

## samyutta nikāya 33

*Linked Discourses 33*

### 1. vacchagottavagga

*1. With Vacchagotta*

#### 1. rūpaanñānasutta

*1. Not Knowing Form*

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 vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

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

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

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is:*

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

*the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.”*

“rūpe kho, vaccha, aññāṇā, rūpasamudaye aññāṇā, rūpanirodhe aññāṇā, rūpanirodhagāminiyā paṭipadāya aññāṇā;

*“Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation*

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*that these various misconceptions arise in the world.*

sassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*This is the cause, this is the reason.”*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

paṭhamam.

## samyutta nikāya 33

*Linked Discourses 33*

### 1. vacchagottavagga

*1. With Vacchagotta*

#### 2. vedanāaṇñānasutta

*2. Not Knowing Feeling*

sāvatthinidānaṃ.

*At Sāvatthī.*

ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

*Then the wanderer Vacchagotta said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is:*

sassato lokoti vā, asassato lokoti vā ... pe ...

*the cosmos is eternal, or not eternal ...*

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

*after death, a Realized One neither exists nor doesn’t exist.”*

“vedanāya kho, vaccha, aññāṇā, vedanāsamudaye aññāṇā, vedanānirodhe aññāṇā, vedanānirodhagāminiyā paṭipadāya aññāṇā;

*“Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation*

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*that these various misconceptions arise in the world.*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*This is the cause, this is the reason.”*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

dutiyaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

3. saññāaṇñāṇasutta

*3. Not Knowing Perception*

sāvatthinidānaṃ.

*At Sāvatthī.*

ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

*Then the wanderer Vacchagotta said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

“saññāya kho, vaccha, aññāṇā, saññāsamudaye aññāṇā, saññānirodhe aññāṇā, saññānirodhagāminiyaṃ paṭipadāya aññāṇā;

*“Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation ...”*

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

tatiyaṃ.

saṃyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

4. saṅkhāraaññāṇasutta

*4. Not Knowing Choices*

sāvatthinidānaṃ.

*At Sāvatthī.*

ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

*Then the wanderer Vacchagotta said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

“saṅkhāresu kho, vaccha, aññāṇā, saṅkhārasamudaye aññāṇā, saṅkhānirodhe aññāṇā, saṅkhānirodhagāminiyaṃ paṭipadāya aññāṇā;

*“Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation ...”*

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

catuttham.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

5. viññāṇaāññānasutta

*5. Not Knowing Consciousness*

sāvattihinidānaṃ.

*At Sāvatti.*

ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

*Then the wanderer Vacchagotta said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

“viññāṇe kho, vaccha, aññāṇā, viññāṇasamudaye aññāṇā, viññāṇanirodhe aññāṇā, viññāṇanirodhagāminiya paṭipadāya aññāṇā;

*“Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation ...”*

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

pañcamaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

6–10. rūpaadassanādisuttapañcaka

*6–10. Five Discourses on Not Seeing Form, Etc.*

sāvatthinidānaṃ.

*At Sāvatthī.*

ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

*Then the wanderer Vacchagotta said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppañjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?

“rūpe kho, vaccha, adassanā ... pe ...

*“Vaccha, it is because of not seeing form ...*

rūpanirodhagāminiyā paṭipadāya adassanā ... pe ...

vedanāya ...

*feeling ...*

saññāya ...

*perception ...*

saṅkhāresu kho, vaccha, adassanā ... pe ...

*choices ...*

viññāṇe kho, vaccha, adassanā ... pe ... viññāṇanirodhagāminiyā paṭipadāya adassanā ... pe ....

*consciousness, its origin, its cessation, and the practice that leads to its cessation ...”*

dasamaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

11–15. rūpaanabhisamayādisuttapañcaka

*11–15. Five Discourses on Not Comprehending Form, Etc.*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpe kho, vaccha, anabhisamayā ... pe ... rūpanirodhagāminiyā paṭipadāya anabhisamayā ... pe ....

*“Vaccha, it is because of not comprehending form ...*

sāvatthinidānaṃ.

“vedanāya kho, vaccha, anabhisamayā ... pe ....

*feeling ...*

sāvatthinidānaṃ.

“saññāya kho, vaccha, anabhisamayā ... pe ....

*perception ...*

sāvatthinidānaṃ.

“saṅkhāresu kho, vaccha, anabhisamayā ... pe ....  
*choices ...*

sāvatthinidānaṃ.

“viññāṇe kho, vaccha, anabhisamayā ... pe ....  
*consciousness ...*”

pannarasamaṃ.

saṃyutta nikāya 33  
*Linked Discourses 33*

1. vacchagottavagga  
*1. With Vacchagotta*

16–20. rūpaananubodhādisuttapañcaka  
*16–20. Five Discourses on Not Understanding Form, Etc.*

sāvatthinidānaṃ.  
*At Sāvatthī.*

ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantam etadavoca—

ko nu kho, bho gotama, hetu, ko paccayo ... pe ...

rūpe kho, vaccha, ananubodhā ... pe ... “rūpanirodhagāminiyā paṭipadāya  
ananubodhā ... pe ...  
*“Vaccha, it is because of not understanding form ...*

sāvatthinidānaṃ.

“vedanāya kho, vaccha ... pe ....  
*feeling ...*

sāvatthinidānaṃ.

“saññāya kho, vaccha ... pe ....  
*perception ...*

sāvatthinidānaṃ.

“saṅkhāresu kho, vaccha ... pe ....  
*choices ...*

sāvatthinidānaṃ.

“viññāṇe kho, vaccha, ananubodhā ... pe ...  
*consciousness ...*”

viññāṇanirodhagāminiyā paṭipadāya ananubodhā ... pe ...

vīsatiṃ.

saṃyutta nikāya 33  
*Linked Discourses 33*

1. vacchagottavagga  
*1. With Vacchagotta*

21–25. rūpaappaṭivedhādisuttapañcaka  
*21–25. Five Discourses on Not Penetrating Form, Etc.*

sāvatthinidānaṃ. ko nu kho, bho gotama, hetu, ko paccayo ... pe ....

*At Sāvatthī.*

“rūpe kho, vaccha, appaṭivedhā ... pe ... viññāṇe kho, vaccha, appaṭivedhā ... pe ....

*“Vaccha, it is because of not penetrating form ...”*

pañcavīsatiṃsaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

26–30. rūpaasallakkhaṇādisuttapañcaka

*26–30. Five Discourses on Not Distinguishing Form, Etc.*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpe kho, vaccha, asallakkhaṇā ... pe ... viññāṇe kho, vaccha, asallakkhaṇā ... pe

....”*“Vaccha, it is because of not distinguishing form ...”*

tiṃsatiṃsaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

31–35. rūpaanupalakkhaṇādisuttapañcaka

*31–35. Five Discourses on Not Detecting Form, Etc.*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpe kho, vaccha, anupalakkhaṇā ... pe ... viññāṇe kho, vaccha, anupalakkhaṇā ...

pe ....

*“Vaccha, it is because of not detecting form ...”*

pañcatīṃsatiṃsaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

36–40. rūpaappaccupalakkhaṇādisuttapañcaka

*36–40. Five Discourses on Not Differentiating Form, Etc.*

sāvatthinidānaṃ.

*At Sāvatthī.*

“rūpe kho, vaccha, appaccupalakkhaṇā ... pe ... viññāṇe kho, vaccha, appaccupalakkhaṇā ... pe ....

*“Vaccha, it is because of not differentiating form ...”*

cattālīsamaṃ.

samyutta nikāya 33

*Linked Discourses 33*

# 1. vacchagottavagga

*1. With Vacchagotta*

## 41–45. rūpaasamapekkhaṇādisuttapañcaka

*41–45. Five Discourses on Not Examining Form, Etc.*

sāvattthinidānaṃ.

*At Sāvattthī.*

“rūpe kho, vaccha, asamapekkhaṇā ... pe ... viññāṇe kho, vaccha, asamapekkhaṇā ... pe ....

*“Vaccha, it is because of not examining form ...”*

pañcaccattālīsamaṃ.

samyutta nikāya 33

*Linked Discourses 33*

# 1. vacchagottavagga

*1. With Vacchagotta*

## 46–50. rūpaappaccupekkaṇādisuttapañcaka

*46–50. Five Discourses on Not Scrutinizing Form, Etc.*

sāvattthinidānaṃ.

*At Sāvattthī.*

“rūpe kho, vaccha, appaccupekkaṇā ... pe ... viññāṇe kho, vaccha, appaccupekkaṇā ... pe ....

*“Vaccha, it is because of not scrutinizing form ...”*

paññāsamaṃ.

samyutta nikāya 33

*Linked Discourses 33*

# 1. vacchagottavagga

*1. With Vacchagotta*

## 51–54. rūpaappaccakkhakammādisuttacatukka

*51–54. Four Discourses on Not Directly Experiencing Form, Etc.*

sāvattthinidānaṃ.

*At Sāvattthī.*

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

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

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

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

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni dīṭṭhigatāni loke uppajjanti—

*“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”*

sassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti?



“rūpe kho, vaccha, appaccakkhakammā, rūpasamudaye appaccakkhakammā, rūpanirodhe appaccakkhakammā, rūpanirodhagāminiya paṭipadāya appaccakkhakammā ... pe ....

*“Vaccha, it is because of not directly experiencing form ...*

sāvatthinidānaṃ.

“vedanāya kho, vaccha, appaccakkhakammā ... pe ... vedanānirodhagāminiya paṭipadāya appaccakkhakammā ... pe ....

*feeling ...*

sāvatthinidānaṃ.

“saññāya kho, vaccha, appaccakkhakammā ... pe ... saññānirodhagāminiya paṭipadāya appaccakkhakammā ... pe ....

*perception ...*

sāvatthinidānaṃ.

“saṅkhāresu kho, vaccha, appaccakkhakammā ... pe ... saṅkhānirodhagāminiya paṭipadāya appaccakkhakammā ... pe ....

*choices ...”*

catupaññāsamaṃ.

samyutta nikāya 33

*Linked Discourses 33*

1. vacchagottavagga

*1. With Vacchagotta*

55. viññāṇaappaccakkhakammasutta

*55. Not Directly Experiencing Consciousness*

sāvatthinidānaṃ.

*At Sāvatthi.*

“viññāṇe kho, vaccha, appaccakkhakammā, viññāṇasamudaye appaccakkhakammā, viññāṇanirodhe appaccakkhakammā, viññāṇanirodhagāminiya paṭipadāya appaccakkhakammā;

*“Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation*

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*that these various misconceptions arise in the world.*

sassato lokoti vā, asassato lokoti vā ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇāti vāti.

ayaṃ kho, vaccha, hetu, ayaṃ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—

*This is the cause, this is the reason.”*

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti.

pañcapaññāsamaṃ.

vacchagottavaggo paṭhamo.

aññāṇā adassanā ceva,

anabhisamayā ananubodhā;

appaṭivedhā asallakkhaṇā,

anupalakkhaṇena appaccupalakkhaṇā;

asamapekkhaṇā appaccupekkhaṇā,

appaccakkhakammanti.

vacchagottasamyuttaṃ samattaṃ.

*The Linked Discourses with Vacchagotta are completed.*