

1. moggallānavagga

1. By Moggallāna

1. paṭhamajhānapaṇhāsutta

1. A Question About the First Absorption

ekam samayaṃ āyasmā mahāmoggallāno sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārame.

*At one time Venerable Mahāmoggallāna was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.*

tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:

There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum.

“Reverend,” they replied.

āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“idha mayhaṃ, āvuso, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

“Just now, reverends, as I was in private retreat this thought came to mind:

‘paṭhamam jhānaṃ, paṭhamam jhānaṃ’ti vuccati.

‘They speak of this thing called the “first absorption”.

katamaṃ nu kho paṭhamam jhānanti?

What is the first absorption?’

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ
vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

*‘It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful
qualities, enters and remains in the first absorption, which has the rapture and bliss born of
seclusion, while placing the mind and keeping it connected.*

idaṃ vuccati paṭhamam jhānaṃ’ti.

This is called the first absorption.’

so khvāhaṃ, āvuso, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi.

And so ... I was entering and remaining in the first absorption.

tassa mayhaṃ, āvuso, iminā vihārena viharato kāmasahagatā saññāmanasikārā
samudācaranti.

*While I was in that meditation, perceptions and attentions accompanied by sensual pleasures
beset me.*

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!’

mā, brāhmaṇa, paṭhamam jhānaṃ pamādo, paṭhame jhāne cittaṃ santhapehi,
paṭhame jhāne cittaṃ ekodiṃ karohi, paṭhame jhāne cittaṃ samādahā’ti.

*‘Don’t neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your
mind and immerse it in the first absorption.’*

so khvāhaṃ, āvuso, aparena samayena vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamamaṃ jhānaṃ upasampajja vihāsim.

And so, after some time ... I entered and remained in the first absorption.

yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘satthārānuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ taṃ sammā vadamāno vadeyya:

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārānuggahito sāvako mahābhiññataṃ patto’”ti.

paṭhamamaṃ.

samyutta nikāya 40

Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

2. dutiyajhānapañhāsutta

2. A Question About the Second Absorption

“dutiyaṃ jhānaṃ, dutiyaṃ jhānaṇ’ti vuccati.

“They speak of this thing called the ‘second absorption’.

katamaṃ nu kho dutiyaṃ jhānanti?

What is the second absorption?”

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

idaṃ vuccati dutiyaṃ jhānaṇ’ti.

This is called the second absorption.’

so khvāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi.

And so ... I was entering and remaining in the second absorption.

tassa mayhaṃ, āvuso, iminā vihārena viharato vitakkasahagatā saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

mā, brāhmaṇa, dutiyaṃ jhānaṃ pamādo, dutiye jhāne cittaṃ saṇṭhapehi, dutiye jhāne cittaṃ ekodiṃ karohi, dutiye jhāne cittaṃ samādahā’ti.

Don’t neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.’

so khvāhaṃ, āvuso, aparena samayena vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja vihāsiṃ.

And so, after some time ... I entered and remained in the second absorption.

yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘satthārānuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ taṃ sammā vadamāno
vadeyya:

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārānuggahito sāvako mahābhiññataṃ patto’”ti.

dutiyaṃ.

samyutta nikāya 40

Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

3. tatiyajhānapañhāsutta

3. A Question About the Third Absorption

“tatiyaṃ jhānaṃ, tatiyaṃ jhānaṃ”ti vuccati.

“They speak of this thing called the ‘third absorption’.

katamaṃ nu kho tatiyaṃ jhānanti?

What is the third absorption?

tassa mayhaṃ, āvuso, etadahosi—

It occurred to me:

idha bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca
kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti
tatiyaṃ jhānaṃ upasampajja viharati.

*‘With the fading away of rapture, a mendicant enters and remains in the third absorption,
where they meditate with equanimity, mindful and aware, personally experiencing the bliss of
which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”*

idaṃ vuccati tatiyaṃ jhānanti.

This is called the third absorption.’

so khvāhaṃ, āvuso, pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno
sukhañca kāyena paṭisaṃvedemi. yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā
sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāmi.

And so ... I was entering and remaining in the third absorption.

tassa mayhaṃ, āvuso, iminā vihārena viharato pītisahagatā saññāmanasikārā
samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by rapture beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

mā, brāhmaṇa, tatiyaṃ jhānaṃ pamādo, tatiye jhāne cittaṃ saṇṭhapehi, tatiye jhāne
cittaṃ ekodiṃ karohi, tatiye jhāne cittaṃ samādahā’ti.

*Don’t neglect the third absorption, brahmin! Settle your mind in the third absorption; unify
your mind and immerse it in the third absorption.’*

so khvāhaṃ, āvuso, aparena samayena pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena patisaṃvedemi, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ.
And so, after some time ... I entered and remained in the third absorption.

yañhi taṃ āvuso sammā vadamāno vadeyya ... pe ... mahābhiññataṃ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

tatiyaṃ.

samyutta nikāya 40
Linked Discourses 40

1. moggallānavagga
1. By Moggallāna

4. catutthajhānapañhāsutta
4. A Question About the Fourth Absorption

“catutthaṃ jhānaṃ, catutthaṃ jhānaṃ’ti vuccati.
“They speak of this thing called the ‘fourth absorption’.

katamaṃ nu kho catutthaṃ jhānanti?
What is the fourth absorption?

tassa mayhaṃ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.
‘It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

idaṃ vuccati catutthaṃ jhānaṃ’ti.
This is called the fourth absorption.’

so khvāhaṃ, āvuso, sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.
And so ... I was entering and remaining in the fourth absorption.

tassa mayhaṃ, āvuso, iminā vihārena viharato sukhahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by pleasure beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

mā, brāhmaṇa, catutthaṃ jhānaṃ pamādo, catutthe jhāne cittaṃ saṇṭhapehi, catutthe jhāne cittaṃ ekodiṃ karoḥi, catutthe jhāne cittaṃ samādahā’ti.
Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’

so khvāhaṃ, āvuso, aparena samayena sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.
And so, after some time ... I entered and remained in the fourth absorption.

yañhi taṃ, āvuso, sammā vadamāno vadeyya ... pe ... mahābhiññataṃ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

catuttham.

samyutta nikāya 40
Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

5. ākāsānañcāyatanapañhāsutta

5. A Question About the Dimension of Infinite Space

“ākāsānañcāyatanam, ākāsānañcāyatanan’ti vuccati.

“They speak of this thing called the ‘dimension of infinite space’.

katamam nu kho ākāsānañcāyatananti?

What is the dimension of infinite space?

tassa mayham, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu sabbaso rūpasāññānam samatikkamā patighasaññānam atthaṅgamā nānattasaññānam amanasikārā ananto ākāsoti ākāsānañcāyatanam upasampajja viharati.

‘It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that “space is infinite”, enters and remains in the dimension of infinite space.

idaṃ vuccati ākāsānañcāyatanan’ti.

This is called the dimension of infinite space.’

so khvāham, āvuso, sabbaso rūpasāññānam samatikkamā patighasaññānam atthaṅgamā nānattasaññānam amanasikārā ananto ākāsoti ākāsānañcāyatanam upasampajja viharāmi.

And so ... I was entering and remaining in the dimension of infinite space.

tassa mayham, āvuso, iminā vihārena viharato rūpasahagatā saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by forms beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!’

mā, brāhmaṇa, ākāsānañcāyatanam pamādo, ākāsānañcāyatane cittaṃ saṇthapehi, ākāsānañcāyatane cittaṃ ekodiṃ karohi, ākāsānañcāyatane cittaṃ samādahā’ti.

Don’t neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.’

so khvāham, āvuso, aparena samayena sabbaso rūpasāññānam samatikkamā patighasaññānam atthaṅgamā nānattasaññānam amanasikārā ananto ākāsoti ākāsānañcāyatanam upasampajja vihāsim.

And so, after some time ... I entered and remained in the dimension of infinite space.

yañhi taṃ, āvuso, sammā vadamāno vadeyya ... pe ... mahābhiññataṃ patto’ti.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

pañcamaṃ.

samyutta nikāya 40
Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

6. viññāṇañcāyatanapañhāsutta

6. A Question About the Dimension of Infinite Consciousness

“viññāṇañcāyatanam, viññāṇañcāyatanan’ti vuccati.

“They speak of this thing called the ‘dimension of infinite consciousness’.

katamaṃ nu kho viññāṇañcāyatananti?

What is the dimension of infinite consciousness?

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu sabbaso ākāśañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharati.

‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness.

idaṃ vuccati viññāṇañcāyatanan’ti.

This is called the dimension of infinite consciousness.’

so khvāhaṃ, āvuso, sabbaso ākāśañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharāmi.

And so ... I was entering and remaining in the dimension of infinite consciousness.

tassa mayhaṃ, āvuso, iminā vihārena viharato ākāśañcāyatanasahagatā saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!’

mā, brāhmaṇa, viññāṇañcāyatanam pamādo, viññāṇañcāyatane cittaṃ saṅthapehi, viññāṇañcāyatane cittaṃ ekodiṃ karohi, viññāṇañcāyatane cittaṃ samādahā’ti.

Don’t neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.’

so khvāhaṃ, āvuso, aparena samayena sabbaso ākāśañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja vihāsim.

And so, after some time ... I entered and remained in the dimension of infinite consciousness.

yañhi taṃ, āvuso, sammā vadamāno vadeyya ... pe ... mahābhiññataṃ patto’ti.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

chatthaṃ.

samyutta nikāya 40

Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

7. ākiñcaññāyatanapañhāsutta

7. A Question About the Dimension of Nothingness

“ākiñcaññāyatanam, ākiñcaññāyatanan’ti vuccati.

“They speak of this thing called the ‘dimension of nothingness’.

katamaṃ nu kho ākiñcaññāyatananti?

What is the dimension of nothingness?

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma natthi kiñcīti
ākiñcaññāyatanam upasampajja viharati.

‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness.

idaṃ vuccati ākiñcaññāyatanan’ti.

This is called the dimension of nothingness.’

so khvāhaṃ, āvuso, sabbaso viññāṇaṇcāyatanam samatikkamma natthi kiñcīti
ākiñcaññāyatanam upasampajja viharāmi.

And so ... I was entering and remaining in the dimension of nothingness.

tassa mayhaṃ, āvuso, iminā vihārena viharato viññāṇaṇcāyatanasahagatā
saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!’

mā, brāhmaṇa, ākiñcaññāyatanam pamādo, ākiñcaññāyatane cittaṃ santhapehi,
ākiñcaññāyatane cittaṃ ekodiṃ karohi, ākiñcaññāyatane cittaṃ samādahā’ti.

Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’

so khvāhaṃ, āvuso, aparena samayena sabbaso viññāṇaṇcāyatanam samatikkamma
natthi kiñcīti ākiñcaññāyatanam upasampajja vihāsim.

And so, after some time ... I entered and remained in the dimension of nothingness.

yañhi taṃ, āvuso, sammā vadamāno vadeyya ... pe ... mahābhīññataṃ patto’ti.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

sattamaṃ.

samyutta nikāya 40

Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

8. nevasaññānāsaññāyatanapañhāsutta

8. A Question About the Dimension of Neither Perception Nor Non-Perception

“nevasaññānāsaññāyatanam, nevasaññānāsaññāyatanan’ti vuccati.

“They speak of this thing called the ‘dimension of neither perception nor non-perception’.

katamaṃ nu kho nevasaññānāsaññāyatananti?

What is the dimension of neither perception nor non-perception?

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharati.

‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

idaṃ vuccati nevasaññānāsaññāyatanan’ti.

This is called the dimension of neither perception nor non-perception.’

so khvāhaṃ, āvuso, sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharāmi.

And so ... I was entering and remaining in the dimension of neither perception nor non-perception.

tassa mayhaṃ, āvuso, iminā vihārena viharato ākiñcaññāyatanasahagatā
saññāmanasikārā samudācaranti.

While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasāṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

mā, brāhmaṇa, nevasaññānāsaññāyatanaṃ pamādo, nevasaññānāsaññāyatane cittaṃ
saṅthapehi, nevasaññānāsaññāyatane cittaṃ ekodiṃ karoḥi,
nevasaññānāsaññāyatane cittaṃ samādahā’ti.

Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’

so khvāhaṃ, āvuso, aparena samayena sabbaso ākiñcaññāyatanaṃ samatikkamma
nevasaññānāsaññāyatanaṃ upasampajja vihāsiṃ.

And so, after some time ... I entered and remained in the dimension of neither perception nor non-perception.

yañhi taṃ, āvuso, sammā vadamāno vadeyya ... pe ... mahābhiññataṃ patto’ti.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

aṭṭhamam.

samyutta nikāya 40

Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

9. animittapañhāsutta

9. A Question About the Signless

“‘animitto cetosamādhī, animitto cetosamādhī’ti vuccati.

“They speak of this thing called the ‘signless immersion of the heart’.

katamo nu kho animitto cetosamādhīti?

What is the signless immersion of the heart?

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘idha bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhīṃ upasampajja
viharati.

‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

ayaṃ vuccati animitto cetosamādhī’ti.

This is called the signless immersion of the heart.’

so khvāhaṃ, āvuso, sabbanimittānaṃ amanasikārā animittaṃ cetosamādhīṃ
upasampajja viharāmi.

And so ... I was entering and remaining in the signless immersion of the heart.

tassa mayhaṃ, āvuso, iminā vihārena viharato nimittānūsārī viññāṇaṃ hoti.

While I was in that meditation, my consciousness followed after signs.

atha kho maṃ, āvuso, bhagavā iddhiyā upasāṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.

‘Moggallāna, Moggallāna!

mā, brāhmaṇa, animittaṃ cetosaṃādhim paṃādo, animitte cetosaṃādhismiṃ cittaṃ saṇṭhapehi, animitte cetosaṃādhismiṃ cittaṃ ekodiṃ karohi, animitte cetosaṃādhismiṃ cittaṃ samādahā'ti.

Don't neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.'

so khvāhaṃ, āvuso, aparena samayena sabbanimitānaṃ amanasikārā animittaṃ cetosaṃādhim upasampajja vihāsim.

And so, after some time ... I entered and remained in the signless immersion of the heart.

yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘satthārānuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ taṃ sammā vadamāno vadeyya:

a disciple who attained to great direct knowledge with help from the Teacher, it's me.”

‘satthārānuggahito sāvako mahābhiññataṃ patto’”ti.

navamaṃ.

saṃyutta nikāya 40

Linked Discourses 40

1. moggallānavagga

1. By Moggallāna

10. sakkasutta

10. With Sakka

atha kho āyasmā mahāmogallāno—seyyathāpi nāma balavā puriso samīñjitaṃ vā bhāhaṃ pasāreyya, pasāritaṃ vā bhāhaṃ samīñjeyya; evameva—jetavane antarahito devesu tāvatimsesu pāturahosi.

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

atha kho sakko devānamindo pañcahi devatāsatehi saddhim yenāyasmā mahāmogallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmogallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmogallāno etadavoca:

Then Sakka, lord of gods, with five hundred deities came up to Mahāmogallāna, bowed, and stood to one side. Mahāmogallāna said to him:

“sādhu kho, devānaminda, buddhasaraṇagamaṇaṃ hoti.

“Lord of gods, it's good to go for refuge to the Buddha.

buddhasaraṇagamaṇahetu kho, devānaminda, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggam lokam upapajjanti.

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

sādhu kho, devānaminda, dhammasaraṇagamaṇaṃ hoti.

It's good to go for refuge to the teaching.

dhammasaraṇagamaṇahetu kho, devānaminda, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggam lokam upapajjanti.

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

sādhu kho, devānaminda, saṃghasaraṇagamaṇaṃ hoti.

It's good to go for refuge to the Saṅgha.

saṃghasaraṇagamaṇahetu kho, devānaminda, evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggam lokam upapajjanti”ti.

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

“sādhu kho, mārisa moggallāna, buddhasaraṇagamanam hoti.

“My good Moggallāna, it’s good to go for refuge to the Buddha ...

buddhasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, mārisa moggallāna, dhammasaraṇagamanam hoti.

the teaching ...

dhammasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, mārisa moggallāna, saṅgha ... pe ...

the Saṅgha.

sugatiṃ saggaṃ lokaṃ upapajjanti”ti.

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

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atha kho sakko devānamindo chahi devatāsatehi saddhiṃ ... pe ...

Then Sakka, lord of gods, with six hundred deities ...

atha kho sakko devānamindo sattahi devatāsatehi saddhiṃ ... pe ...

Then Sakka, lord of gods, with seven hundred deities ...

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṃ ... pe ...

Then Sakka, lord of gods, with eight hundred deities ...

atha kho sakko devānamindo asītiyā devatāsahashehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno ētadavoca:

Then Sakka, lord of gods, with eighty thousand deities ...

“sādhu kho, devānaminda, buddhasaraṇagamanam hoti.

buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, devānaminda, dhammasaraṇagamanam hoti.

dhammasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, devānaminda, saṅghasaraṇagamanam hoti.

saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti”ti.

“sādhu kho, mārisa moggallāna, buddhasaraṇagamanam hoti.

buddhasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, mārisa moggallāna, dhammasaraṇagamanam hoti ... pe ...

sādhu kho, mārisa moggallāna, saṅghasaraṇagamanam hoti.

saṅghasaraṇagamanahetu kho, mārisa moggallāna, evam' idhekacce sattā kāyassa bhedā param maraṇā sugatim saggaṃ lokaṃ upapajjanti'ti.

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atha kho sakko devānamindo pañcahi devatāsatehi saddhim yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tithaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanam hoti:
“Lord of gods, it's good to have experiential confidence in the Buddha:

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

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

buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam' idhekacce sattā kāyassa bhedā param maraṇā sugatim saggaṃ lokaṃ upapajjanti.

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

sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanam hoti:
It's good to have experiential confidence in the teaching:

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

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

dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam' idhekacce sattā kāyassa bhedā param maraṇā sugatim saggaṃ lokaṃ upapajjanti.

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

sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanam hoti:
It's good to have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni attha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeeyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassā’ti.

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

saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam' idhekacce sattā kāyassa bhedā param maraṇā sugatim saggaṃ lokaṃ upapajjanti.

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

sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmatṭhehi samādhisaṃvattanikehi.

It's good to have the ethical conduct that's loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti"ti.

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

"sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanam hoti:
"My good Moggallāna, it's good to have experiential confidence in the Buddha ...

'itipi so ... pe ... satthā devamanussānam buddho bhagavā'ti.

buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanam hoti:
the teaching ...

'svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditaḥko viññūh'ti.

dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamanam hoti:
the Saṅgha ...

'suppatipanno bhagavato sāvakasaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassā'ti.

saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamanam hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.
and to have the ethical conduct that's loved by the noble ones ...

ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti"ti.

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

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atha kho sakko devānamindo chahi devatāsatehi saddhiṃ ... pe
Then Sakka, lord of gods, with six hundred deities ...

atha kho sakko devānamindo sattahi devatāsatehi saddhiṃ ... pe
Then Sakka, lord of gods, with seven hundred deities ...

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṃ ... pe
Then Sakka, lord of gods, with eight hundred deities ...

atha kho sakko devānamindo asītiyā devatāsahashehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ thitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Then Sakka, lord of gods, with eighty thousand deities ...

“sādhū kho, devānaminda, buddhe aveccappasādena samannāgamaṇaṃ hoti:

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavā’ti.

buddhe aveccappasādena samannāgamaṇahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhū kho, devānaminda, dhamme aveccappasādena samannāgamaṇaṃ hoti:

‘svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditaṃ viññūhī’ti.

dhamme aveccappasādena samannāgamaṇahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhū kho, devānaminda, saṅghe aveccappasādena samannāgamaṇaṃ hoti:

‘suppatipanno bhagavato sāvakasaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassa’ti.

saṅghe aveccappasādena samannāgamaṇahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhū kho, devānaminda, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

ariyakantehi sīlehi samannāgamaṇahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti’ti.

“sādhū kho, mārisa moggallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti:

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavā’ti.

buddhe aveccappasādena samannāgamaṇahetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhū kho, mārisa moggallāna, dhamme aveccappasādena samannāgamaṇaṃ hoti:

‘svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditaṃ viññūhī’ti.

dhamme aveccappasādena samannāgamaṇahetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhū kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamaṇaṃ hoti:

‘suppatipanno bhagavato sāvakaśaṅgho ... pe ... anuttaraṃ puññakkhettaṃ lokassa’ti.

saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

sādhū kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti’ti.

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atha kho sakko devānamindo pañcahi devatāsatehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami ... pe ...

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna,

ekamantaṃ t̥hitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca:
bowed, and stood to one side. Mahāmoggallāna said to him:

“sādhū kho, devānaminda, buddhasaraṇagamaṇaṃ hoti.

“Lord of gods, it’s good to go for refuge to the Buddha.

buddhasaraṇagamanahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

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

te aññe deve dasahi t̥hānehi adhigaṇhanti—

They surpass other gods in ten respects:

dibbena āyuna, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

sādhū kho, devānaminda, dhammasaraṇagamaṇaṃ hoti.

It’s good to go for refuge to the teaching ...

dhammasaraṇagamanahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi t̥hānehi adhigaṇhanti—

dibbena āyuna, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

sādhū kho, devānaminda, saṅghasaraṇagamaṇaṃ hoti.

It’s good to go for refuge to the Saṅgha.

saṅghasaraṇagamanahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

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

te aññe deve dasahi t̥hānehi adhigaṇhanti—

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divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.”

“sādhū kho, mārisa moggallāna, buddhasaraṇagamanam hoti.

“My good Moggallāna, it’s good to go for refuge to the Buddha ...”

buddhasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇaṃ sugatim saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tṭhānehi adhigaṇhanti—

dibbena āyūnā ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, mārisa moggallāna, dhammasaraṇagamanam hoti ... pe

sādhū kho, mārisa moggallāna, saṅghasaraṇagamanam hoti.

saṅghasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇaṃ sugatim saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tṭhānehi adhigaṇhanti—

dibbena āyūnā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhīpateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.

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atha kho sakko devānamindo chahi devatāsatehi saddhim ... pe ...

Then Sakka, lord of gods, with six hundred deities ...

atha kho sakko devānamindo sattahi devatāsatehi saddhim ... pe ...

Then Sakka, lord of gods, with seven hundred deities ...

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhim ... pe ...

Then Sakka, lord of gods, with eighty hundred deities ...

atha kho sakko devānamindo asītiyā devatāsahashehi saddhim yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ tṭhitaṃ kho sakkam devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Then Sakka, lord of gods, with eighty thousand deities ...

“sādhū kho, devānaminda, buddhasaraṇagamanam hoti.

buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṃ paramaṃ maraṇaṃ sugatim saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tṭhānehi adhigaṇhanti—

dibbena āyūnā ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, devānaminda, dhammasaraṇagamanam hoti ... pe

sādhu kho, devānaminda, saṅghasaraṇagamanam hoti.

saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṁ paraṁ maraṇā sugatim saggaṁ lokaṁ upapajjanti.

te aññe deve dasahi tñānehi adhigaṇhanti—

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.

“sādhu kho, mārisa moggallāna, buddhasaraṇagamanam hoti ... pe ...

sādhu kho, mārisa moggallāna, dhammasaraṇagamanam hoti ... pe ...

sādhu kho, mārisa moggallāna, saṅghasaraṇagamanam hoti.

saṅghasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedaṁ paraṁ maraṇā sugatim saggaṁ lokaṁ upapajjanti.

te aññe deve dasahi tñānehi adhigaṇhanti—

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.

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atha kho sakko devānamindo pañcahi devatāsatehi saddhim yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ atthāsi. ekamantaṁ tñitaṁ kho sakkam devānamindaṁ āyasmā mahāmoggallāno etadavoca:

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanam hoti:

“Lord of gods, it’s good to have experiential confidence in the Buddha:

‘itipi so bhagavā ... pe ... satthā devamanussānaṁ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.’

buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedaṁ paraṁ maraṇā sugatim saggaṁ lokaṁ upapajjanti.

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

te aññe deve dasahi tñānehi adhigaṇhanti—

They surpass other gods in ten respects:

dibbena āyunā ... pe ... dibbehi phoṭṭhabbehi.

divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanam hoti:

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

‘svākkhāto bhagavatā dhammo ... pe ... paccattaṁ veditabbo viññūhī’ti.

dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evaṃ'idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti ... pe

sādhū kho, devānaminda, saṅghe aveccappasādena samannāgamaṇaṃ hoti:
It's good to have experiential confidence in the Saṅgha ...

‘suppaṭipanno bhagavato sāvakaasaṅgho ... pe ... lokassā’ti.

saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evaṃ'idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti ... pe

sādhū kho, devānaminda, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇḍehi ...
pe ... samādhisaṃvattanikehi.

It's good to have the ethical conduct that's loved by the noble ones ...”

ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evaṃ'idhekacce sattā
kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyuna ... pe ... dibbehi phoṭṭhabbehi”ti.

“sādhū kho, mārisa moggallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti:
“My good Moggallāna, it's good to have experiential confidence in the Buddha ...”

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavā’ti.

buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna,
evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyuna ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, mārisa moggallāna, dhamme aveccappasādena samannāgamaṇaṃ hoti:

‘svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditabbo viññūhī’ti.

dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna,
evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyuna ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamaṇaṃ hoti:

‘suppaṭipanno bhagavato sāvakaasaṅgho ... pe ... lokassā’ti.

saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna,
evaṃ'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti ... pe

sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamanam hoti
akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tḥānehi adhigaṇhanti—

dibbena āyuna ... pe ... dibbehi phoṭṭhabbehi’ti.

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atha kho sakko devānamindo chahi devatāsatehi saddhiṃ ... pe ...
Then Sakka, lord of gods, with six hundred deities ...

atha kho sakko devānamindo sattahi devatāsatehi saddhiṃ ... pe ...
Then Sakka, lord of gods, with seven hundred deities ...

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṃ ... pe ...
Then Sakka, lord of gods, with eight hundred deities ...

atha kho sakko devānamindo asītiyā devatāsahashehi saddhiṃ yenāyasmā
mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ
abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ tḥitaṃ kho sakkaṃ devānamindaṃ
āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with eighty thousand deities ...

“sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanam hoti:

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

buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tḥānehi adhigaṇhanti—

dibbena āyuna, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena
ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi,
dibbehi phoṭṭhabbehi.

sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanam hoti:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko
paccattaṃ veditabbo viññūhī’ti.

dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tḥānehi adhigaṇhanti—

dibbena āyuna ... pe ... dibbehi phoṭṭhabbehi.

sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanam hoti:

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

saṅhe aveccappasādena samannāgamanahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunaṃ ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, devānaminda, ariyakantehi sīlehi samannāgamaṇaṃ hoti akhaṇdehi acchiddehi asabalehi akammāsehi bhuḷissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunaṃ, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipeyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”ti.

“sādhū kho, mārisa moggallāna, buddhe aveccappasādena samannāgamaṇaṃ hoti:

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavā’ti.

buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunaṃ ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, mārisa moggallāna, dhamme aveccappasādena samannāgamaṇaṃ hoti:

‘svākkhāto bhagavatā dhammo ... pe ... paccattaṃ veditaḃbo viññūhī’ti.

dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

te aññe deve dasahi ṭhānehi adhigaṇhanti—

dibbena āyunaṃ ... pe ... dibbehi phoṭṭhabbehi.

sādhū kho, mārisa moggallāna, saṅhe aveccappasādena samannāgamaṇaṃ hoti:

‘suppatipanno bhagavato sāvakaśaṅgho ... pe ... anuttaraṃ puññakkhettaṃ
lokassa’ti.

saṅhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna,
evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjanti.

te aññe deve dasahi tñānehi adhigaṇhanti—

dibbena āyunaṃ ... pe ... dibbehi phoṭṭhabbehi.

sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamaṇaṃ hoti
akhaṇḍehi ... pe ... samādhisaṃvattanikehi.

ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce
sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

te aññe deve dasahi tñānehi adhigaṇhanti—

dibbena āyunaṃ, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena
ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi,
dibbehi phoṭṭhabbehi”ti.

dasamaṃ.

samyutta nikāya 40
Linked Discourses 40

1. moggallānavagga
1. By Moggallāna

11. candanasutta
11. With Candana, Etc.

atha kho candano devaputto ... pe
Then the god Candana ...

atha kho suyāmo devaputto ... pe
the god Suyāma ...

atha kho santusito devaputto ... pe
the god Santusita ...

atha kho sunimmitto devaputto ... pe
the god Sunimmita ...

atha kho vasavatti devaputto ... pe
the god Vasavatti ...

(yathā sakkasuttaṃ tathā ime pañca peyyālā vitthāretabbā.)
(These abbreviated texts should be expanded as in the Discourse With Sakka.)

ekādasamaṃ.

moggallānavaggo paṭhamo.

savitakkāvitakkañca,

sukhena ca upekkhako;

ākāsañceva viññāṇaṃ,

-

ākiñcaṃ nevasaññinā;

-

animitto ca sakko ca,

-

candaneḷādasena cāti.

-

moggallānaṣaṃyuttaṃ samattaṃ.

The Linked Discourses on Moggallāna are complete.