

## samyutta nikāya 24

### Linked Discourses 24

#### 1. sotāpattivagga

##### 1. Stream-Entry

#### 1. vātasutta

##### 1. Winds

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane.

*At one time the Buddha was staying near Sāvattihī in Jeta's Grove.*

bhagavā etadavoca:

*The Buddha said this:*

“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:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyitṭhitā’”ti?

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”*

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpatisaraṇā. sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti.

*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”*

“tena hi, bhikkhave, sunātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

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

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

*“Yes, sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“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:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyitṭhitā’ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’*

vedanāya sati ... pe ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises;*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā esikaṭṭhāyitṭhitā’ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’*

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  
ditṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti  
vā apenti vā esikaṭṭhāyitṭhitā”’ti?  
*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar’?”*

“no hetam, bhante”.  
*“No, sir.”*

“vedanā niccā vā aniccā vā”ti ...  
*“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  
ditṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti  
vā apenti vā esikaṭṭhāyitṭhitā”’ti?  
*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar’?”*

“no hetam, bhante”.  
*“No, sir.”*

“yampidaṃ ditṭhaṃ sutam mutam viññātaṃ pattam pariyesitam anuvaritaṃ  
manasā tampi niccaṃ vā aniccaṃ vā”ti?  
*“That which is seen, heard, thought, known, sought, and explored by the mind: is that  
permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

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

“dukkhaṃ, bhante”.

*“Suffering, sir.”*

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ  
diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti  
vā apenti vā esikaṭṭhāyīṭṭhitā’”ti?

*“Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar’?”*

“no hetam, bhante”.

*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti,  
dukkhepissa kaṅkhā pahīnā hoti, dukkhasamudāyepissa kaṅkhā pahīnā hoti,  
dukkhanirodhepissa kaṅkhā pahīnā hoti, dukkhanirodhagāminiyā paṭipadāyapissa  
kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in  
suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato  
sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the  
underworld, bound for awakening.”*

paṭhamam.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

2. etaṃmamasutta

*2. This Is Mine*

sāvatthinidānam.

*At Sāvattihī.*

“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:*

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

*‘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 evaṃ diṭṭhi uppajjati:

*“When form exists, because of grasping form and insisting on form, the view arises:*

‘etaṃ mama, esohamasmi, eso me attā’ti.

*‘This is mine, I am this, this is my self.’*

vedanāya sati ... pe ...

*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:*

‘etaṃ mama, esohamasmi, eso me attā’<sup>ti</sup>.  
*‘This is mine, I am this, this is my self.’*

taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...  
*“Impermanent, sir.” ...*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ dīṭṭhi uppajjeyya:

‘etaṃ mama, esohamasmi, eso me attā’<sup>ti</sup>?

“no hetuṃ, bhante”.

“yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ  
manasā tampi niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*“That which is seen, heard, thought, known, sought, and explored by the mind: is that 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:*

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

“no hetuṃ, bhante”.  
*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti,  
dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminiyā paṭipadāyapissa  
kaṅkhā pahīnā hoti—  
*“When a noble disciple has given up doubt in these six cases, and has given up doubt in  
suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”*

dutiyaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

3. soattāsutta

*3. This Is My Self*

sāvatthinidānaṃ.

*At Sāvatthī.*

“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:*

‘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 uppajjati:

*“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 sati ... pe ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*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” ... pe ...

*“Impermanent, sir.” ...*

apī nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘so attā ... pe ...

avipariṇāmadhammo”’ti?

“no hetam, bhante”.

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇam niccam vā aniccam vā”’ti?  
*consciousness permanent or impermanent?”*

“aniccam bhante ... pe ...  
*“Impermanent, sir.” ...*

api nu tam anupādāya evam diṭṭhi uppajjeyya:

‘so attā ... pe ...

avipariṇāmadhammo”’ti?

“no hetam, bhante”.

“yampidaṃ diṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesiṭaṃ anuvaritaṃ  
manasā tampi niccam vā aniccam vā”’ti?  
*“That which is seen, heard, thought, known, sought, and explored by the mind: is that  
permanent or impermanent?”*

“aniccam, bhante ... pe ...  
*“Impermanent, sir.” ...*

api nu tam anupādāya evam diṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would such a view  
arise?”*

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo”’ti?

“no hetam, bhante”.  
*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti,  
dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminīyā paṭipadāyapissa  
kaṅkhā pahīnā hoti—  
*“When a noble disciple has given up doubt in these six cases, and has given up doubt in  
suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato  
sambodhiparāyano”’ti.  
*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the  
underworld, bound for awakening.”*

tatiyaṃ.

saṃyutta nikāya 24  
*Linked Discourses 24*

1. sotāpattivagga  
*1. Stream-Entry*

4. nocamesiyāsutta  
4. It Might Not Be Mine

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:*

‘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 uppañjati:  
*“When form exists, because of grasping form and insisting on form, the view arises:*

‘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.’*

vedanāya sati ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppañjati:  
*consciousness exists, because of grasping consciousness and insisting on consciousness, the  
view arises:*

‘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.’*

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.” ...*

apī nu taṃ anupādāya evaṃ diṭṭhi uppañjeyya:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“no hetam, bhante”.

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante ... pe ...  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“no hetam, bhante”.

“yampidaṃ diṭṭhaṃ sutam mutam viññātam pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccam vā aniccam vā”ti?

*“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”*

“aniccam, bhante ... pe ...

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”*

‘no cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“no hetam, bhante”.

*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayam vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”*

catuttham.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

5. natthidinnasutta

*5. There’s No Meaning in Giving*

sāvatthinidānam.

*At Sāvattthī.*

“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:*

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭānam kammānam phalaṃ vipāko; natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃca lokam paraṃca lokam sayam abhiññā sacchikatvā pavedenti.

*‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.*



cātumahābhūtika ayaṃ puriso yadā kālaṃ karoti pathavī pathavīkāyaṃ anupeti  
anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti  
anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati.

*This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air.*

ākāsaṃ indriyāni saṅkamanti.

*The faculties are transferred to space.*

āsandipaṇcamā purisā matam ādāya gacchanti.

*Four men with a bier carry away the corpse.*

yāva ālāhanā padāni paññāyanti.

*Their footprints show the way to the cemetery.*

kāpotakāni aṭṭhīni bhavanti.

*The bones become bleached.*

bhassantā āhutiyo.

*Offerings dedicated to the gods end in ashes.*

dattupaññattam yadidaṃ dānam.

*Giving is a doctrine of morons.*

tesam tuccham musā vilāpo ye keci atthikavādam vadanti.

*When anyone affirms a positive teaching it's just baseless, false nonsense.*

bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti param maraṇā””ti?

*Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death? ”*

“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:*

‘natthi dinnam, natthi yitṭham ... pe ...

*‘There’s no meaning in giving, sacrifice, or offerings. ...*

kāyassa bheda ucchijjanti vinassanti na honti param maraṇā”ti.

*Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.’*

vedanāya sati ... pe ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇam upādāya, viññāṇam abhinivissa evaṃ diṭṭhi uppajjati:

*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

‘natthi dinnam, natthi yitṭham ... pe ...

*‘There’s no meaning in giving, sacrifice, or offerings. ...*

kāyassa bheda ucchijjanti vinassanti na honti param maraṇā”ti.

*Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.’*

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.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘natthi dinnam, natthi yitṭham ... pe ...

kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā”ti?

“no hetam, bhante”.

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇam niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante ... pe ...  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘natthi dinnam, natthi yitṭham ... pe ...

kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā”ti?

“no hetam, bhante”.

“yampidaṃ diṭṭham sutam mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvaritaṃ  
manasā tampi niccaṃ vā aniccaṃ vā”ti?  
*“That which is seen, heard, thought, known, sought, and explored by the mind: is that  
permanent or impermanent?”*

“aniccaṃ, bhante ... pe ...  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would such a view  
arise?”*

‘natthi dinnam, natthi yitṭham ... pe ...

ye keci atthikavādaṃ vadanti;

bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā”ti?

“no hetam, bhante”.  
*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”*

pañcamam.

saṃyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

6. karotosutta

*6. Acting*

sāvattihinidānam.

*At Sāvattihī.*

“kismim 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:*

‘karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ.

*‘Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.*

khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

*If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.*

dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya; hananto ghātento chindanto chedāpento pacanto pācento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

*If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.*

uttaraṇcepi gaṅgāya tīraṃ gaccheyya; dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puñṇassa āgamo.

*If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.*

dānena damena saṃyamena saccavajjena natthi puññaṃ natthi puñṇassa āgamo””ti.

*In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit’?”*

“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:*

‘karoto kārayato ... pe ...

*‘The one who acts does nothing wrong ...*

natthi puññaṃ natthi puññaṃ āgamo'ti.  
*there is no merit or outcome of merit.*

vedanāya sati ... pe ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:  
*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

'karoto kārayato ... pe ...  
*The one who acts does nothing wrong ...*

natthi puññaṃ natthi puññaṃ āgamo'ti.  
*there is no merit or outcome of merit.*

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." ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

'karoto ... pe ...

natthi puññaṃ natthi puññaṃ āgamo'ti?

"no hetuṃ, bhante".

"vedanā ...  
*Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?  
*consciousness permanent or impermanent?"*

"aniccaṃ, bhante ... pe ...  
*"Impermanent, sir." ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

'karoto kārayato ... pe ...

natthi puññaṃ natthi puññaṃ āgamo'ti?

"no hetuṃ, bhante".

“yampidaṃ diṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccam vā aniccam vā”ti?

*“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”*

“aniccam, bhante ... pe ...

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”*

‘karoto kārayato ... pe ...

natthi puññaṃ natthi puññassa āgamo”ti?

“no hetam, bhante”.

*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminiyaṃ paṭipadāyapissa kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”*

chaṭṭhaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

7. hetusutta

*7. Cause*

sāvatthinidānaṃ.

*At Sāvatthī.*

“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:*

‘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 visujjhanti.

*Sentient beings are purified without cause or reason.*

natthi balaṃ natthi vīriyaṃ natthi purisathāmo natthi purisaparakkamo.

*There is no power, no energy, no manly strength or vigor.*

sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā  
niyatisaṅgati bhāva paṇīṇatā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī”ti?  
*All sentient beings, all living creatures, all beings, all souls lack control, power, and energy.  
Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six  
classes of rebirth’?”*

“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:*

‘natthi hetu, natthi paccayo ... pe ...  
*‘There is no cause or condition ...*

sukhadukkhaṃ paṭisaṃvedentī”ti.  
*they experience pleasure and pain in the six classes of rebirth.’*

vedanāya sati ... pe ...  
*When feeling ...*

saññāya sati ...  
*perception ...*

saṅkhāresu sati ...  
*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:  
*consciousness exists, because of grasping consciousness and insisting on consciousness, the  
view arises:*

‘natthi hetu, natthi paccayo ... pe ...  
*‘There is no cause or condition ...*

sukhadukkhaṃ paṭisaṃvedentī”ti.  
*they experience pleasure and pain in the six classes of rebirth.’*

taṃ kiṃ maññātha, 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 evaṃ diṭṭhi uppajjeyya:

‘natthi hetu, natthi paccayo ... pe ...

sukhadukkhaṃ paṭisaṃvedentī”ti?

“no hetu, bhante”.

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccam, bhante ... pe ...

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘natthi hetu, natthi paccayo ... pe ...

sukhadukkhaṃ paṭisaṃvedentī”ti?

“no hetam, bhante”.

“yampidaṃ diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā tampi niccam vā aniccam vā”ti?

*“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”*

“aniccam, bhante ... pe ...

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”*

‘natthi hetu natthi paccayo ... pe ...

sukhadukkhaṃ paṭisaṃvedentī”ti?

“no hetam, bhante”.

*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminīyā paṭipadāyapissa kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”*

sattamaṃ.

saṃyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

8. mahādiṭṭhisutta

*8. The Extensive View*

sāvattthinidānaṃ.

*At Sāvattthi.*

“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:*

‘sattime kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā, kūṭaṭṭhā,  
esikaṭṭhāyitṭhitā;

*‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.*

te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti; nālaṃ aññamaññaṃ  
sukhāya vā dukkhāya vā sukhadukkhāya vā.

*They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain,  
or neutral feeling to each other.*

katame satta?

*What seven?*

pathavīkāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame.

*The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.*

ime satta kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā, kūṭaṭṭhā  
esikaṭṭhāyitṭhitā;

*These seven substances are not made, not derived, not created, without a creator, barren,  
steady as a mountain peak, standing firm like a pillar.*

te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti; nālaṃ aññamaññaṃ  
sukhāya vā dukkhāya vā sukhadukkhāya vā.

*They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain,  
or neutral feeling to each other.*

yopi tiñhena satthena sīsaṃ chindati, na sopi kañci jīvitaṃ voropeti;

*If you chop off someone’s head with a sharp sword, you don’t take anyone’s life.*

sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupavisati.

*The sword simply passes through the gap between the seven substances.*

cuddasa kho paṇimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni  
pañca ca kammuno satāni pañca ca kammāni, tīni ca kammāni, kamme ca  
aḍḍhakamme ca dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha  
purisabhūmiyo, ekūṇapaññaṃ ājīvakaṣate, ekūṇapaññaṃ paribbājakasate,  
ekūṇapaññaṃ nāgavāsaṣate, viṣe indriyaṣate, tiṃse nirayaṣate,  
chattimsarajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā,  
satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavutā, satta papātā, satta ca  
papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni,  
yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.

*There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and  
three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth,  
and eight stages in a person’s life. There are 4,900 <i>Ājīvaka</i> ascetics, 4,900 wanderers,  
and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There  
are seven percipient embryos, seven non-percipient embryos, and seven embryos without  
attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes,  
seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are  
8.4 million great eons through which the foolish and the astute transmigrate before making an  
end of suffering.*

tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā  
aparipakkhaṃ vā kammaṃ paripācassāmi;

*And here there is no such thing as this: “By this precept or observance or mortification or  
spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by  
experiencing their results little by little”—for that cannot be.*

paripakkhaṃ vā kammaṃ phussa phussa byantīkarissāmīti hevaṃ natthi doṇamite  
sukhadukkhe pariyaṇtakate saṃsāre, natthi hāyanaṃ aḍḍhane, natthi  
ukkamsāvakaṃse.

*Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no  
increase or decrease, no getting better or worse.*

seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;

*It’s like how, when you toss a ball of string, it rolls away unraveling.*



evameva bāle ca paṇḍite ca nibbeṭṭhiyamānā sukhadukkhaṃ palentī”ti?

*In the same way, after transmigrating the foolish and the astute will make an end of suffering’?”*

“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:*

‘sattime kāyā akaṭā, akaṭavidhā ... pe ...

*‘There are these seven substances that are not made ...*

sukhadukkhaṃ palentī”ti.

*the foolish and the astute will make an end of suffering.’*

vedanāya sati ... pe ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

‘sattime kāyā akaṭā, akaṭavidhā ... pe ...

*‘There are these seven substances that are not made ...*

sukhadukkhaṃ palentī”ti.

*the foolish and the astute will make an end of suffering.’*

taṃ kiṃ maññātha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ...

*“Impermanent, sir.” ...*

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘sattime kāyā akaṭā akaṭavidhā ... pe ...

sukhadukkhaṃ palentī”ti?

“no hetam, bhante”.

“yampidaṃ diṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tampi niccaṃ vā aniccaṃ vā”ti?

*“That which is seen, heard, thought, known, sought, and explored by the mind: is that permanent or impermanent?”*

“aniccaṃ, bhante ... pe ...

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”*

‘sattime kāyā akaṭā akaṭavidhā ... pe ...

nibbeṭṭhiyamānā sukhadukkhaṃ palenti””ti?

“no hetam, bhante”.

*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminīyā paṭipadāyapissa kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”*

aṭṭhamam.

saṃyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

9. sassatadiṭṭhisutta

*9. The World is Eternal*

sāvattihinidānam.

*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:*

‘sassato loko’”ti?

*‘The world is eternal’?”*

“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:*

‘sassato loko’ti.

*‘The world is eternal.’*

vedanāya sati ... pe ...

*When feeling ... perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

‘sassato loko’ti.

*‘The world is eternal.’*

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 evaṃ diṭṭhi uppajjeyya:

‘sassato loko’”ti?

“no hetam, bhante”.

“vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante ... pe ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘sassato loko’”ti?

“no hetam, bhante”.

“yampidaṃ diṭṭhaṃ sutam mutaṃ viññātaṃ pattaṃ pariyesaṃ anuvicariṃ  
manasā tampi niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante”.

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“dukkhaṃ, bhante”.

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ  
diṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would such a view  
arise?”*

‘sassato loko’”ti?

“no hetam, bhante”.

*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca tṭhānesu kaṅkhā pahīnā hoti,  
dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminiyā paṭipadāyapissa  
kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in  
suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato  
sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the  
underworld, bound for awakening.”*

navamaṃ.

samyutta nikāya 24

*Linked Discourses 24*

# 1. sotāpattivagga

1. Stream-Entry

## 10. asassataditthisutta

10. The World Is Not Eternal

sāvattthinidānaṃ.

At Sāvattthī.

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ diṭṭhi uppijati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘asassato loko’”ti?

“The world is not eternal’?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati ... pe ...

“When form exists ...” ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante” ... pe ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘asassato loko’”ti?

“no hetam, bhante”.

“yampidaṃ diṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante ... pe ...

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘asassato loko’”ti?

“no hetam, bhante”.

“No, sir.”

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti ... pe ... dukkhanirodhagāminiyaṃ paṭipadāyapissa kaṅkhā pahīnā hoti—

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

dasamaṃ.

samyutta nikāya 24

Linked Discourses 24

# 1. sotāpattivagga

*1. Stream-Entry*

## 11. antavāsutta

*11. The World Is Finite*

sāvattthinidānaṃ.

*At Sāvattthī.*

“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:*

‘antavā loko’”ti?

*‘The world is finite’?” ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

ekādasamaṃ.

saṃyutta nikāya 24

*Linked Discourses 24*

# 1. sotāpattivagga

*1. Stream-Entry*

## 12. anantavāsutta

*12. The World Is Infinite*

sāvattthinidānaṃ.

*At Sāvattthī.*

“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:*

‘anantavā loko’”ti?

*‘The world is infinite’?” ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

dvādasamaṃ.

saṃyutta nikāya 24

*Linked Discourses 24*

# 1. sotāpattivagga

*1. Stream-Entry*

## 13. tamjīvaṃtamsarīraṃsutta

*13. The Soul and the Body Are Identical*

sāvattthinidānaṃ.

*At Sāvattthī.*

“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:*

‘taṃ jīvaṃ taṃ sarīraṃ’”ti?

*‘The soul and the body are identical’?” ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

terasaṃaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

14. aññaṃ jīvaṃ aññaṃ sarīraṃ sutta

*14. The Soul and the Body Are Different Things*

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:*

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’”ti?

*‘The soul and the body are different things’?” ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

cuddasaṃaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

15. hotitathāgatosutta

*15. A Realized One Exists*

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:*

‘hoti tathāgato paraṃ maraṇā’”ti?

*‘A Realized One exists after death’?” ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

pannarasaṃaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

16. nahotitathāgatosutta

*16. A Realized One Doesn't Exist*

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:*

‘na hoti tathāgato paraṃ maraṇā’”ti?

*‘A Realized One doesn't exist after death?’ ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

soḷasamaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

17. hoticanacahotitathāgatosutta

*17. A Realized One Both Exists and Doesn't Exist*

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:*

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’”ti?

*‘A Realized One both exists and doesn't exist after death?’ ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

niyato sambodhiparāyano”ti.

sattarasamaṃ.

samyutta nikāya 24

*Linked Discourses 24*

1. sotāpattivagga

*1. Stream-Entry*

18. neva hotinā hotitathāgatosutta

*18. A Realized One Neither Exists Nor Doesn't Exist*

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:*

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti?  
*‘A Realized One neither exists nor doesn’t exist after death’?”*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...  
*“Our teachings are rooted in the Buddha. ...”*

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ dīṭṭhi uppajjati:  
*“When form exists, because of grasping form and insisting on form, the view arises:*

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti ... pe ....  
*‘A Realized One neither exists nor doesn’t exist after death’ ...*

“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 evaṃ dīṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti?  
*‘A Realized One neither exists nor doesn’t exist after death’?”*

“no hetam, bhante”.  
*“No, sir.”*

“yampidaṃ dīṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ  
manasā tampi niccaṃ vā aniccaṃ vā”ti?  
*“That which is seen, heard, thought, known, sought, and explored by the mind: is that  
permanent or impermanent?”*

“aniccaṃ, bhante”.  
*“Impermanent, sir.”*

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

“dukkhaṃ, bhante”.  
*“Suffering, sir.”*

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ  
dīṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘neva hoti, na na hoti tathāgato paraṃ maraṇā’”ti?  
*‘A Realized One neither exists nor doesn’t exist after death’?”*

“no hetam, bhante”.  
*“No, sir.”*

“yato kho, bhikkhave, ariyasāvakassa imesu ca thānesu kaṅkhā pahīnā hoti,  
dukkhepissa kaṅkhā pahīnā hoti, dukkhasamudāyepissa kaṅkhā pahīnā hoti,  
dukkhanirodhepissa kaṅkhā pahīnā hoti, dukkhanirodhagāminiyā paṭipadāyapissa  
kaṅkhā pahīnā hoti—

*“When a noble disciple has given up doubt in these six cases, and has given up doubt in  
suffering, its origin, its cessation, and the practice that leads to its cessation,*

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato  
sambodhiparāyano”ti.

*they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the  
underworld, bound for awakening.”*

aṭṭhārasamaṃ.



sotāpattivaggo.

aṭṭhārasaveyyākaraṇaṃ niṭṭhitaṃ.

vātaṃ etaṃ mama,

so attā no ca me siyā;

natthi karoto hetu ca,

mahādiṭṭhena aṭṭhamam.

sassato loko ca,

asassato ca antavā ca;

anantavā ca taṃ jīvaṃ taṃ sarīranti,

aññaṃ jīvaṃ aññaṃ sarīranti ca.

hoti tathāgato paraṃ maraṇāti,

na hoti tathāgato paraṃ maraṇāti;

neva hoti na na hoti tathāgato paraṃ maraṇāti.

saṃyutta nikāya 24

*Linked Discourses 24*

2. dutiyagamanavagga

*2. The Second Round*

19. vātasutta

*19. Winds*

sāvattthinidānaṃ.

*At Sāvattthī.*

“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:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā, esikaṭṭhāyitṭhitā’”ti?

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”*

“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:*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’*

vedanāya sati ... pe ...

*When feeling ...*

saññāya sati ... pe ...

*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:*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ dīṭṭhi uppajjeyya—

*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’ti?

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”*

“no hetam, bhante”.

*“No, sir.”*

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ dīṭṭhi uppajjati:

*“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’*

“vedanā ...

*Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā’ti?

*consciousness permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ dīṭṭhi uppajjeyya

*“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti?

“no hetam, bhante”.

*“No, sir.”*

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjeyya:

*“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti vā apenti vā, esikaṭṭhāyitṭhitā’”ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”*

paṭhamam.

saṃyutta nikāya 24

*Linked Discourses 24*

2. dutiyagamanavagga

*2. The Second Round*

20–35. etaṃmamādisutta

*20–35. This Is Mine, Etc.*

(purimavagge viya aṭṭhārasa veyyākaraṇāni vitthāretabbānīti.)

*(These should be expanded in the same way as discourses 2 through 17 of the previous chapter.)*

sattarasamam.

saṃyutta nikāya 24

*Linked Discourses 24*

2. dutiyagamanavagga

*2. The Second Round*

36. nevahotinanaḥotisutta

*36. Neither Exists Nor Doesn’t Exist*

sāvatthinidānam.

*At Sāvatthī.*

“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:*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti?

*‘A Realized One neither exists nor doesn’t exist after death?’”*

“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:*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’”ti.

*‘A Realized One neither exists nor doesn’t exist after death.’*

“vedanāya sati ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’<sup>ti</sup>.  
*‘A Realized One neither exists nor doesn’t exist after death.’*

taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’<sup>”ti</sup>?

“no hetam, bhante”.

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ  
diṭṭhi uppajjati:  
*“And so, when suffering exists, because of grasping suffering and insisting on suffering, the  
view arises:*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’<sup>”ti</sup>.  
*‘A Realized One neither exists nor doesn’t exist after death.’” ...*

“vedanā ...  
*“Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”<sup>ti</sup>?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would such a view  
arise?”*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’<sup>”ti</sup>?

“no hetam, bhante”.  
*“No, sir.”*

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya dukkhaṃ abhinivissa evaṃ  
diṭṭhi uppajjati:  
*“And so, when suffering exists, because of grasping suffering and insisting on suffering, the  
view arises:*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’<sup>”ti</sup>.  
*‘A Realized One neither exists nor doesn’t exist after death.’”*

aṭṭhārasamaṃ.

saṃyutta nikāya 24  
*Linked Discourses 24*

2. dutiyagamanavagga  
*2. The Second Round*

### 37. rūpīattāsutta

37. The Self Has Form

sāvatthinidānaṃ.

At Sāvatthī.

“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:*

‘rūpī attā hoti arogo paraṃ maraṇā’”ti?

*‘The self has form and is sound after death’?” ...*

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṃ maraṇā’ti.

vedanāya sati ... pe ...

saññāya sati ...

saṅkhāresu sati ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṃ maraṇā’ti.

taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante” ... pe ...

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘rūpī attā hoti arogo paraṃ maraṇā’”ti?

“no hetam, bhante”.

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṃ maraṇā’”ti?

“vedanā ... pe ...

“no hetam, bhante”.

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṃ maraṇā’”ti.

ekūnavīsatiṃaṃ.

samyutta nikāya 24  
*Linked Discourses 24*

2. dutiyagamanavagga  
*2. The Second Round*

38. arūpīattāsutta  
*38. The Self Is Formless*

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:*

‘arūpī attā hoti aroga paraṃ maraṇā’”ti?  
*‘The self is formless and is sound after death’?” ...*

(peyyālo.)

vīsatiṃaṃ.

samyutta nikāya 24  
*Linked Discourses 24*

2. dutiyagamanavagga  
*2. The Second Round*

39. rūpīcaarūpīcaattāsutta  
*39. The Self Has Form and Is Formless*

sāvatthinidānaṃ.  
*At Sāvatthī.*

“rūpī ca arūpī ca attā hoti aroga paraṃ maraṇā”ti ... pe ....  
*“The self has form and is formless, and is sound after death’?” ...*

ekavīsatiṃaṃ.

samyutta nikāya 24  
*Linked Discourses 24*

2. dutiyagamanavagga  
*2. The Second Round*

40. nevarūpīnārūpīattāsutta  
*40. The Self Neither Has Form Nor Is Formless*

“neva rūpī nārūpī attā hoti aroga paraṃ maraṇā”ti ... pe ....  
*“The self neither has form nor is formless, and is sound after death’?” ...*

bāvīsatiṃaṃ.

samyutta nikāya 24  
*Linked Discourses 24*

2. dutiyagamanavagga  
*2. The Second Round*

41. ekantasukhīsutta  
*41. The Self Is Perfectly Happy*

“ekantasukhī attā hoti arogo paraṃ maraṇā”ti ... pe ....

“*The self is perfectly happy, and is sound after death’?*” ...

tevīsatisamaṃ.

samyutta nikāya 24

*Linked Discourses 24*

2. dutiyagamanavagga

*2. The Second Round*

42. ekantadukkhīsutta

*42. Exclusively Suffering*

“ekantadukkhī attā hoti arogo paraṃ maraṇā”ti ... pe ....

“*The self is exclusively suffering, and is sound after death’?*” ...

catuvīsatisamaṃ.

samyutta nikāya 24

*Linked Discourses 24*

2. dutiyagamanavagga

*2. The Second Round*

43. sukhadukkhīsutta

*43. The Self Is Happy and Suffering*

“sukhadukkhī attā hoti arogo paraṃ maraṇā”ti ... pe ....

“*The self is happy and suffering, and is sound after death’?*” ...

pañcavīsatisamaṃ.

samyutta nikāya 24

*Linked Discourses 24*

2. dutiyagamanavagga

*2. The Second Round*

44. adukkhamasukhīsutta

*44. The Self Is Neither Happy Nor Suffering*

“adukkhamasukhī attā hoti arogo paraṃ maraṇā”ti?

“*The self is neither happy nor suffering, and is sound after death’?*” ...

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti.

vedanāya sati ...

saññāya sati ...

saṅkhāresu sati ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’ti.

taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante” ... pe ...

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

“no hetuṃ, bhante”.

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.

“vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“aniccaṃ, bhante” ... pe ...

vipariṇāmadhammaṃ, api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

“no hetuṃ, bhante”.

“iti kho, bhikkhave, dukkhe sati, dukkhaṃ upādāya, dukkhaṃ abhinivissa evaṃ diṭṭhi uppajjati:

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.

chabbīsatiṃsaṃ.

dutiyaṃpeyyālo.

vātaṃ etaṃ mama so,

attā no ca me siyā;

natthi karoto hetu ca,

mahādiṭṭhena aṭṭhamāṃ.

sassato asassato ceva,



antānantavā ca vuccati;

taṃ jīvaṃ aññaṃ jīvañca,

tathāgatena cattāro.

rūpī attā hoti arūpī ca attā hoti,

rūpī ca arūpī ca attā hoti;

neva rūpī nārūpī attā hoti,

ekantasukhī attā hoti.

ekantadukkhī attā hoti,

sukhadukkhī attā hoti;

adukkhamasukhī attā hoti,

arogo paraṃ maraṇāti;

ime chabbāsati suttā,

dutiyaṃvārena desitā.

saṃyutta nikāya 24

*Linked Discourses 24*

3. tatiyagamanavagga

*3. The Third Round*

45. navātasutta

*45. Winds*

sāvattthinidānaṃ.

*At Sāvattthī.*

“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:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti  
vā ađenti vā esikaṭṭhāyitṭhitā’”ti?

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar’?”*

“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:*

na vātā vāyanti ... pe ...

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar.’*

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:*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’*

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 evaṃ dīṭṭhi uppajjeyya:

*“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti?

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”*

“no hetam, bhante”.

*“No, sir.”*

“iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.

*“And so, what’s impermanent is suffering.*

tasmim sati, tadupādāya, evaṃ dīṭṭhi uppajjati:

*When this exists, grasping at this, the view arises:*

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti  
vā apenti vā esikaṭṭhāyitṭhitā’”ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”*

“vedanā ...

*Is feeling ...*

saññā ...

*perception ...*

saṅkhārā ...

*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā’ti?

*consciousness permanent or impermanent?’”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,

*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ dīṭṭhi uppajjeyya:

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti?

“no hetam, bhante”.

“iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.

*“And so, what’s impermanent is suffering.*

tasmim sati, tadupādāya evaṃ diṭṭhi uppajjati:

*When this exists, grasping at this, the view arises:*

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti.

*‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”*

paṭhamam.

samyutta nikāya 24

*Linked Discourses 24*

3. tatiyagamanavagga

*3. The Third Round*

46–69. etaṃmamādisutta

*46–69. This Is Not Mine, etc.*

(dutiyaavagge viya catuvīsati suttāni pūreṭabbāni.)

*(To be completed in the same way as discourses 20 through 43 of the second chapter.)*

pañcavīsatiṃ.

samyutta nikāya 24

*Linked Discourses 24*

3. tatiyagamanavagga

*3. The Third Round*

70. adukkhamasukhīsutta

*70. The Self Is Neither Happy Nor Suffering*

sāvatthinidānaṃ.

*At Sāvatthī.*

“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:*

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti?

*“The self is neither happy nor suffering, and is sound after death’?”*

“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:*

‘adukkhamasukhī attā hoti arogo paraṃ maraṇā’”ti.

*‘The self is neither happy nor suffering, and is sound after death.’*

“vedanāya sati ... pe ...

*When feeling ...*

saññāya sati ...

*perception ...*

saṅkhāresu sati ...

*choices ...*

viññāne sati, viññānaṃ upādāya, viññānaṃ abhinivissa evaṃ diṭṭhi uppajjati:

*consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:*

‘adukkhamasukhī attā hoti arogo param maraṇā’ti.  
*‘The self is neither happy nor suffering, and is sound after death.’*

taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

rūpaṃ niccaṃ vā aniccaṃ vā”ti?  
*Is form permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:

‘adukkhamasukhī attā hoti arogo param maraṇā’”ti?

“no hetam, bhante”.

“iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.  
*“And so, what’s impermanent is suffering.*

tasmiṃ sati, tadupādāya evaṃ diṭṭhi uppajjati:  
*When this exists, grasping at this, the view arises:*

‘adukkhamasukhī attā hoti arogo param maraṇā’”ti.  
*‘The self is neither happy nor suffering, and is sound after death.’*

“vedanā ... pe ...  
*Is feeling ...*

saññā ...  
*perception ...*

saṅkhārā ...  
*choices ...*

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?  
*consciousness permanent or impermanent?”*

“aniccaṃ, bhante” ... pe ... vipariṇāmadhammaṃ,  
*“Impermanent, sir.” ...*

api nu taṃ anupādāya evaṃ diṭṭhi uppajjeyya:  
*“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”*

‘adukkhamasukhī attā hoti arogo param maraṇā’”ti?

“no hetam, bhante”.  
*“No, sir.”*

“iti kho, bhikkhave, yadaniccaṃ taṃ dukkhaṃ.  
*“And so, what’s impermanent is suffering.*

tasmiṃ sati, tadupādāya evaṃ diṭṭhi uppajjati:  
*When this exists, grasping at this, the view arises:*

‘adukkhamasukhī attā hoti arogo param maraṇā’”ti.  
*‘The self is neither happy nor suffering, and is sound after death.’”*

chabbīsatiṃsaṃ.

tatiyaṃpeyyālo.

## samyutta nikāya 24

### Linked Discourses 24

## 4. catutthagamanavagga

### 4. The Fourth Round

## 71. navātasutta

### 71. Winds

## sāvatthinidānaṃ.

### At Sāvatthī.

“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:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā uđenti  
vā apenti vā esikaṭṭhāyitṭhitā’”ti?

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar’?”

“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:

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar.’

vedanāya sati ... pe ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ diṭṭhi uppajjati:  
consciousness exists, because of grasping consciousness and insisting on consciousness, the  
view arises:

‘na vātā vāyanti ... pe ... esikaṭṭhāyitṭhitā’”ti.

‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar.’

“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 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 ...*

viññāṇam niccam vā aniccam vā”ti?

*consciousness permanent or impermanent?”*

“aniccam, bhante”.

*“Impermanent, sir.”*

“yaṃ paṇāniccam dukkham vā taṃ sukham vā”ti?

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

“dukkham, bhante”.

*“Suffering, sir.”*

“yaṃ paṇāniccam dukkham vipariṇāmadhammam, kalam nu taṃ samanupassitum:

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

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

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

“no hetam, bhante”.

*“No, sir.”*

“tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannam 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 evametam yathābhūtaṃ sammappaññāya dātṭhabbam.

*“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 viññāṇam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇam: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya dātṭhabbam.

*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 passam ... pe ...

*Seeing this ...*

nāparam itthattāyāti pajānātī”ti.

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

paṭhamam.

samyutta nikāya 24

*Linked Discourses 24*

4. catutthagamanavagga

4. The Fourth Round

72–95. etammamādisutta

72–95. This Is Not Mine, Etc.

(dutiyaavagge viya catuvīsati suttāni pūretabbāni.)

(To be completed in the same way as the 24 discourses of the second chapter.)

pañcavīsatiṃ.

saṃyutta nikāya 24

Linked Discourses 24

4. catutthagamanavagga

4. The Fourth Round

96. adukkhamasukhīsutta

96. The Self Is Neither Happy Nor Suffering

sāvatthinidānaṃ.

At Sāvatthī.

“kismiṃ nu kho, bhikkhave, sati, kiṃ upādāya, kiṃ abhinivissa evaṃ dīṭṭhi  
uppijati:

“Mendicants, when what exists, because of grasping what and insisting on what, does the view  
arise:

‘adukkhamasukhī attā hoti aroga paraṃ maraṇā’”ti?

‘The self is neither happy nor suffering, and is sound after death?’”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ....

“Our teachings are rooted in the Buddha. ...”

“rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa evaṃ dīṭṭhi uppijati:

“When form exists, because of grasping form and insisting on form, the view arises:

‘adukkhamasukhī attā hoti aroga paraṃ maraṇā’ti.

‘The self is neither happy nor suffering, and is sound after death.’

vedanāya sati ...

When feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati, viññāṇaṃ upādāya, viññāṇaṃ abhinivissa evaṃ dīṭṭhi uppijati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the  
view arises:

‘adukkhamasukhī attā hoti aroga paraṃ maraṇā’ti.

‘The self is neither happy nor suffering, and is sound after death.’

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 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 paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

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

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

“no hetam, bhante”.

“No, sir.”

“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 dātṭhabbam.

“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 ajjhattaṃ 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 dātṭhabbam.

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 rūpasimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasimpi 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.’”*

catutthaṃpeyyālo.

purimagamaṇe atthārāsa veyyākaraṇā,

duṭṭiyagamaṇe chabbīsaṃ vitthāretabbāni;

tatiyagamaṇe chabbīsaṃ vitthāretabbāni,

catutthagamaṇe chabbīsaṃ vitthāretabbāni.

diṭṭhisammuttaṃ samattaṃ.

*The Linked Discourses on views are complete.*