*This is called consciousness.*

nāmarūpasamudayā viññāṇasamudayo;

*Consciousness originates from name and form.*

nāmarūpanirodhā viññāṇanirodho.

*When name and form cease, consciousness ceases.*

ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of consciousness is simply this noble eightfold path,  
that is:*

sammāditṭhi ... pe ... sammāsamādhi.

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

ye hi keci, bhikkhave, samanā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

*Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well.*

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

*Those who practice well have a firm footing in this teaching and training.*

ye ca kho keci, bhikkhave, samanā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhaṃ anupādā vimuttā, te suvimuttā.

*Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed.*

ye suvimuttā, te kevalino.

*Those who are well freed are consummate ones.*

ye kevalino vaṭṭaṃ tesam natthi paññāpanāyā”ti.

*For consummate ones, there is no cycle of rebirths to be found.”*

catutthaṃ.

samyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

57. sattaṭṭhānasutta

*57. Seven Cases*

sāvatthinidānaṃ.

*At Sāvattthī.*

“sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī imasmiṃ dhammavinaye kevalī vusitavā uttamapurisoti vuccati.

*“Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.*

kathaṇca, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti?

*And how is a mendicant skilled in seven cases?*

idha, bhikkhave, bhikkhu rūpaṃ pajānāti, rūpasamudayaṃ pajānāti, rūpanirodhaṃ pajānāti, rūpanirodhagāminiṃ paṭipadaṃ pajānāti;

*It's when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation.*

rūpassa assādaṃ pajānāti, rūpassa ādīnavaṃ pajānāti, rūpassa nissaraṇaṃ pajānāti;

*They understand form's gratification, drawback, and escape.*

vedanaṃ pajānāti ...

*They understand feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti, viññāṇanirodhaṃ pajānāti,  
viññāṇanirodhagāminīṃ paṭipadaṃ pajānāti;

*consciousness, its origin, its cessation, and the practice that leads to its cessation.*

viññāṇassa assādaṃ pajānāti, viññāṇassa ādīnavaṃ pajānāti, viññāṇassa nissaraṇaṃ  
pajānāti.

*They understand consciousness's gratification, drawback, and escape.*

katamañca, bhikkhave, rūpaṃ?

*And what is form?*

cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

*The four primary elements, and form derived from the four primary elements.*

idaṃ vuccati, bhikkhave, rūpaṃ.

*This is called form.*

āhārasamudayā rūpasamudayo;

*Form originates from food.*

āhāranirodhā rūpanirodho.

*When food ceases, form ceases.*

ayaṃeva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of form is simply this noble eightfold path, that is:*

sammāditṭhi ... pe ... sammāsamādhī.

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

yaṃ rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ—

*The pleasure and happiness that arise from form: this is its gratification.*

ayaṃ rūpassa assādo.

yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—

*That form is impermanent, suffering, and perishable: this is its drawback.*

ayaṃ rūpassa ādīnavo.

yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ—

*Removing and giving up desire and greed for form: this is its escape.*

idaṃ rūpassa nissaraṇaṃ.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ  
rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ  
rūpanirodhagāminīṃ paṭipadaṃ abhiññāya;

*Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation;*

evaṃ rūpassa assādaṃ abhiññāya, evaṃ rūpassa ādīnavaṃ abhiññāya, evaṃ rūpassa  
nissaraṇaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te  
suppaṭipannā.

*its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well.*

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

*Those who practice well have a firm footing in this teaching and training.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ  
rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ  
rūpanirodhagāminīṃ paṭipadaṃ abhiññāya;

*Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation;*

evaṃ rūpassa assādaṃ abhiññāya, evaṃ rūpassa ādīnavaṃ abhiññāya, evaṃ rūpassa nissaraṇaṃ abhiññāya rūpassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.

*its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed.*

ye suvimuttā, te kevalino.

*Those who are well freed are consummate ones.*

ye kevalino vaṭṭaṃ tesāṃ natthi paññāpanāya.

*For consummate ones, there is no cycle of rebirths to be found.*

katamā ca, bhikkhave, vedanā?

*And what is feeling?*

chayime, bhikkhave, vedanākāyā—

*There are these six classes of feeling:*

cakkhusamphassajā vedanā ... pe ...

*feeling born of eye contact ...*

manosamphassajā vedanā.

*feeling born of mind contact.*

ayaṃ vuccati, bhikkhave, vedanā.

*This is called feeling.*

phassasamudayā vedanāsamudayo;

*Feeling originates from contact.*

phassanirodhā vedanānirodho.

*When contact ceases, feeling ceases.*

ayaṃveva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:*

sammādiṭṭhi ... pe ... sammāsamādhi.

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

yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ—

*The pleasure and happiness that arise from feeling: this is its gratification.*

ayaṃ vedanāya assādo.

yā vedanā aniccā dukkhā vipariṇāmadhammā—

*That feeling is impermanent, suffering, and perishable: this is its drawback.*

ayaṃ vedanāya ādīnavo.

yo vedanāya chandarāgavinayo chandarāgappahānaṃ—

*Removing and giving up desire and greed for feeling: this is its escape. ...*

idaṃ vedanāya nissaraṇaṃ.

ye hi, keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya, evaṃ vedanāsamudayaṃ abhiññāya, evaṃ vedanānirodhaṃ abhiññāya, evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya;

evaṃ vedanāya assādaṃ abhiññāya, evaṃ vedanāya ādīnavaṃ abhiññāya, evaṃ vedanāya nissaraṇaṃ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya ... pe ...

vaṭṭaṃ tesam natthi paññāpanāya.

katamā ca, bhikkhave, saññā?

*And what is perception?*

chayime, bhikkhave, saññākāyā—

*There are these six classes of perception:*

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

*perceptions of sights, sounds, smells, tastes, touches, and thoughts.*

ayaṃ vuccati, bhikkhave, saññā.

*This is called perception.*

phassasamudayā saññāsamudayo;

*Perception originates from contact.*

phassanirodhā saññānirodho.

*When contact ceases, perception ceases.*

ayaṃ ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of perceptions is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhī ... pe ...

vaṭṭaṃ tesam natthi paññāpanāya.

katame ca, bhikkhave, saṅkhārā?

*And what are choices?*

chayime, bhikkhave, cetanākāyā—

*There are these six classes of intention:*

rūpasañcetanā ... pe ...

*intention regarding sights ...*

dhammasañcetanā.

*intention regarding thoughts.*

ime vuccanti, bhikkhave, saṅkhārā.

*These are called choices.*

phassasamudayā saṅkhārasamudayo;

*Choices originate from contact.*

phassanirodhā saṅkhāranirodho.

*When contact ceases, choices cease.*

ayaṃ ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of choices is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhī.

yaṃ saṅkhāre paṭicca uppajjati sukhaṃ somanassaṃ—

ayaṃ saṅkhārānaṃ assādo.

ye saṅkhārā aniccā dukkhā vipariṇāmadhammā—

ayaṃ saṅkhārānaṃ ādīnavo.

yo saṅkhāresu chandarāgavinayo chandarāgappahānaṃ—

idaṃ saṅkhārānaṃ nissaraṇaṃ.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ saṅkhāre abhiññāya, evaṃ saṅkhārasamudayaṃ abhiññāya, evaṃ saṅkhāranirodhaṃ abhiññāya, evaṃ saṅkhāranirodhagāminīṃ paṭipadaṃ abhiññāya ... pe ... saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipannā te suppaṭipannā.

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti ... pe ...

vaṭṭaṃ tesam natthi paññāpanāya.

katamañca, bhikkhave, viññāṇaṃ?

*And what is consciousness?*

chayime, bhikkhave, viññāṇakāyā—

*There are these six classes of consciousness:*

cakkuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

*eye, ear, nose, tongue, body, and mind consciousness.*

idaṃ vuccati, bhikkhave, viññāṇaṃ.

*This is called consciousness.*

nāmarūpasamudayā viññāṇasamudayo;

*Consciousness originates from name and form.*

nāmarūpanirodhā viññāṇanirodho.

*When name and form cease, consciousness ceases.*

ayaṃeva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ—

*The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is:*

sammāditṭhi ... pe ... sammāsamādhi.

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

yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ—

*The pleasure and happiness that arise from consciousness: this is its gratification.*

ayaṃ viññāṇassa assādo.

yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—

*That consciousness is impermanent, suffering, and perishable: this is its drawback.*

ayaṃ viññāṇassa ādinavo.

yo viññānaṃ chandarāgavinayo chandarāgappahānaṃ—

*Removing and giving up desire and greed for consciousness: this is its escape.*

idaṃ viññāṇassa nissaraṇaṃ.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminīṃ paṭipadaṃ abhiññāya;

*Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation;*



evaṃ viññāṇassa assādaṃ abhiññāya, evaṃ viññāṇassa ādinavaṃ abhiññāya, evaṃ viññāṇassa nissaraṇaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.

*its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well.*

ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti.

*Those who practice well have a firm footing in this teaching and training.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya;

*Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation;*

evaṃ viññāṇassa assādaṃ abhiññāya, evaṃ viññāṇassa ādinavaṃ abhiññāya, evaṃ viññāṇassa nissaraṇaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupāda vimuttā, te suvimuttā.

*its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed.*

ye suvimuttā, te kevalino.

*Those who are well freed are consummate ones.*

ye kevalino vaṭṭaṃ tesam natthi paññāpanāya.

*For consummate ones, there is no cycle of rebirths to be found.*

evaṃ kho, bhikkhave, bhikkhu sattatṭhānakusalo hoti.

*That's how a mendicant is skilled in seven cases.*

kathaṇca, bhikkhave, bhikkhu tividhūpaparikkhī hoti?

*And how does a mendicant examine in three ways?*

idha, bhikkhave, bhikkhu dhātuso upaparikkhati, āyatanaso upaparikkhati, paṭiccasamuppādaso upaparikkhati.

*It's when a mendicant examines the elements, sense fields, and dependent origination.*

evaṃ kho, bhikkhave, bhikkhu tividhūpaparikkhī hoti.

*That's how a mendicant examines in three ways.*

sattatṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī, imasmiṃ dhammavinaye kevalī vusitavā 'uttamapuriso'ti vuccatī'ti.

*In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person."*

pañcamam.

samyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

58. sammāsambuddhasutta

*58. The Fully Awakened Buddha*

sāvattihinidānaṃ.

*At Sāvattī.*

“tathāgato, bhikkhave, ahaṃ sammāsambuddho rūpassa nibbidā virāgā nirodhā anupāda vimutto sammāsambuddhoti vuccatī.

*“Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They're called a fully awakened Buddha.*

bhikkhupi, bhikkhave, paññāvimutto rūpassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.

*A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They're called a mendicant freed by wisdom.*

tathāgato, bhikkhave, araham sammāsambuddho vedanāya nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.

*A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding feeling ...*

bhikkhupi, bhikkhave, paññāvimutto vedanāya nibbidā ... pe ... paññāvimuttoti vuccati.

tathāgato, bhikkhave, araham sammāsambuddho saññāya ...  
*perception ...*

saṅkhārānaṃ ...  
*choices ...*

viññāṇassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.  
*consciousness. They're called a fully awakened Buddha.*

bhikkhupi, bhikkhave, paññāvimutto viññāṇassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.

*A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They're called a mendicant freed by wisdom.*

tatra kho, bhikkhave, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ, tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā”ti?

*What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?”*

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsītassa attho. bhagavato sutvā bhikkhū dhāressantī”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, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*“Well then, mendicants, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato pacassosum.

*“Yes, sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“tathāgato, bhikkhave, araham sammāsambuddho anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā maggaññū, maggavidū, maggakovidō;

*“A Realized One, a perfected one, a fully awakened Buddha gives rise to the unarisen path, gives birth to the unborn path, and explains the unexplained path. They know the path, understand the path, and are experts in the path.*

maggānugā ca, bhikkhave, etarahi sāvakā viharanti pacchā samannāgatā.

*And now the disciples live following the path; they acquire it later.*

ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā”ti.

*This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom.”*

chaṭṭhaṃ.

## 6. upayavagga

### 6. Involvement

## 59. anattalakkhaṇasutta

### 59. The Characteristic of Not-Self

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

*At one time the Buddha was staying near Benares, in the deer park at Isipatana.*

tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

*There the Buddha addressed the group of five mendicants:*

“bhikkhavo”ti,  
*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.

*“Venerable sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“rūpaṃ, bhikkhave, anattā.

*“Mendicants, form is not-self.*

rūpaṇa hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe:

*For if form were self, it wouldn't lead to affliction. And you could compel form:*

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

*‘May my form be like this! May it not be like that!’*

yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe:

*But because form is not-self, it leads to affliction. And you can't compel form:*

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

*‘May my form be like this! May it not be like that!’*

vedanā anattā.

*Feeling is not-self...*

vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

saññā anattā ... pe ...

*Perception is not-self...*

saṅkhārā anattā.

*Choices are not-self...*

saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣṣaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyum, labbhettha ca saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

viññāṇaṃ anattā.

*Consciousness is not-self.*

viññāṇaṃca idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya samvatteyya, labbhettha ca viññāṇe:

*For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness:*

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

*‘May my consciousness be like this! May it not be like that!’*

yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe:

*But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness:*

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

*‘May my consciousness be like this! May it not be like that!’*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form 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 perishable, 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.”*

“vedanā ...

*“Is feeling permanent or impermanent?” ...*

saññā ...

*“Is perception permanent or impermanent?” ...*

saṅkhārā ...

*“Are choices permanent or impermanent?” ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

*“Is consciousness 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 perishable, 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.”*

“tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evameva yaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbaṃ.

*“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ... pe ... yā dūre santike vā, sabbā vedanā: ‘netam mama, nesohamasmi, na meso attā’ti evameva yaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbaṃ.

*Any kind of feeling at all ...*

yā kāci saññā ... pe ...

*Any kind of perception at all ...*

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ... pe ... ye dūre santike vā, sabbe saṅkhārā: ‘netam mama, nesohamasmi, na meso attā’ti evameva yaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbaṃ.

*Any kind of choices at all ...*

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññānaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evameva yaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbaṃ.

*You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.’”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ.

*Satisfied, the group of five mendicants were happy with what the Buddha said.*

imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

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

sattaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

6. Involvement

60. mahālisutta

60. With Mahāli

evaṃ me sutāṃ—

*So I have heard.*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

atha kho mahāli licchavi yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno  
kho mahāli licchavi bhagavantaṃ etadavoca:

*Then Mahāli the Licchavi went up to the Buddha ... and said to him:*

“pūraṇo, bhante, kassapo evamāha:

*“Sir, Pūraṇa Kassapa says this:*

‘natthi hetu natthi paccayo sattānaṃ saṅkilesāya;

*‘There is no cause or condition for the corruption of sentient beings.*

ahetū appaccayā sattā saṅkilissanti.

*Sentient beings are corrupted without cause or reason.*

natthi hetu natthi paccayo sattānaṃ visuddhiyā;

*There’s no cause or condition for the purification of sentient beings.*

ahetū appaccayā sattā visujjhantī’ti.

*Sentient beings are purified without cause or reason.’*

idha bhagavā kimāhā”ti?

*What does the Buddha say about this?”*

“atthi, mahāli, hetu atthi paccayo sattānaṃ saṅkilesāya;

*“Mahāli, there is a cause and condition for the corruption of sentient beings.*

sahetū sappaccayā sattā saṅkilissanti.

*Sentient beings are corrupted with cause and reason.*

atthi, mahāli, hetu, atthi paccayo sattānaṃ visuddhiyā;

*There is a cause and condition for the purification of sentient beings.*

sahetū sappaccayā sattā visujjhantī’ti.

*Sentient beings are purified with cause and reason.”*

“katamo pana, bhante, hetu katamo paccayo sattānaṃ saṅkilesāya;

*“But sir, what is the cause and condition for the corruption of sentient beings?*

kathaṃ sahetū sappaccayā sattā saṅkilissantī’ti?

*How are sentient beings corrupted with cause and reason?”*

“rūpaṇca hidaṃ, mahāli, ekantadukkhāṃ abhavissa dukkhānupatitaṃ  
dukkhāvakkantaṃ anavakkantaṃ sukhena, nayidaṃ sattā rūpasmiṃ sārājeyyaṃ.

*“Mahāli, if form were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t lust after it.*

yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ  
anavakkantaṃ dukkhena, tasmā sattā rūpasmiṃ sārājjanti;

*But because form is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it.*

sārāgā saṃyujjanti; saṃyogā saṅkilissanti.

*Since they lust after it, they’re caught up in it, and so they become corrupted.*

ayaṃ kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṅkilesāya;

*This is a cause and condition for the corruption of sentient beings.*

evam sahetū sappaccayā sattā saṅkilissanti.

*This is how sentient beings are corrupted with cause and reason.*

vedanā ca hidaṃ, mahāli, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā vedanāya sārājjeyyuṃ.

*If feeling ...*

yasmā ca kho, mahāli, vedanā sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā vedanāya sārājjanti;

sārāgā saṃyujjanti;

saṃyogā saṅkilissanti.

ayampi kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṅkilesāya.

evampi sahetū sappaccayā sattā saṅkilissanti.

saññā ca hidaṃ, mahāli ... pe ...

*perception ...*

saṅkhārā ca hidaṃ, mahāli, ekantadukkhā abhavissamsu dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā saṅkhāresu sārājjeyyuṃ.

*choices ...*

yasmā ca kho, mahāli, saṅkhārā sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā saṅkhāresu sārājjanti;

sārāgā saṃyujjanti;

saṃyogā saṅkilissanti.

ayampi kho, mahāli, hetu, ayaṃ paccayo sattānaṃ saṅkilesāya.

evampi sahetū sappaccayā sattā saṅkilissanti.

viññāṇaṇca hidaṃ, mahāli, ekantadukkhā abhavissa dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, nayidaṃ sattā viññāṇasmiṃ sārājjeyyuṃ.

*consciousness were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't lust after it.*

yasmā ca kho, mahāli, viññāṇaṃ sukhaṃ sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, tasmā sattā viññāṇasmiṃ sārājjanti;

*But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings do lust after it.*

sārāgā saṃyujjanti; saṃyogā saṅkilissanti.

*Since they lust after it, they're caught up in it, and so they become corrupted.*

ayampi kho, mahāli, hetu ayaṃ paccayo sattānaṃ saṅkilesāya.

*This is a cause and condition for the corruption of sentient beings.*

evampi sahetū sappaccayā sattā saṅkilissanti”ti.

*This is how sentient beings are corrupted with cause and reason.”*

“katamo pana, bhante, hetu katamo paccayo sattānaṃ visuddhiyā;

*“But sir, what is the cause and condition for the purification of sentient beings?*

kathaṃ sahetū sappaccayā sattā visujjhanti”ti?

*How are sentient beings purified with cause and reason?”*

“rūpañca hidaṃ, mahāli, ekantasukhaṃ abhavissa sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, nayidaṃ sattā rūpasmiṃ nibbindeyyuṃ.

*“Mahāli, if form were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it.*

yasmā ca kho, mahāli, rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, tasmā sattā rūpasmiṃ nibbindanti;

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

nibbindaṃ virajjanti; virāgā visujjhanti.

*Being disillusioned, desire fades away. When desire fades away they are purified.*

ayaṃ kho, mahāli, hetu, ayaṃ paccayo, sattānaṃ visuddhiyā.

*This is a cause and condition for the purification of sentient beings.*

evaṃ sahetū sappaccayā sattā visujjhanti.

*This is how sentient beings are purified with cause and reason.*

vedanā ca hidaṃ, mahāli, ekantasukhā abhavissa ... pe ...

*If feeling ...*

saññā ca hidaṃ, mahāli ... pe ...

*perception ...*

saṅkhārā ca hidaṃ, mahāli, ekantasukhā abhavissaṃsu ... pe ...

*choices ...*

viññāṇaṃ hidaṃ, mahāli, ekantasukhaṃ abhavissa sukhānupatitaṃ sukhāvakkantaṃ anavakkantaṃ dukkhena, nayidaṃ sattā viññāṇasmiṃ nibbindeyyuṃ.

*consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it.*

yasmā ca kho, mahāli, viññāṇaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkantaṃ anavakkantaṃ sukhena, tasmā sattā viññāṇasmiṃ nibbindanti;

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

nibbindaṃ virajjanti; virāgā visujjhanti.

*Being disillusioned, desire fades away. When desire fades away they are purified.*

ayaṃ kho, mahāli, hetu, ayaṃ paccayo, sattānaṃ visuddhiyā.

*This is a cause and condition for the purification of sentient beings.*

evampi sahetū sappaccayā sattā visujjhantī”ti.

*This is how sentient beings are purified with cause and reason.”*

aṭṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

61. ādittasutta

*61. Burning*

sāvattthinidānaṃ.

*At Sāvattthī.*

“rūpaṃ, bhikkhave, ādittaṃ, vedanā ādittā, saññā ādittā, saṅkhārā ādittā, viññāṇaṃ ādittaṃ.

*“Mendicants, form, feeling, perception, choices, and consciousness are burning.*



evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi ... saññāyapi ... saṅkhāresupi ... viññāṇasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.’”*

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

6. upayavagga

*6. Involvement*

62. niruttipathasutta

*62. The Scope of Language*

sāvattihinidānaṃ.

*At Sāvatti.*

“tayome, bhikkhave, niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkiyanti, na saṅkiyissanti, appaṭikuttaṃ samaṇehi brāhmaṇehi viññūhi.

*“Mendicants, there are these three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them.*

katame tayo?

*What three?*

yaṃ, bhikkhave, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ ‘ahoṣī’ti tassa saṅkhā, ‘ahoṣī’ti tassa samaññā, ‘ahoṣī’ti tassa paññatti;

*When form has passed, ceased, and perished, its designation, label, and description is ‘was’.*

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘bhavissatī’ti.

*It’s not ‘is’ or ‘will be’.*

yā vedanā atītā niruddhā vipariṇatā ‘ahoṣī’ti tassā saṅkhā, ‘ahoṣī’ti tassā samaññā, ‘ahoṣī’ti tassā paññatti;

*When feeling ...*

na tassā saṅkhā ‘atthī’ti, na tassā saṅkhā ‘bhavissatī’ti.

yā saññā ...

*perception ...*

ye saṅkhārā atītā niruddhā vipariṇatā ‘ahesun’ti tesam saṅkhā, ‘ahesun’ti tesam samaññā, ‘ahesun’ti tesam paññatti;

*choices ...*

na tesam saṅkhā ‘atthī’ti, na tesam saṅkhā ‘bhavissantī’ti.

yaṃ viññānaṃ atītaṃ niruddhaṃ vipariṇataṃ, ‘ahoṣī’ti tassa saṅkhā, ‘ahoṣī’ti tassa samaññā, ‘ahoṣī’ti tassa paññatti;

*consciousness has passed, ceased, and perished, its designation, label, and description is ‘was’.*

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘bhavissatī’ti.

*It's not 'is' or 'will be'.*

yaṃ, bhikkhave, rūpaṃ ajātaṃ apātubhūtaṃ, ‘bhavissatī’ti tassa saṅkhā,  
‘bhavissatī’ti tassa samaññā, ‘bhavissatī’ti tassa paññatti;

*When form is not yet born, and has not yet appeared, its designation, label, and description is 'will be'.*

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’ti.

*It's not 'is' or 'was'.*

yā vedanā ajātā apātubhūtā, ‘bhavissatī’ti tassā saṅkhā, ‘bhavissatī’ti tassā samaññā,  
‘bhavissatī’ti tassā paññatti;

*When feeling ...*

na tassā saṅkhā ‘atthī’ti, na tassā saṅkhā ‘ahosī’ti.

yā saññā ...

*perception ...*

ye saṅkhārā ajātā apātubhūtā, ‘bhavissantī’ti tesam saṅkhā, ‘bhavissantī’ti tesam  
samaññā, ‘bhavissantī’ti tesam paññatti;

*choices ...*

na tesam saṅkhā ‘atthī’ti, na tesam saṅkhā ‘ahesun’ti.

yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ, ‘bhavissatī’ti tassa saṅkhā, ‘bhavissatī’ti tassa  
samaññā, ‘bhavissatī’ti tassa paññatti;

*consciousness is not yet born, and has not yet appeared, its designation, label, and description is 'will be'.*

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’ti.

*It's not 'is' or 'was'.*

yaṃ, bhikkhave, rūpaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa  
samaññā, ‘atthī’ti tassa paññatti;

*When form has been born, and has appeared, its designation, label, and description is 'is'.*

na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’ti.

*It's not 'was' or 'will be'.*

yā vedanā jātā pātubhūtā, ‘atthī’ti tassā saṅkhā, ‘atthī’ti tassā samaññā, ‘atthī’ti tassā  
paññatti;

*When feeling ...*

na tassā saṅkhā ‘ahosī’ti, na tassā saṅkhā ‘bhavissatī’ti.

yā saññā ...

*perception ...*

ye saṅkhārā jātā pātubhūtā, ‘atthī’ti tesam saṅkhā, ‘atthī’ti tesam samaññā, ‘atthī’ti  
tesam paññatti;

*choices ...*

na tesam saṅkhā ‘ahesun’ti, na tesam saṅkhā, ‘bhavissantī’ti.

yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā,  
‘atthī’ti tassa paññatti;

*consciousness has been born, and has appeared, its designation, label, and description is 'is'.*

na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’ti.

*It's not 'was' or 'will be'.*

ime kho, bhikkhave, tayo niruttipathā adhivacanapathā paññattipathā asaṃkiṇṇā asaṃkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭīkutthā samaṇehi brāhmaṇehi viññūhi.

*These are the three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them.*

yepi te, bhikkhave, ahesuṃ ukkalā vassabhaññā ahetakavādā akiriyavādā natthikavādā, tepime tayo niruttipathe adhivacanapathe paññattipathe na garahitabbaṃ nappaṭikkositabbaṃ amaññīmsu.

*Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these three scopes of language should be criticized or rejected.*

taṃ kissa hetu?

*Why is that?*

nindāghaṭṭanabyārosupārambhabhayā"ti.

*For fear of being blamed, criticized, and faulted."*

majjhimaṇṇāsakassa upayavaggo paṭhamo.

upayo bījaṃ udānaṃ,

upādānaparivattaṃ;

sattaṭṭhānaṃ sambuddho,

pañcamahāli ādittā;

vaggo niruttipathena cāti.

saṃyutta nikāya 22

*Linked Discourses 22*

7. arahantavagga

*7. The Perfected Ones*

63. upādiyamānasutta

*63. When You Grasp*

evaṃ me suttaṃ—

*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

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

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

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu yamaḥaṃ 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.”*

“upādiyamāno kho, bhikkhu, baddho māraṣa;

*“When you grasp, mendicant, you're bound by Māra.*

anupādiyamāno mutto pāpimato”ti.

*Not grasping, you're free from the Wicked One.”*

“aññātaṃ bhagavā, aññātaṃ sugatā”ti.  
“Understood, Blessed One! Understood, Holy One!”

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi”ti?  
“But how do you see the detailed meaning of my brief statement?”

“rūpaṃ kho, bhante, upādiyamāno baddho mārassa;  
“Sir, when you grasp form you’re bound by Māra.

anupādiyamāno mutto pāpimato.  
Not grasping, you’re free from the Wicked One.

vedanaṃ upādiyamāno baddho mārassa;  
When you grasp feeling ...

anupādiyamāno mutto pāpimato.

saññāṃ ...  
perception ...

saṅkhāre ...  
choices ...

viññāṇaṃ upādiyamāno baddho mārassa;  
consciousness, you’re bound by Māra.

anupādiyamāno mutto pāpimato.  
Not grasping, you’re free from the Wicked One.

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.  
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“sādhu sādhu, bhikkhu.  
“Good, good, mendicant!

sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.  
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

rūpaṃ kho, bhikkhu, upādiyamāno baddho mārassa;  
When you grasp form you’re bound by Māra.

anupādiyamāno mutto pāpimato.  
Not grasping, you’re free from the Wicked One.

vedanaṃ ...  
When you grasp feeling ...

saññāṃ ...  
perception ...

saṅkhāre ...  
choices ...

viññāṇaṃ upādiyamāno baddho mārassa;  
consciousness, you’re bound by Māra.

anupādiyamāno mutto pāpimato.  
Not grasping, you’re free from the Wicked One.

imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ daṭṭhabbo”ti.  
This is how to understand the detailed meaning of what I said in brief.”

atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.  
And then that mendicant 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 so bhikkhu eko vūpakatṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.

*Then that mendicant, 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 ithattāyā”ti abbhaññasi.

*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 pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

paṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

7. arahantavagga

*7. The Perfected Ones*

64. maññamānasutta

*64. When You Identify*

sāvattthinidānaṃ.

*At Sāvattthī.*

atha kho aññataro bhikkhu ... pe ... ekamantaṃ nisinna kho so bhikkhu bhagavantaṃ etadavoca:

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

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe ... 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.”*

“maññamāno kho, bhikkhu, baddho māraṣa;

*“When you identify, mendicant, you’re bound by Māra.*

amaññamāno mutto pāpimato”ti.

*Not identifying, you’re free from the Wicked One.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṣa vitthārena atthaṃ ājānāsi”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, maññamāno baddho māraṣa;

*“Sir, when you identify with form you’re bound by Māra.*

amaññamāno mutto pāpimato.

*Not identifying, you’re free from the Wicked One.*

vedanaṃ ...

*When you identify with feeling ...*

saññam ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ maññaṃāno baddho māraṣṣa;  
*consciousness, you're bound by Māra.*

amaññaṃāno mutto pāpimato.  
*Not identifying, you're free from the Wicked One.*

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ  
ājāṇāmi”ti.  
*That's how I understand the detailed meaning of the Buddha's brief statement.”*

“sādhu sādhu, bhikkhu.  
*“Good, good, mendicant!*

sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājāṇāsi.  
*It's good that you understand the detailed meaning of what I've said in brief like this.*

rūpaṃ kho, bhikkhu, maññaṃāno baddho māraṣṣa;  
*When you identify with form you're bound by Māra.*

amaññaṃāno mutto pāpimato.  
*Not identifying, you're free from the Wicked One.*

vedanaṃ ...  
*When you identify with feeling ...*

saññaṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ maññaṃāno baddho māraṣṣa;  
*consciousness, you're bound by Māra.*

amaññaṃāno mutto pāpimato.  
*Not identifying, you're free from the Wicked One.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ vitthārena attha  
datthabbo”ti ... pe ...  
*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.  
*And that mendicant became one of the perfected.*

duṭṭiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

7. arahantavagga  
*7. The Perfected Ones*

65. abhinandamānasutta  
*65. When You Take Pleasure*

sāvatthinidānaṃ.  
*At Sāvatthī.*

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

“sādhu me, bhante, bhagavā saṅkhittena ... pe ... pahitatto vihareyyaṃ”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.”*

“abhinandamāno kho, bhikkhu, baddho māraṣṣa;  
*“When you take pleasure, mendicant, you're bound by Māra.*

anabhinandamāno mutto pāpimato”ti.  
*Not taking pleasure, you’re free from the Wicked One.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.  
*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi”ti?  
*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, abhinandamāno baddho mārassa;  
*“Sir, when you take pleasure in form you’re bound by Māra.*

anabhinandamāno mutto pāpimato.  
*Not taking pleasure, you’re free from the Wicked One.*

vedanaṃ ...  
*When you take pleasure in feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ abhinandamāno baddho mārassa;  
*consciousness you’re bound by Māra.*

anabhinandamāno mutto pāpimato.  
*Not taking pleasure, you’re free from the Wicked One.*

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, bhikkhu.  
*“Good, good, mendicant!*

sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi.  
*It’s good that you understand the detailed meaning of what I’ve said in brief like this.*

rūpaṃ kho, bhikkhu, abhinandamāno baddho mārassa;  
*When you take pleasure in form you’re bound by Māra.*

anabhinandamāno mutto pāpimato.  
*Not taking pleasure, you’re free from the Wicked One.*

vedanaṃ ...  
*When you take pleasure in feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ abhinandamāno baddho mārassa;  
*consciousness you’re bound by Māra.*

anabhinandamāno mutto pāpimato.  
*Not taking pleasure, you’re free from the Wicked One.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ daṭṭhabbo”ti ... pe ...  
*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.  
*And that mendicant became one of the perfected.*

tatiyaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

7. arahantavagga  
*7. The Perfected Ones*

66. aniccassutta  
*66. Impermanence*

sāvatthinidānaṃ.  
*At Sāvatthī.*

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

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

“sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe ... 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, bhikkhu, aniccaṃ; tatra te chando pahātabbo”ti.

*“Mendicant, give up desire for anything that’s impermanent.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ  
ājānāsi”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, aniccaṃ; tatra me chando pahātabbo.

*“Sir, form is impermanent; I should give up desire for it.*

vedanā ...  
*Feeling ...*

saññā ...  
*Perception ...*

saṅkhārā ...  
*Choices ...*

viññāṇaṃ aniccaṃ; tatra me chando pahātabbo.

*Consciousness is impermanent; I should give up desire for it.*

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.”*

“sādhū sādhū, bhikkhu.

*“Good, good, mendicant!*

sādhū kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi.

*It’s good that you understand the detailed meaning of what I’ve said in brief like this.*

rūpaṃ kho, bhikkhu, aniccaṃ; tatra te chando pahātabbo.

*Form is impermanent; you should give up desire for it.*

vedanā aniccā ...  
*Feeling ...*

saññā ...  
*Perception ...*

saṅkhārā ...  
*Choices ...*



viññāṇaṃ aniccaṃ; tatra kho te chando pahātabbo.  
*Consciousness is impermanent; you should give up desire for it.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ vitthārena attho  
daṭṭhabbo”ti ... pe ...  
*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.  
*And that mendicant became one of the perfected.*

catutthaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

7. arahantavagga  
*7. The Perfected Ones*

67. dukkhasutta  
*67. Suffering*

sāvattihinidānaṃ.  
*At Sāvattī.*

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

“sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe ... 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, bhikkhu, dukkhaṃ; tatra te chando pahātabbo”ti.  
*“Mendicant, give up desire for anything that’s suffering.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.  
*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ  
ājānāsi”ti?  
*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, dukkhaṃ; tatra me chando pahātabbo.  
*“Sir, form is suffering; I should give up desire for it.*

vedanā ...  
*Feeling ...*

saññā ...  
*Perception ...*

saṅkhārā ...  
*Choices ...*

viññāṇaṃ dukkhaṃ; tatra me chando pahātabbo.  
*Consciousness is suffering; I should give up desire for it.*

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ  
ājānāmi”ti.  
*That’s how I understand the detailed meaning of the Buddha’s brief statement.”*

“sādhū sādhū, bhikkhu.  
*“Good, good, mendicant!*

sādhū kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.  
*It’s good that you understand the detailed meaning of what I’ve said in brief like this.*

rūpaṃ kho, bhikkhu, dukkhaṃ; tatra te chando pahātabbo.

*Form is suffering; you should give up desire for it.*

vedanā ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ dukkhaṃ; tatra te chando pahātabbo.

*Consciousness is suffering; you should give up desire for it.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitaṃ evaṃ vitthārena attho  
datṭhabbo”ti ... pe ...

*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

pañcamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

7. arahantavagga

*7. The Perfected Ones*

68. anattasutta

*68. Not-Self*

sāvatthinidānaṃ.

*At Sāvatti.*

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

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

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu ... pe ... ātāpī pahitatto  
vihareyyaṃ”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.”*

“yo kho, bhikkhu, anattā; tatra te chando pahātabbo”ti.

*“Mendicant, give up desire for what is not-self.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ  
ājānāsi”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, anattā; tatra me chando pahātabbo.

*“Sir, form is not-self; I should give up desire for it.*

vedanā ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ anattā; tatra me chando pahātabbo.

*Consciousness is not-self; I should give up desire for it.*

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.

*That’s how I understand the detailed meaning of the Buddha’s brief statement.”*

“sādhu sādhu, bhikkhu.

*“Good, good, mendicant!*

sādhu kho tvam, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.

*It’s good that you understand the detailed meaning of what I’ve said in brief like this.*

rūpaṃ kho, bhikkhu, anattā; tatra te chando pahātabbo.

*Form is not-self; you should give up desire for it.*

vedanā ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ anattā; tatra te chando pahātabbo.

*Consciousness is not-self; you should give up desire for it.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ datthabbo”ti ... pe ...

*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

chatthaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

7. arahantavagga

*7. The Perfected Ones*

69. anattaniyasutta

*69. Not Belonging to Self*

sāvatthinidānaṃ.

*At Sāvatthī.*

atha kho aññataro bhikkhu ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

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

“sādhu me, bhante, bhagavā saṅkhittena dhammam desetu ... pe ... vihareyyam”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, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo”ti.

*“Mendicant, give up desire for anything that doesn’t belong to self.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.

*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvam, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, anattaniyaṃ; tatra me chando pahātabbo.

*“Sir, form doesn’t belong to self; I should give up desire for it.*

vedanā ...

*Feeling ...*

saññā ...  
*Perception ...*

saṅkhārā ...  
*Choices ...*

viññāṇaṃ anattaniyaṃ; tatra me chando pahātabbo.  
*Consciousness doesn't belong to self; I should give up desire for it.*

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, bhikkhu.  
*“Good, good, mendicant!*

sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi.  
*It's good that you understand the detailed meaning of what I've said in brief like this.*

rūpaṃ kho, bhikkhu, anattaniyaṃ; tatra te chando pahātabbo.  
*Form doesn't belong to self; you should give up desire for it.*

vedanā ...  
*Feeling ...*

saññā ...  
*Perception ...*

saṅkhārā ...  
*Choices ...*

viññāṇaṃ anattaniyaṃ; tatra te chando pahātabbo.  
*Consciousness doesn't belong to self; you should give up desire for it.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ datthaṃ”ti ... pe ...

*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.  
*And that mendicant became one of the perfected.*

sattamaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

7. arahantavagga  
*7. The Perfected Ones*

70. rājanīyaṇṭhitasutta  
*70. Definitely Arousing*

sāvattthinidānaṃ.  
*At Sāvattthī.*

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

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā ... pe ... vihareyyaṃ”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, bhikkhu, rājanīyaṇṭhitaṃ; tatra te chando pahātabbo”ti.  
*“Mendicant, give up desire for anything that's stuck in what's arousing.”*

“aññātaṃ, bhagavā, aññātaṃ, sugatā”ti.  
*“Understood, Blessed One! Understood, Holy One!”*

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi”ti?

*“But how do you see the detailed meaning of my brief statement?”*

“rūpaṃ kho, bhante, rajanīyasaṅṭhitam; tatra me chando pahātabbo.

*“Sir, form is stuck in what’s arousing; I should give up desire for it.*

vedanā ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ rajanīyasaṅṭhitam; tatra me chando pahātabbo.

*Consciousness is stuck in what’s arousing; I should give up desire for it.*

imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.

*That’s how I understand the detailed meaning of the Buddha’s brief statement.”*

“sādhu sādhu, bhikkhu.

*“Good, good, mendicant!*

sādhu kho tvaṃ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.

*It’s good that you understand the detailed meaning of what I’ve said in brief like this.*

rūpaṃ kho, bhikkhu, rajanīyasaṅṭhitam; tatra te chando pahātabbo.

*“Form is stuck in what’s arousing; you should give up desire for it.*

vedanā ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ rajanīyasaṅṭhitam; tatra te chando pahātabbo.

*Consciousness is stuck in what’s arousing; you should give up desire for it.*

imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo”ti ... pe ...

*This is how to understand the detailed meaning of what I said in brief.” ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

atṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

7. arahantavagga

*7. The Perfected Ones*

71. rādhassutta

*71. With Rādhā*

sāvattihinidānaṃ.

*At Sāvattihī.*

atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca:

*Then Venerable Rādhā went up to the Buddha ... and asked him,*

“kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?

*“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”*

“yaṃ kiñci, rādhā, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbāya rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*“Rādhā, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

*One truly sees any kind of feeling ...*

yā kāci saññā ...

*perception ...*

ye keci saṅkhārā ...

*choices ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā, sabbāya viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ kho, rādhā, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti ... pe ...

*That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.” ...*

aññataro ca paṇāyasmā rādhō arahataṃ ahoṣīti.

*And Venerable Rādhā became one of the perfected.*

navamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

7. arahantavagga

*7. The Perfected Ones*

72. surādhassutta

*72. With Surādhā*

sāvattihinidānaṃ.

*At Sāvattī.*

atha kho āyasmā surādhō bhagavantaṃ etadavoca:

*Then Venerable Surādhā said to the Buddha:*

“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasam hoti, vidhā samatikkantaṃ santaṃ suvimuttaṃ”ti?

*“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”*

“yaṃ kiñci, surādhā, rūpaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā, sabbāya rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti.

*“Surādhā, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

*One is freed by not grasping having truly seen any kind of feeling ...*

yā kāci saññā ...

*perception ...*

ye keci saṅkhārā ...

*choices ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ  
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbā vedanā ... pe ...

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

sabbā saññā ...

-

sabbe saṅkhārā ...

-

sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam  
yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti.

-

evaṃ kho, surādha, jānato evaṃ passato imasmiṃca saviññāṇake kāye, bahiddhā ca  
sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṃ hoti vidhā  
samatikkantaṃ santaṃ suvimuttaṃ”ti ... pe ...

*That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.” ...*

aññataro ca paṇāyasmā surādho arahataṃ ahoṣīti.

*And Venerable Surādha became one of the perfected.*

dasamaṃ.

-

arahantavaggo dutiyo.

-

upādiyamaññaṃanā,

-

athābhinandamāno ca;

-

aniccaṃ dukkhaṃ anattā ca,

-

anattaniyaṃ rajāṇiyasaṇṭhitaṃ;

rādhasurādheṇa te dasāti.

-

saṃyutta nikāya 22

*Linked Discourses 22*

8. khajjanīyavagga

*8. Itchy*

73. assādasutta

*73. Gratification*

sāvattihinidānaṃ.

*At Sāvattī.*

“assutavā, bhikkhave, puthujjano rūpassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.

*“Mendicants, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññāṇassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.  
*and consciousness.*

sutavā ca kho, bhikkhave, ariyasāvako rūpassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

*An educated noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññāṇassa assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti”ti.  
*and consciousness.”*

paṭhamam.

samyutta nikāya 22  
*Linked Discourses 22*

8. khajjanīyavagga  
*8. Itchy*

74. samudayasutta  
*74. Origin*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“assutavā, bhikkhave, puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.

*“Mendicants, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.  
*and consciousness.*



sutavā ca kho, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

*An educated noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññānassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti”ti.  
*and consciousness.”*

dutiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

8. khajjanīyavagga  
*8. Itchy*

75. dutiyasamudayasutta  
*75. Origin (2nd)*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“sutavā, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

*“Mendicants, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññānassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti”ti.  
*and consciousness.”*

tatiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

8. khajjanīyavagga  
*8. Itchy*

76. arahantasutta  
*76. The Perfected Ones*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“rūpaṃ, bhikkhave, aniccaṃ.  
*“Mendicants, form is impermanent.*

yadaniccam 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 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.'*

vedanā ...  
*Feeling ...*

saññā ...  
*Perception ...*

saṅkhārā ...  
*Choices ...*

viññāṇaṃ aniccaṃ.  
*Consciousness is impermanent.*

yadaniccam 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 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, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi ...  
saññāyapi ... saṅkhāresupi ... viññāṇasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.'*

yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṃ, ete aggā, ete seṭṭhā lokasmiṃ yadidaṃ arahanto'ti.

*As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best."*

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

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

“sukhino vata arahanto,  
“Oh! How happy are the perfected ones!

taṇhā tesam na vijjati;  
*Craving is not found in them,*

asmimāno samucchinnō,  
*the conceit 'I am' is cut off,*

mohajālaṃ padālitaṃ.  
*and the net of delusion is shattered.*

anejaṃ te anuppattā,  
*They've attained imperturbability,*

cittaṃ tesāṃ anāvilaṃ;  
*their minds are unclouded,*

loke anupalittā te,  
*nothing in the world clings to them,*

brahmabhūtā anāsavā.  
*they've become holy, undefiled.*

pañcakkhandhe pariññāya,  
*Completely understanding the five aggregates,*

satta saddhammagocarā;  
*their domain is the seven good qualities.*

pasamsiyā sappurisā,  
*Those good people are praiseworthy,*

puttā buddhassa orasā.  
*the Buddha's rightful children.*

sattaratanasampannā,  
*Endowed with the seven gems,*

tīsu sikkhāsu sikkhitā;  
*and trained in the three trainings,*

anuvicaranti mahāvīrā,  
*the great heroes live on,*

pahīnabhayaabheravā.  
*with fear and dread given up.*

dasahaṅgehi sampannā,  
*Endowed with ten factors,*

mahānāgā samāhitā;  
*those giants have immersion.*

ete kho seṭṭhā lokasmiṃ,  
*These are the best in the world,*

taṇhā tesāṃ na vijjati.  
*craving is not found in them.*

asekhaññānamuppannaṃ,  
*The master's knowledge has arisen:*

antimoyaṃ samussayo;  
*'This bag of bones is my last.'*

yo sāro brahmacariyassa,  
*They are independent of others*

tasmiṃ aparapaccayā.  
*in the core of the spiritual path.*

vidhāsu na vikampanti,  
*Unwavering in the face of discrimination,*

vippamuttā punabbhavā;  
*they're freed from future lives.*

dantabhūmimanuppattā,  
*They've reached the level of the tamed,*

te loke vijitāvino.  
*in the world, they're the winners.*

uddhaṃ tiriyaṃ apācīnaṃ,  
*Above, below, and all around,*

nandī tesam na vijjati;  
*relishing is not found in them.*

nadanti te sīhanādaṃ,  
*They roar their lion's roar:*

buddhā loke anuttarā"ti.  
*"The awakened are supreme in the world!"*

catutthaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

8. khajjanīyavagga  
*8. Itchy*

77. dutiyaarahantasutta  
*77. The Perfected Ones (2nd)*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“rūpaṃ, bhikkhave, aniccaṃ.  
*"Mendicants, form 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 ... pe ... evameva  
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.'*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasamimpi nibbindati, vedanāyapi ...  
saññāyapi ... saṅkhāresupi ... viññāṇasmimpi nibbindati.  
*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception,  
choices, and consciousness.*

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 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.'*

yāvataṃ, bhikkhave, sattāvāsā, yāvataṃ bhavaggaṃ, ete aggā, ete seṭṭhā lokasmiṃ  
yadidaṃ arahanto"ti.  
*As far as there are abodes of sentient beings, even up until the pinnacle of existence, the  
perfected ones are the foremost and the best."*

pañcamaṃ.

8. khajjanīyavagga  
8. Itchy

78. sīhasutta  
78. The Lion

sāvatthinidānaṃ.  
At Sāvatthī.

“sīho, bhikkhave, migarājā sāyanhasamayam āsayā nikkhamati; āsayā nikkhamitvā vijambhati; vijambhitvā samantā catuddisā anuviloketi; samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadati; tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati.

*“Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four directions, and roars his lion’s roar three times. Then he sets out on the hunt.*

ye hi keci, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṃ suṇanti; yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti; bilam bilāsayā pavisanti; dakaṃ dakāsayā pavisanti; vanaṃ vanāsayā pavisanti; ākāsaṃ pakkhino bhajanti.

*And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air.*

yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu, daḷhehi varattehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarisaṃ cājamānā, yena vā tena vā palāyanti.

*Even the royal elephants, bound with strong harness in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there.*

evaṃ mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṃ pāṇānaṃ, evaṃ mahesakkho, evaṃ mahānubhāvo.

*That’s how powerful is the lion, king of beasts, among animals, how illustrious and mighty.*

evameva kho, bhikkhave, yadā tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. so dhammaṃ deseti:

*In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma:*

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

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

iti vedanā ...

*Such is feeling ...*

iti saññā ...

*Such is perception ...*

iti saṅkhārā ...

*Such are choices ...*

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

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

yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciratthitikā tepi tathāgatassa dhammaḍḍesaṇaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti:

*Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they’re typically filled with fear, awe, and terror.*

‘aniccā kira, bho, mayaṃ samānā niccamhāti amaññimha.  
*‘Oh no! It turns out we’re impermanent, though we thought we were permanent!’*

addhuvā kira, bho, mayaṃ samānā dhuvamhāti amaññimha.  
*It turns out we don’t last, though we thought we were everlasting!*

asassatā kira, bho, mayaṃ samānā sassatamhāti amaññimha.  
*It turns out we’re short-lived, though we thought we were eternal!*

mayampi kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā’ti.  
*It turns out that we’re impermanent, not lasting, short-lived, and included within identity.’*

evaṃ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṃ  
mahesakkho, evaṃ mahānubhāvo”ti.  
*That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.”*

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

etadavoca satthā:  
*Then the Holy One, the Teacher, went on to say:*

“yadā buddho abhiññāya,  
*“The Buddha, the teacher without a peer*

dhammacakkam pavattayi;  
*in all the world with its gods,*

sadevakassa lokassa,  
*rolls forth the Wheel of Dhamma*

satthā appaṭipuggalo.  
*from his own insight:*

sakkāyañca nirodhañca,  
*identity, its cessation,*

sakkāyassa ca sambhavam;  
*the origin of identity,*

ariyañcatthaṅgikam maggam,  
*and the noble eightfold path*

dukkhūpasamagāminam.  
*that leads to the stilling of suffering.*

yepi dīghāyukā devā,  
*And then the long-lived gods,*

vaṇṇavanto yasassino;  
*so beautiful and glorious,*

bhītā santāsamāpāduṃ,  
*are afraid and full of terror,*

sīhassevitare migā.  
*like the other beasts when they hear a lion.*

avītivattā sakkāyam,  
*‘We haven’t transcended identity!’*

aniccā kira bho mayaṃ;  
*It turns out we’re impermanent!’*

sutvā arahato vākyam,  
*So they say when they hear the word*

vippamuttassa tādino”ti.  
*of the perfected one, free and poised.”*

chattham.

samyutta nikāya 22  
*Linked Discourses 22*

8. khajjanīyavagga  
*8. Ichy*

79. khajjanīyasutta  
*79. Ichy*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“ye hi keci, bhikkhave, samanā vā brāhmaṇā vā anekavihiṭaṃ pubbenivāsaṃ anussaramānā anussaranti sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ.

*“Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them.*

katame pañca?  
*What five?*

‘evaṃrūpo ahosiṃ atītamaddhānan’ti—  
*‘I had such form in the past.’*

iti vā hi, bhikkhave, anussaramāno rūpaṃyeva anussarati.  
*Recollecting thus, it’s only form that they recollect.*

‘evaṃvedano ahosiṃ atītamaddhānan’ti—  
*‘I had such feeling ...*

iti vā hi, bhikkhave, anussaramāno vedanaṃyeva anussarati.

‘evaṃsañño ahosiṃ atītamaddhānan’ti ...  
*perception ...*

‘evaṃsaṅkhāro ahosiṃ atītamaddhānan’ti ...  
*choices ...*

‘evaṃviññāṇo ahosiṃ atītamaddhānan’ti—  
*consciousness in the past.’*

iti vā hi, bhikkhave, anussaramāno viññāṇameva anussarati.  
*Recollecting thus, it’s only consciousness that they recollect.*

kiñca, bhikkhave, rūpaṃ vadetha?  
*And why do you call it form?*

rūpatīti kho, bhikkhave, tasmā ‘rūpaṃ’ti vuccati.  
*It’s deformed; that’s why it’s called ‘form’.*

kena rūppati?  
*Deformed by what?*

sītenapi rūppati, uñhenapi rūppati, jighacchāyapi rūppati, pipāsāyapi rūppati, ḍaṃsamakasavātātāpasarīsapasamphassenapi rūppati.  
*Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles.*

rūpatīti kho, bhikkhave, tasmā ‘rūpaṃ’ti vuccati.  
*It’s deformed; that’s why it’s called ‘form’.*

kiñca, bhikkhave, vedanaṃ vadetha?  
*And why do you call it feeling?*

vedayatīti kho, bhikkhave, tasmā ‘vedanā’ti vuccati.  
*It feels; that’s why it’s called ‘feeling’.*

kiñca vedayati?

*And what does it feel?*

sukhampi vedayati, dukkhampi vedayati, adukkhamasukhampi vedayati.

*It feels pleasure, pain, and neutral.*

vedayatīti kho, bhikkhave, tasmā ‘vedanā’ti vuccati.

*It feels; that’s why it’s called ‘feeling’.*

kiñca, bhikkhave, saññam vadetha?

*And why do you call it perception?*

sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.

*It perceives; that’s why it’s called ‘perception’.*

kiñca sañjānāti?

*And what does it perceive?*

nīlampi sañjānāti, pītakampi sañjānāti, lohita-kampi sañjānāti, odātampi sañjānāti.

*It perceives blue, yellow, red, and white.*

sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.

*It perceives; that’s why it’s called ‘perception’.*

kiñca, bhikkhave, saṅkhāre vadetha?

*And why do you call them choices?*

saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti vuccati.

*Choices produce conditioned phenomena; that’s why they’re called ‘choices’.*

kiñca saṅkhatamabhisaṅkharonti?

*And what are the conditioned phenomena that they produce?*

rūpaṃ rūpattāya saṅkhatamabhisaṅkharonti, vedanaṃ vedanattāya saṅkhatamabhisaṅkharonti, saññam saññattāya saṅkhatamabhisaṅkharonti, saṅkhāre saṅkhārattāya saṅkhatamabhisaṅkharonti, viññāṇam viññāṇattāya saṅkhatamabhisaṅkharonti.

*Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling. Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness.*

saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti vuccati.

*Choices produce conditioned phenomena; that’s why they’re called ‘choices’.*

kiñca, bhikkhave, viññāṇam vadetha?

*And why do you call it consciousness?*

viñjānātīti kho, bhikkhave, tasmā ‘viññāṇan’ti vuccati.

*It cognizes; that’s why it’s called ‘consciousness’.*

kiñca vijānāti?

*And what does it cognize?*

ambilampi vijānāti, tittakampi vijānāti, kaṭukampi vijānāti, madhurampi vijānāti, khārikampi vijānāti, akhārikampi vijānāti, loṇikampi vijānāti, aloṇikampi vijānāti.

*It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland.*

viñjānātīti kho, bhikkhave, tasmā ‘viññāṇan’ti vuccati.

*It cognizes; that’s why it’s called ‘consciousness’.*

tatra, bhikkhave, sutavā ariyasāvako iti paṭisaṅcikkhati:

*A noble disciple reflects on this:*

‘ahaṃ kho etarahi rūpena khajjāmi.

*‘Currently I’m itched by form.*



aṭṭampāhaṃ addhānaṃ evameva rūpena khajjīṃ, seyyathāpi etarahi paccuppanna  
rūpena khajjāmi.

*In the past I was also itched by form just like now.*

ahañceva kho pana anāgataṃ rūpaṃ abhinandeyyaṃ, anāgatampāhaṃ addhānaṃ  
evameva rūpena khajjeyyaṃ, seyyathāpi etarahi paccuppanna rūpena khajjāmi<sup>1</sup>ti.

*If I were to look forward to enjoying form in the future, I'd be itched by form in the future just  
as I am today.'*

so iti paṭisaṅkhāya aṭṭasmiṃ rūpasmiṃ anapekkho hoti;

*Reflecting like this they don't worry about past form,*

anāgataṃ rūpaṃ nābhinandati;

*they don't look forward to enjoying future form,*

paccuppanna rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

*and they practice for disillusionment, dispassion, and cessation regarding present form.*

‘ahaṃ kho etarahi vedanāya khajjāmi.

*‘Currently I'm itched by feeling ...*

aṭṭampāhaṃ addhānaṃ evameva vedanāya khajjīṃ, seyyathāpi etarahi  
paccuppannāya vedanāya khajjāmi.

ahañceva kho pana anāgataṃ vedanaṃ abhinandeyyaṃ;

anāgatampāhaṃ addhānaṃ evameva vedanāya khajjeyyaṃ, seyyathāpi etarahi  
paccuppannāya vedanāya khajjāmi<sup>2</sup>ti.

so iti paṭisaṅkhāya aṭṭāya vedanāya anapekkho hoti;

anāgataṃ vedanaṃ nābhinandati;

paccuppannāya vedanāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘ahaṃ kho etarahi saññāya khajjāmi ... pe ...

*perception ...*

ahaṃ kho etarahi saṅkhārehi khajjāmi.

*choices ...*

aṭṭampāhaṃ addhānaṃ evameva saṅkhārehi khajjīṃ, seyyathāpi etarahi  
paccuppannehi saṅkhārehi khajjāmi<sup>3</sup>ti.

ahañceva kho pana anāgate saṅkhāre abhinandeyyaṃ;

anāgatampāhaṃ addhānaṃ evameva saṅkhārehi khajjeyyaṃ, seyyathāpi etarahi  
paccuppannehi saṅkhārehi khajjāmi<sup>4</sup>ti.

so iti paṭisaṅkhāya aṭṭesu saṅkhāresu anapekkho hoti;

anāgate saṅkhāre nābhinandati;

paccuppannānaṃ saṅkhārānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘ahaṃ kho etarahi viññāṇena khajjāmi.

*consciousness.*

aṭṭampi addhānaṃ evameva viññāṇena khajjīṃ, seyyathāpi etarahi paccuppanna viññāṇena khajjāmi.

*In the past I was also itched by consciousness just like now.*

ahañceva kho pana anāgataṃ viññāṇaṃ abhinandeyyaṃ;

*If I were to look forward to enjoying consciousness in the future, I'd be itched by consciousness in the future just as I am today.'*

anāgatampāhaṃ addhānaṃ evameva viññāṇena khajjeyyaṃ, seyyathāpi etarahi paccuppanna viññāṇena khajjāmi'ti.

so iti paṭisaṅkhāya aṭṭasmiṃ viññāṇasmiṃ anapekkho hoti;

*Reflecting like this they don't worry about past consciousness,*

anāgataṃ viññāṇaṃ nābhinandati;

*they don't look forward to enjoying future consciousness,*

paccuppanna viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

*and they practice for disillusionment, dispassion, and cessation regarding present consciousness.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā'ti?

*Is form 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 perishable, 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.”*

“vedanā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?

*consciousness 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 perishable, 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.”*

“tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbam.

*“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

*You should truly see any kind of feeling ...*

yā kāci saññā ...

*perception ...*

ye keci saṅkhārā ...

*choices ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbam.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

ayaṃ vuccati, bhikkhave, ariyasāvako apacināti, no ācināti;

*This is called a noble disciple who gets rid of things and doesn’t accumulate them;*

pajahati, na upādiyati;

*who gives things up and doesn’t grasp at them;*

visineti, na ussineti;

*who discards things and doesn’t amass them;*

vidhūpeti, na sandhūpeti.

*who dissipates things and doesn’t get clouded by them.*

kiñca apacināti, no ācināti?

*And what things do they get rid of and not accumulate?*

rūpaṃ apacināti, no ācināti;

*They get rid of form and don’t accumulate it.*

vedanaṃ ...

*They get rid of feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ apacināti, no ācināti.

*consciousness and don’t accumulate it.*

kiñca pajahati, na upādiyati?

*And what things do they give up and not grasp?*

rūpaṃ pajahati, na upādiyati;

*They give up form and don’t grasp it.*

vedanaṃ ...

*They give up feeling ...*

saññam ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇam pajahati, na upādiyati.  
*consciousness and don't grasp it.*

kiñca visineti, na ussineti?  
*And what things do they discard and not amass?*

rūpaṃ visineti, na ussineti;  
*They discard form and don't amass it.*

vedanam ...  
*They discard feeling ...*

saññam ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇam visineti, na ussineti.  
*consciousness and don't amass it.*

kiñca vidhūpeti, na sandhūpeti?  
*And what things do they dissipate and not get clouded by?*

rūpaṃ vidhūpeti, na sandhūpeti;  
*They dissipate form and don't get clouded by it.*

vedanam ...  
*They dissipate feeling ...*

saññam ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇam vidhūpeti, na sandhūpeti.  
*consciousness and don't get clouded by it.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi ...  
saññāyapi ... saṅkhāresupi ... viññāṇasmimpi nibbindati.  
*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception,  
choices, and consciousness.*

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmim vimuttamiti ñāṇam 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 vuccati, bhikkhave, bhikkhu nevācināti na apacināti, apacinitvā ʘhito; neva  
pajahati na upādiyati, pajahitvā ʘhito; neva visineti na ussineti, visinetvā ʘhito; neva  
vidhūpeti na sandhūpeti vidhūpetvā ʘhito  
*This is called a mendicant who neither gets rid of things nor accumulates them, but remains  
after getting rid of them. They neither give things up nor grasp them, but remain after giving  
them up. They neither discard things nor amass them, but remain after discarding them. They  
neither dissipate things nor get clouded by them, but remain after dissipating them.*

kiñca nevācināti na apacināti, apacinitvā ʘhito?  
*And what things do they neither get rid of nor accumulate, but remain after getting rid of them?*

rūpaṃ nevācināti na apacināti, apacinitvā ʘhito;  
*They neither get rid of nor accumulate form, but remain after getting rid of it.*

vedanaṃ ...  
*They neither get rid of nor accumulate feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ nevācināti na apacināti, apacinitvā ʘhito.  
*consciousness, but remain after getting rid of it.*

kiñca neva pajahati na upādiyati, pajahitvā ʘhito?  
*And what things do they neither give up nor grasp, but remain after giving them up?*

rūpaṃ neva pajahati na upādiyati, pajahitvā ʘhito;  
*They neither give up nor grasp form, but remain after giving it up.*

vedanaṃ ...  
*They neither give up nor grasp feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ neva pajahati na upādiyati, pajahitvā ʘhito.  
*consciousness, but remain after giving it up.*

kiñca neva visineti na ussineti, visinetvā ʘhito?  
*And what things do they neither discard nor amass, but remain after discarding them?*

rūpaṃ neva visineti na ussineti, visinetvā ʘhito;  
*They neither discard nor amass form, but remain after discarding it.*

vedanaṃ ...  
*They neither discard nor amass feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ neva visineti na ussineti, visinetvā ʘhito.  
*consciousness, but remain after discarding it.*

kiñca neva vidhūpeti na sandhūpeti, vidhūpetvā ʘhito?  
*And what things do they neither dissipate nor get clouded by, but remain after dissipating them?*

rūpaṃ neva vidhūpeti na sandhūpeti, vidhūpetvā ʘhito;  
*They neither dissipate nor get clouded by form, but remain after dissipating it.*

vedanaṃ ...  
*They neither dissipate nor get clouded by feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ neva vidhūpeti na sandhūpeti, vidhūpetvā ʘhito.  
*consciousness, but remain after dissipating it.*

evaṃvimuttacittam kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:

*When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:*

‘namo te purisājañña,  
*Homage to you, O thoroughbred!*

namo te purisuttama;  
*Homage to you, supreme among men!*

yassa te nābhijānāma,  
*We don't understand*

yampi nissāya jhāyasi””ti.  
*the basis of your absorption.””*

sattamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

8. khajjanīyavagga  
*8. Itchy*

80. piṇḍolyasutta  
*80. Beggars*

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.  
*At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.*

atha kho bhagavā kismiñcīdeva pakaraṇe bhikkhusaṅghaṃ paṇāmetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi.  
*Then the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms.*

kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatiṅkanto yena mahāvanam tenupasaṅkami divāvihārāya.  
*He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the Great Wood,*

mahāvanam ajjhogāhetvā beluvalatthikāya mūle divāvihāraṃ nisīdi.  
*plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.*

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:  
*Then as he was in private retreat this thought came to his mind,*

“mayā kho bhikkhusaṅgho pabālho.  
*“I've sent the mendicant Saṅgha away.*

santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ.  
*But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training.*

tesaṃ mamaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.  
*Not seeing me they may change and fall apart.*

seyyathāpi nāma vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vipariṇāmo;  
*If a young calf doesn't see its mother it may change and fall apart. ...*

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ tesaṃ mamaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.

seyyathāpi nāma bījānaṃ taruṇānaṃ udakaṃ alabhañānaṃ siyā aññathattaṃ siyā vipariṇāmo;

*Or if young seedlings don't get water they may change and fall apart.*

evameva santettha ... pe ...

*In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training.*

tesaṃ mamaṃ alabhañānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo.

*Not seeing me they may change and fall apart.*

yannūnāhaṃ yatheva mayā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇheyyaṃ bhikkhusaṅghan"ti.

*Why don't I support the mendicant Saṅgha now as I did in the past?"*

atha kho brahmā sahaṃpati bhagavato cetasā cetoparivittakamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturaḥosi.

*Then Brahmā Sahaṃpati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.*

atha kho brahmā sahaṃpati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantaṃ etadavoca:

*He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:*

“evametaṃ, bhagavā, evametaṃ, sugata.

*“That's so true, Blessed One! That's so true, Holy One!*

bhagavatā, bhante, bhikkhusaṅgho pabālho.

*The Buddha has sent the mendicant Saṅgha away.*

santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ.

*But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. ...*

tesaṃ bhagavantaṃ aṇassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.

seyyathāpi nāma vacchassa taruṇassa mātaraṃ aṇassantassa siyā aññathattaṃ siyā vipariṇāmo;

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ tesaṃ bhagavantaṃ aṇassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.

seyyathāpi nāma bījānaṃ taruṇānaṃ udakaṃ alabhañānaṃ siyā aññathattaṃ siyā vipariṇāmo;

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ alabhañānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo.

abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ;

*May the Buddha be happy with the mendicant Saṅgha!*

abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ.

*May the Buddha welcome the mendicant Saṅgha!*

yatheva bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇhātu bhikkhusaṅghan"ti.

*May the Buddha support the mendicant Saṅgha now as he did in the past!"*

adhiṇvāsesi bhagavā tuṇhībhāvena.

*The Buddha consented in silence.*

atha kho brahmā sahampati bhagavato adbhivāsanaṃ viditvā bhagavantaṃ abbhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

*Then Brahmā Sahampati, knowing that the Buddha had consented, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.*

atha kho bhagavā sāyanaśamayaṃ paṭisallānā vutthito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat on the seat spread out.*

nisajja kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā te bhikkhū ekadvīhikāya sārājjamānarūpā yenaṃ tenupasaṅkameyyuṃ.

*Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs.*

tepi bhikkhū ekadvīhikāya sārājjamānarūpā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abbhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinne kho te bhikkhū bhagavā etaḍavoca:

*Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:*

“antamidaṃ, bhikkhave, jīvikaṇaṃ yadidaṃ piṇḍolaṃ.

*“Mendicants, this relying on alms is an extreme way to live.*

abhisāpoyaṃ, bhikkhave, lokasmiṃ piṇḍola vicarasi pattapāṇīti.

*The world curses you: ‘You beggar, walking bowl in hand!’*

tañca kho etaṃ, bhikkhave, kulaputtā upenti atthavasikā, atthavaśaṃ paṭicca;

*Yet earnest and gentlemen take it up for a good reason.*

neva rājābhiniṭṭā, na corābhiniṭṭā, na iṇaṭṭā, na bhayaṭṭā, na ājīvikaṇakata;

*Not because they’ve been forced to by kings or bandits, or because they’re in debt or threatened, or to earn a living.*

api ca kho otiṇṇāma jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā

*But because they’re swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. They’re swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti.

*And they think, ‘Hopefully I can find an end to this entire mass of suffering.’*

evaṃ pabbajito cāyaṃ, bhikkhave, kulaputto.

*That’s how this gentleman has gone forth.*

so ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasāṅkappo mutṭhassati asampajāno asamāhito vibbhantacitto pākatiṇḍriyo.

*Yet they covet sensual pleasures; they’re infatuated, full of ill will and hateful intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties.*

seyyathāpi, bhikkhave, chavālātaṃ ubhatopadittaṃ majjhe gūthagataṃ, neva gāme katthattaṃ pharati, nāraññe katthattaṃ pharati.

*Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn’t be used as timber either in the village or the wilderness.*

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi gihibhogā ca parihīno, sāmaññaṭṭhañca na paripūreti.

*I say that person is just like this. They’ve missed out on the pleasures of the lay life, and haven’t fulfilled the goal of the ascetic life.*

tayoṃ, bhikkhave, akusalavittakā—

*There are these three unskillful thoughts.*

kāmaṇavittakko, byāpāḍavittakko, vihiṃsāvittakko.

*Sensual, malicious, and cruel thoughts.*



ime ca bhikkhave, tayo akusalavittakkā kva aparisesā nirujjhanti?

*And where do these three unskillful thoughts cease without anything left over?*

catūsu vā satipaṭṭhānesu suppaṭiṭṭhitacittassa viharato animittaṃ vā samādhiṃ bhāvayato.

*In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion.*

yāvañcidam, bhikkhave, alameva animitto samādhi bhāvetum.

*Just this much is quite enough motivation to develop signless immersion.*

animitto, bhikkhave, samādhi bhāvito bahulīkato mahapphalo hoti mahānisaṃso.

*When signless immersion is developed and cultivated it is very fruitful and beneficial.*

dvemā, bhikkhave, diṭṭhiyo—

*There are these two views.*

bhavadiṭṭhi ca vibhavadiṭṭhi ca.

*Views favoring continued existence and views favoring ending existence.*

tatra kho, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:

*A noble disciple reflects on this:*

‘atthi nu kho taṃ kiñci lokasmiṃ yamaḥ upādiyamāno na vajjavā assan’ti?

*‘Is there anything in the world that I could grasp without fault?’*

so evaṃ pajānāti:

*They understand:*

‘natthi nu kho taṃ kiñci lokasmiṃ yamaḥ upādiyamāno na vajjavā assaṃ.

*‘There’s nothing in the world that I could grasp without fault.’*

ahañhi rūpaññeva upādiyamāno upādiyeyyaṃ vedanaññeva ...

*For in grasping I would grasp only at form, feeling,*

saññāññeva ...

*perception,*

saṅkhāreyeva viññāṇaṇñeva upādiyamāno upādiyeyyaṃ.

*choices, or consciousness.*

tassa me assa upādānapaccayā bhavo;

*That grasping of mine would be a condition for continued existence.*

bhavapaccayā jāti;

*Continued existence is a condition for rebirth.*

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhaveyyuṃ.

*Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.*

evametassa kevalassa dukkhakkhandhassa samudayo assā’ti.

*That is how this entire mass of suffering originates.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

*Is form 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 perishable, 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.”

“vedanā ...  
“Is feeling ...

saññā ...  
perception ...

saṅkhārā ...  
choices ...

viññāṇaṃ ... pe ...  
consciousness permanent or impermanent?” ...

tasmātiha, bhikkhave,  
“So you should truly see ...

evaṃ passaṃ ...  
Seeing this ...

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

aṭṭhamam.

saṃyutta nikāya 22  
Linked Discourses 22

8. khajjanīyavagga  
8. Itchy

81. pālīyeyyasutta  
81. At Pālīyeyya

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.  
At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kosambiṃ  
piṇḍāya pāvisi.  
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms.

kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto sāmaṃ senāsaṇaṃ  
saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā  
bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkāmi.  
After the meal, on his return from alms-round, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando  
tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca:  
Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened.

“esāvuso ānanda, bhagavā sāmaṃ senāsaṇaṃ saṃsāmetvā pattacīvaramādāya  
anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ  
pakkanto”ti.

“yasmim, āvuso, samaye bhagavā sāmaṃ senāsanam samsāmetvā  
pattacīvaramādāya anāmantetvā upatthāke anapaloketvā bhikkhusaṅgham eko  
adutiyo cārikaṃ pakkamati, ekova bhagavā tasmim samaye viharitukāmo hoti;  
*Ānanda said, “Reverend, when the Buddha leaves like this it means he wants to stay alone.*

na bhagavā tasmim samaye kenaci anubandhitabbo hoti”ti.  
*At this time no-one should follow him.”*

atha kho bhagavā anupubbena cārikaṃ caramāno yena pālileyyakam tadavasari.  
*Then the Buddha, traveling stage by stage, arrived at Pālileyya,*

tatra sudam bhagavā pālileyyake viharati bhaddasālamūle.  
*where he stayed at the root of a sacred sal tree.*

atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamitvā  
āyasmatā ānandena saddhim sammodimsu.  
*Then several mendicants went up to Venerable Ānanda and exchanged greetings with him.*

sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdimsu. ekamantaṃ  
nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ:  
*When the greetings and polite conversation were over, they sat down to one side and said to him,*

“cirassutā kho no, āvuso ānanda, bhagavato sammukhā dhammī kathā;  
*“Reverend, it’s been a long time since we’ve heard a Dhamma talk from the Buddha.*

icchāma mayaṃ, āvuso ānanda, bhagavato sammukhā dhammim katham sotun”ti.  
*We wish to hear a Dhamma talk from the Buddha.”*

atha kho āyasmā ānando tehi bhikkhūhi saddhim yena pālileyyakam  
bhaddasālamūlaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ  
abhivādetvā ekamantaṃ nisīdi.  
*Then Venerable Ānanda together with those mendicants went to Pālileyya to see the Buddha.  
They bowed and sat down to one side,*

ekamantaṃ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesī  
samādapesī samuttejesī sampahaṃsesī.  
*and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.*

tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:  
*Now at that time one of the monks had the thought,*

“katham nu kho jānato katham passato anantarā āsavānaṃ khayō hoti”ti?  
*“How do you know and see in order to end the defilements in the present life?”*

atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū  
āmantesī:  
*Then the Buddha, knowing what that monk was thinking, addressed the mendicants:*

“vicayaso desito, bhikkhave, mayā dhammo;  
*“Mendicants, I’ve taught the Dhamma analytically.*

vicayaso desitā cattāro satipaṭṭhānā;  
*I’ve analytically taught the four kinds of mindfulness meditation,*

vicayaso desitā cattāro sammappadhānā;  
*the four right efforts,*

vicayaso desitā cattāro iddhipādā;  
*the four bases of psychic power,*

vicayaso desitāni pañcindriyāni;  
*the five faculties,*

vicayaso desitāni pañca balāni;  
*the five powers,*

vicayaso desitā sattabojjhaṅgā;  
*the seven awakening factors,*

vicayaso desito ariyo aṭṭhaṅgiko maggo.  
*and the noble eightfold path.*

evaṃ vicayaso desito, bhikkhave, mayā dhammo.  
*That's how I've taught the Dhamma analytically.*

evaṃ vicayaso desite kho, bhikkhave, mayā dhamme atha ca panidhekaccassa  
bhikkhuno evaṃ cetaso parivitaṅko udapādi:  
*Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought:*

'kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayō hoti'ti?  
*'How do you know and see in order to end the defilements in the present life?'*

kathaṅca, bhikkhave, jānato kathaṃ passato anantarā āsavānaṃ khayō hoti?  
*And how, mendicants, do you know and see in order to end the defilements in the present life?*

idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido  
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido  
sappurisdhamme avinīto  
*Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati.  
*They regard form as self.*

yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.  
*But that regarding is just a conditioned phenomenon.*

so pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?  
*And what's the source, origin, birthplace, and root of that conditioned phenomenon?*

avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa  
uppannā taṇhā;  
*When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises.*

tatojo so saṅkhāro.  
*That conditioned phenomenon is born from that.*

iti kho, bhikkhave, so pi saṅkhāro anicco saṅkhato paṭiccasamuppanno.  
*So that conditioned phenomenon is impermanent, conditioned, and dependently originated.*

sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā.  
*And that craving,*

sāpi vedanā, so pi phasso anicco saṅkhato paṭiccasamuppanno.  
*that feeling, that contact,*

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.  
*and that ignorance are also impermanent, conditioned, and dependently originated.*

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.  
*That's how you should know and see in order to end the defilements in the present life.*

na heva kho rūpaṃ attato samanupassati;  
*Perhaps they don't regard form as self,*

api ca kho rūpavantaṃ attānaṃ samanupassati.  
*but they still regard self as possessing form.*

yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.  
*But that regarding is just a conditioned phenomenon. ...*

so pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā;

tatojo so saṅkhāro.

iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.

sāpi taṇhā ...

sāpi vedanā ...

sopi phasso ...

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati;  
*Perhaps they don't regard form as self, or self as possessing form,*

api ca kho attani rūpaṃ samanupassati.  
*but they still regard form in self.*

yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.  
*But that regarding is just a conditioned phenomenon. ...*

so pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā;

tatojo so saṅkhāro.

iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.

sāpi taṇhā ...

sāpi vedanā ...

sopi phasso ...

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ samanupassati, na attani rūpaṃ samanupassati;  
*Perhaps they don't regard form as self, or self as possessing form, or form in self.*

api ca kho rūpasmim attānaṃ samanupassati.  
*but they still regard self in form.*

yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.

*But that regarding is just a conditioned phenomenon. ...*

so pana saṅkhāro kimnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā;

tatojo so saṅkhāro.

iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.

sāpi taṇhā ...

sāpi vedanā ...

sopi phasso ...

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

evampi kho, bhikkhave, jānato ... pe ... āsavānaṃ khayoti.

na heva kho rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ samanupassati;

*Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form.*

api ca kho vedanaṃ attato samanupassati, api ca kho vedanāvantaṃ attānaṃ samanupassati, api ca kho attani vedanaṃ samanupassati, api ca kho vedanāya attānaṃ samanupassati;

*But they regard feeling as self ...*

api ca kho saññāṃ ...

*perception as self ...*

api ca kho saṅkhāre attato samanupassati, api ca kho saṅkhāravantaṃ attānaṃ samanupassati, api ca kho attani saṅkhāre samanupassati, api ca kho saṅkhāresu attānaṃ samanupassati;

*choices as self ...*

api ca kho viññānaṃ attato samanupassati, api ca kho viññānavantaṃ attānaṃ, api ca kho attani viññānaṃ, api ca kho viññānasmiṃ attānaṃ samanupassati.

*consciousness as self ...*

yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.

*But that regarding is just a conditioned phenomenon.*

so pana saṅkhāro kimnidāno ... pe ... kiṃpabhavo?

*And what's the source of that conditioned phenomenon?*

avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā;

*When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises.*

tatojo so saṅkhāro.

*That conditioned phenomenon is born from that.*

iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.

*So that conditioned phenomenon is impermanent, conditioned, and dependently originated.*

sāpi tanhā ...  
*And that craving,*

sāpi vedanā ...  
*that feeling,*

sopi phasso ...  
*that contact,*

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.  
*and that ignorance are also impermanent, conditioned, and dependently originated.*

evaṃ kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.  
*That's how you should know and see in order to end the defilements in the present life.*

na heva kho rūpaṃ attato samanupassati,  
*Perhaps they don't regard form*

na vedanaṃ attato samanupassati,  
*or feeling*

na saññāṃ ...  
*or perception*

na saṅkhāre ...  
*or choices*

na viññāṇaṃ attato samanupassati;  
*or consciousness as self.*

api ca kho evaṃditṭhi hoti:  
*Still, they have such a view:*

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.  
*‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’*

yā kho pana sā, bhikkhave, sassataditṭhi saṅkhāro so.  
*But that eternalist view is just a conditioned phenomenon.*

so pana saṅkhāro kiṃnidāno ... pe ...  
*And what's the source of that conditioned phenomenon? ...*

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.  
*That's how you should know and see in order to end the defilements in the present life.*

na heva kho rūpaṃ attato samanupassati,  
*Perhaps they don't regard form*

na vedanaṃ ...  
*or feeling*

na saññāṃ ...  
*or perception*

na saṅkhāre ...  
*or choices*

na viññāṇaṃ attato samanupassati;  
*or consciousness as self.*

nāpi evaṃditṭhi hoti:  
*Nor do they have such a view:*

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.  
*‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’*

api ca kho evaṃditṭhi hoti:  
*Still, they have such a view:*

‘no cassaṃ no ca me siyā nābhavissaṃ na me bhavissatī’ti.  
*‘I might not be, and it might not be mine. I will not be, and it will not be mine.’*

yā kho pana sā, bhikkhave, ucchedaditṭhi saṅkhāro so.  
*But that annihilationist view is just a conditioned phenomenon.*

so pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?  
*And what’s the source of that conditioned phenomenon? ...*

avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā;

tatojo so saṅkhāro.

iti kho, bhikkhave, sopi saṅkhāro anicco ... pe ...

evampi kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayoti.  
*That’s how you should know and see in order to end the defilements in the present life.*

na heva kho rūpaṃ attato samanupassati, na vedanaṃ ...  
*Perhaps they don’t regard form or feeling*

na saññāṃ ...  
*or perception*

na saṅkhāre ...  
*or choices*

na viññāṇaṃ attato samanupassati ... pe ...  
*or consciousness as self.*

na viññāṇasmiṃ attato samanupassati, nāpi evaṃditṭhi hoti:  
*Nor do they have such a view:*

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti;  
*‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’*

nāpi evaṃditṭhi hoti:  
*Nor do they have such a view:*

‘no cassaṃ no ca me siyā nābhavissaṃ na me bhavissatī’ti;  
*‘I might not be, and it might not be mine. I will not be, and it will not be mine.’*

api ca kho kaṅkhī hoti vicikicchī anitthaṅgato saddhamme.  
*Still, they have doubts and uncertainties. They’re undecided about the true teaching.*

yā kho pana sā, bhikkhave, kaṅkhitā vicikicchitā anitthaṅgatatā saddhamme saṅkhāro so.  
*That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon.*

so pana saṅkhāro kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?  
*And what’s the source of that conditioned phenomenon?*

avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā;  
*When an uneducated ordinary person is struck by feelings born of contact with ignorance, craving arises.*

tatojo so saṅkhāro.  
*That conditioned phenomenon is born from that.*

iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.  
*So that conditioned phenomenon is impermanent, conditioned, and dependently originated.*



sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā.

*And that craving,*

sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā.

*that feeling,*

sopi phasso anicco saṅkhatō paṭiccasamuppanno.

*that contact,*

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.

*and that ignorance are also impermanent, conditioned, and dependently originated.*

evaṃ kho, bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hotī”ti.

*That’s how you should know and see in order to end the defilements in the present life.”*

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

8. khajjanīyavagga

*8. Itchy*

82. puṇṇamasutta

*82. A Full Moon Night*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṃghena saddhiṃ.

*At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra’s mother, together with a large Saṅgha of mendicants.*

tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṃghaparivuto ajjhokāse nisinno hoti.

*Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks.*

atha kho aññataro bhikkhu utthāyasanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantaṃ etadavoca:

*Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said:*

“puccheyyāhaṃ, bhante, bhagavantaṃ kiñcīdeva desaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā”ti?

*“Sir, I’d like to ask the Buddha about a certain point, if you’d take the time to answer.”*

“tena hi tvaṃ, bhikkhu, sake āsane nisīditvā pucchā yadākaṅkhasī”ti.

*“Well then, mendicant, take your own seat and ask what you wish.”*

“evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā sake āsane nisīditvā bhagavantaṃ etadavoca:

*“Yes, sir,” replied that mendicant. He took his seat and said to the Buddha:*

“ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ—

*“Sir, are these the five grasping aggregates, that is:*

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho”ti.

*form, feeling, perception, choices, and consciousness?”*

“ime kho, bhikkhu, pañcupādānakkhandhā;

*“Yes, they are,” replied the Buddha.*

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho”ti.

“sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañhaṃ apucchi:

*Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:*

“ime kho pana, bhante, pañcupādānakkhandhā kimmūlakā”ti?

*“But sir, what is the root of these five grasping aggregates?”*

“ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti ... pe ...

*“These five grasping aggregates are rooted in desire.” ...*

taññeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahi upādānakkhandhehi upādānaṃ”ti?

*“But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”*

“na kho, bhikkhu, taññeva upādānaṃ te pañcupādānakkhandhā nāpi aññatra pañcahi upādānakkhandhehi upādānaṃ, api ca yo tattha chandarāgo taṃ tattha upādānaṃ”ti.

*“Neither. Rather, the desire and greed for them is the grasping there.”*

“sādhu, bhante”ti kho so bhikkhu ... pe ... uttarim pañhaṃ apucchi:

*Saying “Good, sir”, that mendicant asked another question:*

“siyā pana, bhante, pañcupādānakkhandhesu chandarāgavemattatā”ti?

*“But sir, can there be different kinds of desire and greed for the five grasping aggregates?”*

“siyā, bhikkhū”ti bhagavā avoca:

*“There can,” said the Buddha.*

“idha, bhikkhu, ekaccassa evaṃ hoti:

*“It’s when someone thinks:*

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāno siyaṃ anāgatamaddhānaṃ’ti.

*‘In the future, may I be of such form, such feeling, such perception, such choices, or such consciousness!’*

evaṃ kho, bhikkhu, siyā pañcupādānakkhandhesu chandarāgavemattatā”ti?

*That’s how there can be different kinds of desire and greed for the five grasping aggregates.”*

“sādhu, bhante”ti kho so bhikkhu ... pe ... uttarim pañhaṃ apucchi:

*Saying “Good, sir”, that mendicant asked another question:*

“kittāvatā nu kho, bhante, khandhānaṃ khandhādhivacanaṃ”ti?

*“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”*

“yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhando.

*“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.*

yā kāci vedanā ...

*Any kind of feeling at all ...*

yā kāci saññā ...

*Any kind of perception at all ...*

ye keci saṅkhārā ...

*Any kind of choices at all ...*

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati viññānakkhandho.

*Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.*

ettāvātā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ”ti.

*That's the scope of the term 'aggregates' as applied to the aggregates."*

“sādhū, bhante”ti kho so bhikkhu ... pe ... apucchī:

*Saying "Good, sir", that mendicant asked another question:*

“ko nu kho, bhante, hetu paccayo rūpakkhandhassa paññāpanāya;

*"What is the cause, sir, what is the reason why the aggregate of form is found?"*

ko hetu ko paccayo vedanākkhandhassa paññāpanāya;

*What is the cause, what is the reason why the aggregate of feeling ...*

ko hetu ko paccayo saññākkhandhassa paññāpanāya;

*perception ...*

ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya;

*choices ...*

ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā”ti?

*consciousness is found?"*

“cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo

rūpakkhandhassa paññāpanāya.

*"The four primary elements are the reason why the aggregate of form is found.*

phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya.

*Contact is the reason why the aggregates of feeling,*

phasso hetu phasso paccayo saññākkhandhassa paññāpanāya.

*perception,*

phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya.

*and choices are found.*

nāmarūpaṃ hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā”ti.

*Name and form are the reasons why the aggregate of consciousness is found."*

“sādhū, bhante”ti kho so bhikkhu ... pe ... apucchī:

*Saying "Good, sir", that mendicant asked another question:*

“katham nu kho, bhante, sakkāyaditthi hotī”ti?

*"Sir, how does identity view come about?"*

“idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido

ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisaḍḍhammassa akovido

sappurisaḍḍhamme avinīto

*"It's because an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ;

*They regard form as self, self as having form, form in self, or self in form.*

vedanaṃ ...

*They regard feeling ...*

saññānaṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ,

viññāṇasmim vā attānaṃ.

*consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī”ti.

*That’s how identity view comes about.”*

“sādhū, bhante”ti kho so bhikkhu ... pe ... apucchī:

*Saying “Good, sir”, that mendicant ... asked another question:*

“kathaṃ pana, bhante, sakkāyadiṭṭhi na hotī”ti?

*“But sir, how does identity view not come about?”*

“idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

*It’s because an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.*

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;

*They don’t regard form as self, self as having form, form in self, or self in form.*

na vedanaṃ ...

*They don’t regard feeling ...*

na saññānaṃ ...

*perception ...*

na saṅkhāre ...

*choices ...*

na viññānaṃ attato samanupassati, na viññānavantaṃ vā attānaṃ; na attani vā viññānaṃ, na viññānasmīṃ vā attānaṃ.

*consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hotī”ti.

*That’s how identity view does not come about.”*

“sādhū, bhante”ti kho so bhikkhu ... pe ... apucchī:

*Saying “Good, sir”, that mendicant ... asked another question:*

“ko nu kho, bhante, rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ;

*“Sir, what’s the gratification, the drawback, and the escape when it comes to form,*

ko vedanāya ...

*feeling,*

ko saññāya ...

*perception,*

ko saṅkhārānaṃ ...

*choices,*

ko viññānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

*and consciousness?”*

“yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ—ayaṃ rūpassa assādo.

*“The pleasure and happiness that arise from form: this is its gratification.*

yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—ayaṃ rūpassa ādīnavo.

*That form is impermanent, suffering, and perishable: this is its drawback.*

yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ—idaṃ rūpassa nissaraṇaṃ.

*Removing and giving up desire and greed for form: this is its escape.*

yaṃ vedanaṃ paṭicca ...

*The pleasure and happiness that arise from feeling ...*

yaṃ saññāṃ paṭicca ...  
*perception ...*

ye saṅkhāre paṭicca ...  
*choices ...*

yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ—ayaṃ viññāṇassa assādo.  
*consciousness: this is its gratification.*

yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ—ayaṃ viññāṇassa ādinavo.  
*That consciousness is impermanent, suffering, and perishable: this is its drawback.*

yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ—idaṃ viññāṇassa nissaraṇaṃ”ti.  
*Removing and giving up desire and greed for consciousness: this is its escape.”*

“sādhū, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ apucchi:  
*Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:*

“kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?  
*“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”*

“yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañitaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.  
*“One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...  
*They truly see any kind of feeling ...*

yā kāci saññā ...  
*perception ...*

ye keci saṅkhārā ...  
*choices ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañitaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.  
*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evam kho, bhikkhu, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti.  
*That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”*

tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:  
*Now at that time one of the mendicants had the thought:*

“iti kira bho rūpaṃ anattā, vedanā ... saññā ... saṅkhārā ... viññāṇaṃ anattā;  
*“So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.*

anattakatāni kammāni kathamattānaṃ phusissantī”ti.  
*Then what self will the deeds done by not-self affect?”*

atha kho bhagavā tassa bhikkhuno cetasā ceto parivitakkamaññāya bhikkhū āmantesi:  
*Then the Buddha, knowing what that monk was thinking, addressed the mendicants:*

“iṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthusāsaṇaṃ atidhāvitabbaṃ maññeyya.

*“It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think:*

‘iti kira, bho, rūpaṃ anattā, vedanā ... saññā ... saṅkhārā ... viññāṇaṃ anattā.

*‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.*

anattakataṇi kammāni kathamattānaṃ phusissanti’ ti?

*Then what self will the deeds done by not-self affect?’*

paṭipucchāviniṭā kho me tumhe, bhikkhave, tatra tatra tesu tesu dhammesu.

*Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.*

taṃ kiṃ maññātha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā” ti?

*Is form permanent or impermanent?’*

“aniccaṃ, bhante”.

*“Impermanent, sir.”*

“vedanā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā” ti?

*consciousness 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 perishable, 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.”*

tasmātiha ... pe ...

*“So you should truly see ...*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyāti pajānāti” ti.

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

“dve khandhā taññeva siyaṃ,

*“Two on the aggregates; exactly the same; and can there be;*

adhivacanañca hetunā;

*on the term; and on the cause;*

sakkāyena duve vuttā,  
*two questions on identity;*

assādaviññāṇakena ca;  
*gratification; and that with consciousness:*

ete dasavidhā vuttā,  
*these are the ten questions*

hoti bhikkhu pucchāyā”ti.  
*the mendicant came to ask.”*

dasamaṃ.

khajjanīyavaggo tatiyo.

assādo dve samudayā,

arahantehi apare dve;

sīho khajjanī piṇḍolyaṃ,

pālileyena puṇṇamāti.

saṃyutta nikāya 22  
*Linked Discourses 22*

9. theravagga  
*9. Senior Mendicants*

83. ānandasutta  
*83. With Ananda*

sāvattthinidānaṃ.  
*At Sāvattthi.*

tatra kho āyasmā ānando bhikkhū āmantesi:  
*There Ānanda addressed the mendicants:*

“āvuso bhikkhave”ti.  
*“Reverends, mendicants!”*

“āvuso”ti kho te bhikkhū āyasmato ānandassa paccassosun.  
*“Reverend,” they replied.*

āyasmā ānando etadavoca:  
*Ānanda said this:*

“puṇṇo nāma, āvuso, āyasmā mantāṇiputto amhākaṃ navakānaṃ satam bahūpakāro hoti.  
*“Reverends, the venerable named Puṇṇa Mantāṇiputta was very helpful to me when I was just ordained.*

so amhe iminā ovādena ovadati:  
*He gave me this advice:*

‘upādāya, āvuso ānanda, asmīti hoti, no anupādāya.  
*“Reverend Ānanda, the notion “I am” occurs because of grasping, not by not grasping.*

kiñca upādāya asmīti hoti, no anupādāya?  
*Grasping what?*

rūpaṃ upādāya asmīti hoti, no anupādāya.  
*The notion “I am” occurs because of grasping form,*

vedanaṃ ...

*feeling,*

saññaṃ ...

*perception,*

saṅkhāre ...

*choices,*

viññāṇaṃ upādāya asmīti hoti, no anupādāya.

*and consciousness, not by not grasping.*

seyyathāpi, āvuso ānanda, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā  
parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ  
paccavekkhamāno upādāya passeyya, no anupādāya;

*Suppose there was a woman or man who was young, youthful, and fond of adornments, and  
they check their own reflection in a clean bright mirror or a clear bowl of water. They'd look  
because of grasping, not by not grasping.*

evameva kho, āvuso ānanda, rūpaṃ upādāya asmīti hoti, no anupādāya.

*In the same way, the notion "I am" occurs because of grasping form,*

vedanaṃ ...

*feeling,*

saññaṃ ...

*perception,*

saṅkhāre ...

*choices,*

viññāṇaṃ upādāya asmīti hoti, no anupādāya.

*and consciousness, not by not grasping.*

taṃ kiṃ maññasi, āvuso ānanda,

*What do you think, Reverend Ānanda?*

rūpaṃ niccaṃ vā aniccaṃ vā'ti?

*Is form permanent or impermanent?*

‘aniccaṃ, āvuso’.

*‘Impermanent, reverend.’*

‘vedanā ...

*Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?

*consciousness permanent or impermanent?*

‘aniccaṃ, āvuso’ ... pe ....

*‘Impermanent, reverend.’ ...*

tasmātiha ... pe ...

*‘So you should truly see ...*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyāti pajānātīti.

*They understand: "... there is no return to any state of existence.”*

punno nāma, āvuso, āyasmā mantāṇiputto amhākaṃ navakānaṃ sataṃ bahūpakāro  
hoti.

*Reverends, the venerable named Puṇṇa Mantāniputta was very helpful to me when I was just  
ordained.*



so amhe iminā ovādena ovadati.

*He gave me this advice.*

idañca pana me āyasmato punṇassa mantāṇiputtassa dhammadesanaṃ sutvā dhammo abhisamito”ti.

*And now that I've heard this teaching from Venerable Puṇṇa Mantāniputta, I've comprehended the teaching.”*

paṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

9. theravagga

*9. Senior Mendicants*

84. tissasutta

*84. With Tissa*

sāvattthinidānaṃ.

*At Sāvattthī.*

tena kho pana samayena āyasmā tisso bhagavato pitucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti:

*Now at that time Venerable Tissa, the Buddha's paternal cousin, informed several mendicants:*

“api me, āvuso, madhurakajāto viya kāyo;

*“Reverends, my body feels like it's drugged. I'm disorientated, the teachings don't inspire me, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings.”*

disāpi me na pakkhāyanti;

dhammāpi maṃ na paṭibhanti;

thinamiddhañca me cittaṃ pariyādāya tiṭṭhati;

anabhirato ca brahmacariyaṃ carāmi;

hoti ca me dhammesu vicikicchā”ti.

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

*Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.*

“āyasmā, bhante, tisso bhagavato pitucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti:

‘api me, āvuso, madhurakajāto viya kāyo;

disāpi me na pakkhāyanti;

dhammāpi maṃ na paṭibhanti;

thinamiddhañca me cittaṃ pariyādāya tiṭṭhati;

anabhirato ca brahmacariyaṃ carāmi;

hoti ca me dhammesu vicikicchā””ti.

atha kho bhagavā aññataraṃ bhikkhū āmantesi:

*So the Buddha said to a certain monk,*

“ehi tvam, bhikkhu, mama vacanena tissaṃ bhikkhū āmanthehi””ti.

*“Please, mendicant, in my name tell the mendicant Tissa that the Teacher summons him.”*

“evaṃ, bhante””ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā tisso tenupasaṅkami; upasaṅkamitvā āyasmantaṃ tissaṃ etadavoca:

*“Yes, sir,” that monk replied. He went to Tissa and said to him,*

“saṭhā taṃ, āvuso tissa, āmanteti””ti.

*“Reverend Tissa, the teacher summons you.”*

“evamāvuso””ti kho āyasmā tisso tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ tissaṃ bhagavā etadavoca:

*“Yes, reverend,” Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:*

“saccaṃ kira tvam, tissa, sambahulānaṃ bhikkhūnaṃ evamārocesi:

*“Is it really true, Tissa, that you informed several mendicants that*

‘api me, āvuso, madhurakajāto viya kāyo ... pe ...

*your body feels like it’s drugged ...*

hoti ca me dhammesu vicikicchā””ti?

*and you have doubts about the teachings?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“taṃ kiṃ maññasi, tissa,

*“What do you think, Tissa?*

rūpe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigataparilāhassa avigatatanhassa, tassa rūpassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā””ti?

*If you’re not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“sādhu sādhu, tissa.

*“Good, good, Tissa!*

evañhetam, tissa, hoti.

*That’s how it is, Tissa,*

yathā taṃ rūpe avigatarāgassa ...

*when you’re not rid of greed for form.*

vedanāya ...

*If you’re not rid of greed for feeling ...*

saññāya ...

*perception ...*

saṅkhāresu avigatarāgassa ... pe ...

*choices ...*

tesaṃ saṅkhārānaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā””ti?

“evaṃ, bhante”.

“sādhū sādhū, tissa.

evaññhetam, tissa, hoti.

yathā tam saṅkhāresu anigatarāgassa, viññāṇe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigataparilāhassa avigatatāṇhassa, tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?

*consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“sādhū sādhū, tissa.

*“Good, good, Tissa!*

evaññhetam, tissa, hoti.

*That’s how it is, Tissa,*

yathā tam viññāṇe avigatarāgassa.

*when you’re not rid of greed for consciousness.*

tam kiṃ maññasi, tissa,

*What do you think, Tissa?*

rūpe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigataparilāhassa vīgatatanhassa, tassa rūpassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?

*If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”*

“no hetam, bhante”.

*“No, sir.”*

“sādhū sādhū, tissa.

*“Good, good, Tissa!*

evaññhetam, tissa, hoti.

*That’s how it is, Tissa,*

yathā tam rūpe vigatarāgassa ...

*when you are rid of greed for form ...*

vedanāya ...

*feeling ...*

saññāya ...

*perception ...*

saṅkhāresu vigatarāgassa ...

*choices ...*

viññāṇe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigataparilāhassa vīgatatanhassa tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?

“no hetam, bhante”.

“sādhū sādhū, tissa.

evaññhetam, tissa, hoti.

yathā taṃ viññāṇe vigatarāgassa.  
*consciousness.*

taṃ kiṃ maññasi, tissa,  
*What do you think, Tissa?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

“tasmātiha ... pe ...  
*“So you should truly see ...*

evaṃ passaṃ ... pe ...  
*Seeing this ...*

nāparaṃ itthattāyāti pajānāti.  
*They understand: ‘... there is no return to any state of existence.’*

seyyathāpi, tissa, dve purisā—  
*Suppose, Tissa, there were two people.*

eko puriso amaggakusalo, eko puriso maggakusalo.  
*One was not skilled in the path, the other was.*

tameṇaṃ so amaggakusalo puriso amuṃ maggakusalaṃ purisaṃ maggaṃ  
puccheyya.  
*The one not skilled in the path would question the one skilled in the path,*

so evaṃ vadeyya:  
*who would reply:*

‘ehi, bho purisa, ayaṃ maggo.  
*‘Come, good man, this is the path.*

tena muhuttaṃ gaccha.  
*Go down it a little,*

tena muhuttaṃ gantvā dakkhissasi dvedhāpathaṃ, tattha vāmaṃ muñcitvā  
dakkhiṇaṃ gaṇhāhi.  
*and you’ll see a fork in the road. Ignore the left, and take the right-hand path.*

tena muhuttaṃ gaccha.  
*Go a little further,*

tena muhuttaṃ gantvā dakkhissasi tibbaṃ vanasaṇḍaṃ.  
*and you’ll see a dark forest grove.*

tena muhuttaṃ gaccha.  
*Go a little further,*

tena muhuttaṃ gantvā dakkhissasi mahantaṃ ninnāṃ pallalaṃ.  
*and you’ll see an expanse of low-lying marshes.*

tena muhuttaṃ gaccha.

*Go a little further,*

tena muhuttaṃ gantvā dakkhissasi sobbhaṃ papātaṃ.

*and you'll see a large, steep cliff.*

tena muhuttaṃ gaccha.

*Go a little further,*

tena muhuttaṃ gantvā dakkhissasi samaṃ bhūmibhāgaṃ ramaṇīyaṃ'ti.

*and you'll see level, cleared parkland.'*

upamā kho myāyaṃ, tissa, katā atthassa viññāpanāya.

*I've made up this simile to make a point.*

ayaṃ cevetttha attho:

*And this is what it means.*

'puriso amaggakusalo'ti kho, tissa, puthujjanassetam adhivacanam.

*'A person who is not skilled in the path' is a term for an ordinary uneducated person.*

'puriso maggakusalo'ti kho, tissa, tathāgatassetam adhivacanam arahato sammāsambuddhassa.

*'A person who is skilled in the path' is a term for the Realized One, the perfected one, the fully awakened Buddha.*

'dvedhāpatho'ti kho, tissa, vicikicchāyetam adhivacanam.

*'A fork in the road' is a term for doubt.*

'vāmo maggo'ti kho, tissa, atthaṅgikassetam micchāmaggassa adhivacanam, seyyathidaṃ—

*'The left-hand path' is a term for the wrong eightfold path, that is,*

micchādītthiyā ... pe ... micchāsamādhissa.

*wrong view ... wrong immersion.*

'dakkhiṇo maggo'ti kho, tissa, ariyassetam atthaṅgikassa maggassa adhivacanam, seyyathidaṃ—

*'The right-hand path' is a term for the noble eightfold path, that is,*

sammādītthiyā ... pe ... sammāsamādhissa.

*right view ... right immersion.*

'tibbo vanasaṇḍo'ti kho, tissa, avijjāyetam adhivacanam.

*'A dark forest grove' is a term for ignorance.*

'mahantaṃ ninnam pallalan'ti kho, tissa, kāmānametaṃ adhivacanam.

*'An expanse of low-lying marshes' is a term for sensual pleasures.*

'sobbho papāto'ti kho, tissa, kodhūpāyāssassetam adhivacanam.

*'A large, steep cliff' is a term for anger and distress.*

'samo bhūmibhāgo ramaṇīyo'ti kho, tissa, nibbānassetam adhivacanam.

*'Level, cleared parkland' is a term for extinguishment.*

abhirama, tissa, abhirama, tissa.

*Rejoice, Tissa, rejoice!*

ahamovādena ahamanuggahena ahamanusāsaniyā'ti.

*I'm here to advise you, to support you, and to teach you."*

idamavoca bhagavā.

*That is what the Buddha said.*

attamano āyasmā tisso bhagavato bhāsitaṃ abhinandīti.

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

dutiyaṃ.

9. theravagga  
9. Senior Mendicants

85. yamakasutta  
85. With Yamaka

ekaṃ samayaṃ āyasmā sārīputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ dīṭhigataṃ uppannaṃ hoti:

*Now at that time a mendicant called Yamaka had the following harmful misconception:*

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

*“As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death.”*

assosum kho sambahulā bhikkhū yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ dīṭhigataṃ uppannaṃ hoti:

*Several mendicants heard about this.*

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

atha kho te bhikkhū yenāyasmā yamako tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā yamakena saddhiṃ sammodiṃsu.

*They went to Yamaka and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocuṃ:

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

“saccaṃ kira te, āvuso yamaka, evarūpaṃ pāpakaṃ dīṭhigataṃ uppannaṃ:

*“Is it really true, Reverend Yamaka, that you have such a harmful misconception:*

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’”ti?

*‘As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death.’”*

“evaṃ khvāhaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi:

*“Yes, reverends, that's how I understand the Buddha's teaching.”*

‘khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’”ti.

“mā, āvuso yamaka, evaṃ avaca, mā bhagavantaṃ abbhācikkhi. na hi sādhu bhagavato abbhācikkhanaṃ. na hi bhagavā evaṃ vadeyya:

*“Don't say that, Yamaka! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.”*

‘khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā’”ti.

evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ dīṭhigataṃ thāmasā parāmasā abhinivissa voharati:

*But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.*

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

yato kho te bhikkhū nāsakkhimsu āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū utthāyāsanaṃ yenāyasmā sārīputto tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ sārīputtaṃ etadavocum:

*When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sārīputta. They told him what had happened, and said,*

“yamakassa nāma, āvuso sārīputta, bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’ti.

sādhāyasmā sārīputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāya”ti.

*“May Venerable Sārīputta please go to the mendicant Yamaka out of compassion.”*

adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

*Sārīputta consented in silence.*

atha kho āyasmā sārīputto sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami; upasaṅkamtivā āyasmatā yamakena saddhiṃ sammodi ... pe ... ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ yamakaṃ etadavoca:

*Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:*

“saccaṃ kira te, āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

*“Is it really true, Reverend Yamaka, that you have such a harmful misconception:*

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’”ti?

*‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’”*

“evaṃ khvāhaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā”ti.

*“Yes, reverend, that’s how I understand the Buddha’s teaching.”*

“taṃ kiṃ maññasi, āvuso yamaka,

*“What do you think, Yamaka?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccaṃ, āvuso”.

*“Impermanent, reverend.”*

“vedanā niccā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

*consciousness permanent or impermanent?”*

“aniccaṃ, āvuso”.

*“Impermanent, reverend.”*

“tasmātiha ... pe ...

*“So you should truly see ...*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyāti pajānāti.

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

taṃ kiṃ maññasi, āvuso yamaka,

*What do you think, Reverend Yamaka?*

rūpaṃ tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as form?”*

“no hetam, āvuso” ...

*“No, reverend.”*

“vedanaṃ tathāgatoti samanupassasī”ti?

*“Do you regard the Realized One as feeling ...*

“no hetam, āvuso” ...

“saññaṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ tathāgatoti samanupassasī”ti?

*consciousness?”*

“no hetam, āvuso”.

*“No, reverend.”*

“taṃ kiṃ maññasi, āvuso yamaka,

*“What do you think, Reverend Yamaka?*

rūpasmim tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as in form?”*

“no hetam, āvuso”.

*“No, reverend.”*

“aññatra rūpā tathāgatoti samanupassasī”ti?

*“Or do you regard the Realized One as distinct from form?”*

“no hetam, āvuso”.

*“No, reverend.”*

“vedanāya ...

*“Do you regard the Realized One as in feeling ...*

aññatra vedanāya ... pe ...

*or distinct from feeling ...*

saññāya ...

*as in perception ...*

aññatra saññāya ...

*or distinct from perception ...*

saṅkhāresu ...

*as in choices ...*

aññatra saṅkhārehi ...

*or distinct from choices ...*

viññāṇasmim tathāgatoti samanupassasī”ti?

*as in consciousness?”*



“no hetam, āvuso”.

*“No, reverend.”*

“aññatra viññāṇā tathāgatoti samanupassasī”ti?

*“Or do you regard the Realized One as distinct from consciousness?”*

“no hetam, āvuso”.

*“No, reverend.”*

“taṃ kiṃ maññasi, āvuso yamaka,

*“What do you think, Yamaka?*

rūpaṃ ... vedanaṃ ... saññaṃ ... saṅkhāre ... viññāṇaṃ tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”*

“no hetam, āvuso”.

*“No, reverend.”*

“taṃ kiṃ maññasi, āvuso yamaka,

*“What do you think, Yamaka?*

ayaṃ so arūpī ... avedano ... asaṇṇī ... asaṅkhāro ... aviññāṇo tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”*

“no hetam, āvuso”.

*“No, reverend.”*

“ettha ca te, āvuso yamaka, diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne, kallaṃ nū te taṃ veyyākaraṇaṃ:

*“In that case, Reverend Yamaka, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:*

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati, na hoti paraṃ maraṇā’”ti?

*‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”*

“ahu kho me taṃ, āvuso sārīputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ;

*“Reverend Sārīputta, in my ignorance, I used to have that misconception.*

idaṃca panāyasmato sārīputtassa dhammadesanaṃ sutvā tañceva pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisamito”ti.

*But now that I’ve heard the teaching from Venerable Sārīputta I’ve given up that misconception, and I’ve comprehended the teaching.”*

“sace taṃ, āvuso yamaka, evaṃ puccheyyūṃ:

*“Reverend Yamaka, suppose they were to ask you:*

‘yo so, āvuso yamaka, bhikkhu araham khīṇāsavo so kāyassa bhedaṃ paraṃ maraṇā kiṃ hoti”ti?

*‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’*

evaṃ puṭṭho tvam, āvuso yamaka, kinti byākareyyāsī”ti?

*How would you answer?”*

“sace maṃ, āvuso, evaṃ puccheyyūṃ:

*“Sir, if they were to ask this,*

‘yo so, āvuso yamaka, bhikkhu araham khīṇāsavo so kāyassa bhedaṃ paraṃ maraṇā kiṃ hoti”ti?

evaṃ puṭṭhoham, āvuso, evaṃ byākareyyaṃ:

*I’d answer like this:*

‘rūpaṃ kho, āvuso, aniccaṃ.

*‘Reverend, form is impermanent.*

yadaniccaṃ taṃ dukkhaṃ;

*What’s impermanent is suffering.*

yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaṅgataṃ.

*What’s suffering has ceased and ended.*

vedanā ...

*Feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ aniccaṃ.

*consciousness is impermanent.*

yadaniccaṃ taṃ dukkhaṃ;

*What’s impermanent is suffering.*

yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaṅgataṃ’ti.

*What’s suffering has ceased and ended.’*

evaṃ puṭṭhohaṃ, āvuso, evaṃ byākareyyaṃ’ti.

*That’s how I’d answer such a question.”*

“sādhū sādhū, āvuso yamaka.

*“Good, good, Reverend Yamaka!*

tena hāvuso yamaka, upamaṃ te karissāmi etasseva atthassa bhiyyoso mattāya  
ñānāya.

*Well then, I shall give you a simile to make the meaning even clearer.*

seyyathāpi, āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho mahaddhana  
mahābhogo;

*Suppose there was a householder or householder’s son who was rich, with a lot of money and  
great wealth,*

so ca ārakkhasampanno.

*and a bodyguard for protection.*

tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo jīvītā  
voropetukāmo.

*Then along comes a person who wants to harm, injure, and threaten him, and take his life.*

tassa evamassa:

*They’d think:*

‘ayaṃ kho gahapati vā gahapatiputto vā aḍḍho mahaddhana mahābhogo;

*‘This householder or householder’s son is rich, with a lot of money and great wealth,*

so ca ārakkhasampanno;

*and a bodyguard for protection.*

nāyaṃ sukaro pasayha jīvītā voropetuṃ.

*It won’t be easy to take his life by force.*

yannūnāhaṃ anupakhajja jīvītā voropeyyaṃ’ti.

*Why don’t I get close to him, then take his life?’*

so taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṅkamitvā evaṃ vadeyya:

*So he goes up to that householder or householder’s son and says:*

‘upaṭṭhaheyyaṃ taṃ, bhante’ti.

*‘Sir, I would serve you.’*

tamenam so gahapati vā gahapatiputto vā upatṭhāpeyya.

*Then they would serve that householder or householder's son.*

so upatṭhaheyya pubbuṭṭhāyī pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī.

*They'd get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.*

tassa so gahapati vā gahapatiputto vā mittatopi nam saddaheyya;

*The householder or householder's son would consider them as a friend*

suhajjatopi nam saddaheyya;

*and companion,*

tasmiñca vissāsam āpajjeyya.

*and come to trust them.*

yadā kho, āvuso, tassa purisassa evamassa:

*But when that person realizes that*

‘saṃvissattho kho myāyaṃ gahapati vā gahapatiputto vā’ti, atha nam rahogataṃ veditvā tiñhena satthena jīvītā voropeyya.

*they've gained the trust of the householder or householder's son, then, when they know he's alone, they'd take his life with a sharp knife.*

taṃ kiṃ maññasi, āvuso yamaka,

*What do you think, Yamaka?*

yadā hi so puriso amuṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṅkamitvā evaṃ āha:

*When that person went to the householder or householder's son and offered to*

‘upaṭṭhaheyyaṃ taṃ, bhante’ti, tadāpi so vadhakova.

*serve him, weren't they a killer then,*

vadhakañca pana santam na aññāsi:

*though he didn't know that*

‘vadhako me’ti.

*this was his killer?*

yadāpi so upatṭhahati pubbuṭṭhāyī pacchānipātī kinkārapaṭissāvī manāpacārī piyavādī, tadāpi so vadhakova.

*And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren't they a killer then,*

vadhakañca pana santam na aññāsi:

*though he didn't know that*

‘vadhako me’ti.

*this was his killer?*

yadāpi nam rahogataṃ veditvā tiñhena satthena jīvītā voropeti, tadāpi so vadhakova.

*And when, knowing he was alone, they took his life with a sharp knife, weren't they a killer then,*

vadhakañca pana santam na aññāsi:

*though he didn't know that*

‘vadhako me’”ti.

*this was his killer?”*

“evamāvuso”ti.

*“Yes, reverend.”*

“evameva kho, āvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

*“In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmim vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

vedanaṃ ...

*They regard feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.

*They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

so aniccaṃ rūpaṃ ‘aniccaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand form—which is impermanent—as impermanent.*

aniccaṃ vedanaṃ ‘aniccā vedanā’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand feeling ...*

aniccaṃ saññāṃ ‘aniccā saññā’ti yathābhūtaṃ nappajānāti.

*perception ...*

anicce saṅkhāre ‘aniccā saṅkhārā’ti yathābhūtaṃ nappajānāti.

*choices ...*

aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

*consciousness—which is impermanent—as impermanent.*

dukkhaṃ rūpaṃ ‘dukkhaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand form—which is suffering—as suffering.*

dukkhaṃ vedanaṃ ...

*They don’t truly understand feeling ...*

dukkhaṃ saññāṃ ...

*perception ...*

dukkhe saṅkhāre ...

*choices ...*

dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

*consciousness—which is suffering—as suffering.*

anattaṃ rūpaṃ ‘anattā rūpaṃ’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand form—which is not-self—as not-self.*

anattaṃ vedanaṃ ...

*They don’t truly understand feeling ...*

anattaṃ saññāṃ ...

*perception ...*

anatte saṅkhāre ...

*choices ...*

anattaṃ viññāṇaṃ ‘anattaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

*consciousness—which is not-self—as not-self.*

saṅkhataṃ rūpaṃ ‘saṅkhataṃ rūpaṃ’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand form—which is conditioned—as conditioned.*

saṅkhataṃ vedanaṃ ...

*They don’t truly understand feeling ...*

saṅkhatam saññam ...

*perception ...*

saṅkhate saṅkhāre ...

*choices ...*

saṅkhatam viññāṇam ‘saṅkhatam viññāṇan’ti yathābhūtam nappajānāti.

*consciousness—which is conditioned—as conditioned.*

vadhakam rūpam ‘vadhakam rūpan’ti yathābhūtam nappajānāti.

*They don’t truly understand form—which is a killer—as a killer.*

vadhakam vedanam ‘vadhakā vedanā’ti ...

*They don’t truly understand feeling ...*

vadhakam saññam ‘vadhakā saññā’ti ...

*perception ...*

vadhake saṅkhāre ‘vadhakā saṅkhārā’ti yathābhūtam nappajānāti.

*choices ...*

vadhakam viññāṇam ‘vadhakam viññāṇan’ti yathābhūtam nappajānāti.

*consciousness—which is a killer—as a killer.*

so rūpam upeti upādiyati adhiṭṭhāti ‘attā me’ti.

*They’re attracted to form, grasp it, and commit to the notion that it is ‘my self’.*

vedanam ...

*They’re attracted to feeling ...*

saññam ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇam upeti upādiyati adhiṭṭhāti ‘attā me’ti.

*consciousness, grasp it, and commit to the notion that it is ‘my self’.*

tassime pañcupādānakkhandhā upetā upādinna dīgharattam ahitāya dukkhāya samvattanti.

*And when you’ve gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.*

sutavā ca kho, āvuso, ariyasāvako ariyānam dassāvī ... pe ... sappurisa dhamme suvinīto

*An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.*

na rūpam attato samanupassati, na rūpavantaṃ attānam; na attani rūpam, na rūpasmiṃ attānam.

*They don’t regard form as self, self as having form, form in self, or self in form.*

na vedanam ...

*They don’t regard feeling ...*

na saññam ...

*perception ...*

na saṅkhāre ...

*choices ...*

na viññāṇam attato samanupassati, na viññāṇavantaṃ attānam;

*consciousness as self, self as having consciousness,*

na attani viññāṇam, na viññāṇasmiṃ attānam.

*consciousness in self, or self in consciousness.*

so aniccaṃ rūpaṃ ‘aniccaṃ rūpaṃ’ti yathābhūtaṃ pajānāti.  
*They truly understand form—which is impermanent—as impermanent.*

aniccaṃ vedanaṃ ...  
*They truly understand feeling ...*

aniccaṃ saññāṃ ...  
*perception ...*

anicce saṅkhāre ...  
*choices ...*

aniccaṃ viññāṇaṃ ‘aniccaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.  
*consciousness—which is impermanent—as impermanent.*

dukkhaṃ rūpaṃ ‘dukkhaṃ rūpaṃ’ti yathābhūtaṃ pajānāti.  
*They truly understand form—which is suffering—as suffering.*

dukkhaṃ vedanaṃ ...  
*They truly understand feeling ...*

dukkhaṃ saññāṃ ...  
*perception ...*

dukkhe saṅkhāre ...  
*choices ...*

dukkhaṃ viññāṇaṃ ‘dukkhaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.  
*consciousness—which is suffering—as suffering.*

anattaṃ rūpaṃ ‘anattā rūpaṃ’ti yathābhūtaṃ pajānāti.  
*They truly understand form—which is not-self—as not-self.*

anattaṃ vedanaṃ ...  
*They truly understand feeling ...*

anattaṃ saññāṃ ...  
*perception ...*

anatte saṅkhāre ...  
*choices ...*

anattaṃ viññāṇaṃ ‘anattā viññāṇaṃ’ti yathābhūtaṃ pajānāti.  
*consciousness—which is not-self—as not-self.*

saṅkhatāṃ rūpaṃ ‘saṅkhatāṃ rūpaṃ’ti yathābhūtaṃ pajānāti.  
*They truly understand form—which is conditioned—as conditioned.*

saṅkhatāṃ vedanaṃ ...  
*They truly understand feeling ...*

saṅkhatāṃ saññāṃ ...  
*perception ...*

saṅkhatte saṅkhāre ...  
*choices ...*

saṅkhatāṃ viññāṇaṃ ‘saṅkhatāṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.  
*consciousness—which is conditioned—as conditioned.*

vadhakaṃ rūpaṃ ‘vadhakaṃ rūpaṃ’ti yathābhūtaṃ pajānāti.  
*They truly understand form—which is a killer—as a killer.*

vadhakaṃ vedanaṃ ...  
*They truly understand feeling ...*

vadhakaṃ saññāṃ ...  
*perception ...*

vadhake saṅkhāre ‘vadhakā saṅkhārā’ti yathābhūtaṃ pajānāti.  
*choices ...*

vadhakaṃ viññāṇaṃ ‘vadhakaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.  
*consciousness—which is a killer—as a killer.*

so rūpaṃ na upeti, na upādiyati, nādhittāhi: ‘attā me’ti.  
*Not being attracted to form, they don’t grasp it, and commit to the notion that it is ‘my self’.*

vedanaṃ ...  
*Not being attracted to feeling ...*

saññaṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ na upeti, na upādiyati, nādhittāhi: ‘attā me’ti.  
*consciousness, they don’t grasp it, and commit to the notion that it is ‘my self’.*

tassime pañcupādānakkhandhā anupetā anupādinna dīgharattaṃ hitāya sukhāya samvattantī”ti.  
*And when you’re not attracted to and don’t grasp these five grasping aggregates, they lead to your lasting welfare and happiness.”*

“evametaṃ, āvuso sāriputta, hoti yesaṃ āyasmantānaṃ tādīsā sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā.  
*“Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion.*

idaṅca pana me āyasmato sāriputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimuttan”ti.  
*And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”*

tatiyaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

9. theravagga  
*9. Senior Mendicants*

86. anurādhasutta  
*86. With Anurādha*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgarasālāyaṃ.  
*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

tena kho pana samayena āyasmā anurādho bhagavato avidūre araññaṇaṇḍikāyaṃ viharati.  
*Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut.*

atha kho sambahulā aññatitthiṃ paribbājakaṃ yenāyasmā anurādho tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā anurādhena saddhiṃ sammodiṃsu.  
*Then several wanderers who follow other paths went up to Venerable Anurādha and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te aññatitthiṃ paribbājakaṃ āyasmantaṃ anurādhaṃ etadavocuṃ:  
*When the greetings and polite conversation were over, they sat down to one side and said to him:*

“yo so, āvuso anurādha, tathāgato uttamaपुरiso paramapuriso paramapattipatto, taṃ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti:  
*“Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways:*

‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā”ti?

*After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”*

evaṃ vutte, āyasmā anurādho te aññatitthiye paribbājake etadavoca:

*When they said this, Venerable Anurādha said to those wanderers:*

“yo so āvuso tathāgato uttamaपुरiso paramapuriso paramapattipatto taṃ tathāgato aññatra imehi catūhi thānehi paññāpayamāno paññāpeti:

*“Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:*

‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā”ti.

*After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”*

evaṃ vutte, aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ etadavocum:

*When he said this, the wanderers said to him:*

“so cāyaṃ bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto”ti.

*“This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.”*

atha kho aññatitthiyā paribbājakā āyasmantaṃ anurādhaṃ navavādena ca bālavādena ca apasādetvā utthāyāsanaṃ pakkamimsu.

*Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seats and left.*

atha kho āyasmato anurādhassa acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:

*Soon after they had left, Anurādha thought:*

“sace kho maṃ te aññatitthiyā paribbājakā uttarim pañhaṃ puccheyyum.

*“If those wanderers were to inquire further,*

kathaṃ byākaramāno nu khvāhaṃ tesam aññatitthiyānaṃ paribbājakānaṃ vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā”ti?

*how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”*

atha kho āyasmā anurādho yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ... ekamantaṃ nisinnō kho āyasmā anurādho bhagavantaṃ etadavoca:

*Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.*

“idhāhaṃ, bhante, bhagavato avidūre araññaṇṇakūṭikāyaṃ viharāmi.

atha kho, bhante, sambahulā aññatitthiyā paribbājakā yenāhaṃ tenupasaṅkamimsu ... pe ... maṃ etadavocum:

‘yo so, āvuso anurādha, tathāgato uttamaपुरiso paramapuriso paramapattipatto taṃ tathāgato imesu catūsu thānesu paññāpayamāno paññāpeti—

hoti tathāgato paraṃ maraṇāti vā, na hoti ...

hoti ca na ca hoti, neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?



evaṃ vuttāhaṃ, bhante, te aññatitthiye paribbājake etadavocaṃ:

“yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṃ tathāgato aññatra imehi catūhi thānehi paññāpayamāno paññāpeti:

‘hoti tathāgato paraṃ maraṇā’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vāti.

evaṃ vutte, bhante, te aññatitthiyā paribbājakā maṃ etadavocaṃ:

‘so cāyaṃ bhikkhu na vo bhavissati acirapabbajito thero vā pana bālo abyatto’ti.

atha kho maṃ, bhante, te aññatitthiyā paribbājakā navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamimsu.

tassa mayhaṃ, bhante, acirapakkantesu tesu aññatitthiesu paribbājakesu etadahosi:

‘sace kho maṃ te aññatitthiyā paribbājakā uttarim pañhaṃ puccheyyūṃ.

kathaṃ byākaramāno nu khvāhaṃ tesam aññatitthiyānaṃ paribbājakānaṃ vuttavādī ceva bhagavato assaṃ, na ca bhagavantaṃ abhūtena abbhācikkheyyaṃ, dhammassa cānudhammaṃ byākareyyaṃ, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā”ti?

“taṃ kiṃ maññasi, anurādha,  
“What do you think, Anurādha?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
Is form 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 samanupassitūṃ:  
“But if it’s impermanent, suffering, and perishable, 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.”

“vedanā ...  
“Is feeling ...

saññā ...  
perception ...

saṅkhārā ...  
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
consciousness permanent or impermanent?”

“aniccam, bhante” ... pe ...

*“Impermanent, sir.” ...*

tasmātiha ... pe ...

*“So you should truly see ...*

evaṃ passam ... pe ...

*Seeing this ...*

nāparam itthattāyāti pajānāti”.

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

“taṃ kiṃ maññasi, anurādha,

*What do you think, Anurādha?*

rūpaṃ tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as form?”*

“no hetam, bhante”.

*“No, sir.”*

“vedanam ...

*“Do you regard the Realized One as feeling ...*

saññaṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ tathāgatoti samanupassasī”ti?

*consciousness?”*

“no hetam, bhante”.

*“No, sir.”*

“taṃ kiṃ maññasi, anurādha,

*“What do you think, Anurādha?*

rūpasmim tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as in form?”*

“no hetam, bhante”.

*“No, sir.”*

“aññatra rūpā tathāgatoti samanupassasī”ti?

*“Or do you regard the Realized One as distinct from form?”*

“no hetam, bhante”.

*“No, sir.”*

“vedanāya ... pe ...

*“Do you regard the Realized One as in feeling ...*

aññatra vedanāya ... pe ...

*or distinct from feeling ...*

saññāya ...

*as in perception ...*

aññatra saññāya ...

*or distinct from perception ...*

saṅkhāresu ...

*as in choices ...*

aññatra saṅkhārehi ...

*or distinct from choices ...*

viññāṇasmim ...

*as in consciousness ...*

aññatra viññānā tathāgatoti samanupassasī”ti?

*or as distinct from consciousness?”*

“no hetam, bhante”.

*“No, sir.”*

“taṃ kiṃ maññasi, anurādha,

*“What do you think, Anurādha?”*

rūpaṃ ... vedanā ... saññā ... saṅkhārā ... viññānaṃ tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”*

“no hetam, bhante”.

*“No, sir.”*

“taṃ kiṃ maññasi, anurādha,

*“What do you think, Anurādha?”*

ayaṃ so arūpī ... avedano ... asaññī ... asaṅkhāro ... aviññāno tathāgatoti samanupassasī”ti?

*Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”*

“no hetam, bhante”.

*“No, sir.”*

“ettha ca te, anurādha, diṭṭheva dhamme saccato thetato tathāgate

anupalabbhiyamāne kallaṃ nu te taṃ veyyākaraṇaṃ:

*“In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:*

‘yo so, āvuso, tathāgato uttamaपुरiso paramapuriso paramapattipatto taṃ tathāgato aññatra imehi catūhi thānehi paññāpayamāno paññāpeti—

*‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:*

hoti tathāgato paraṃ maraṇāti vā ... na hoti ... hoti ca na ca hoti ... neva hoti na na hoti tathāgato paraṃ maraṇāti vā””ti?

*After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist’?”*

“no hetam, bhante”.

*“No, sir.”*

“sādhū sādhū, anurādha.

*“Good, good, Anurādha!”*

pubbe cāhaṃ, anurādha, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhan”ti.

*In the past, as today, I describe suffering and the cessation of suffering.”*

catutthaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

9. theravagga

*9. Senior Mendicants*

87. vakkalisutta

*87. With Vakkali*

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

tena kho pana samayena āyasmā vakkali kumbhakāranivesane viharati ābādhiko dukkhito bāḷhagilāno.

*Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill.*

atha kho āyasmā vakkali upaṭṭhāke āmantesi:

*Then he addressed his carers,*

“etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandatha:

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

‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandatī’ ti.

*‘Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.’*

evañca vadetha:

*And then say:*

‘sādhū kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatū anukampaṃ upādāyā’ ti.

*‘Sir, please go to the mendicant Vakkali out of compassion.’”*

“evamāvuso” ti kho te bhikkhū āyasmato vakkalissa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

*“Yes, reverend,” those monks replied. They did as he asked.*

“vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandatī;

-

evañca pana vadeti:

-

‘sādhū kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatū anukampaṃ upādāyā’ ti.

-

adhivāsesi bhagavā tuṇhībhāvena.

*The Buddha consented in silence.*

atha kho bhagavā nivāsetvā pattacīvaramādāya yenāyasmā vakkali tenupasaṅkami.

*Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali.*

addasā kho āyasmā vakkali bhagavantaṃ dūratova āgacchantaṃ. disvāna mañcake samadhosi.

*Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot.*

atha kho bhagavā āyasmantaṃ vakkaliṃ etadavoca:

*But the Buddha said to him,*

“alaṃ, vakkali, mā tvaṃ mañcake samadhosi.

*“It’s all right, Vakkali, 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 āyasmantaṃ vakkaliṃ etadavoca:

*He sat on the seat spread out and said to Vakkali,*

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

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

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

*“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading.”*

“kacci te, vakkali, na kiñci kukkucçaṃ, na koci vippaṭisāro”ti?

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

“tagga me, bhante, anappakaṃ kukkucçaṃ, anappako vippaṭisāro”ti.

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

“kacci pana taṃ, vakkali, attā sīlato na 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 taṃ, vakkali, attā sīlato upavadaṭi; atha kiñca te kukkucçaṃ ko ca vippaṭisāro”ti?

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

“cirapaṭikāhaṃ, bhante, bhagavantaṃ dassanāya upasaṅkhamitukāmo, natthi ca me kāyasmaṃ tāvatikā balamattā, yāvataṃ bhagavantaṃ dassanāya upasaṅkameyyaṃ”ti.

*“For a long time I’ve wanted to go and see the Buddha, but I was physically too weak.”*

“alam, vakkali, kiṃ te iminā pūṭikāyena diṭṭhena?

*“Enough, Vakkali! Why would you want to see this rotten body?”*

yo kho, vakkali, dhammaṃ passati so maṃ passati;

*One who sees the teaching sees me.*

yo maṃ passati so dhammaṃ passati.

*One who sees me sees the teaching.*

dhammañhi, vakkali, passanto maṃ passati;

*Seeing the teaching, you see me.*

maṃ passanto dhammaṃ passati.

*Seeing me, you see the teaching.*

taṃ kiṃ maññasi, vakkali,

*What do you think, Vakkali?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form 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 perishable, 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.”*

“vedanā ...

*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...  
*“Impermanent, sir.” ...*

eso me attāti?

“no hetam, bhante”.

“tasmātiha ... pe ...  
*“So you should truly see ...*

evaṃ passaṃ ... pe ...  
*Seeing this ...*

nāparaṃ itthattāyāti pajānātī”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

atha kho bhagavā āyasmantaṃ vakkaliṃ iminā ovādena ovaditvā utthāyāsana yena  
gijjhakūṭo pabbato tena pakkāmi.  
*And then, after giving Venerable Vakkali this advice, the Buddha got up from his seat and went  
to the Vulture’s Peak Mountain.*

atha kho āyasmā vakkali acirapakkantassa bhagavato upaṭṭhāke āmantesi:  
*Then Venerable Vakkali addressed his carers,*

“etha maṃ, āvuso, mañcakaṃ āropetvā yena isigilipassaṃ kālasiḷā  
tenupasaṅkamatha.  
*“Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili.*

kathaṇhi nāma mādiso antaraghare kālaṃ kattabbaṃ maññeyyā”ti?  
*It’s unthinkable for one like me to die in an inhabited area!”*

“evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā āyasmantaṃ  
vakkaliṃ mañcakaṃ āropetvā yena isigilipassaṃ kālasiḷā tenupasaṅkamaṃsu.  
*“Yes, reverend,” replied those mendicants, and did as he asked.*

atha kho bhagavā taṇca rattiṃ taṇca divāvasesaṃ gijjhakūṭe pabbate vihāsi.  
*Meanwhile, the Buddha spent the rest of that night and day on Vulture’s Peak Mountain.*

atha kho dve devatāyo abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ  
gijjhakūṭaṃ obhassetvā yena bhagavā tenupasaṅkamaṃsu ... pe ... ekamantaṃ  
atthamsu.  
*Then, late at night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the  
Buddha, bowed, and stood to one side.*

ekamantaṃ ʈhitā kho ekā devatā bhagavantaṃ etadavoca:  
*One deity said to him,*

“vakkali, bhante, bhikkhu vimokkhāya cetetī”ti.  
*“Sir, the mendicant Vakkali is intent on liberation!”*

aparā devatā bhagavantaṃ etadavoca:  
*And another deity said to him,*

“so hi nūna, bhante, suvimutto vimuccissatī”ti.  
*“He’ll definitely be well-freed!”*

idamavocaṃ tā devatāyo.  
*This is what those deities said.*

idaṃ vatvā bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.  
*Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.*

atha kho bhagavā tassā rattiya accayena bhikkhū āmantesi:  
*Then, when the night had passed, the Buddha addressed the mendicants:*

“etha tumhe, bhikkhave, yena vakkali bhikkhu tenupasaṅkamatha; upasaṅkamitvā vakkaliṃ bhikkhuṃ evaṃ vadetha:

*“Come, mendicants, go to the mendicant Vakkali and tell him:*

‘sunāvuso tvam, vakkali, bhagavato vacanaṃ dvinnāṇa devatānaṃ.  
*‘Vakkali, hear the word of the Buddha and two deities.*

imaṃ, āvuso, rattiṃ dve devatāyo abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ obhāsetvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu.  
*Late last night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, and stood to one side.*

ekamantaṃ ttiṭṭhā kho, āvuso, ekā devatā bhagavantam etadavoca—  
*One deity said to him,*

vakkali, bhante, bhikkhu vimokkhāya ceteti.  
*“Sir, the mendicant Vakkali is intent on liberation!”*

aparā devatā bhagavantam etadavoca—  
*And another deity said to him,*

so hi nūna, bhante, suvimutto vimuccissati.  
*“He’ll definitely be well-freed!”*

bhagavā ca taṃ, āvuso vakkali, evamāha—  
*And the Buddha said,*

mā bhāyi, vakkali;  
*“Do not fear, Vakkali,*

mā bhāyi, vakkali.  
*do not fear!*

apāpakam te maraṇam bhavissati, apāpikā kālakiriya”ti.  
*Your death will not be a bad one; your passing will not be a bad one.””*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā yenāyasmā vakkali tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ vakkaliṃ etadavocuṃ:  
*“Yes, sir,” those monks replied. They went to Vakkali and said to him:*

“sunāvuso vakkali, bhagavato vacanaṃ dvinnāṇa devatānaṃ”ti.  
*“Vakkali, hear the word of the Buddha and two deities.”*

atha kho āyasmā vakkali upaṭṭhāke āmantesi:  
*Then Vakkali addressed his carers,*

“etha maṃ, āvuso, mañcakā oropetha.  
*“Please, reverends, help me off my cot.*

kathaṇhi nāma mādiso ucce āsane nisīditvā tassa bhagavato sāsaṇaṃ sotabbaṃ maññeyyā”ti.  
*It’s unthinkable for one like me to listen to the Buddha’s instructions sitting on a high seat.”*

“evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā āyasmantaṃ vakkaliṃ mañcakā oropesuṃ.

*“Yes, reverend,” replied those mendicants, and helped him off his cot.*

“imaṃ, āvuso, rattiṃ dve devatāyo abhikkantāya rattiya ... pe ... ekamantaṃ aṭṭhaṃsu.  
*They repeated what the Buddha had said.*

ekamantaṃ ʘitā kho, āvuso, ekā devatā bhagavantaṃ etadavoca:

‘vakkali, bhante, bhikkhu vimokkhāya ceteti’ti.

aparā devatā bhagavantaṃ etadavoca:

‘so hi nūna, bhante, suvimutto vimuccissatī’ti.

bhagavā ca taṃ, āvuso vakkali, evamāha:

‘mā bhāyi, vakkali;

mā bhāyi, vakkali.

apāpakaṃ te maraṇaṃ bhavissati, apāpikā kālakiriya’”ti.

“tena hāvuso, mama vacanena bhagavato pāde sirasā vandatha:

*Vakkali said, “Well then, reverends, in my name bow with your head to the Buddha’s feet. Say to him:*

‘vakkali, bhante, bhikkhu ābādhiko dukkhito bālhagilāno.

*‘Sir, the mendicant Vakkali is sick, suffering, gravely ill.*

so bhagavato pāde sirasā vandatī’ti.

*He bows with his head to your feet.’*

evañca vadetha:

*And then say:*

‘rūpaṃ aniccaṃ.

*‘Form is impermanent.*

tāhaṃ, bhante, na kañkhāmi.

*I have no doubt of that.*

yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

*I’m certain that what is impermanent is suffering.*

yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā  
pemaṃ vāti na vicikicchāmi.

*And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering,  
and perishable.*

vedanā aniccā.

*Feeling is impermanent ...*

tāhaṃ, bhante, na kañkhāmi.

yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā  
pemaṃ vāti na vicikicchāmi.

saññā ...

*Perception is impermanent ...*

sañkhārā aniccā.

*Choices are impermanent ...*

tāhaṃ, bhante, na kañkhāmi.



yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā  
pemaṃ vāti na vicikicchāmi.

viññāṇaṃ aniccaṃ.

*Consciousness is impermanent.*

tāhaṃ, bhante, na kaṅkhāmi.

*I have no doubt of that.*

yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

*I'm certain that what is impermanent is suffering.*

yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā  
pemaṃ vāti na vicikicchāmi””ti.

*And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering,  
and perishable.””*

“evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā pakkamiṃsu.

*“Yes, reverend,” those monks replied, and left.*

atha kho āyasmā vakkali acirapakkantesu tesu bhikkhūsu satthaṃ āharesi.

*And then, not long after those mendicants had left, Venerable Vakkali slit his wrists.*

atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā ekamantaṃ  
nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

*Then those senior mendicants went up to the Buddha and told him Vakkali's message.*

“vakkali, bhante, bhikkhu ābādhiko dukkhito bālḥagilāno;

so bhagavato pāde sirasā vandati;

evañca vadeti:

‘rūpaṃ aniccaṃ.

tāhaṃ, bhante, na kaṅkhāmi.

yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

yadaniccaṃ dukkhaṃ vipariṇāmadhammaṃ, natthi me tattha chando vā rāgo vā  
pemaṃ vāti na vicikicchāmi.

vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ aniccaṃ.

tāhaṃ, bhante, na kaṅkhāmi.

yadaniccaṃ taṃ dukkhanti na vicikicchāmi.

yadaniccaṃ dukkhaṃ viparināmadhammaṃ, natthi me tattha chando vā rāgo vā pemaṃ vāti na vicikicchāmi”ti.

atha kho bhagavā bhikkhū āmantesi:

*Then the Buddha said to the mendicants,*

“āyāma, bhikkhave, yena isigilipassaṃ kālasilā tenupasaṅkamissāma;

*“Come, mendicants, let’s go to the Black Rock on the slopes of Isigili,*

yattha vakkalinā kulaputtana satthamāharitan”ti.

*where Vakkali, the gentleman, slit his wrists.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

*“Yes, sir,” they replied.*

atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kālasilā tenupasaṅkami.

*Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili.*

addasā kho bhagavā āyasmantaṃ vakkaliṃ dūratova mañcake vivattakkhandhaṃ semānaṃ.

*The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.*

tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimam disaṃ, gacchati uttaram disaṃ, gacchati dakkhiṇam disaṃ, gacchati uddham disaṃ, gacchati adho disaṃ, gacchati anudisaṃ.

*Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.*

atha kho bhagavā bhikkhū āmantesi:

*The Buddha said to the mendicants,*

“passatha no tumhe, bhikkhave, etaṃ dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ ... pe ... gacchati anudisaṃ”ti.

*“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“eso kho, bhikkhave, māro pāpimā vakkalissa kulaputtassa viññāṇaṃ samanvesati:

*“That’s Māra the Wicked searching for Vakkali’s consciousness, wondering:*

‘kattha vakkalissa kulaputtassa viññāṇaṃ patiṭṭhitan’ti?

*‘Where is Vakkali’s consciousness established?’*

appatiṭṭhitena ca, bhikkhave, viññāṇena vakkali kulaputto parinibbuto”ti.

*But since his consciousness is not established, Vakkali is extinguished.”*

pañcamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

9. theravagga

*9. Senior Mendicants*

88. assajisutta

*88. With Assaji*

ekaṃ 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 assaji kassapakārāme viharati ābādhiko dukkhito bālhagilāno.

*Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill.*

atha kho āyasmā assaji upatthāke āmantesi:

*Then he addressed his carers:*

“etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandatha:

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

‘assaji, bhante, bhikkhu ābādhiko dukkhito bālhagilāno.

*‘Sir, the mendicant Assaji is sick, suffering, gravely ill.*

so bhagavato pāde sirasā vandatī”ti.

*He bows with his head to your feet.’*

evaṇca vadetha:

*And then say:*

‘sādhū kira, bhante, bhagavā yena assaji bhikkhu tenupasaṅkamatu anukampaṃ upādāyā””ti.

*‘Sir, please go to the mendicant Assaji out of compassion.’”*

“evamāvuso”ti kho te bhikkhū āyasmato assajissa patissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocaṃ:

*“Yes, reverend,” those monks replied. They did as he asked.*

“assaji, bhante, bhikkhu ābādhiko ... pe ...

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

adhiṇvāsesi bhagavā tuṇhībhāvena.

*The Buddha consented in silence.*

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito yenāyasmā assaji tenupasaṅkami.

*Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji.*

addasā kho āyasmā assaji bhagavantam dūratova āgacchantaṃ.

*Venerable Assaji saw the Buddha coming off in the distance,*

disvāna mañcake samadhosi.

*and tried to rise on his cot.*

atha kho bhagavā āyasmantaṃ assajim etadavoca:

*But the Buddha said to him,*

“alam, assaji, mā tvam mañcake samadhosi.

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

santimāni āsanāni paññattāni, tatthāham nisīdissāmī”ti.

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

nisīdi bhagavā paññatte āsane. nisajja kho bhagavā āyasmantaṃ assajim etadavoca:

*He sat on the seat spread out and said,*

“kacci te, assaji, khamanīyam, kacci yāpanīyam ... pe ... paṭikkamosānaṃ paññāyati no abhikkamo”ti?

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

“na me, bhante, khamanīyaṃ ... pe ... abhikkamosānaṃ paññāyati no paṭikkamo”ti.

*“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading.”*

“kacci te, assaji, na kiñci kukkuccaṃ na koci vipphaṇṇasāro”ti?

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

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

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

“kacci pana taṃ, assaji, attā sīlato na upavadaṭṭi”ti?

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

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

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

“no ce kira taṃ, assaji, attā sīlato upavadatai, atha kiñca te kukkuccaṃ ko ca vipphaṇṇasāro”ti?

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

“pubbe khvāhaṃ, bhante, gelaññe passambhetvā passambhetvā kāyasaṅkhāre viharāmi, sohaṃ samādhim nappaṭilabhāmi.

*“Sir, before my time of illness I meditated having completely stilled the physical process. But now I can’t get immersion.*

tassa mayhaṃ, bhante, taṃ samādhim appaṭilabhato evaṃ hoti:

*Since I can’t get immersion, I think:*

‘no cassāhaṃ parihāyāmāmi’”ti.

*‘May I not decline!’”*

“ye te, assaji, samanabrāhmaṇā samādhisāraṇā samādhisāmaññā tesam taṃ samādhim appaṭilabhataṃ evaṃ hoti:

*“Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think:*

‘no cassu mayhaṃ parihāyāmāmi’”ti.

*‘May we not decline!’”*

taṃ kiṃ maññasi, assaji,

*What do you think, Assaji?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...

*“Impermanent, sir.” ...*

viññāṇaṃ ... pe ...

*“Is consciousness permanent or impermanent?” ...*

“tasmātiha ... pe ...

*“So you should truly see ...*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyāti pajānātīti.

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

so sukhañce vedanaṃ vedayati, sā ‘aniccā’ti pajānāti. ‘anajjhositā’ti pajānāti. ‘anabhinanditā’ti pajānāti.

*If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it.*

dukkhañce vedanaṃ vedayati, sā ‘aniccā’ti pajānāti. ‘anajjhositā’ti pajānāti.  
‘anabhinanditā’ti pajānāti.

*If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it.*

adukkhamasukhañce vedanaṃ vedayati, sā ‘aniccā’ti pajānāti ... pe ...  
‘anabhinanditā’ti pajānāti.

*If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it.*

so sukhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati;

*If they feel a pleasant feeling, they feel it detached.*

dukkhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati;

*If they feel a painful feeling, they feel it detached.*

adukkhamasukhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

*If they feel a neutral feeling, they feel it detached.*

so kāyapariyantikañce vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti. jīvitapariyantikañce vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti.

*Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’*

‘kāyassa bhedā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītūbhavissanti’ti pajānāti.

*They understand: ‘When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.’*

seyyathāpi, assaji, telañca paṭicca, vaṭṭiñca paṭicca, telappadīpo jhāyeyya;

*Suppose an oil lamp depended on oil and a wick to burn.*

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya.

*As the oil and the wick are used up, it would be extinguished due to lack of fuel.*

evameva kho, assaji, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti. jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti.

*In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’*

‘kāyassa bhedā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītūbhavissanti’ti pajānāti’ti.

*They understand: ‘When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.’”*

chaṭṭhaṃ.

samyutta nikāya 22

*Linked Discourses 22*

9. theravagga

*9. Senior Mendicants*

89. khemakasutta

*89. With Khemaka*

ekaṃ samayaṃ sambahulā therā bhikkhū kosambiyaṃ viharanti ghositārāme.

*At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery.*

tena kho pana samayena āyasmā khemako badarikārāme viharati ābādhiko dukkhito bālhagilāno.

*Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill.*

atha kho therā bhikkhū sāyanhasamayaṃ paṭisallānā vuṭṭhitā āyasmantaṃ dāsakaṃ āmantesum:

*In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka,*

“ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi:

*“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:*

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

*‘Reverend Khemaka, the seniors*

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

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

“evamāvuso”’ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkama; upasaṅkamitvā āyasmantaṃ khemakaṃ etadavoca:

*“Yes, reverends,” replied Dāsaka. He went to Khemaka and said to him:*

“therā taṃ, āvuso khemaka, evamāhaṃsu:

*“Reverend Khemaka, the seniors*

‘kacci te, āvuso, khamanīyaṃ ... pe ... no abhikkamo”’ti?

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

“na me, āvuso, khamanīyaṃ na yāpanīyaṃ ... pe ... abhikkamosānaṃ paññāyati no paṭikkamo”’ti.

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

atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkama; upasaṅkamitvā there bhikkhū etadavoca:

*Then Dāsaka went to those seniors and told them what had happened. They said,*

“khemako, āvuso, bhikkhu evamāha:

—

‘na me, āvuso, khamanīyaṃ ... pe ... abhikkamosānaṃ paññāyati no paṭikkamo”’ti.

—

“ehi tvaṃ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi:

*“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:*

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

*‘Reverend Khemaka, the seniors say that*

pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

*these five grasping aggregates have been taught by the Buddha, that is:*

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

*the grasping aggregates of form, feeling, perception, choices, and consciousness.*

imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci attaññā vā attaniyaṃ vā samanupassatī”’ti?

*Do you regard anything among these five grasping aggregates as self or as belonging to self?”*

“evamāvuso”’ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkama; upasaṅkamitvā ... pe ...

*“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:*

therā taṃ, āvuso khemaka, evamāhaṃsu:

—

“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci attañ vā attaniyaṃ vā samanupassatī”ti?

“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

*“These five grasping aggregates have been taught by the Buddha, that is:*

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

*the grasping aggregates of form, feeling, perception, choices, and consciousness.*

imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attañ vā attaniyaṃ vā samanupassāmi”ti.

*I do not regard anything among these five grasping aggregates as self or as belonging to self.”*

atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū etadavoca:

*Then Dāsaka went to those seniors and told them what had happened. They said:*

“khemako, āvuso, bhikkhu evamāha:

‘pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attañ vā attaniyaṃ vā samanupassāmi”ti.

“ehi tvañ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamtivā khemakaṃ bhikkhuṃ evañ vadehi:

*“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:*

‘therā taṃ, āvuso khemaka, evamāhaṃsu—

*Reverend Khemaka, the seniors say that*

pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

*these five grasping aggregates have been taught by the Buddha, that is:*

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

*the grasping aggregates of form, feeling, perception, choices, and consciousness.*

no ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attañ vā attaniyaṃ vā samanupassati.

*If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self,*

tenahāyasmā khemako arahāṃ khīṇāsavo”ti.

*then he is a perfected one, with defilements ended.”*

“evamāvuso”ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako ... pe ...

*“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:*

therā taṃ, āvuso khemaka, evamāhaṃsu:

“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho;

no ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attam vā attaniyam vā samanupassati, tenahāyasmā khemako araham khīṇāsavo”ti.

“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—  
*“These five grasping aggregates have been taught by the Buddha, that is:*

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.  
*the grasping aggregates of form, feeling, perception, choices, and consciousness.*

imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attam vā attaniyam vā samanupassāmi, na camhi araham khīṇāsavo;  
*I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended.*

api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ,  
‘ayamahasmī’ti na ca samanupassāmi”ti.  
*For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.*”

atha kho āyasmā dāsako yena therā bhikkhū ... pe ...  
*Then Dāsaka went to those seniors and told them what had happened. They said:*

there bhikkhū etadavoca:

“khemako, āvuso, bhikkhu evamāha—

pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṃ—

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

imesu khvāhaṃ, āvuso, pañcasu upādānakkhandhesu na kiñci attam vā attaniyam vā samanupassāmi, na camhi araham khīṇāsavo;

api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṃ,  
‘ayamahasmī’ti na ca samanupassāmi”ti.

“ehi tvam, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṃ bhikkhuṃ evaṃ vadehi:  
*“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:*

‘therā taṃ, āvuso khemaka, evamāhaṃsu—  
*‘Reverend Khemaka, the seniors ask,*

yametaṃ, āvuso khemaka, asmīti vadesi, kimetaṃ asmīti vadesi?  
*when you say ‘I am’, what is it that you’re talking about?*

rūpaṃ asmīti vadesi, aññatra rūpā asmīti vadesi,  
*Is it form or apart from form?*

vedanaṃ ...  
*Is it feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ asmīti vadesi, aññatra viññāṇā asmīti vadesi.  
*consciousness, or apart from consciousness?*

yametaṃ, āvuso khemaka, asmīti vadesi. kimetaṃ asmīti vadesi”ti?  
*When you say ‘I am’, what is it that you’re talking about?’”*



“evamāvuso”ti kho āyasmā dāsako therānaṃ bhikkhūnaṃ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā āyasmantaṃ khemakaṃ etadavoca—

*“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:*

therā taṃ, āvuso khemaka, evamāhaṃsu:

“yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi?

rūpaṃ ‘asmī’ti vadesi aññatra rūpā ‘asmī’ti vadesi?

vedanaṃ ...

saññāṃ ...

saṅkhāre ...

viññāṇaṃ ‘asmī’ti vadesi aññatra viññāṇā ‘asmī’ti vadesi?

yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesī”ti?

“alaṃ, āvuso dāsaka, kiṃ imāya sandhāvanikāya.

*“Enough, Reverend Dāsaka! What’s the point in running back and forth?*

āharāvuso, daṇḍaṃ;

*Bring my staff,*

ahameva yena therā bhikkhū tenupasaṅkamissāmī”ti.

*I’ll go to see the senior mendicants myself.”*

atha kho āyasmā khemako daṇḍamolubbha yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā therehi bhikkhūhi saddhiṃ sammodi.

*Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ khemakaṃ therā bhikkhū etadavocaṃ:

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

“yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesi?

*“Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about?*

rūpaṃ ‘asmī’ti vadesi, aññatra rūpā ‘asmī’ti vadesi?

*Is it form or apart from form?*

vedanaṃ ...

*Is it feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ ‘asmī’ti vadesi, aññatra viññāṇā ‘asmī’ti vadesi?

*consciousness, or apart from consciousness?*

yametaṃ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṃ ‘asmī’ti vadesī”ti?

*When you say ‘I am’, what is it that you’re talking about?”*

“na khvāhaṃ, āvuso, rūpaṃ ‘asmī’ti vadāmi; napi aññatra rūpā ‘asmī’ti vadāmi.

*“Reverends, I don’t say ‘I am’ with reference to form, or apart from form.*

na vedanaṃ ...

*I don't say 'I am' with reference to feeling ...*

na saññāṃ ...

*perception ...*

na saṅkhāre ...

*choices ...*

na viññāṇaṃ 'asmī'ti vadāmi; napi aññatra viññāṇā 'asmī'ti vadāmi.

*consciousness, or apart from consciousness.*

api ca me, āvuso, pañcasu upādānakkhandhesu 'asmī'ti adhigataṃ  
'ayamahasmaṃ'ti na ca samanupassāmi.

*For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'.*

seyyathāpi, āvuso, uppalassa vā padumassa vā puṇḍarīkassa vā gandho.

*It's like the scent of a blue water lily, or a pink or white lotus.*

yo nu kho evaṃ vadeyya: 'pattassa gandho'ti vā 'vannassa gandho'ti vā  
'kiṇṇakkhassa gandho'ti vā sammā nu kho so vadamāṇo vadeyyā'ti?

*Would it be right to say that the scent belongs to the petals or the stalk or the pistil?"*

"no hetam, āvuso".

*"No, reverend."*

"yathā kathaṃ, panāvuso, sammā byākaramāno byākareyyā'ti?

*"Then, reverends, how should it be said?"*

"pupphassa gandho'ti kho, āvuso, sammā byākaramāno byākareyyā'ti.

*"It would be right to say that the scent belongs to the flower."*

"evameva khvāhaṃ, āvuso, na rūpaṃ 'asmī'ti vadāmi, napi aññatra rūpā 'asmī'ti  
vadāmi.

*"In the same way, reverends, I don't say 'I am' with reference to form, or apart from form.*

na vedanaṃ ...

*I don't say 'I am' with reference to feeling ...*

na saññāṃ ...

*perception ...*

na saṅkhāre ...

*choices ...*

na viññāṇaṃ 'asmī'ti vadāmi, napi aññatra viññāṇā 'asmī'ti vadāmi.

*consciousness, or apart from consciousness.*

api ca me, āvuso, pañcasu upādānakkhandhesu 'asmī'ti adhigataṃ  
'ayamahasmaṃ'ti na ca samanupassāmi.

*For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'.*

kiñcāpi, āvuso, ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti,  
atha khvassa hoti: 'yo ca pañcasu upādānakkhandhesu anusahagato asmīti māno,  
asmīti chando, asmīti anusayo asamūhato.

*Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit 'I am', the desire 'I am', and the underlying tendency 'I am' which has not been eradicated.*

so aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati—

*After some time they meditate observing rise and fall in the five grasping aggregates.*

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 ...  
*Such is perception ...*

iti saṅkhārā ...  
*Such are choices ...*

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.  
*Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'*

tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato 'asmī'ti, māno 'asmī'ti, chando 'asmī'ti anusayo asamūhato, sopi samugghātaṃ gacchati.  
*As they do so, that lingering residue is eradicated.*

seyyathāpi, āvuso, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ. tameṇaṃ sāmikā rajakassa anupadajjūṃ.  
*Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer.*

tameṇaṃ rajako ūse vā khāre vā gomaye vā sammadditvā acche udae vikkhāleti.  
*The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water.*

kiñcāpi taṃ hoti vatthaṃ parisuddhaṃ pariyodātaṃ, atha khvassa hoti yeva anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato.  
*Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated.*

tameṇaṃ rajako sāmikānaṃ deti. tameṇaṃ sāmikā gandhaparibhāvite karaṇḍake nikkhipanti.  
*The launderer returns it to its owners, who store it in a chest permeated with scent.*

yopissa hoti anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato, sopi samugghātaṃ gacchati.  
*And that lingering scent would be eradicated.*

evameva kho, āvuso, kiñcāpi ariyasāvakassa pañcorambhāgiyāni saṃyojanāni pahīnāni bhavanti, atha khvassa hoti yeva pañcasu upādānakkhandhesu anusahagato 'asmī'ti, māno 'asmī'ti, chando 'asmī'ti anusayo asamūhato.  
*In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit 'I am', the desire 'I am', and the underlying tendency 'I am' which has not been eradicated.*

so aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati.  
*After some time they meditate observing rise and fall in the five grasping aggregates.*

'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 ...  
*Such is perception ...*

iti saṅkhārā ...  
*Such are choices ...*

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.  
*Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'*

tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato 'asmī'ti, māno 'asmī'ti, chando 'asmī'ti anusayo asamūhato, sopi samugghātaṃ gacchati'ti.  
*As they do so, that lingering residue is eradicated."*

evaṃ vutte, therā bhikkhū āyasmantaṃ khemakaṃ etadavocuṃ:  
*When he said this, the senior mendicants said to Venerable Khemaka,*

“na kho mayam āyasmantaṃ khemakaṃ vihesāpekhaṃ pucchimha, api cāyasmā khemako pahosi tassa bhagavato sāsanaṃ vitthārena ācikkhituṃ desetum paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ.

*“We didn’t want to trouble Venerable Khemaka with our questions. But you’re capable of explaining, teaching, advocating, establishing, disclosing, analyzing, and clarifying the Buddha’s instructions in detail.*

tayidaṃ āyasmatā khemakena tassa bhagavato sāsanaṃ vitthārena ācikkhitam desitam paññāpitam paṭṭhapitam vivaritam vibhajitam uttānīkatan”ti.

*And that’s just what you’ve done.”*

idamavoca āyasmā khemako.

*That’s what Venerable Khemaka said.*

attamanā therā bhikkhū āyasmato khemakassa bhāsitaṃ abhinandum.

*Satisfied, the senior mendicants were happy with what Venerable Khemaka said.*

imasmiṃca pana veyyākaraṇasmim bhaññamāne satthimattānaṃ therānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsu, āyasmato khemakassa cāti.

*And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.*

sattamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

9. theravagga

*9. Senior Mendicants*

90. channasutta

*90. With Channa*

ekaṃ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ viharanti isipatane migadāye.

*At one time several senior mendicants were staying near Benares, in the deer park at Isipatana.*

atha kho āyasmā channo sāyanhasamayaṃ patisallānā vuṭṭhito avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamitvā there bhikkhū etadavoca:

*Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying,*

“ovadantu maṃ āyasmanto therā, anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ, yathāhaṃ dhammaṃ passeyyan”ti.

*“May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!”*

evaṃ vutte, therā bhikkhū āyasmantaṃ channaṃ etadavocum:

*When he said this, the senior mendicants said to Venerable Channa:*

“rūpaṃ kho, āvuso channa, aniccaṃ;

*“Reverend Channa, form,*

vedanā aniccā;

*feeling,*

saññā aniccā;

*perception,*

saṅkhārā aniccā;

*choices,*

viññānaṃ aniccaṃ.

*and consciousness are impermanent.*

rūpaṃ anattā;

*Form,*

vedanā ...  
*feeling,*

saññā ...  
*perception,*

saṅkhārā ...  
*choices,*

viññāṇaṃ anattā.  
*and consciousness are not-self.*

sabbe saṅkhārā aniccā;  
*All conditions are impermanent.*

sabbe dhammā anattā”ti.  
*All things are not-self.”*

atha kho āyasmato channassa etadahosi:  
*Then Venerable Channa thought,*

“mayhampi kho etaṃ evaṃ hoti:  
*“I too think in this way. ...*

‘rūpaṃ aniccaṃ, vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ aniccaṃ;

rūpaṃ anattā, vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā.

sabbe saṅkhārā aniccā, sabbe dhammā anattā”ti.

atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhākkhaye virāge  
nirodhe nibbāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.  
*And yet my mind isn’t eager, confident, settled, and decided about the stilling of all activities,  
the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.*

paritassanā upādānaṃ uppajjati;  
*Anxiety and grasping arise.*

paccudāvattati mānaṃ;  
*And the mind reverts to thinking:*

‘atha ko carahi me attā”ti?  
*‘So then who exactly is my self?’*

na kho panevaṃ dhammaṃ passato hoti.  
*But that doesn’t happen for someone who sees the teaching.*

ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyyan”ti.  
*Who can teach me the Dhamma so that I can see the teaching?”*

atha kho āyasmato channassa etadahosi:

*Then Venerable Channa thought,*

“ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghoṣitārāme satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti ca me āyasmā ānando tathā dhammaṃ desetum yathāhaṃ dhammaṃ passeyyaṃ;

*“The Venerable Ānanda is staying near Kosambi, in Ghosita’s Monastery. He’s praised by the Buddha and esteemed by his sensible spiritual companions. He’s quite capable of teaching me the Dhamma so that I can see the teaching.*

atthi ca me āyasmante ānande tāvatikā vissatṭhi.

*Since I have so much trust in Venerable Ānanda,*

yannūnāhaṃ yenāyasmā ānando tenupasaṅkameyyaṃ”ti.

*why don’t I go to see him?”*

atha kho āyasmā channo senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena kosambī ghoṣitārāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi ... pe ... ekamantaṃ nisinna kho āyasmā channo āyasmantaṃ ānandaṃ etadavoca:

*Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambi. He went to see Ānanda in Ghosita’s Monastery, exchanged greetings with him, and told him what had happened. Then he said,*

“ekamidāhaṃ, āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye.

atha khvāhaṃ, āvuso, sāyaṇhasamayaṃ paṭisallānā vuṭṭhito avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamaṃ;

upasaṅkamitvā there bhikkhū etadavocaṃ:

‘ovadantu maṃ āyasmanto therā, anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyaṃ’ti.

evaṃ vutte, maṃ, āvuso, therā bhikkhū etadavocaṃ:

‘rūpaṃ kho, āvuso channa, aniccaṃ;

vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ aniccaṃ;

rūpaṃ anattā ... pe ...

viññāṇaṃ anattā.

sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti.

tassa mayhaṃ, āvuso, etadahosi:

‘mayhampi kho etaṃ evaṃ hoti—

rūpaṃ aniccaṃ ... pe ...

viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā.

sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhākkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.

paritassanā upādānaṃ uppajjati;

paccudāvattati mānaṃ:

'atha ko carahi me attā'ti?

na kho panevaṃ dhammaṃ passato hoti.

ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyyanti.

tassa mayhaṃ, āvuso, etadahosi:

'ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghoṣitārāme satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti ca me āyasmā ānando tathā dhammaṃ desetum yathāhaṃ dhammaṃ passeyyaṃ.

atthi ca me āyasmante ānande tāvatikā vissaṭṭhi.

yannūnāhaṃ yenāyasmā ānando tenupasaṅkameyyaṃ'ti.

ovadatu maṃ, āyasmā ānando;

*"May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!"*

anusāsatu maṃ, āyasmā ānando;

karotu me, āyasmā ānando dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyaṃ'ti.

"ettakenapi mayaṃ āyasmato channassa attamanā api nāma taṃ āyasmā channo āvi akāsi khīlaṃ chindi.

*"I'm already delighted with Venerable Channa. Hopefully you've opened yourself up and cut through your emotional barrenness.*

odahāvuso channa, sotam;

*Listen well, Channa.*

bhabbosi dhammaṃ viññātun'ti.

*You are capable of understanding the teaching."*

atha kho āyasmato channassa tāvatakeneva ulāraṃ pītipāmojjaṃ uppajji:

*Then right away Channa was filled with lofty rapture and joy,*

“bhabbo kirasmi dhammaṃ viññātun”ti.

*“It seems I’m capable of understanding the teaching!”*

“sammukhā metāṃ, āvuso channa, bhagavato sutāṃ, sammukhā paṭiggahitaṃ kaccānagottaṃ bhikkhuṃ ovaḍantassa—

*“Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta:*

dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena atthitañceva natthitañca.

*‘Kaccāna, this world mostly relies on the dual notions of existence and non-existence.*

lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hoti.

*But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world.*

lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti.

*And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world.*

upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena

*The world is for the most part shackled to attraction, grasping, and insisting.*

taṃ cāyaṃ upayupādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti na upādiyati nādhīṭṭhāti ‘attā me’ti.

*But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion “my self”,*

dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatīti na kaṅkhati na vicīkicchati.

*you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing.*

aparappaccayā ñāṇamevassa ettha hoti.

*Your knowledge about this is independent of others.*

ettāvataṃ kho, kaccāna, sammādiṭṭhi hoti.

*This is how right view is defined.*

sabbamatthīti kho, kaccāna, ayameko anto.

*“All exists”: this is one extreme.*

sabbaṃ natthīti ayaṃ dutiyo anto.

*“All doesn’t exist”: this is the second extreme.*

ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti—

*Avoiding these two extremes, the Realized One teaches by the middle way:*

avijjāpaccayā saṅkhārā;

*“Ignorance is a condition for choices.*

saṅkhārapaccayā viññāṇaṃ ... pe ...

*Choices are a condition for consciousness. ...*

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

*That is how this entire mass of suffering originates.*

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho ... pe ...

*When ignorance fades away and ceases with nothing left over, choices cease. ...*

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

*That is how this entire mass of suffering ceases.”””*



“evametam, āvuso ānanda, hoti yesam āyasmantānaṃ tādīsā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā.

*“Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion.*

idañca pana me āyasmato ānandassa dhammadesanaṃ sutvā dhammo abhisamito”ti.  
*And now that I’ve heard this teaching from Venerable Ānanda, I’ve comprehended the teaching.”*

atthamam.

samyutta nikāya 22

*Linked Discourses 22*

9. theravagga

*9. Senior Mendicants*

91. rāhulasutta

*91. Rāhula*

sāvattthinidānaṃ.

*At Sāvattthi.*

atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ... ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca:

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

“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?

*“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”*

“yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

*One truly sees any kind of feeling ...*

yā kāci saññā ...

*perception ...*

ye keci saṅkhārā ...

*choices ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā ... pe ...

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

sabbam viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

evam kho, rāhula, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti.

*That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”*

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

9. theravagga

9. Senior Mendicants

92. dutiyarāhulasutta

92. Rāhula (2nd)

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca:

Seated to one side, Rāhula said to the Buddha:

“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasam hoti vidhāsamatikkaṇṇaṃ santaṃ suvimuttaṃ”ti?

“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed?”

“yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā ... pe ... yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

evaṃ kho, rāhula, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasam hoti vidhāsamatikkaṇṇaṃ santaṃ suvimuttaṃ”ti.

That's how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it's peaceful and well freed.”

dasamaṃ.

theravaggo catuttho.

ānando tisso yamako,

anurādho ca vakkali;

assaṇi khemako channo,

rāhulā apare duve.

10. pupphavagga  
10. Flowers

93. nadīsutta  
93. A River

sāvattthinidānaṃ.  
At Sāvattthī.

“seyyathāpi, bhikkhave, nadī pabbateyyā ohārinī dūraṅgamā sīghasotā. tassā ubhosu tīresu kāsā cepi jātā assu, te naṃ ajjholambeyyūṃ; kusā cepi jātā assu, te naṃ ajjholambeyyūṃ; pabbajā cepi jātā assu, te naṃ ajjholambeyyūṃ; bīraṇā cepi jātā assu, te naṃ ajjholambeyyūṃ; rukkhā cepi jātā assu, te naṃ ajjholambeyyūṃ. tassā puriso sotena vuyhamāno kāse cepi gaṇheyya, te palujjeyyūṃ. so tatonidānaṃ anayabyasanaṃ āpajjeyya. kuse cepi gaṇheyya, pabbaje cepi gaṇheyya, bīraṇe cepi gaṇheyya, rukke cepi gaṇheyya, te palujjeyyūṃ. so tatonidānaṃ anayabyasanaṃ āpajjeyya.

*“Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d break off, and they’d come to ruin because of that.*

evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto

*In the same way, an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

*They regard form as self, self as having form, form in self, or self in form.*

tassa taṃ rūpaṃ palujjati.

*But their form breaks off.*

so tatonidānaṃ anayabyasanaṃ āpajjati.

*and they come to ruin because of that.*

vedanaṃ ...

*They regard feeling ...*

saññaṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññānaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññānaṃ, viññāṇasmiṃ vā attānaṃ.

*consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

tassa taṃ viññānaṃ palujjati.

*But their consciousness breaks off,*

so tatonidānaṃ anayabyasanaṃ āpajjati.

*and they come to ruin because of that.*

taṃ kiṃ maññātha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccam, bhante”.  
“Impermanent, sir.” ...

... pe ...

“vedanā ...  
“Is feeling ...

saññā ...  
perception ...

saṅkhārā ...  
choices ...

viññāṇaṃ niccam vā aniccam vā”ti?  
consciousness permanent or impermanent?”

“aniccam, bhante”.  
“Impermanent, sir.”

“tasmātiha ... pe ...  
“So you should truly see ...

evaṃ passaṃ ... pe ...  
Seeing this ...

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

paṭhamam.

saṃyutta nikāya 22  
Linked Discourses 22

10. pupphavagga  
10. Flowers

94. pupphasutta  
94. Flowers

sāvatthinidānaṃ.  
At Sāvatthī.

“nāhaṃ, bhikkhave, lokena vivadāmi, lokova mayā vivadati.  
“Mendicants, I don’t argue with the world; it’s the world that argues with me.

na, bhikkhave, dhammavādī kenaci lokasmiṃ vivadati.  
When your speech is in line with the teaching you don’t argue with anyone in the world.

yaṃ, bhikkhave, natthisammatam loke paṇḍitānaṃ, ahampi taṃ ‘natthī’ti vadāmi.  
What the astute agree on as not existing, I too say does not exist.

yaṃ, bhikkhave, atthisammatam loke paṇḍitānaṃ, ahampi taṃ ‘atthī’ti vadāmi.  
What the astute agree on as existing, I too say exists.

kiñca, bhikkhave, natthisammatam loke paṇḍitānaṃ, yamaṃ ‘natthī’ti vadāmi?  
And what do the astute agree on as not existing, which I too say does not exist?

rūpaṃ, bhikkhave, niccam dhuvam sassatam avipariṇāmadhammaṃ  
natthisammatam loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi.  
Form that is permanent, everlasting, eternal, and imperishable.

vedanā ...  
Feeling ...

saññā ...  
Perception ...

saṅkhārā ...  
*Choices ...*

viññānaṃ niccaṃ dhuvam sassaṭaṃ avipariṇāmadhammaṃ natthisammatam loke  
paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi.  
*Consciousness that is permanent, everlasting, eternal, and imperishable.*

idaṃ kho, bhikkhave, natthisammatam loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti  
vadāmi.  
*This is what the astute agree on as not existing, which I too say does not exist.*

kiṇca, bhikkhave, atthisammatam loke paṇḍitānaṃ, yamaṃ ‘atthī’ti vadāmi?  
*And what do the astute agree on as existing, which I too say exists?*

rūpaṃ, bhikkhave, aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammatam loke  
paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi.  
*Form that is impermanent, suffering, and perishable.*

vedanā aniccā ... pe ...  
*Feeling ... Perception ... Choices ...*

viññānaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammatam loke  
paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi.  
*Consciousness that is impermanent, suffering, and perishable.*

idaṃ kho, bhikkhave, atthisammatam loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi.  
*This is what the astute agree on as existing, which I too say exists.*

atthi, bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti;  
*There is a temporal phenomenon in the world that the Realized One understands and comprehends.*

abhisambujjhitaṃ abhisametaṃ taṃ ācikkhati deseti paññāpeti paṭṭhapeti vivarati  
vibhajati uttānīkaroti.  
*Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.*

kiṇca, bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti,  
abhisambujjhitaṃ abhisametaṃ ācikkhati deseti paññāpeti paṭṭhapeti vivarati  
vibhajati uttānīkaroti?  
*And what is that temporal phenomenon in the world?*

rūpaṃ, bhikkhave, loke lokadhammo taṃ tathāgato abhisambujjhati abhisameti.  
*Form is a temporal phenomenon in the world that the Realized One understands and comprehends.*

abhisambujjhitaṃ abhisametaṃ ācikkhati deseti paññāpeti paṭṭhapeti vivarati  
vibhajati uttānīkaroti.  
*Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.*

yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne  
paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati  
tamahaṃ, bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ  
apassantaṃ kinti karomi.  
*This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?*

vedanā, bhikkhave, loke lokadhammo ... pe ...  
*Feeling ...*

saññā, bhikkhave ...  
*Perception ...*

saṅkhārā, bhikkhave ...  
*Choices ...*

viññānaṃ, bhikkhave, loke lokadhammo taṃ tathāgato abhisambujjhati abhisameti.  
*Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends.*

abhisambujjhivā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.

*Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.*

yo, bhikkhave, tathāgatenā evaṃ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyaṃ uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi.

*This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?*

seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma ṭhāti anupalittaṃ udakena;

*Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.*

evameva kho, bhikkhave, tathāgato loka jāto loka saṃvaḍḍho lokaṃ abhibhuyya viharati anupalitto lokaṇā”ti.

*In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.”*

dutiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

10. pupphavagga

*10. Flowers*

95. phenapiṇḍupamasutta

*95. A Lump of Foam*

ekaṃ samayaṃ bhagavā ayujjhāyaṃ viharati gaṅgāya nadiyā tīre.

*At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants:*

“seyyathāpi, bhikkhave, ayaṃ gaṅgā nadī mahantaṃ phenapiṇḍaṃ āvaheyya. tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. kiñhi siyā, bhikkhave, phenapiṇḍe sāro?

*“Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam?*

evameva kho, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. kiñhi siyā, bhikkhave, rūpe sāro?

*In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form?*

seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubbulaṃ uppajjati ceva nirujjhati ca. tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. kiñhi siyā, bhikkhave, udakapubbule sāro?

*Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble?*

evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā ... pe ... yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asāraakaññeva khāyati. kiñhi siyā, bhikkhave, vedanāya sāro?

*In the same way, a mendicant sees and contemplates any kind of feeling at all ... examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling?*

seyyathāpi, bhikkhave, gimhānaṃ pacchime māse thite majjhanhike kāle marīcikā phandati. tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya ... pe ... kiñhi siyā, bhikkhave, marīcikāya sāro?

*Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage?*

evameva kho, bhikkhave, yā kāci saññā ... pe ...

*In the same way, a mendicant sees and contemplates any kind of perception at all ... examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in perception?*

seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno tiṇhaṃ kuthāriṃ ādāya vanaṃ paviseyya. so tattha passeyya mahantaṃ kadalikkhandhaṃ ujum navaṃ akukkukajātaṃ. tamenam mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavattim vinibbhujeyya. so tassa pattavattim vinibbhujaṃ pheggumpi nādhigaccheyya, kuto sāraṃ. tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asāraakaññeva khāyeyya. kiñhi siyā, bhikkhave, kadalikkhandhe sāro?

*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 top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree?*

evameva kho, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannā ... pe ... ye dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asāraakaññeva khāyati. kiñhi siyā, bhikkhave, saṅkhāresu sāro?

*In the same way, a mendicant sees and contemplates any kind of choices at all ... examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?*

seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā catumahāpathe māyaṃ vidaṃseyya. tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asāraakaññeva khāyeyya. kiñhi siyā, bhikkhave, māyāya sāro?

*Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick?*

evameva kho, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ... pe ... yaṃ dūre santike vā, taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asāraakaññeva khāyati. kiñhi siyā, bhikkhave, viññāṇe sāro?

*In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi ...  
saññāyapi ... saṅkhāresupi ... viññāṇasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception,  
choices, and consciousness.*

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti ... pe

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

nāparaṃ itthattāyāti pajānāti”.

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

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“pheṇapiṇḍūpamaṃ rūpaṃ,

*“Form is like a lump of foam;*

vedanā bubbuḷūpamā;

*feeling is like a bubble;*

maṛīcīkūpamā saññā,

*perception seems like a mirage;*

saṅkhārā kadalūpamā;

*choices like a banana tree;*

māyūpamaṇca viññāṇaṃ,

*and consciousness like a magic trick:*

desitādiccabandhunā.

*so taught the Kinsman of the Sun.*

yathā yathā nijjhāyati,

*However you contemplate them,*

yoniso upaparikkhati;

*examining them carefully,*

rittaṃ tucchakaṃ hoti,

*they're void and hollow*

yo naṃ passati yoniso.

*when you look at them closely.*

imaṇca kāyaṃ ārabha,

*Concerning this body,*

bhūripaṇṇena desitaṃ;

*he of vast wisdom has taught*

pahānaṃ tinnaṃ dhammānaṃ,

*that when three things are given up,*

rūpaṃ passatha chaḍḍitaṃ.

*you'll see this form discarded.*

āyu usmā ca viññāṇaṃ,

*Vitality, warmth, and consciousness:*

yadā kāyaṃ jahantimaṃ;

*when they leave the body,*

apaviddho tadā seti,

*it lies there tossed aside,*



parabhataṃ acetanaṃ.  
*food for others, mindless.*

etādisāyaṃ santāno,  
*Such is this process,*

māyāyaṃ bālalāpinī;  
*this illusion, cooed over by fools.*

vadhako esa akkhāto,  
*It's said to be a killer,*

sāro ettha na vijjati.  
*for no substance is found here.*

evaṃ khandhe avekkheyya,  
*An energetic mendicant*

bhikkhu āraddhavīriyo;  
*should examine the aggregates like this,*

divā vā yadi vā rattiṃ,  
*with situational awareness and mindfulness*

sampajāno paṭissato.  
*whether by day or by night.*

jaheyya sabbasaṃyogaṃ,  
*They should give up all fetters,*

kareyya saraṇattano;  
*and make a refuge for themselves.*

careyyādittasīsova,  
*They should live as though their head was on fire,*

patthayaṃ accutaṃ padan"ti.  
*aspiring to the imperishable state."*

tatiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

10. pupphavagga  
*10. Flowers*

96. gomayapiṇḍasutta  
*96. A Lump of Cow Dung*

sāvattthinidānaṃ.  
*At Sāvattthī.*

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:  
*Seated to one side, that mendicant said to the Buddha:*

“atthi nu kho, bhante, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati?”

*“Sir, is there any form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever?”*

atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā sassatā  
avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati?”

*Is there any feeling ...*

atthi nu kho, bhante, kāci saññā yā saññā ... pe ...  
*perception ...*

atthi nu kho, bhante, keci saṅkhārā ye saṅkhārā niccā dhuvaṃ sassatā  
avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti?

*choices ...*

atthi nu kho, bhante, kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati”ti?

*consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever?”*

“natthi kho, bhikkhu, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.

*“Mendicant, there is no form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever.*

natthi kho, bhikkhu, kāci vedanā ...

*There's no feeling ...*

kāci saññā ...

*perception ...*

keci saṅkhārā ...

*choices ...*

kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ  
sassatisamaṃ tatheva ṭhassati”ti.

*consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever.”*

atha kho bhagavā parittaṃ gomayapiṇḍaṃ pāṇinā gahetvā taṃ bhikkhuṃ etadavoca:

*Then the Buddha, picking up a lump of cow dung, said to the mendicants:*

“ettakopi kho, bhikkhu, attabhāvapaññā natthi nicco dhuvo sassato  
avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati.

*“There's not even this much of any incarnation that's permanent, everlasting, eternal, imperishable, and will last forever and ever.*

ettako cepi, bhikkhu, attabhāvapaññā abhaviṣṣa nicco dhuvo sassato  
avipariṇāmadhammo, nayidaṃ brahmacariyavāso paññāyetha sammā  
dukkhakkhayāya.

*If there were, this living of the spiritual life for the complete ending of suffering would not be found.*

yasmā ca kho, bhikkhu, ettakopi attabhāvapaññā natthi nicco dhuvo sassato  
avipariṇāmadhammo, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

*But since there isn't, this living of the spiritual life for the complete ending of suffering is found.*

bhūtapubbāhaṃ, bhikkhu, rājā ahoṣiṃ khattiyo muddhāvasitto.

*Once upon a time I was an anointed aristocratic king.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīnagarasahassāni ahesuṃ kusāvatīrājadhānippamukhāni.

*I had 84,000 cities, with the capital Kusāvatī the foremost.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīpāsādasahassāni ahesuṃ dhammapāsādapamukhāni.

*I had 84,000 palaces, with the palace named Principle the foremost.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītikūtāgarasahassāni ahesuṃ mahābyūhakūtāgarappamukhāni.

*I had 84,000 chambers, with the great foyer the foremost.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīpallaṅkasahassāni ahesuṃ dantamayāni sāramayāni sovaṇṇamayāni  
goṇakatthātāni paṭikatthātāni paṭalikatthātāni kadalimigapavarapaccattharaṇāni  
sauttaracchadāni ubhatolohitakūpadhānāni.

*I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīnāgasahassāni ahesuṃ sovaṇṇālaṅkāraṇi sovaṇṇaddhajāni  
hemajālapaṭicchannāni uposathanāgarājappamukhāni.

*I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath the foremost.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīasahassāni ahesuṃ sovaṇṇālaṅkāraṇi sovaṇṇaddhajāni  
hemajālapaṭicchannāni valāhakaassarājappamukhāni.

*I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīrathasahassāni ahesuṃ sovaṇṇālaṅkāraṇi sovaṇṇaddhajāni  
hemajālapaṭicchannāni vejayantarathappamukhāni.

*I had 84,000 chariots with gold adornments and banners, covered with gold netting, with the chariot named Triumph the foremost.*

tassa mayhaṃ, bhikkhu, rañño sato khattiyassa muddhāvasittassa  
caturāsītīmanisahassāni ahesuṃ maṇiratanappamukhāni.

*I had 84,000 jewels, with the jewel-treasure the foremost.*

tassa mayhaṃ, bhikkhu ... pe ... caturāsītīttisahasassāni ahesuṃ  
subhaddādevippamukhāni.

*I had 84,000 women, with Queen Subhaddā the foremost.*

tassa mayhaṃ, bhikkhu ... pe ... caturāsītīkhattiyasahassāni ahesuṃ anuyantāni  
pariṇāyakaratanappamukhāni.

*I had 84,000 aristocrat vassals, with the counselor-treasure the foremost.*

tassa mayhaṃ, bhikkhu ... pe ... caturāsītīdhenusahasassāni ahesuṃ dukūlasandānāni  
kamsūpadhāraṇāni.

*I had 84,000 milk cows with silken reins and bronze pails.*

tassa mayhaṃ, bhikkhu ... pe ... caturāsītīvatthakotisahasassāni ahesuṃ  
khamasukhumāni koseyyasukhumāni kambalasukhumāni kappāsikasukhumāni.

*I had 8,400,000,000 fine cloths of linen, silk, wool, and cotton.*

tassa mayhaṃ, bhikkhu ... pe ... caturāsītīthālipākasahasassāni ahesuṃ; sāyaṃ pātaṃ  
bhattābhīhāro abhihariyittha.

*I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.*

tesaṃ kho pana, bhikkhu, caturāsītīyā nagarasahasassānaṃ ekaññeva taṃ nagaraṃ  
hoti yamaṃ tena samayena ajjhāvasāmi—kusāvati rājadhāni.

*Of those 84,000 cities, I only stayed in one, the capital Kusāvati.*

tesaṃ kho pana, bhikkhu, caturāsītīyā pāsādasahasassānaṃ ekoyeva so pāsādo hoti  
yamaṃ tena samayena ajjhāvasāmi—dhammo pāsādo.

*Of those 84,000 mansions, I only dwelt in one, the Palace of Principle.*

tesaṃ kho pana, bhikkhu, caturāsītīyā kūtāgārasahasassānaṃ ekaññeva taṃ kūtāgāraṃ  
hoti yamaṃ tena samayena ajjhāvasāmi—mahābhyūhaṃ kūtāgāraṃ.

*Of those 84,000 chambers, I only dwelt in the great foyer.*

tesaṃ kho pana, bhikkhu, caturāsītiyā pallaṅkasahassānaṃ ekoyeva so pallaṅko hoti yamaḥaṃ tena samayena paribhuñjāmi—dantamayo vā sārāmāyo vā sovaṇṇamāyo vā rūpiyamāyo vā.

*Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver.*

tesaṃ kho pana, bhikkhu, caturāsītiyā nāgasahassānaṃ ekoyeva so nāgo hoti yamaḥaṃ tena samayena abhiruhāmi—uposatho nāgarājā.

*Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath.*

tesaṃ kho pana, bhikkhu, caturāsītiyā assasahassānaṃ ekoyeva so asso hoti yamaḥaṃ tena samayena abhiruhāmi—valāhako assarājā.

*Of those 84,000 horses, I only rode one, the royal horse named Thundercloud.*

tesaṃ kho pana, bhikkhu, caturāsītiyā rathasahassānaṃ ekoyeva so ratho hoti yamaḥaṃ tena samayena abhiruhāmi—vejayanto ratho.

*Of those 84,000 chariots, I only rode one, the chariot named Triumph.*

tesaṃ kho pana, bhikkhu, caturāsītiyā itthisahassānaṃ ekāyeva sā itthī hoti yā maṃ tena samayena paccupaṭṭhāti—khattiyānī vā velāmikā vā.

*Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.*

tesaṃ kho pana, bhikkhu, caturāsītiyā vatthakotisahassānaṃ ekaññeva taṃ vatthayugam hoti yamaḥaṃ tena samayena paridāhāmi—khomeasukhumam vā koseyyasukhumam vā kambalasukhumam vā kappāsikasukhumam vā.

*Of those 8,400,000 cloths, I only wore one pair, made of fine linen, silk, wool, or cotton.*

tesaṃ kho pana, bhikkhu, caturāsītiyā thālipākasahassānaṃ ekoyeva so thālipāko hoti yato nālīkodanaparamam bhuñjāmi tadupiyaṇca sūpeyyam.

*Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.*

iti kho, bhikkhu, sabbe te saṅkhārā atītā niruddhā vipariṇatā.

*And so all those conditioned phenomena have passed, ceased, and perished.*

evaṃ aniccā kho, bhikkhu, saṅkhārā.

*So impermanent are conditions,*

evaṃ addhuvā kho, bhikkhu, saṅkhārā.

*so unstable are conditions,*

evaṃ anassāsikā kho, bhikkhu, saṅkhārā.

*so unreliable are conditions.*

yāvañcidam, bhikkhu, alameva sabbasaṅkhāresu nibbindituṃ, alam virajjitūṃ, alam vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

catuttham.

saṃyutta nikāya 22

*Linked Discourses 22*

10. pupphavagga

*10. Flowers*

97. nakhasikhāsutta

*97. A Fingernail*

sāvattthinidānaṃ.

*At Sāvattthī.*

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

*Seated to one side, that mendicant said to the Buddha:*

“atthi nu kho, bhante, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati?

*“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”*

atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvaṃ sassatā  
avipariṇāmadhammā sassatisamaṃ tatheva ṭhassati?

*Is there any feeling ...*

atthi nu kho, bhante, kāci saññā ... pe ...  
*perception ...*

keci saṅkhārā, ye saṅkhārā niccā dhuvaṃ sassatā avipariṇāmadhammā sassatisamaṃ  
tatheva ṭhassanti?

*choices ...*

atthi nu kho, bhante, kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati”ti?

*consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”*

“natthi kho, bhikkhu, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.

*“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.*

natthi kho, bhikkhu, kāci vedanā ...  
*There’s no feeling ...*

kāci saññā ...  
*perception ...*

keci saṅkhārā ... pe ...  
*choices ...*

kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ  
sassatisamaṃ tatheva ṭhassati”ti.

*consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”*

atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā taṃ bhikkhuṃ  
etadavoca:

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

“ettakampi kho, bhikkhu, rūpaṃ natthi niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.

*“There’s not even this much of any form that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.*

ettakañcepi, bhikkhu, rūpaṃ abhaviṣṣa niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā  
dukkhakkhayāya.

*If there were, this living of the spiritual life for the complete ending of suffering would not be found.*

yasmā ca kho, bhikkhu, ettakampi rūpaṃ natthi niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ, tasmā brahmacariyavāso paññāyati sammā  
dukkhakkhayāya”.

*But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.*

ettakāpi kho, bhikkhu, vedanā natthi niccā dhuvaṃ sassatā avipariṇāmadhammā  
sassatisamaṃ tatheva ṭhassati.

*There’s not even this much of any feeling ...*

ettakā cepi, bhikkhu, vedanā abhaviṣṣa niccā dhuvaṃ sassatā avipariṇāmadhammā, na  
yidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.

yasmā ca kho, bhikkhu, ettakāpi vedanā natthi niccā dhuvā sassatā  
avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

ettakāpi kho, bhikkhu, saññā natthi ... pe ...  
*perception ...*

ettakāpi kho, bhikkhu, saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā  
sassatisamaṃ tatheva ṭhassanti.  
*choices ...*

ettakā cepi, bhikkhu, saṅkhārā abhavissaṃsu niccā dhuvā sassatā  
avipariṇāmadhammā, na yidaṃ brahmacariyavāso paññāyetha sammā  
dukkhakkhayāya.

yasmā ca kho, bhikkhu, ettakāpi saṅkhārā natthi niccā dhuvā sassatā  
avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

ettakampi kho, bhikkhu, viññāṇaṃ natthi niccaṃ dhuvam sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.  
*consciousness that's permanent, everlasting, eternal, imperishable, and will last forever and ever.*

ettakampi kho, bhikkhu, viññāṇaṃ abhavissa niccaṃ dhuvam sassataṃ  
avipariṇāmadhammaṃ, na yidaṃ brahmacariyavāso paññāyetha sammā  
dukkhakkhayāya.  
*If there were, this living of the spiritual life for the complete ending of suffering would not be found.*

yasmā ca kho, bhikkhu, ettakampi viññāṇaṃ natthi niccaṃ dhuvam sassataṃ  
avipariṇāmadhammaṃ, tasmā brahmacariyavāso paññāyati sammā  
dukkhakkhayāya.  
*But since there isn't, this living of the spiritual life for the complete ending of suffering is found.*

taṃ kiṃ maññasi, bhikkhu,  
*What do you think, mendicant?*

rūpaṃ niccaṃ vā aniccaṃ vā"ti?  
*Is form permanent or impermanent?"*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā"ti?  
*consciousness permanent or impermanent?"*

“aniccaṃ, bhante” ... pe ...  
*“Impermanent, sir.” ...*

“tasmātiha ... pe ...  
*“So you should truly see ...*

evaṃ passaṃ ... pe ...  
*Seeing this ...*

nāparaṃ itthattāyāti pajānāti"ti.  
*They understand: ‘... there is no return to any state of existence.’”*

pañcamaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

10. pupphavagga  
*10. Flowers*

98. suddhikasutta  
*98. Plain Version*

sāvatthinidānaṃ.  
*At Sāvatthī.*

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:  
*Seated to one side, that mendicant said to the Buddha:*

“atthi nu kho, bhante, kiñci rūpaṃ, yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati?”

*“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”*

atthi nu kho, bhante, kāci vedanā ... pe ...  
*Is there any feeling ...*

kāci saññā ...  
*perception ...*

keci saṅkhārā ...  
*choices ...*

kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ  
sassatisamaṃ tatheva ṭhassati”ti?

*consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”*

“natthi kho, bhikkhu, kiñci rūpaṃ yaṃ rūpaṃ niccaṃ dhuvaṃ sassataṃ  
avipariṇāmadhammaṃ sassatisamaṃ tatheva ṭhassati.

*“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.*

natthi kho, bhikkhu, kāci vedanā ...  
*There’s no feeling ...*

kāci saññā ...  
*perception ...*

keci saṅkhārā ...  
*choices ...*

kiñci viññāṇaṃ, yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ  
sassatisamaṃ tatheva ṭhassati”ti.

*consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”*

chaṭṭhaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

10. pupphavagga  
*10. Flowers*

99. gaddulabaddhasutta  
*99. A Leash*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“anamataggoyam, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā kotī na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratam.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

hoti so, bhikkhave, samayo yaṃ mahāsamuddo ussussati visussati na bhavati;

*There comes a time when the ocean dries up and evaporates and is no more.*

na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratam dukkhassa antakīriyaṃ vadāmi.

*But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

hoti so, bhikkhave, samayo yaṃ sineru pabbatarājā ḍayhati vinassati na bhavati;

*There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more.*

na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratam dukkhassa antakīriyaṃ vadāmi.

*But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

hoti so, bhikkhave, samayo yaṃ mahāpathavī ḍayhati vinassati na bhavati;

*There comes a time when the great earth is burned up and destroyed, and is no more.*

na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratam dukkhassa antakīriyaṃ vadāmi.

*But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho tameva khīlam vā thambhaṃ vā anuparidhāvati anuparivattati;

*Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.*

evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ... pe ...

*In the same way, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching.*

sappurisadhamme avinīto rūpaṃ attato samanupassati ... pe ...

*They regard form ...*

vedanaṃ attato samanupassati ...

*feeling ...*

saññaṃ attato samanupassati ...

*perception ...*

saṅkhāre attato samanupassati ...

*choices ...*

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.

*consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.*

so rūpaññeva anuparidhāvati anuparivattati, vedanaññeva ... pe ... saññaññeva ... saṅkhāreyeva ... viññāṇaṇñeva anuparidhāvati anuparivattati.

*They just keep running and circling around form, feeling, perception, choices, and consciousness.*



so rūpaṃ anuparidhāvaṃ anuparivattaṃ, vedanaṃ ... pe ... saññaṃ ... saṅkhāre ...  
viññāṇaṃ anuparidhāvaṃ anuparivattaṃ, na parimuccati rūpamhā, na parimuccati  
vedanāya, na parimuccati saññāya, na parimuccati saṅkhārehi, na parimuccati  
viññāṇamhā, na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi  
domanassehi upāyāsehi.

*Doing so, they're not freed from form, feeling, perception, choices, and consciousness. They're  
not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and  
distress.*

‘na parimuccati dukkhasmā’ti vadāmi.

*They're not freed from suffering, I say.*

sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ... pe ... sappurisaḍḍhamme  
suvīṇito,

*An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching  
of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the  
good persons.*

na rūpaṃ attato samanupassati ... pe ...

*They don't regard form ...*

na vedanaṃ ...

*feeling ...*

na saññaṃ ...

*perception ...*

na saṅkhāre ...

*choices ...*

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā  
viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ.

*or consciousness as self, self as having consciousness, consciousness in self, or self in  
consciousness.*

so rūpaṃ nānuparidhāvati nānuparivattati, vedanaṃ ... saññaṃ ... saṅkhāre ...  
viññāṇaṃ nānuparidhāvati nānuparivattati.

*They don't keep running and circling around form, feeling, perception, choices, and  
consciousness.*

so rūpaṃ ananuparidhāvaṃ ananuparivattaṃ, vedanaṃ ... saññaṃ ... saṅkhāre ...  
viññāṇaṃ ananuparidhāvaṃ ananuparivattaṃ; parimuccati rūpamhā, parimuccati  
vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā,  
parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi  
upāyāsehi.

*By not doing so, they're freed from form, feeling, perception, choices, and consciousness.  
They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and  
distress.*

‘parimuccati dukkhasmā’ti vadāmi’ti.

*They're freed from suffering, I say.”*

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

10. pupphavagga

*10. Flowers*

100. dutiyagaddulabaddhasutta

*100. A Leash (2nd)*

sāvattṭhinidānaṃ.

*At Sāvattṭhi.*

“anamataggoyam, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā koti na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho. so gacchati cepi tameva khīlaṃ vā thambhaṃ vā upagacchati; tiṭṭhati cepi tameva khīlaṃ vā thambhaṃ vā upatiṭṭhati; nisīdati cepi tameva khīlaṃ vā thambhaṃ vā upanīsīdati; nipajjati cepi tameva khīlaṃ vā thambhaṃ vā upanipajjati.

*Suppose a dog on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar.*

evameva kho, bhikkhave, assutavā puthujjano rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

*In the same way, an uneducated ordinary person regards form like this: ‘This is mine, I am this, this is my self.’*

vedanaṃ ...

*They regard feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

*consciousness like this: ‘This is mine, I am this, this is my self.’*

so gacchati cepi ime pañcupādānakkhandhe upagacchati;

*When walking, they walk right beside the five grasping aggregates.*

tiṭṭhati cepi ime pañcupādānakkhandhe upatiṭṭhati;

*When standing ...*

nisīdati cepi ime pañcupādānakkhandhe upanīsīdati;

*sitting ...*

nipajjati cepi ime pañcupādānakkhandhe upanipajjati.

*lying down, they lie down right beside the five grasping aggregates.*

tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ:

*So you should regularly check your own mind:*

‘dīgharattamidaṃ cittaṃ saṅkiliṭṭhaṃ rāgena dosena mohenā’ti.

*‘For a long time this mind has been corrupted by greed, hate, and delusion.’*

cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;

*Sentient beings are corrupted because the mind is corrupted.*

cittavodānā sattā visujjhanti.

*Sentient beings are purified because the mind is purified.*

diṭṭhaṃ vo, bhikkhave, caraṇaṃ nāma cittaṃ’ti?

*Mendicants, have you seen the picture called ‘Conduct’?’*

“evaṃ, bhante”.

*“Yes, sir.”*

“tampi kho, bhikkhave, caraṇaṃ nāma cittaṃ citteneva cittaṃ. tenapi kho, bhikkhave, caraṇena cittaṃ cittaññeva cittaṭṭaram.

*“That picture was elaborated by the mind, but the mind is even more elaborate than that.*

tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ:

*So you should regularly check your own mind:*

‘dīgharattamidam cittam saṅkiliṭṭham rāgena dosena mohenā’ti.

*‘For a long time this mind has been corrupted by greed, hate, and delusion.’*

cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;

*Sentient beings are corrupted because the mind is corrupted.*

cittavodānā sattā visujjhanti.

*Sentient beings are purified because the mind is purified.*

nāham, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittam yathayidaṃ, bhikkhave, tiracchānagatā pāṇā.

*I don’t see any other order of beings as elaborate as the animal realm.*

tepi kho, bhikkhave, tiracchānagatā pāṇā citteneva cittitā, tehipi kho, bhikkhave, tiracchānagatehi pāṇehi cittaññeva cittataraṃ.

*The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that.*

tasmātiha, bhikkhave, abhikkhaṇaṃ sakaṃ cittam paccavekkhitabbaṃ:

*So you should regularly check your own mind:*

‘dīgharattamidam cittam saṅkiliṭṭham rāgena dosena mohenā’ti.

*‘For a long time this mind has been corrupted by greed, hate, and delusion.’*

cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;

*Sentient beings are corrupted because the mind is corrupted.*

cittavodānā sattā visujjhanti.

*Sentient beings are purified because the mind is purified.*

seyyathāpi, bhikkhave, rajako vā cittaḥārako vā rajānāya vā lākhāya vā haliddiyā vā nīliyā vā maññiṭṭhāya vā suparimaṭṭhe phalake vā bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṅgapaccanḡim;

*Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the image of a woman or a man, complete in all its various parts.*

evameva kho, bhikkhave, assutavā puthujjano rūpaññeva abhinibbattento abhinibbatteti, vedanaññeva ... pe ... saññaññeva ... saṅkhāreyeva ... viññāṇaṇñeva abhinibbattento abhinibbatteti.

*In the same way, when an uneducated ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.

*“Impermanent, sir.”*

“vedanā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ ... pe ...

*consciousness permanent or impermanent?” ...*

“tasmātiha, bhikkhave ... pe ...

*“So you should truly see ...*

evaṃ passaṃ ... pe ...

*Seeing this ...*

nāparam itthattāyāti pajānāti”ti.

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

aṭṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

10. pupphavagga

*10. Flowers*

101. vāsijātasutta

*101. The Ādze*

sāvatthinidānam.

*At Sāvatthī.*

“jānato aham, bhikkhave, passato āsavānaṃ khayam vadāmi, no ajānato no appassato.

*“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.*

kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayō hoti?

*For one who knows and sees what?*

‘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 ...

*Such is perception ...*

iti saṅkhārā ...

*Such are choices ...*

iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthaṅgamo’ti—

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

evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō hoti.

*The ending of the defilements is for one who knows and sees this.*

bhāvanānuyogaṃ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṃ icchā uppañjeyya:

*When a mendicant is not committed to development, they might wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati.

*‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping.*

taṃ kissa hetu?

*Why is that?*

‘abhāvitattā’ tissa vacanīyaṃ.

*It’s because they’re undeveloped.*

kissa abhāvitattā?

*Undeveloped in what?*

abhāvitattā catunnaṃ satipaṭṭhānānaṃ, abhāvitattā catunnaṃ sammappadhānānaṃ, abhāvitattā catunnaṃ iddhipādānaṃ, abhāvitattā pañcannaṃ indriyānaṃ, abhāvitattā pañcannaṃ balānaṃ, abhāvitattā sattannaṃ bojjhaṅgānaṃ, abhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

*Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasā vā.

*Suppose there was a chicken with eight or ten or twelve eggs.*

tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribbhāvitāni.

*But she had not properly sat on them to keep them warm and incubated.*

kiñcāpi tassā kukkuṭiyā evaṃ icchā uppajjeyya:

*That chicken might wish:*

‘aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyuntī,

*‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’*

atha kho abhabbāva te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

*But they can’t break out and hatch safely.*

taṃ kissa hetu?

*Why is that?*

tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasā vā;

*Because that chicken with eight or ten or twelve eggs*

tāni kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribbhāvitāni.

*has not properly sat on them to keep them warm and incubated.*

evameva kho, bhikkhave, bhāvanānuyogaṃ ananuyuttassa bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya:

*In the same way, when a mendicant is not committed to development, they might wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati.

*‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping.*

taṃ kissa hetu?

*Why is that?*

‘abhāvitattā’tissa vacanīyaṃ.

*It’s because they’re undeveloped.*

kissa abhāvitattā?

*Undeveloped in what?*

abhāvitattā catunnaṃ satipaṭṭhānānaṃ ... pe ... aṭṭhaṅgikassa maggassa.

*Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

bhāvanānuyogaṃ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya:

*When a mendicant is committed to development, they might not wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati.

*‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping.*

taṃ kissa hetu?

*Why is that?*

‘bhāvitattā’tissa vacanīyaṃ.

*It’s because they’re developed.*

kissa bhāvitattā?

*Developed in what?*

bhāvitattā catunnaṃ satipatṭhānānaṃ, bhāvitattā catunnaṃ sammappadhānānaṃ, bhāvitattā catunnaṃ iddhipādānaṃ, bhāvitattā pañcannaṃ indriyānaṃ, bhāvitattā pañcannaṃ balānaṃ, bhāvitattā sattannaṃ bojjihaṅgānaṃ, bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

*Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

*Suppose there was a chicken with eight or ten or twelve eggs.*

tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.

*And she properly sat on them to keep them warm and incubated.*

kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya:

*That chicken might not wish:*

‘aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun’ti,

*‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’*

atha kho bhābbāva te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

*But still they can break out and hatch safely.*

taṃ kissa hetu?

*Why is that?*

tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā;

*Because that chicken with eight or ten or twelve eggs*

tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.

*properly sat on them to keep them warm and incubated.*

evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya:

*In the same way, when a mendicant is committed to development, they might not wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati.

*‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping.*

taṃ kissa hetu?

*Why is that?*

‘bhāvitattā’tissa vacanīyaṃ.

*It’s because they’re developed.*

kissa bhāvitattā?

*Developed in what?*

bhāvitattā catunnaṃ satipatṭhānānaṃ ... pe ... bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

*Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

seyyathāpi, bhikkhave, palagaṇḍassa vā palagaṇḍantevāsissa vā vāsijaṭṭhe dissanteva aṅgulipadāni dissati aṅgutṭhapadaṃ.

*Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze.*

no ca khvassa evaṃ nānaṃ hoti:

*They don’t know*

‘ettakaṃ vata me ajja vāsijaṭṭassa khīnaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti.

*how much of the handle was worn away today, how much yesterday, and how much previously.*

atha khvassa khīne khīnantveva nāṇaṃ hoti.

*They just know what has been worn away.*

evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ nāṇaṃ hoti:

*In the same way, when a mendicant is committed to development, they don't know*

‘ettakaṃ vata me ajja āsavānaṃ khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti, atha khvassa khīne khīnantveva nāṇaṃ hoti.

*how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.*

seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabaddhāya vassamāsāni udake pariyādāya hemantikena thalaṃ ukkhittāya vātātapaparetāni vettabandhanāni. tāni pāvusakena meghena abhippavuṭṭhāni appakasireneva paṭippassambhanti pūṭikāni bhavanti;

*Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.*

evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato appakasireneva saṃyojanāni paṭippassambhanti pūṭikāni bhavanti’ti.

*In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”*

navamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

10. pupphavagga

*10. Flowers*

102. aniccaaññāsutta

*102. The Perception of Impermanence*

sāvattihinidānaṃ.

*At Sāvattihī.*

“aniccaaññā, bhikkhave, bhāvitā bahulikatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati.

*“Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.*

seyyathāpi, bhikkhave, saradasamaye kassako mahānaṅgalena kasanto sabbāni mūlasantānakāni sampadāento kasati;

*In the autumn, a farmer ploughing with a large plough shears through all the root networks.*

evameva kho, bhikkhave, aniccaaññā bhāvitā bahulikatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit ‘I am’.*

seyyathāpi, bhikkhave, pabbajalāyako pabbajaṃ lāyitvā agge gahetvā odhunāti niddhunāti niccheti;

*A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off.*

evameva kho, bhikkhave, aniccaaññā bhāvitā bahulikatā sabbaṃ kāmarāgaṃ pariyādiyati ... pe ... sabbaṃ asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit ‘I am’.*

seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni tattha ambāni  
vaṇṭapaṭibandhāni sabbāni tāni tadanvayāni bhavanti;

*When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.*

evameva kho, bhikkhave, aniccasaññā bhāvitā ... pe ... sabbam asmimānaṃ  
samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, kūtāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā  
kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggamakkhāyati;

*The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.*

evameva kho, bhikkhave, aniccasaññā bhāvitā ... pe ... sabbam asmimānaṃ  
samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, ye keci mūlagandhā kālāṇusārigandho tesam  
aggamakkhāyati;

*Of all kinds of fragrant root, spikenard is said to be the best.*

evameva kho, bhikkhave, aniccasaññā ... pe ... sabbam asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, ye keci sārāgandhā, lohitaṇḍanaṃ tesam aggamakkhāyati;

*Of all kinds of fragrant heartwood, red sandalwood is said to be the best.*

evameva kho, bhikkhave, aniccasaññā ... pe ... sabbam asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati;

*Of all kinds of fragrant flower, jasmine is said to be the best.*

evameva kho, bhikkhave, aniccasaññā ... pe ... sabbam asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbete rañño cakkavattissa anuyantā  
bhavanti, rājā tesam cakkavatti aggamakkhāyati;

*All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.*

evameva kho, bhikkhave, aniccasaññā ... pe ... sabbam asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, yā kāci tāraṇarūpānaṃ pabhā, sabbā tā candimappabhāya  
kalamā nāgghanti solasim, candappabhā tāsaṃ aggamakkhāyati;

*The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all.*

evameva kho, bhikkhave, aniccasaññā ... pe ... sabbam asmimānaṃ samūhanati.

*In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.*

seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco natam  
abbhussakkamaṇo, sabbam ākāsaṃ tamagataṃ abhivihacca bhāsate ca tapate ca  
virocate ca;

*After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.*



evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbam kāmārāgam  
pariyādiyati, sabbam rūparāgam pariyādiyati, sabbam bhavarāgam pariyādiyati,  
sabbam avijjam pariyādiyati, sabbam asmimānam samūhanati.

*In the same way, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit 'I am'.*

katham bhāvitā ca, bhikkhave, aniccasaññā katham bahulīkatā sabbam kāmārāgam  
pariyādiyati ... pe ... sabbam asmimānam samūhanati?

*And how is the perception of impermanence developed and cultivated so that ... it eradicates all conceit 'I am'?*

‘iti rūpam, 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 ...

*Such is perception ...*

iti saṅkhārā ...

*Such are choices ...*

iti viññānam, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti—

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

evam bhāvitā kho, bhikkhave, aniccasaññā evam bahulīkatā sabbam kāmārāgam  
pariyādiyati, sabbam rūparāgam pariyādiyati, sabbam bhavarāgam pariyādiyati,  
sabbam avijjam pariyādiyati, sabbam asmimānam samūhanati’ti.

*That’s how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That’s how it eliminates all ignorance and eradicates all conceit ‘I am’.*

dasamaṃ.

pupphavaggo pañcamaṃ.

naḍī pupphañca pheṇañca,

gomayañca nakhāsikham;

suddhikaṃ dve ca gaddulā,

vāsījaṭṭam aniccatāti.

majjhimaṇṇāsako samatto.

upayo arahanto ca,

khajjanī therasavhayam;

pupphavaggena paṇṇāsa,

dutiyo tena vuccatīti.

saṃyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

103. antasutta

103. Sides

sāvatthinidānaṃ.

*At Sāvatthī.*

“cattārome, bhikkhave, antā.

*“Mendicants, there are these four sides.*

katame cattāro?

*What four?*

sakkāyanto, sakkāyasamudayanto, sakkāyanirodhanto,

sakkāyanirodhagāminipparipadanto.

*The side of identity, the side of the origin of identity, the side of the cessation of identity, and the side of the practice that leads to the cessation of identity.*

katamo ca, bhikkhave, sakkāyanto?

*And what is the side of identity?*

pañcupādānakkhandhātissa vacanīyaṃ.

*It should be said: the five grasping aggregates.*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,  
saññupādānakkhandho, saṅkhārurupādānakkhandho, viññāṇupādānakkhandho—

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

ayaṃ vuccati, bhikkhave, sakkāyanto.

*This is called the side of identity.*

katamo ca, bhikkhave, sakkāyasamudayanto?

*And what is the side of the origin of identity?*

yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—

*It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure in various different realms. That is,*

kāmatanṇhā, bhavatanṇhā, vibhavanṇhā.

*craving for sensual pleasures, craving to continue existence, and craving to end existence.*

ayaṃ vuccati, bhikkhave, sakkāyasamudayanto.

*This is called the side of the origin of identity.*

katamo ca, bhikkhave, sakkāyanirodhanto?

*And what is the side of the cessation of identity?*

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

*It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.*

ayaṃ vuccati, bhikkhave, sakkāyanirodhanto.

*This is called the side of the cessation of identity.*

katamo ca, bhikkhave, sakkāyanirodhagāminipparipadanto?

*And what is the side of the practice that leads to the cessation of identity?*

ayaṃeva ariyo aṭṭhaṅgiko maggo.

*It is simply this noble eightfold path, that is:*

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhi.

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

ayaṃ vuccati, bhikkhave, sakkāyanirodhagāminipparipadanto.

*This is called the side of the practice that leads to the cessation of identity.*

ime kho, bhikkhave, cattāro antā”ti.

*These are the four sides.”*

paṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

104. dukkhasutta

*104. Suffering*

sāvatthinidānam.

*At Sāvatthī.*

“dukkhañca vo, bhikkhave, desessāmi dukkhasamudayañca dukkhanirodhañca dukkhanirodhagāminiñca paṭipadam.

*“Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.*

taṃ suṇātha.

*Listen ...*

katamañca, bhikkhave, dukkham?

*And what is suffering?*

pañcupādānakkhandhātissa vacanīyam.

*It should be said: the five grasping aggregates.*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññānupādānakkhandho.

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

idaṃ vuccati, bhikkhave, dukkham.

*This is called suffering.*

katamo ca, bhikkhave, dukkhasamudayo?

*And what is the origin of suffering?*

yāyam taṇhā ponobhavikā ... pe ... vibhavataṇhā—

*It's the craving that leads to future lives, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.*

ayam vuccati, bhikkhave, dukkhasamudayo.

*This is called the origin of suffering.*

katamo ca, bhikkhave, dukkhanirodho?

*And what is the cessation of suffering?*

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

*It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.*

ayam vuccati, bhikkhave, dukkhanirodho.

*This is called the cessation of suffering.*

katamā ca, bhikkhave, dukkhanirodhagāminī paṭipadā?

*And what is the practice that leads to the cessation of suffering?*

ayameva ariyo aṭṭhaṅgiko maggo.

*It is simply this noble eightfold path, that is:*

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhī.

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

ayaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā”ti.

*This is called the practice that leads to the cessation of suffering.”*

dutiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

105. sakkāyasutta

*105. Identity*

sāvattihinidānaṃ.

*At Sāvattihī.*

“sakkāyañca vo, bhikkhave, desessāmi sakkāyasamudayañca sakkāyanirodhañca sakkāyanirodhagāminiñca paṭipadaṃ.

*“Mendicants, I will teach you identity, the origin of identity, the cessation of identity, and the practice that leads to the cessation of identity.*

taṃ suṇātha.

*Listen ...*

katamo ca, bhikkhave, sakkāyo?

*And what is identity?*

pañcupādānakkhandhātissa vacanīyaṃ.

*It should be said: the five grasping aggregates.*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

ayaṃ vuccati, bhikkhave, sakkāyo.

*This is called identity.*

katamo ca, bhikkhave, sakkāyasamudayo?

*And what is the origin of identity?*

yāyaṃ taṇhā ponobhavikā ... pe ...

*It's the craving that leads to future lives, mixed up with relishing and greed, looking for enjoyment anywhere it can. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.*

ayaṃ vuccati, bhikkhave, sakkāyasamudayo.

*This is called the origin of identity.*

katamo ca, bhikkhave, sakkāyanirodho?

*And what is the cessation of identity?*

yo tassāyeva taṇhāya ... pe ...

*It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it.*

ayaṃ vuccati, bhikkhave, sakkāyanirodho.

*This is called the cessation of identity.*

katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā?

*And what is the practice that leads to the cessation of identity?*

ayameva ariyo aṭṭhaṅgiko maggo.

*It is simply this noble eightfold path, that is:*

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhī.

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

ayaṃ vuccati, bhikkhave, sakkāyanirodhagāminī paṭipadā”ti.

*This is called the practice that leads to the cessation of identity.”*

tatiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

106. pariññeyyasutta

*106. Should Be Completely Understood*

sāvatthinidānaṃ.

*At Sāvattī.*

“pariññeyye ca, bhikkhave, dhamme desessāmi pariññaṅca pariññātāviṅca puggalaṃ.

*“Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood.*

taṃ suṇātha.

*Listen ...*

katame ca, bhikkhave, pariññeyyā dhammā?

*And what things should be completely understood?*

rūpaṃ, bhikkhave, pariññeyyo dhammo.

*Form,*

vedanā ... pe ...

*feeling,*

saññā ...

*perception,*

saṅkhārā ...

*choices,*

viññāṇaṃ pariññeyyo dhammo.

*and consciousness.*

ime vuccanti, bhikkhave, pariññeyyā dhammā.

*These are called the things that should be completely understood.*

katamā ca, bhikkhave, pariññā?

*And what is complete understanding?*

rāgakkhayo, dosakkhayo, mohakkhayo—

*The ending of greed, hate, and delusion.*

ayaṃ vuccati, bhikkhave, pariññā.

*This is called complete understanding.*

katamo ca, bhikkhave, pariññātāvī puggalo?

*And what is the person who has completely understood?*

arahātissa vacanīyaṃ.

*It should be said: a perfected one,*

yvāyaṃ āyasmā evaṃnāmo evaṅgotto—  
*the venerable of such and such name and clan.*

ayaṃ vuccati, bhikkhave, pariññātāvī puggalo”ti.  
*This is called the person who has completely understood.”*

catutthaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

11. antavagga  
*11. Sides*

107. samaṇasutta  
*107. Ascetics (1st)*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“pañcime, bhikkhave, upādānakkhandhā.  
*“Mendicants, there are these five grasping aggregates.*

katame pañca?  
*What five?*

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.  
*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

ye hi keci, bhikkhave, samanā vā brāhmaṇā vā imesaṃ pañcannaṃ  
upādānakkhandhānaṃ assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ  
nappajānanti ... pe ...  
*There are ascetics and brahmins who don't truly understand these five grasping aggregates' gratification, drawback, and escape ...*

pajānanti, sayāṃ abhiññā sacchikatvā upasampajja viharanti”ti.  
*There are ascetics and brahmins who do truly understand ...”*

pañcamāṃ.

samyutta nikāya 22  
*Linked Discourses 22*

11. antavagga  
*11. Sides*

108. dutiyasamaṇasutta  
*108. Ascetics (2nd)*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“pañcime, bhikkhave, upādānakkhandhā.  
*“Mendicants, there are these five grasping aggregates.*

katame pañca?  
*What five?*

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,  
saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.  
*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ  
upādānakkhandhānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca  
nissaraṇaṇca yathābhūtaṃ nappajānanti ... pe ...

*There are ascetics and brahmins who don't truly understand these five grasping aggregates'  
origin, ending, gratification, drawback, and escape ... Those venerables don't realize the goal  
of life as an ascetic or brahmin ...*

pajānanti, sayamaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

*There are ascetics and brahmins who do truly understand ... Those venerables realize the goal  
of life as an ascetic or brahmin, and live having realized it with their own insight.”*

chaṭṭhaṃ.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

109. sotāppanasutta

*109. A Stream-Enterer*

sāvatthinidānaṃ.

*At Sāvatti.*

“pañcime, bhikkhave, upādānakkhandhā.

*Mendicants, there are these five grasping aggregates.*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ upādānakkhandhānaṃ  
samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ  
pajānāti.

*A noble disciple comes to truly understand these five grasping aggregates' origin, ending,  
gratification, drawback, and escape.*

ayam vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato  
sambodhiparāyano”ti.

*Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld,  
bound for awakening.”*

sattamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

110. arahantasutta

*110. A Perfected One*

sāvatthinidānaṃ.

*At Sāvatti.*

“pañcime, bhikkhave, upādānakkhandhā.

*Mendicants, there are these five grasping aggregates.*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ viditvā anupādāvimutto hoti.

*A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates' origin, ending, gratification, drawback, and escape.*

ayaṃ vuccati, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti.

*Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”*

atthamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

111. chandappahānasutta

*111. Giving Up Desire*

sāvatthinidānaṃ.

*At Sāvattthī.*

“rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.

*“Mendicants, you should give up any desire, greed, relishing, and craving for form.*

evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatim anuppādadhammaṃ.

*Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

vedanāya ... pe ...

*You should give up any desire, greed, relishing, and craving for feeling ...*

saññāya ...

*perception ...*

saṅkhāresu ...

*choices ...*

viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.

*consciousness.*

evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatim anuppādadhammaṃ”ti.

*Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”*

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

11. antavagga

*11. Sides*

112. dutiyachandappahānasutta

*112. Giving Up Desire (2nd)*

sāvatthinidānaṃ.

*At Sāvattthī.*



“rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.

*“Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.*

evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnaṃ mūlaṃ ... pe ...

*Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

vedanāya ...

*You should give up any desire, greed, relishing, and craving for feeling ...*

saññāya ...

*perception ...*

saṅkhāresu yo chando ... pe ...

*choices ...*

evaṃ te saṅkhārā pahīnā bhavissanti ucchinnaṃ mūlā tālāvatthukatā anabhāvaṃ katā āyatīṃ anuppādadhammā.

viññāne yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.

*consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.*

evaṃ taṃ viññānaṃ pahīnaṃ bhavissati ucchinnaṃ mūlaṃ tālāvatthukatāṃ anabhāvaṃ katāṃ āyatīṃ anuppādadhammā”ti.

*Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”*

dasamaṃ.

antavaggo paṭhamo.

anto dukkhaṇca sakkāyo,

pariññeyyā samaṇā duve;

sotāpanno arahā ca,

duve ca chandappahānāti.

saṃyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

113. avijjāsutta

*113. Ignorance*

sāvatthinidānaṃ.

*At Sāvattihī.*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ...

*Then a mendicant went up to the Buddha*

ekamantaṃ nisinna kho so bhikkhu bhagavantaṃ etadavoca:

*and said to him:*

“avijjā, avijjā’ti, bhante, vuccati.

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

katamā nu kho, bhante, avijjā;

*What is ignorance?*

kittāvata ca avijjāgato hoti”ti?

*And how is an ignorant person defined?”*

“idha, bhikkhu, assutavā puthujjano rūpaṃ nappajānāti, rūpasamudayaṃ nappajānāti, rūpanirodhaṃ nappajānāti, rūpanirodhagāmininṃ paṭipadaṃ nappajānāti;

*“Mendicant, it’s when an uneducated ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation.*

vedanaṃ nappajānāti ...

*They don’t understand feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre nappajānāti ... pe ...

*choices ...*

viññāṇanirodhagāmininṃ paṭipadaṃ nappajānāti.

*consciousness, its origin, its cessation, and the practice that leads to its cessation.*

ayaṃ vuccati, bhikkhu, avijjā;

*This is called ignorance.*

ettāvata ca avijjāgato hoti”ti.

*And this is how an ignorant person is defined.”*

paṭhamam.

samyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

114. vijaṇṇasutta

*114. Knowledge*

sāvatthinidānaṃ.

*At Sāvatthī.*

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

*Seated to one side, that mendicant said to the Buddha:*

“‘vijaṇṇa, vijaṇṇa’ti, bhante, vuccati.

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

katamā nu kho, bhante, vijaṇṇa;

*What is knowledge?*

kittāvata ca vijaṇṇagato hoti”ti?

*And how is a knowledgeable person defined?”*

“idha, bhikkhu, sutavā ariyasāvako rūpaṃ pajānāti, rūpasamudayaṃ ... rūpanirodhaṃ ... rūpanirodhagāmininṃ paṭipadaṃ pajānāti.

*“Mendicant, it’s when an educated noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation.*

vedanaṃ ...

*They understand feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre pajānāti ... pe ...  
*choices ...*

viññāṇanirodhagāminim paṭipadam pajānāti.  
*consciousness, its origin, its cessation, and the practice that leads to its cessation.*

ayaṃ vuccati, bhikkhu, vijjā;  
*This is called knowledge.*

ettāvata ca vijjāgato hoti”ti.  
*And this is how a knowledgeable person is defined.”*

dutiyaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

12. dhammakathikavagga  
*12. A Dhamma speaker*

115. dhammakathikasutta  
*115. A Dhamma speaker*

sāvatthinidānaṃ.  
*At Sāvatthī.*

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:  
*Seated to one side, that mendicant said to the Buddha:*

“dhammakathiko, dhammakathiko”ti, bhante, vuccati;  
*“Sir, they speak of a ‘Dhamma speaker’.*

kittāvata nu kho, bhante, dhammakathiko hoti”ti?  
*How is a Dhamma speaker defined?”*

“rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti  
‘dhammakathiko bhikkhū’ti alaṃvacanāya.  
*“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.*

rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti,  
‘dhammānuddhammapaṭipanno bhikkhū’ti alaṃvacanāya.  
*If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.*

rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādvimutto hoti,  
‘dīṭṭhadhammanibbānappatto bhikkhū’ti alaṃvacanāya.  
*If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.*

vedanāya ce, bhikkhu ... pe ...  
*If a mendicant teaches Dhamma for disillusionment with feeling ...*

saññāya ce, bhikkhu ...  
*perception ...*

saṅkhārānañce, bhikkhu ...  
*choices ...*

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti,  
‘dhammakathiko bhikkhū’ti alaṃvacanāya.  
*consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.*

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti,  
‘dhammānuddhammapaṭipanno bhikkhū’ti alaṃvacanāya.  
*If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.*

viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti,  
'dīṭṭhadhammanibbānappatto bhikkhū'ti alaṃvacanāyā'ti.

*If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.*

tatiyaṃ.

samyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

116. dutiyadhammakathikasutta

*116. A Dhamma speaker (2nd)*

sāvattihinidāṇaṃ.

*At Sāvatti.*

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

*Seated to one side, that mendicant said to the Buddha:*

“dhammakathiko, dhammakathiko'ti, bhante, vuccati;

*“Sir, they speak of a 'Dhamma speaker'.*

kittāvatā nu kho, bhante, dhammakathiko hoti;

*How is a Dhamma speaker defined?*

kittāvatā dhammānudhammappaṭipanno hoti, kittāvatā dīṭṭhadhammanibbānappatto hoti'ti?

*How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?"*

“rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti,

'dhammakathiko bhikkhū'ti alaṃvacanāyā.

*"Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who speaks on Dhamma'.*

rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti,

'dhammānudhammappaṭipanno bhikkhū'ti alaṃvacanāyā.

*If they practice for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who practices in line with the teaching'.*

rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti,

'dīṭṭhadhammanibbānappatto bhikkhū'ti alaṃvacanāyā.

*If they're freed by not grasping by disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.*

vedanāya ce, bhikkhu ... pe ...

*If a mendicant teaches Dhamma for disillusionment with feeling ...*

saññāya ce, bhikkhu ...

*perception ...*

saṅkhārānañce, bhikkhu ...

*choices ...*

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti,

'dhammakathiko bhikkhū'ti alaṃvacanāyā.

*consciousness, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'.*

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti,

'dhammānudhammappaṭipanno bhikkhū'ti alaṃvacanāyā.

*If they practice for disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who practices in line with the teaching'.*

viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti,  
‘ditthadhammanibbānappatto bhikkhū’ti alaṃvacanāyā”ti.  
*If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.*”

catutthaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

12. dhammakathikavagga  
*12. A Dhamma speaker*

117. bandhanasutta  
*117. Shackles*

sāvattthinidāṇaṃ.  
*At Sāvattthī.*

“idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ... pe ...  
sappurisadhamme avinīto  
*“Mendicants, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.  
*They regard form as self, self as having form, form in self, or self in form.*

ayaṃ vuccati, bhikkhave, assutavā puthujjano rūpabandhanabaddho  
santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati  
baddho asmā lokā paraṃ lokaṃ gacchati.  
*They’re called an uneducated ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.*

vedanaṃ attato samanupassati ... pe ... vedanāya vā attānaṃ.  
*They regard feeling ...*

ayaṃ vuccati, bhikkhave, assutavā puthujjano vedanābandhanabaddho  
santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati  
baddho asmā lokā paraṃ lokaṃ gacchati.

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ attato samanupassati ... pe ...  
*consciousness as self.*

ayaṃ vuccati, bhikkhave, assutavā puthujjano viññāṇabandhanabaddho  
santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati  
baddho asmā lokā paraṃ lokaṃ gacchati.  
*They’re called an uneducated ordinary person who is bound to consciousness, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.*

sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ... pe ... sappurisadhamme  
suvinīto  
*An educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.*

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

*They don't regard form as self, self as having form, form in self, or self in form.*

ayaṃ vuccati, bhikkhave, sutavā ariyasāvako na rūpabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī, 'parimutto so dukkhasmā'ti vadāmi.

*They're called an educated noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say.*

na vedanaṃ attato ... pe ...

*They don't regard feeling ...*

na saññāṃ attato ... pe ...

*perception ...*

na saṅkhāre attato ... pe ...

*choices ...*

na viññāṇaṃ attato samanupassati ... pe ...

*consciousness as self.*

ayaṃ vuccati, bhikkhave, sutavā ariyasāvako na viññāṇabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī, 'parimutto so dukkhasmā'ti vadāmi'ti.

*They're called an educated noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say."*

pañcamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

118. paripucchitasutta

*118. Questioning*

sāvatthinidānaṃ.

*At Sāvatti.*

"taṃ kiṃ maññatha, bhikkhave,

*"What do you think, mendicants?*

rūpaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassathā'ti?

*Do you regard form like this: 'This is mine, I am this, this is my self'?"*

"no hetamaṃ, bhante".

*"No, sir."*

"sādhu, bhikkhave.

*"Good, mendicants!*

rūpaṃ, bhikkhave, 'netamaṃ mama, nesohamasmi, na meso attā'ti evameṭamaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

*Form should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'*

vedanaṃ ...

*Do you regard feeling ...*

saññāṃ ...

*perception ...*

saṅkhāre ...

*choices ...*

viññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassathā”ti?  
*consciousness like this: ‘This is mine, I am this, this is my self’?”*

“no hetam, bhante”.  
*“No, sir.”*

“sādhū, bhikkhave.  
*“Good, mendicants!”*

viññāṇaṃ, bhikkhave, ‘netam mama, nesohamasmi, na meso attā’ti evametam  
yathābhūtaṃ sammappaññāya datthabbaṃ ... pe ...  
*Consciousness 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 pajānātī”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

chaṭṭhaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

12. dhammakathikavagga  
*12. A Dhamma speaker*

119. dutiyapariṇipucchitasutta  
*119. Questioning (2nd)*

sāvattthinidānaṃ.  
*At Sāvattthī.*

“taṃ kiṃ maññatha, bhikkhave,  
*“What do you think, mendicants?”*

rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassathā”ti?  
*Do you regard form like this: ‘This is not mine, I am not this, this is not my self’?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“sādhū, bhikkhave.  
*“Good, mendicants!”*

rūpaṃ, bhikkhave, ‘netam mama, nesohamasmi, na meso attā’ti evametam  
yathābhūtaṃ sammappaññāya datthabbaṃ.  
*Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

vedanaṃ ...  
*Do you regard feeling ...*

saññāṃ ...  
*perception ...*

saṅkhāre ...  
*choices ...*

viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassathā”ti?  
*consciousness like this: ‘This is not mine, I am not this, this is not my self’?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“sādhū, bhikkhave.  
*“Good, mendicants!”*

viññānaṃ, bhikkhave, ‘netam mama, nesohamasmi, na meso attā’ti evametam  
yathābhūtaṃ sammappaññāya dātṭhabbam ...

*Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

evaṃ ... pe ...

*Seeing this ...*

nāparaṃ itthattāyāti pajānātī”ti.

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

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

120. saṃyojaniyasutta

*120. Things Prone To Being Fettered*

sāvatthinidānaṃ.

*At Sāvatthī.*

“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, katamaṃ saṃyojanaṃ?

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

rūpaṃ, bhikkhave, saṃyojaniyo dhammo;

*Form is something that’s prone to being fettered.*

yo tattha chandarāgo, taṃ tattha saṃyojanaṃ.

*The desire and greed for it is the fetter.*

vedanā ... pe ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññānaṃ saṃyojaniyo dhammo;

*Consciousness 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.”*

aṭṭhamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

121. upādāniyasutta

*121. Things Prone To Being Grasped*



sāvattthinidānaṃ.

*At Sāvattthī.*

“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, katamaṃ upādānaṃ?

*What are the things that are prone to being grasped? And what is the grasping?*

rūpaṃ, bhikkhave, upādāniyo dhammo,

*Form is something that's prone to being grasped.*

yo tattha chandarāgo, taṃ tattha upādānaṃ.

*The desire and greed for it is the grasping.*

vedanā ... pe ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññānaṃ upādāniyo dhammo;

*Consciousness 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.”*

navamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

122. sīlavantasutta

*122. An Ethical Mendicant*

ekaṃ samayaṃ āyasmā ca sārīputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye.

*At one time Venerable Sārīputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.*

atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vutṭhito yenāyasmā sārīputto tenupasaṅkami ... pe ... etadavoca:

*Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sārīputta, and said:*

“sīlavatāvuso, sārīputta, bhikkhunā katame dhammā yoniso manasikātabbā”ti?

*“Reverend Sārīputta, what things should an ethical mendicant properly attend to?”*

“sīlavatāvuso, koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato dukkhato rogato gandato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

*“Reverend Koṭṭhita, an ethical mendicant should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

sīlavatāvuso, koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

*An ethical mendicant should properly attend to these five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

thānaṃ kho panetaṃ, āvuso, vijjati yaṃ sīlavā bhikkhu ime pañcupādānakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sotāpattiphalam sacchikareyyā”ti.

*It's possible that an ethical mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry.”*

“sotāpannena panāvuso sārīputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

*“But Reverend Sārīputta, what things should a mendicant stream-enterer properly attend to?”*

“sotāpannenapi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ... pe ... anattato yoniso manasi kātabbā.

*“A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent ... as not-self.*

thānaṃ kho panetaṃ, āvuso, vijjati yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sakadāgāmiphalaṃ sacchikareyyā”ti.

*It's possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return.”*

“sakadāgāminā panāvuso sārīputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

*“But Reverend Sārīputta, what things should a mendicant once-returner properly attend to?”*

“sakadāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ... pe ... anattato yoniso manasi kātabbā.

*“A mendicant once-returner should properly attend to these five grasping aggregates as impermanent ... as not-self.*

thānaṃ kho panetaṃ, āvuso, vijjati yaṃ sakadāgāmī bhikkhu ime pañcupādānakkhandhe aniccato ... pe ... anattato yoniso manasi karonto anāgāmiphalaṃ sacchikareyyā”ti.

*It's possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the fruit of non-return.”*

“anāgāminā panāvuso sārīputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

*“But Reverend Sārīputta, what things should a mendicant non-returner properly attend to?”*

“anāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ... pe ... anattato yoniso manasi kātabbā.

*“A mendicant non-returner should properly attend to these five grasping aggregates as impermanent ... as not-self.*

thānaṃ kho panetaṃ, āvuso, vijjati yaṃ anāgāmī bhikkhu ime pañcupādānakkhandhe aniccato ... pe ... anattato yoniso manasi karonto arahattaṃ sacchikareyyā”ti.

*It's possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize perfection.”*

“arahatā panāvuso sārīputta, katame dhammā yoniso manasi kātabbā”ti?

*“But Reverend Sārīputta, what things should a perfected one properly attend to?”*

“arahatāpi kho, āvuso koṭṭhika, ime pañcupādānakkhandhe aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.

*“Reverend Koṭṭhika, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.”*

natthi, khvāvuso, arahato uttari karaṇīyaṃ katassa vā paticayo;

*A perfected one has nothing more to do, and nothing that needs improvement.*

api ca ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva samvattanti satisampajaññāya cā”ti.

*Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”*

dasamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

123. sutavantasutta

*123. Educated*

ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye.

*At one time Venerable Sāriputta and Venerable Mahākoṭṭhika were staying near Benares, in the deer park at Isipatana.*

atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā ... pe ... etadavoca:

*Then in the late afternoon, Venerable Mahākoṭṭhika came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:*

“sutavatāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

*“Reverend Sāriputta, what things should an educated mendicant properly attend to?”*

“sutavatāvuso koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato ... pe ... anattato yoniso manasi kātabbā.

*“An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self.”*

katame pañca?

*What five?*

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññānupādānakkhandho.

*That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.*

sutavatāvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ... pe ... anattato yoniso manasi kātabbā.

*An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self.*

thānaṃ kho panetaṃ, āvuso, vijjati—yaṃ sutavā bhikkhu ime pañcupādānakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sotāpattiphalam sacchikareyyā”ti.

*It’s possible that an educated mendicant who regards the five grasping aggregates in this way will realize the fruit of stream-entry.”*

“sotāpanna panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?

*“But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?”*

“sotāpannenapi kho āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato ... pe ... anattato yoniso manasi kātābbā.

*“A mendicant stream-enterer should properly attend to these five grasping aggregates as impermanent ... as not-self.”*

thānaṃ kho panetaṃ, āvuso, vijjati—yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato ... pe ... anattato yoniso manasi karonto sakadāgāmiphalaṃ ... pe ...

*It’s possible that a mendicant stream-enterer who regards the five grasping aggregates in this way will realize the fruit of once-return.” ...*

anāgāmiphalaṃ ... pe ...

*“It’s possible that a mendicant once-returner who regards the five grasping aggregates in this way will realize the fruit of non-return.” ...*

arahattaphalaṃ sacchikareyyā”ti.

*“It’s possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize the fruit of perfection.” ...*

“arahatā panāvuso sārīputta, katame dhammā yoniso manasi kātābbā”ti?

*“But Reverend Sārīputta, what things should a perfected one properly attend to?”*

“arahatāpi khvāvuso koṭṭhika, ime pañcupādānakkhandhā aniccato dukkhato rogato gandato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātābbā.

*“Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.”*

natthi, khvāvuso, arahato uttari karaṇīyaṃ, katassa vā paticayo;

*A perfected one has nothing more to do, and nothing that needs improvement.*

api ca kho ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva samvattanti satisampajaññāya cā”ti.

*Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”*

ekādasamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

12. dhammakathikavagga

*12. A Dhamma speaker*

124. kappasutta

*124. With Kappa*

sāvattihinidānaṃ.

*At Sāvattihī.*

atha kho āyasmā kappo yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho āyasmā kappo bhagavantaṃ etadavoca:

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

“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṃca saviññānake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?

*“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”*

“yaṃ kiñci, kappa, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbapaṃ rūpaṃ ‘netamaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

*“Kappa, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ... pe ...  
*One truly sees any kind of feeling ...*

yā kāci saññā ...  
*perception ...*

ye keci saṅkhārā ...  
*choices ...*

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ  
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ  
‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ  
sammappaññāya passati.  
*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ kho, kappā, jānato evaṃ passato imasmiṇca saviññāṇake kāye bahiddhā ca  
sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’ti.  
*That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”*

dvādasamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

12. dhammakathikavagga  
*12. A Dhamma speaker*

125. dutiyakappasutta  
*125. With Kappa (2nd)*

sāvatthinidānaṃ.  
*At Sāvattihī.*

ekamantaṃ nisinno kho āyasmā kappo bhagavantaṃ etadavoca:  
*Seated to one side, Venerable Kappa said to the Buddha:*

“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṇca saviññāṇake kāye  
bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṣaṃ hoti vidhā  
samatikkantaṃ santaṃ suvimuttaṃ”ti?  
*“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”*

“yaṃ kiñci, kappā, rūpaṃ atītānāgatapaccuppannaṃ ... pe ... sabbaṃ rūpaṃ  
‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ  
sammappaññāya disvā anupādāvimutto hoti.  
*“Kappa, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...  
*One is freed by not grasping having truly seen any kind of feeling ...*

yā kāci saññā ...  
*perception ...*

ye keci saṅkhārā ...  
*choices ...*

yaṃ kiñci viññānaṃ aṭṭhānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ  
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ  
‘netaṃ mama, nesohamasmi, na meso attā’ti evameva yathābhūtaṃ  
sammappaññāya disvā anupādāvimutto hoti.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ kho, kappa, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca  
sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṃ hoti vidhā  
samatikkantaṃ santaṃ suvimuttaṃ”ti.

*That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”*

terasaṃaṃ.

dhammakathikavaggo dutiyo.

avijjā vijjā dve kathikā,

bandhanā paripucchitā duve;

saṃyojanaṃ upādānaṃ,

sīlaṃ sutavā dve ca kappanāti.

saṃyutta nikāya 22

*Linked Discourses 22*

13. avijjāvagga

*13. Ignorance*

126. samudayadhammasutta

*126. Liable To Originate*

sāvatthinidānaṃ.

*At Sāvatthī.*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ...  
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:*

“avijjā, avijjā’ti, bhante, vuccati.

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

katamā nu kho, bhante, avijjā;

*What is ignorance?*

kittāvatā ca avijjāgato hotī’ti?

*And how is an ignorant person defined?”*

“idha, bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ

‘samudayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti;

*“Mendicant, it’s when an uneducated ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate.*

vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti;

*They don’t truly understand form, which is liable to vanish, as form which is liable to vanish.*

samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.*

samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ nappajānāti;

*They don’t truly understand feeling ...*

vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ nappajānāti;

samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti.

samudayadhammaṃ saññāṃ ... pe ...

*perception ...*

samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti;

*choices ...*

vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti;

samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti.

samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti;

*consciousness, which is liable to originate, as consciousness which is liable to originate.*

vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti;

*They don’t truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish.*

samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.

*They don’t truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.*

ayaṃ vuccati, bhikkhu, avijjā;

*This is called ignorance.*

ettāvatā ca avijjāgato hoti”ti.

*And this is how an ignorant person is defined.”*

evaṃ vutte, so bhikkhu bhagavantaṃ etadavoca:

*When he said this, the mendicant said to the Buddha:*

“‘vijjā, vijjā’ti, bhante, vuccati.

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

katamā nu kho, bhante, vijjā;

*What is knowledge?*

kittāvatā ca vijjāgato hoti”ti?

*And how is a knowledgeable person defined?”*

“idha, bhikkhu, sutavā ariyasāvako samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpaṃ’ti yathābhūtaṃ pajānāti;

*“Mendicant, it’s when an educated noble disciple truly understands form, which is liable to originate, as form which is liable to originate.*

vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpaṃ’ti yathābhūtaṃ pajānāti;

*They truly understand form, which is liable to vanish, as form which is liable to vanish.*

samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpaṃ’ti yathābhūtaṃ pajānāti.

*They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.*

samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ pajānāti;  
*They truly understand feeling ...*

vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ pajānāti;

samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ pajānāti.

samudayadhammaṃ saññaṃ ...  
*perception ...*

samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti;  
*choices ...*

vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti;

samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti.

samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti;  
*consciousness, which is liable to originate, as consciousness which is liable to originate.*

vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti;  
*They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish.*

samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ pajānāti.  
*They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.*

ayaṃ vuccati, bhikkhu, vijjā;  
*This is called knowledge.*

ettāvatā ca vijjāgato hoti”ti.  
*And this is how a knowledgeable person is defined.”*

paṭhamam.

saṃyutta nikāya 22  
*Linked Discourses 22*

13. avijjāvagga  
*13. Ignorance*

127. dutiyasamudayadhammasutta  
*127. Liable To Originate (2nd)*

ekaṃ samayaṃ āyasmā ca sārīputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye.  
*At one time Venerable Sārīputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...*

atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito ... pe ... ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca:  
*Mahākoṭṭhita said to Sārīputta:*



“‘avijjā, avijjā’ti, āvuso sārīputta, vuccati.  
“Reverend Sārīputta, they speak of this thing called ‘ignorance’.

katamā nu kho, āvuso, avijjā;  
What is ignorance?

kittāvatā ca avijjāgato hotī’ti?  
And how is an ignorant person defined?”

“idhāvuso assutavā puthujjano samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti; vayadhammaṃ rūpaṃ ... pe ...  
‘samudayavayadhammaṃ rūpaṃ’ti yathābhūtaṃ nappajānāti.  
“Reverend, it’s when an uneducated ordinary person doesn’t truly understand form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish.

samudayadhammaṃ vedanaṃ ... pe ... vayadhammaṃ vedanaṃ ... pe ...  
‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti.  
They don’t truly understand feeling ...

samudayadhammaṃ saññāṃ ... pe ...  
perception ...

samudayadhamme saṅkhāre ... pe ... vayadhamme saṅkhāre ... pe ...  
samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti.  
choices ...

samudayadhammaṃ viññāṇaṃ ... pe ... samudayavayadhammaṃ viññāṇaṃ  
‘samudayavayadhammaṃ viññāṇaṃ’ti yathābhūtaṃ nappajānāti.  
consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish, as consciousness which is liable to originate and vanish.

ayaṃ vuccati, āvuso, avijjā;  
This is called ignorance.

ettāvatā ca avijjāgato hotī’ti.  
And this is how an ignorant person is defined.”

duṭṭiyaṃ.

samyutta nikāya 22  
Linked Discourses 22

13. avijjāvagga  
13. Ignorance

128. tatiyasamudayadhammasutta  
128. Liable To Originate (3rd)

ekaṃ samayaṃ āyasmā ca sārīputto āyasmā ca mahākoṭṭhiko bārāṇasīyaṃ viharanti  
isipatane migadāye ... pe ...  
At one time Venerable Sārīputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...

ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca:  
Mahākoṭṭhita said to Sārīputta:

“‘vijjā, vijjā’ti, āvuso sārīputta, vuccati.  
“Reverend Sārīputta, they speak of this thing called ‘knowledge’.

katamā nu kho, āvuso, vijjā;  
What is knowledge?

kittāvatā ca vijjāgato hotī’ti?  
And how is a knowledgeable person defined?”

“idhāvuso, sutavā ariyasāvako samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpaṃ’ti yathābhūtaṃ pajānāti; vayadhammaṃ rūpaṃ ... pe ... samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpaṃ’ti yathābhūtaṃ pajānāti;

*“Reverend, it’s when an educated noble disciple truly understands form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish.*

samudayadhammaṃ vedanaṃ ... pe ... samudayavayadhammā vedanā ...  
*They truly understand feeling ...*

samudayadhammaṃ saññāṃ ... pe ...  
*perception ...*

samudayadhamme saṅkhāre ... vayadhamme saṅkhāre ... samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti.  
*choices ...*

samudayadhammaṃ viññāṇaṃ ... vayadhammaṃ viññāṇaṃ ...  
samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇaṃ’ti  
yathābhūtaṃ pajānāti.  
*consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish,  
as consciousness which is liable to originate and vanish.*

ayaṃ vuccatāvuso, vijjā;  
*This is called knowledge.*

ettāvata ca vijjāgato hoti”ti.  
*And this is how a knowledgeable person is defined.”*

tatiyaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

13. avijjāvagga  
*13. Ignorance*

129. assādasutta  
*129. Gratification*

bārāṇasiyaṃ viharanti isipatane migadāye ... pe ...  
*At Benares.*

ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca:  
*Mahākoṭṭhita said to Sāriputta:*

““avijjā, avijjā’ti, āvuso sāriputta, vuccati.  
*“Reverend Sāriputta, they speak of this thing called ‘ignorance’.*

katamā nu kho, āvuso, avijjā;  
*What is ignorance?*

kittāvata ca avijjāgato hoti”ti?  
*And how is an ignorant person defined?”*

“idhāvuso assutavā puthujjano rūpassa assādañca ādinavañca nissaraṇaṇca  
yathābhūtaṃ nappajānāti.  
*“Reverend, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...

*choices,*

viññāṇassa assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

*and consciousness.*

ayaṃ vuccatāvuso, avijjā;

*This is called ignorance.*

ettāvatā ca avijjāgato hotī”ti.

*And this is how an ignorant person is defined.”*

catutthaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

13. avijjāvagga

*13. Ignorance*

130. dutiyaassādasutta

*130. Gratification (2nd)*

bārānasiyaṃ viharanti isipatane migadāye ... pe ...

*At Benares.*

“vijja, vijjā”ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘knowledge’.*

katamā nu kho, āvuso, vijjā;

*What is knowledge?*

kittāvatā ca vijjāgato hotī”ti?

*And how is a knowledgeable person defined?”*

“idhāvuso, sutavā ariyasāvako rūpassa assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti.

*“Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...

*feeling,*

saññāya ...

*perception,*

saṅkhārānaṃ ...

*choices,*

viññāṇassa assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti.

*and consciousness.*

ayaṃ vuccatāvuso, vijjā;

*This is called knowledge.*

ettāvatā ca vijjāgato hotī”ti.

*And this is how a knowledgeable person is defined.”*

pañcamam.

saṃyutta nikāya 22

*Linked Discourses 22*

13. avijjāvagga

*13. Ignorance*

131. samudayasutta

*131. Origin*

bārānasiyaṃ viharanti isipatane migadāye ... pe ...

*At Benares.*

“avijjā, avijjā’ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘ignorance’.*

katamā nu kho, āvuso, avijjā;

*What is ignorance?*

kittāvatā ca avijjāgato hoti’ti?

*And how is an ignorant person defined?”*

“idhāvuso, assutavā puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādinavañca nissarañca yathābhūtaṃ nappajānāti.

*“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...

*feeling,*

saññāya ...

*perception,*

saṅkhārānaṃ ...

*choices,*

viññānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissarañca yathābhūtaṃ nappajānāti.

*and consciousness.*

ayaṃ vuccatāvuso, avijjā;

*This is called ignorance.*

ettāvatā ca avijjāgato hoti’ti.

*And this is how an ignorant person is defined.”*

chaṭṭhaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

13. avijjāvagga

*13. Ignorance*

132. dutiyasamudayasutta

*132. Origin (2nd)*

bārānasiyaṃ viharanti isipatane migadāye ... pe ...

*At Benares.*

ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca:

*Mahākoṭṭhita said to Sārīputta:*

“vijjā, vijjā’ti, āvuso sārīputta, vuccati.

*“Reverend Sārīputta, they speak of this thing called ‘knowledge’.*

katamā nu kho, āvuso, vijjā;

*What is knowledge?*

kittāvatā ca vijjāgato hoti’ti?

*And how is a knowledgeable person defined?”*

“idhāvuso, sutavā ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādinavañca nissarañca yathābhūtaṃ pajānāti.

*“Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa  
yathābhūtaṃ pajānāti.  
*and consciousness.*

ayaṃ vuccatāvuso, vijjā;  
*This is called knowledge.*

ettāvatā ca vijjāgato hotī”ti.  
*And this is how a knowledgeable person is defined.”*

sattamaṃ.

samyutta nikāya 22  
*Linked Discourses 22*

13. avijjāvagga  
*13. Ignorance*

133. koṭṭhikasutta  
*133. With Koṭṭhita*

bārāṇasiyaṃ viharanti isipatane migadāye.  
*At Benares.*

atha kho āyasmā sāriputto sāyanhasamayaṃ ... pe ...

ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:  
*Sāriputta said to Mahākoṭṭhita:*

“avijjā, avijjā”ti, āvuso koṭṭhika, vuccati.  
*“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.*

katamā nu kho, āvuso, avijjā;  
*What is ignorance?*

kittāvatā ca avijjāgato hotī”ti?  
*And how is an ignorant person defined?”*

“idhāvuso, assutavā puthujjano rūpassa assādaṇa ādīnavaṇa nissaraṇaṇa  
yathābhūtaṃ nappajānāti.  
*“Reverend, an uneducated ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññānaṃ assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ nappajānāti.  
*and consciousness.*

ayaṃ vuccatāvuso, avijjā;  
*This is called ignorance.*

ettāvatā ca avijjāgato hotī”ti.

*And this is how an ignorant person is defined.”*

evam vutte, āyasmā sārīputto āyasmantaṃ mahākotṭhikaṃ etadavoca:

*When he said this, Venerable Sārīputta said to him:*

“‘vijjā, vijjā’ti, āvuso koṭṭhika, vuccati.

*“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.*

katamā nu kho, āvuso, vijjā;

*What is knowledge?*

kittāvatā ca vijjāgato hotī”ti?

*And how is a knowledgeable person defined?”*

“idhāvuso, sutavā ariyasāvako rūpassa assādaṇṇa ādīnavaṇṇa nissaraṇaṇṇa yathābhūtaṃ pajānāti.

*“Reverend, an educated noble disciple truly understands the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...

*feeling,*

saññāya ...

*perception,*

saṅkhārānaṃ ...

*choices,*

viññāṇassa assādaṇṇa ādīnavaṇṇa nissaraṇaṇṇa yathābhūtaṃ pajānāti.

*and consciousness.*

ayaṃ vuccatāvuso, vijjā;

*This is called knowledge.*

ettāvatā ca vijjāgato hotī”ti.

*And this is how a knowledgeable person is defined.”*

aṭṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

13. avijjāvagga

*13. Ignorance*

134. dutiyakoṭṭhikasutta

*134. With Koṭṭhita (2nd)*

bārāṇasīyaṃ viharanti isipātane migadāye ... pe ...

*At Benares.*

“‘avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.

*“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.*

katamā nu kho, āvuso, avijjā;

*What is ignorance?*

kittāvatā ca avijjāgato hotī”ti?

*And how is an ignorant person defined?”*

“idhāvuso, assutavā puthujjano rūpassa samudayaṇṇa atthaṅgamaṇṇa assādaṇṇa ādīnavaṇṇa nissaraṇaṇṇa yathābhūtaṃ nappajānāti.

*“Reverend, an uneducated ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...

*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññānaṃsa samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca  
yathābhūtaṃ nappajānāti.  
*and consciousness.*

ayaṃ vuccatāvuso, avijjā;  
*This is called ignorance.*

ettāvatā ca avijjāgato hoti”ti.  
*And this is how an ignorant person is defined.”*

evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:  
*When he said this, Venerable Sāriputta said to him:*

“vijjā, vijjā”ti, āvuso koṭṭhika, vuccati.  
*“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.*

katamā nu kho, āvuso, vijjā;  
*What is knowledge?*

kittāvatā ca vijjāgato hoti”ti?  
*And how is a knowledgeable person defined?”*

“idhāvuso, sutavā ariyasāvako rūpassa samudayaṇca atthaṅgamaṇca assādaṇca  
ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti.  
*“Reverend, an educated noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,*

vedanāya ... pe ...  
*feeling,*

saññāya ...  
*perception,*

saṅkhārānaṃ ...  
*choices,*

viññānaṃsa samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca  
yathābhūtaṃ pajānāti.  
*and consciousness.*

ayaṃ vuccatāvuso, vijjā;  
*This is called knowledge.*

ettāvatā ca vijjāgato hoti”ti.  
*And this is how a knowledgeable person is defined.”*

navamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

13. avijjāvagga  
*13. Ignorance*

135. tatiyakōṭṭhikasutta  
*135. With Koṭṭhita (3rd)*

taññeva nidānaṃ.  
*The same setting.*

ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:  
*Sāriputta said to Mahākoṭṭhita:*

“‘avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.  
“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

katamā nu kho, āvuso, avijjā;  
What is ignorance?

kittāvatā ca avijjāgato hotī’ti?  
And how is an ignorant person defined?”

“idhāvuso, assutavā puthujjano rūpaṃ nappajānāti, rūpasamudayaṃ nappajānāti,  
rūpanirodhaṃ nappajānāti, rūpanirodhagāmininī paṭipadaṃ nappajānāti.  
“Reverend, it’s when an uneducated ordinary person doesn’t understand form, its origin, its  
cessation, and the practice that leads to its cessation.

vedanaṃ nappajānāti ... pe ...  
They don’t understand feeling ...

saññāṃ ...  
perception ...

saṅkhāre ...  
choices ...

viññānaṃ nappajānāti, viññānaśamudayaṃ nappajānāti, viññānanirodhaṃ  
nappajānāti, viññānanirodhagāmininī paṭipadaṃ nappajānāti.  
consciousness, its origin, its cessation, and the practice that leads to its cessation.

ayaṃ vuccatāvuso, avijjā;  
This is called ignorance.

ettāvatā ca avijjāgato hotī’ti.  
And this is how an ignorant person is defined.”

evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:  
When he said this, Venerable Sāriputta said to him:

“‘vijjā, vijjā’ti, āvuso koṭṭhika, vuccati.  
“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

katamā nu kho, āvuso, vijjā;  
What is knowledge?

kittāvatā ca vijjāgato hotī’ti?  
And how is a knowledgeable person defined?”

“idhāvuso, sutavā ariyasāvako rūpaṃ pajānāti, rūpasamudayaṃ pajānāti,  
rūpanirodhaṃ pajānāti, rūpanirodhagāmininī paṭipadaṃ pajānāti.  
“Reverend, it’s when an educated noble disciple understands form, its origin, its cessation, and  
the practice that leads to its cessation.

vedanaṃ ...  
They understand feeling ...

saññāṃ ...  
perception ...

saṅkhāre ...  
choices ...

viññānaṃ pajānāti, viññānaśamudayaṃ pajānāti, viññānanirodhaṃ pajānāti,  
viññānanirodhagāmininī paṭipadaṃ pajānāti.  
consciousness, its origin, its cessation, and the practice that leads to its cessation.

ayaṃ vuccatāvuso, vijjā;  
This is called knowledge.

ettāvatā ca vijjāgato hotī’ti.  
And this is how a knowledgeable person is defined.”



dasamaṃ.

avijjāvaggo tatiyo.

samudayadhamme tīṇi,

assādo apare duve;

samudaye ca dve vuttā,

koṭṭhike apare tayoti.

samyutta nikāya 22  
*Linked Discourses 22*

14. kukkuḷavagga  
*14. Burning Chaff*

136. kukkuḷasutta  
*136. Burning Chaff*

sāvatthinidānaṃ.  
*At Sāvattṭhī.*

“rūpaṃ, bhikkhave, kukkuḷaṃ, vedanā kukkuḷā, saññā kukkuḷā, saṅkhārā kukkuḷā, viññāṇaṃ kukkuḷaṃ.

*“Mendicants, form, feeling, perception, choices, and consciousness are burning chaff.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasamimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasamimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.*

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.’”*

paṭhamam.

samyutta nikāya 22  
*Linked Discourses 22*

14. kukkuḷavagga  
*14. Burning Chaff*

137. aniccasutta  
*137. Impermanence*

sāvatthinidānaṃ.  
*At Sāvattṭhī.*

“yaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo.

*“Mendicants, you should give up desire for what is impermanent.*

kiṃca, bhikkhave, aniccaṃ?  
*And what is impermanent?*

rūpaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo.

*Form is impermanent; you should give up desire for it.*

vedanā aniccā ... pe ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ aniccaṃ; tatra vo chando pahātabbo.

*Consciousness is impermanent; you should give up desire for it.*

yaṃ, bhikkhave, aniccaṃ; tatra vo chando pahātabbo”ti.

*You should give up desire for what is impermanent.”*

dutiyaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

138. dutiyaanicasutta

*138. Impermanence (2nd)*

sāvatthinidānaṃ.

*At Sāvatthī.*

“yaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo.

*“Mendicants, you should give up greed for what is impermanent.*

kiñca, bhikkhave, aniccaṃ?

*And what is impermanent?*

rūpaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo.

*Form is impermanent; you should give up greed for it.*

vedanā aniccā ...

*Feeling ...*

saññā ...

*Perception ...*

saṅkhārā ...

*Choices ...*

viññāṇaṃ aniccaṃ; tatra vo rāgo pahātabbo.

*Consciousness is impermanent; you should give up greed for it.*

yaṃ, bhikkhave, aniccaṃ; tatra vo rāgo pahātabbo”ti.

*You should give up greed for what is impermanent.”*

tatiyaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

139. tatiyaanicasutta

*139. Impermanence (3rd)*

sāvatthinidānaṃ.

*At Sāvatthī.*

“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?

rūpaṃ, bhikkhave, aniccaṃ, tatra vo chandarāgo pahātabbo.  
Form is impermanent; you should give up desire and greed for it.

vedanā aniccā ...  
Feeling ...

saññā ...  
Perception ...

saṅkhārā ...  
Choices ...

viññāṇaṃ aniccaṃ; tatra vo chandarāgo pahātabbo.  
Consciousness is impermanent; you should give up desire and greed for it.

yaṃ, bhikkhave, aniccaṃ; tatra vo chandarāgo pahātabbo”ti.  
You should give up desire and greed for what is impermanent.”

catutthaṃ.

samyutta nikāya 22  
Linked Discourses 22

14. kukkuḷavagga  
14. Burning Chaff

140. dukkhasutta  
140. Suffering

sāvatthinidānaṃ.  
At Sāvattihī.

“yaṃ, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo ... pe ...  
“Mendicants, you should give up desire for what is suffering. ...”

yaṃ, bhikkhave, dukkhaṃ; tatra vo chando pahātabbo”ti.

pañcamaṃ.

samyutta nikāya 22  
Linked Discourses 22

14. kukkuḷavagga  
14. Burning Chaff

141. dutiyadukkhasutta  
141. Suffering (2nd)

sāvatthinidānaṃ.  
At Sāvattihī.

“yaṃ, bhikkhave, dukkhaṃ; tatra vo rāgo pahātabbo ... pe ...  
“Mendicants, you should give up greed for what is suffering. ...”

yaṃ, bhikkhave, dukkhaṃ; tatra vo rāgo pahātabbo”ti.

chaṭṭhaṃ.

samyutta nikāya 22  
Linked Discourses 22

14. kukkuḷavagga

*14. Burning Chaff*

142. tatiyaḍukkkhasutta

*142. Suffering (3rd)*

sāvattthinidānaṃ.

*At Sāvattthī.*

“yaṃ, bhikkhave, dukkhaṃ; tatra vo chandarāgo pahātabbo ... pe ...

*“Mendicants, you should give up desire and greed for what is suffering. ...”*

yaṃ, bhikkhave, dukkhaṃ; tatra vo chandarāgo pahātabbo”ti.

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

143. anattasutta

*143. Not-Self*

sāvattthinidānaṃ.

*At Sāvattthī.*

“yo, bhikkhave, anattā; tatra vo chando pahātabbo.

*“Mendicants, you should give up desire for what is not-self. ...”*

ko ca, bhikkhave, anattā?

rūpaṃ, bhikkhave, anattā; tatra vo chando pahātabbo.

vedanā anattā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā; tatra vo chando pahātabbo.

yo, bhikkhave, anattā; tatra vo chando pahātabbo”ti.

aṭṭhamam.

saṃyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

144. dutiyaanattasutta

*144. Not-Self (2nd)*

sāvattthinidānaṃ.

*At Sāvattthī.*

“yo, bhikkhave, anattā; tatra vo rāgo pahātabbo.

*“Mendicants, you should give up greed for what is not-self. ...”*

ko ca, bhikkhave, anattā?

rūpaṃ, bhikkhave, anattā; tatra vo rāgo pahātabbo.

vedanā anattā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā; tatra vo rāgo pahātabbo.

yo, bhikkhave, anattā; tatra vo rāgo pahātabbo”ti.

navamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

14. kukkuḷavagga  
*14. Burning Chaff*

145. tatiyaanattasutta  
*145. Not-Self (3rd)*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo.  
“Mendicants, you should give up desire and greed for what is not-self. ...”

ko ca, bhikkhave, anattā?

rūpaṃ, bhikkhave, anattā; tatra vo chandarāgo pahātabbo.

vedanā anattā ...

saññā ...

saṅkhārā ...

viññāṇaṃ anattā; tatra vo chandarāgo pahātabbo.

yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo”ti.

dasamaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

14. kukkuḷavagga  
*14. Burning Chaff*

146. nibbidābahulasutta  
*146. Full of Disillusionment*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti—  
“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṃ rūpe nibbidābahulo vihareyya. vedanāya ... pe ... saññāya ... saṅkhāresu ...  
viññāṇe nibbidābahulo vihareyya.

*They should live full of disillusionment for form, feeling, perception, choices, and consciousness.*

yo rūpe nibbidābahulo viharanto, vedanāya ... saññāya ... saṅkhāresu ... viññāṇe  
nibbidābahulo viharanto rūpaṃ parijānāti, vedanaṃ ... saññaṃ ... saṅkhāre ...  
viññāṇaṃ parijānāti;

*Living in this way, they completely understand form, feeling, perception, choices, and consciousness.*

so rūpaṃ parijānaṃ vedanaṃ parijānaṃ saññaṃ parijānaṃ saṅkhāre parijānaṃ  
viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanāya, parimuccati  
saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya  
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘parimuccati  
dukkhasmā’ti vadāmi’ti.

*Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”*

ekādasamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

147. aniccānupassī sutta

*147. Observing Impermanence*

sāvattihinidānaṃ.

*At Sāvatti.*

“saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti—

*“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.*

yaṃ rūpe aniccānupassī vihareyya.

*They should live observing impermanence in form,*

vedanāya ...

*feeling,*

saññāya ...

*perception,*

saṅkhāresu ...

*choices,*

viññāṇe aniccānupassī vihareyya ... pe ...

*and consciousness. ...*

‘parimuccati dukkhasmā’ti vadāmi’ti.

*They’re freed from suffering, I say.”*

dvādasamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

## 148. dukkhānupassīsutta

148. *Observing Suffering*

sāvattthinidānaṃ.

*At Sāvattthī.*

“saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti—

*“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.*

yaṃ rūpe dukkhānupassī vihareyya.

*They should live observing suffering in form,*

vedanāya ...

*feeling,*

saññāya ...

*perception,*

saṅkhāresu ...

*choices,*

viññāṇe dukkhānupassī vihareyya ... pe ...

*and consciousness. ...*

‘parimuccati dukkhasmā’ti vadāmi”ti.

*They’re freed from suffering, I say.”*

terasamaṃ.

samyutta nikāya 22

*Linked Discourses 22*

14. kukkuḷavagga

*14. Burning Chaff*

149. anattānupassīsutta

*149. Observing Not-Self*

sāvattthinidānaṃ.

*At Sāvattthī.*

“saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti—

*“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.*

yaṃ rūpe anattānupassī vihareyya.

*They should live observing not-self in form,*

vedanāya ...

*feeling,*

saññāya ...

*perception,*

saṅkhāresu ...

*choices,*

viññāṇe anattānupassī vihareyya.

*and consciousness. ...*

anattānupassī viharanto, vedanāya ...

saññāya ...

saṅkhāresu ...

viññāṇe anattānupassī viharanto rūpaṃ parijānāti, vedanaṃ ... pe ...

saññāṃ ...

saṅkhāre ...

viññāṇaṃ parijānāti.

so rūpaṃ parijānaṃ vedanaṃ parijānaṃ saññaṃ parijānaṃ saṅkhāre parijānaṃ viññāṇaṃ parijānaṃ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

‘parimuccati dukkhasmā’ti vadāmi”ti.

*They're freed from suffering, I say."*

cuddasamaṃ.

kukkuḷavaggo catuttho.

kukkuḷā tayo aniccena,

dukkhena apare tayo;

anattena tayo vuttā,

kulaputtena dve dukāti.

samyutta nikāya 22

*Linked Discourses 22*

15. ditthivagga

*15. Views*

150. ajjhattasutta

*150. In Oneself*

sāvatthinidānaṃ.

*At Sāvatthī.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya uppajjati ajjhattaṃ sukhadukkhaṃ”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. ...”*

“rūpe kho, bhikkhave, sati rūpaṃ upādāya uppajjati ajjhattaṃ sukhadukkhaṃ.

*“When form exists, because of grasping form, pleasure and pain arise in oneself.*

vedanāya sati ... pe ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati viññāṇaṃ upādāya uppajjati ajjhattaṃ sukhadukkhaṃ.

*consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself.*



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

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form 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  
uppañjeyya ajjhataṃ sukhadukkhaṃ”ti?  
*“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain  
arise in oneself?”*

“no hetuṃ, bhante”.  
*“No, sir.”*

“vedanā ... pe ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness 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  
uppañjeyya ajjhataṃ sukhadukkhaṃ”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 ... pe ...  
*“Seeing this ...*

nāparaṃ itthattāyāti pajānāti”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

paṭhamam.

saṃyutta nikāya 22  
*Linked Discourses 22*

15. ditṭhivagga  
*15. Views*

151. etaṃmamasutta  
*151. This Is Mine*

sāvattthinidānaṃ.

*At Sāvattthī.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa:

*“Mendicants, when what exists, because of grasping what and insisting on what,*

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

*does someone regard things like this: ‘This is mine, I am this, this is my self’?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...

*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa ... pe ...

*“When form exists, because of grasping form and insisting on form ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa:

*When consciousness exists, because of grasping consciousness and insisting on consciousness,*

‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

*someone regards it like this: ‘This is mine, I am this, this is my self.’*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...

*“Impermanent, sir.” ...*

vipariṇāmadhammaṃ, api nu taṃ anupādāya etaṃ mama, esohamasmi, eso me attāti samanupasseyyāti?

*“But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”*

“no hetam, bhante”.

*“No, sir.”*

“vedanā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

*consciousness permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...

*“Impermanent, sir.” ...*

vipariṇāmadhammaṃ, api nu taṃ anupādāya etaṃ mama, esohamasmi, eso me attāti samanupasseyyāti?

*“But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”*

“no hetam, bhante”.

*“No, sir.”*

“evaṃ passaṃ ... pe ...

*“Seeing this ...*

nāparaṃ itthattāyāti pajānātī”ti.

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

dutiyaṃ.

15. ditthivagga  
15. Views

152. soattāsutta  
152. This Is My Self

sāvatthinidānaṃ.  
At Sāvatthī.

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi  
uppañjati:

*“Mendicants, when what exists, because of grasping what and insisting on what, does the view  
arise:*

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?  
*‘The self and the cosmos are one and the same. After passing away I will be permanent,  
everlasting, eternal, and imperishable’?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ....  
*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppañjati:  
*“When form exists, because of grasping form and insisting on form, the view arises:*

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.  
*‘The self and the cosmos are one and the same. After passing away I will be permanent,  
everlasting, eternal, and imperishable.’*

vedanāya ... pe ...  
*When feeling ...*

saññāya ...  
*perception ...*

saṅkhāresu ... pe ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppañjati:  
*consciousness exists, because of grasping consciousness and insisting on consciousness, the  
view arises:*

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.  
*‘The self and the cosmos are one and the same. After passing away I will be permanent,  
everlasting, eternal, and imperishable.’*

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

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form 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, api nu taṃ anupādāya evaṃ  
diṭṭhi uppañjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?  
*‘The self and the cosmos are one and the same. After passing away I will be permanent,  
everlasting, eternal, and imperishable’?”*

“no hetam, bhante”.

*“No, sir.”*

“vedanā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

*consciousness 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, api nu taṃ anupādāya evaṃ  
diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

*‘The self and the cosmos are one and the same. After passing away I will be permanent,  
everlasting, eternal, and imperishable’?”*

“no hetam, bhante”.

*“No, sir.”*

“evaṃ passaṃ ... pe ...

*“Seeing this ...*

nāparaṃ itthattāyāti pajānāti”ti.

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

tatiyaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

15. ditthivagga

*15. Views*

153. nocamesiyāsutta

*153. It Might Not Be Mine*

sāvatthinidānaṃ.

*At Sāvatti.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi  
uppajjati:

*“Mendicants, when what exists, because of grasping what and insisting on what, does the view  
arise:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

*‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...

*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*“When form exists, because of grasping form and insisting on form, the view arises:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’<sup>ti</sup>.  
*‘I might not be, and it might not be mine. I will not be, and it will not be mine.’*

vedanāya sati ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa, evaṃ dīṭṭhi uppajjati:  
*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’<sup>ti</sup>.  
*‘I might not be, and it might not be mine. I will not be, and it will not be mine.’*

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

rūpaṃ niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”<sup>ti</sup>?  
*“But if it’s impermanent, is it suffering or happiness?”*

“dukkhaṃ, bhante”.  
*“Suffering, sir.”*

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ dīṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’<sup>ti</sup>?  
*‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”*

“no hetuṃ, bhante”.  
*“No, sir.”*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”<sup>ti</sup>?  
*“But if it’s impermanent, is it suffering or happiness?”*

“dukkhaṃ, bhante”.  
*“Suffering, sir.”*

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ dīṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?  
*‘I might not be, and it might not be mine. I will not be, and it will not be mine’?*”

“no hetam, bhante”.  
*“No, sir.”*

“evaṃ passaṃ ... pe ...  
*“Seeing this ...*

nāparaṃ itthattāyāti pajānātī”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

catuttham.

samyutta nikāya 22  
*Linked Discourses 22*

15. ditthivagga  
*15. Views*

154. micchādiṭṭhisutta  
*154. Wrong View*

sāvattthinidānaṃ.  
*At Sāvattthī.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa micchādiṭṭhi  
uppañjati”ti?  
*“Mendicants, when what exists, because of grasping what and insisting on what, does wrong  
view arise?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...  
*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa micchādiṭṭhi  
uppañjati.  
*“When form exists, because of grasping form and insisting on form, wrong view arises.*

vedanāya sati ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa micchādiṭṭhi uppañjati.  
*consciousness exists, because of grasping consciousness and insisting on consciousness,  
wrong view arises.*

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

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.” ...*

“yaṃ panāniccaṃ ... pe ...

api nu taṃ anupādāya micchādiṭṭhi uppañjeyyā”ti?  
*“But by not grasping what’s impermanent, suffering, and perishable, would wrong view  
arise?”*

“no hetam, bhante”.  
*“No, sir.”*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness 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 micchādītṭhi uppañjeyyā”ti?  
*“But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”*

“no hetuṃ, bhante”.  
*“No, sir.”*

“evaṃ passaṃ ... pe ...  
*“Seeing this ...*

nāparaṃ itthattāyāti pajānāti”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

pañcamāṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

15. ditthivagga  
*15. Views*

155. sakkāyadiṭṭhisutta  
*155. Identity View*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa sakkāyadiṭṭhi uppañjati”ti?  
*“Mendicants, when what exists, because of grasping what and insisting on what, does identity view arise?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...  
*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa sakkāyadiṭṭhi uppañjati.  
*“When form exists, because of grasping form and insisting on form, identity view arises.*

vedanāya sati ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa sakkāyadiṭṭhi uppajjati.  
*consciousness exists, because of grasping consciousness and insisting on consciousness,  
identity view arises.*

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

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.” ...*

“yaṃ paṇāniccaṃ ... pe ...

api nu taṃ anupādāya sakkāyadiṭṭhi uppajjeyyā”ti?  
*“But by not grasping what’s impermanent, suffering, and perishable, would identity view  
arise?”*

“no hetuṃ, bhante”.  
*“No, sir.”*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.” ...*

“yaṃ paṇāniccaṃ ... pe ...

api nu taṃ anupādāya sakkāyadiṭṭhi uppajjeyyā”ti?  
*“But by not grasping what’s impermanent, suffering, and perishable, would identity view  
arise?”*

“no hetuṃ, bhante”.  
*“No, sir.”*

“evaṃ passaṃ ... pe ...  
*“Seeing this ...*

nāparaṃ itthattāyāti pajānātī”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

chaṭṭhaṃ.

saṃyutta nikāya 22  
*Linked Discourses 22*

15. dīṭṭhivagga  
*15. Views*

156. attānudiṭṭhisutta  
*156. View of Self*

sāvatthinidānaṃ.  
*At Sāvatthī.*



“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa attānudiṭṭhi uppajjati”ti?

*“Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...

*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa attānudiṭṭhi uppajjati.

*“When form exists, because of grasping form and insisting on form, view of self arises.*

vedanāya sati ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa attānudiṭṭhi uppajjati.

*consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.

*“Impermanent, sir.” ...*

“yaṃ panāniccaṃ ... pe ...

api nu taṃ anupādāya attānudiṭṭhi uppajjeyyā”ti?

*“But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”*

“no hetam, bhante”.

*“No, sir.”*

“vedanā ...

*“Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

*consciousness permanent or impermanent?”*

“aniccaṃ, bhante”.

*“Impermanent, sir.” ...*

“yaṃ panāniccaṃ ... pe ...

api nu taṃ anupādāya attānudiṭṭhi uppajjeyyā”ti?

*“But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”*

“no hetam, bhante”.

*“No, sir.”*

“evaṃ passaṃ ... pe ...

*“Seeing this ...*

nāparam itthattāyāti pajānāti”ti.

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

sattamaṃ.

saṃyutta nikāya 22

*Linked Discourses 22*

15. ditthivagga

*15. Views*

157. abhinivesasutta

*157. Insistence*

sāvatthiniḍānaṃ.

*At Sāvatthī.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā”ti?

*“Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, and shackles arise?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...

*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā.

*“When form exists, because of grasping form and insisting on form, fetters, insistence, and shackles arise.*

vedanāya sati ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāne sati, viññānaṃ upādāya, viññānaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā.

*consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, and shackles arise.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.

*“Impermanent, sir.” ...*

“yaṃ panāniccaṃ ... pe ...

api nu taṃ anupādāya uppajjeyyuaṃ saṃyojanābhinivesavinibandhā”ti?

*“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, and shackles arise?”*

“no hetuṃ, bhante” ... pe ...

*“No, sir.” ...*

“evaṃ passaṃ ... pe ...

*“Seeing this ...*

nāparam itthattāyāti pajānāti”ti.

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

aṭṭhamam.

saṃyutta nikāya 22  
*Linked Discourses 22*

15. ditṭhivagga  
*15. Views*

158. dutiyaabhinivesasutta  
*158. Insistence (2nd)*

sāvatthinidānam.  
*At Sāvattthī.*

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa uppajjanti  
saṃyojanābhinivesavinibandhājjhosānā”ti?  
*“Mendicants, when what exists, because of grasping what and insisting on what, do fetters,  
insistence, shackles, and attachments arise?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...  
*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa uppajjanti  
saṃyojanābhinivesavinibandhājjhosānā.  
*“When form exists, because of grasping form and insisting on form, fetters, insistence,  
shackles, and attachments arise.*

vedanāya sati ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa uppajjanti  
saṃyojanābhinivesavinibandhājjhosānā.  
*consciousness exists, because of grasping consciousness and insisting on consciousness,  
fetters, insistence, shackles, and attachments arise.*

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

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.” ...*

“yaṃ panāniccaṃ ... pe ...

api nu taṃ anupādāya uppajjeyyūṃ saṃyojanābhinivesavinibandhājjhosānā”ti?  
*“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence,  
shackles, and attachments arise?”*

“no hetam, bhante”.  
*“No, sir.”*

“evaṃ passaṃ ... pe ...  
*“Seeing this ...*

nāparaṃ ithattāyāti pajānāti”ti.  
*They understand: ‘... there is no return to any state of existence.’”*

navamaṃ.

15. ditthivagga  
*15. Views*

159. ānandasutta  
*159. With Ānanda*

sāvatthinidānaṃ.  
*At Sāvatthī.*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ...  
bhagavantam etadavoca:

*Then Venerable Ānanda 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 vihareyyaṃ”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?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form 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.”*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness 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 passam ... pe ...

*“Seeing this ...*

nāparaṃ itthattāyāti pajānātī”ti.

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

dasamaṃ.

diṭṭhivaggo pañcamo.

ajjhattikaṃ etaṃmama,

soattā nocamesiyā;

micchāsakkāyattānu dve,

abhinivesā ānandenāti.

uparipaṇṇāsako samatto.

anto dhammakathikā vijjā,

kukkuḷaṃ diṭṭhipañcamam;

tatiyo paṇṇāsako vutto,

nipātoti pavuccatīti.

khandhasamyuttaṃ samattaṃ.

*The Linked Discourses on the aggregates are complete.*