

saṃyutta nikāya 51

Linked Discourses 51

1. cāpālavagga

1. At the Cāpāla Shrine

1. apārasutta

1. From the Near Shore

“cattārome, bhikkhave, iddhipādā bhāvitā bahulikātā apārā pāraṃ gamanāya samvattanti.

“Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.

katame cattāro?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulikātā apārā pāraṃ gamanāya samvattanti”ti.

When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.”

paṭhamam.

saṃyutta nikāya 51

Linked Discourses 51

1. cāpālavagga

1. At the Cāpāla Shrine

2. viraddhasutta

2. Missed Out

“yesaṃ kesañci, bhikkhave, cattāro iddhipādā viraddhā, viraddho tesam ariyo maggo sammā dukkhakkhayagāmī.

“Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering.

yesaṃ kesañci, bhikkhave, cattāro iddhipādā āraddhā, āraddho tesam ariyo maggo sammā dukkhakkhayagāmī.

Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering.

katame cattāro?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ... pe ...
mental development ...

vīmaṃsāsamādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.
inquiry, and active effort.

yesaṃ kesaṇci, bhikkhave, ime cattāro iddhipādā viraddhā, viraddho tesāṃ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering.

yesaṃ kesaṇci, bhikkhave, ime cattāro iddhipādā āraddhā, āraddho tesāṃ ariyo maggo sammā dukkhakkhayagāmī”ti.

Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering.”

duṭṭiyaṃ.

samyutta nikāya 51
Linked Discourses 51

1. cāpālavagga
1. At the Cāpāla Shrine

3. ariyasutta
3. A Noble One

“cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya.

“Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ... pe ...
mental development ...

vīmaṃsāsamādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya”ti.

When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

tatiyaṃ.

samyutta nikāya 51
Linked Discourses 51

1. cāpālavagga
1. At the Cāpāla Shrine

4. nibbidāsutta
4. Disillusionment

“cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.”

“Mendicants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

katame cattāro?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ... pe ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

catutthaṃ.

saṃyutta nikāya 51

Linked Discourses 51

1. cāpālavagga

1. At the Cāpāla Shrine

5. iddhipadesasutta

5. Partly

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādesuṃ sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power.”

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādessanti sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power.

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā iddhipadesaṃ

abhinipphādenti sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ... pe ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.
inquiry, and active effort.

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādesuṃ, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādessanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power.

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā iddhipadesaṃ abhinipphādentī, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

pañcamaṃ.

samyutta nikāya 51
Linked Discourses 51

1. cāpālavagga
1. At the Cāpāla Shrine

6. samattasutta
6. Completely

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādesuṃ, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power.

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādessanti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power.

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādentī, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?
What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ... pe ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.
inquiry, and active effort.

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādesuṃ, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

ye hi keci, bhikkhave, anāgamamaddhānaṃ samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādessanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power.

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā samattaṃ iddhiṃ abhinipphādenti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

chaṭṭhaṃ.

samyutta nikāya 51

Linked Discourses 51

1. cāpālavagga

1. At the Cāpāla Shrine

7. bhikkhusutta

7. A Mendicant

“ye hi keci, bhikkhave, atītamaddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharimṣu, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

“Mendicants, all the mendicants in the past ...

ye hi keci, bhikkhave, anāgamamaddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissanti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

future ...

ye hi keci, bhikkhave, etarahi bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhī ... pe ...

energy ...

cittasamādhī ... pe ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

ye hi keci, bhikkhave, atāmaṃ maddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharimṣu sabbe te imesaṃ yeve catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

All the mendicants in the past ...

ye hi keci, bhikkhave, anāgataṃ maddhānaṃ bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissanti, sabbe te imesaṃ yeve catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

future ...

ye hi keci, bhikkhave, etarahi bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti, sabbe te imesaṃ yeve catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power.”

sattamaṃ.

samyutta nikāya 51

Linked Discourses 51

1. cāpālavagga

1. At the Cāpāla Shrine

8. buddhasutta

8. Awakened

“cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

katame cattāro?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ... pe ...

mental development ...

vīmaṃsāsamādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.

These are the four bases of psychic power.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā tathāgato ‘arahaṃ sammāsambuddho’ti vuccati”ti.

It is because he has developed and cultivated these four bases of psychic power that the Realized One is called ‘the perfected one, the fully awakened Buddha’.”

aṭṭhamamaṃ.

samyutta nikāya 51

Linked Discourses 51

1. cāpālavagga

1. At the Cāpāla Shrine

9. ñānasutta

9. Knowledge

“ayaṃ chandasamādhippadhānasāṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Mendicants: ‘This is the basis of psychic power that has immersion due to enthusiasm, and active effort.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘so kho panāyaṃ chandasamādhippadhānasāṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave ...

‘This basis of psychic power ... should be developed.’ ...

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘ayaṃ vīriyasamādhippadhānasāṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the basis of psychic power that has immersion due to energy, and active effort.’ ...

‘so kho panāyaṃ vīriyasamādhippadhānasāṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave ...

‘This basis of psychic power ... should be developed.’ ...

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘ayaṃ cittasamādhippadhānasāṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the basis of psychic power that has immersion due to mental development, and active effort.’ ...

‘so kho panāyaṃ cittasamādhippadhānasāṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave ...

‘This basis of psychic power ... should be developed.’ ...

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘ayaṃ vīmaṃsāsamādhippadhānasāṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the basis of psychic power that has immersion due to inquiry, and active effort.’ ...

‘so kho panāyaṃ vīmaṃsāsamādhippadhānasāṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave ...

‘This basis of psychic power ... should be developed.’ ...

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi’ti.

‘This basis of psychic power ... has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

navamaṃ.

1. cāpālavagga
1. At the Cāpāla Shrine

10. cetiyasutta
10. At the Cāpāla Shrine

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda:

“gaṇhāhi, ānanda, nisīdanaṃ.
“Ānanda, get your sitting cloth.

yena cāpālaṃ cetiyaṃ tenupasaṅkamissāma divāvihārāyā”ti.
Let’s go to the Cāpāla shrine for the day’s meditation.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out.

āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ānanda bowed to the Buddha and sat down to one side.

ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:
The Buddha said to him:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sāranda, and Cāpāla shrines are all lovely.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesam vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvesam vā”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ;
But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantam yāci:

He didn't beg the Buddha,

“titthatu, bhante, bhagavā kappam, titthatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti yathā tam mārena pariutuṭṭhitacitto.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

duṭiyampi kho bhagavā ... pe ...

For a second time ...

tatiyampi kho bhagavā āyasmantam ānandam āmantesi:

and for a third time, the Buddha said to Ānanda:

“ramaṇīyā, ānanda, vesālī, ramaṇīyam udenam cetiyam, ramaṇīyam gotamakam cetiyam, ramaṇīyam sattambaṃ cetiyam, ramaṇīyam bahuputtam cetiyam, ramaṇīyam sārādadāṃ cetiyam, ramaṇīyam cāpālaṃ cetiyam.

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārādadā, and Cāpāla shrines are all lovely.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitaṃ susamāraddhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvesam vā.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon.

tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitaṃ susamāraddhā. ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvesam vā”ti.

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.”

evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakki paṭivijjhitum;

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantam yāci:

He didn't beg the Buddha,

“titthatu, bhante, bhagavā kappam, titthatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti yathā tam mārena pariutuṭṭhitacitto.

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

atha kho bhagavā āyasmantam ānandam āmantesi:

Then the Buddha said to him,

“gaccha kho tvam, ānanda,

“Go now, Ānanda,

yassadāni kalam maññasī”ti.

at your convenience.”

“evam, bhante”ti kho āyasmā ānando bhagavato paṭissutvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhinam katvā avidūre aññatarasmiṃ rukkhāme nisīdi.

“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

atha kho māro pāpimā, acirapakkante āyasmante ānande, yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:

And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him:

“parinibbātu dāni, bhante, bhagavā, parinibbātu dāni sugato. parinibbānakālo dāni,
bhante, bhagavato.

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsita kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti
viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā
sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakam uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,
uppannam parappavādam sahadhammena suniggahitam niggaḥetvā sappāṭihāriyam
dhammam desessanti’ ti.

‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their teacher’s doctrine, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

santi kho pana, bhante, etarahi bhikkhū bhagavato sāvakā viyattā vinītā visārādā
bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacārino, sakaṃ ācariyakam uggahetvā ācikkhanti desenti paññāpenti
paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannam parappavādam
sahadhammena suniggahitam niggaḥetvā sappāṭihāriyam dhammam desenti.

Today you do have such monk disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. parinibbānakālo dāni,
bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsita kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti
viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā
sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,
uppannam parappavādam sahadhammena suniggahitam niggaḥetvā sappāṭihāriyam
dhammam desessanti’ ti.

‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’ ...

santi kho pana, bhante, etarahi bhikkhuniyo bhagavato sāvikā viyattā vinītā visārādā
bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhanti desenti paññāpenti
paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannam parappavādam
sahadhammena suniggahitam niggaḥetvā sappāṭihāriyam dhammam desenti.

Today you do have such nun disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. parinibbānakālo dāni,
bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsita kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvahaṃ, pāpima, parinibbāyissāmi yāva me upāsakā ... pe ...
‘Wicked One, I will not become fully extinguished until I have layman disciples ...

yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīniyo, sakaṃ ācariyakam uggaheṭvā ācikkhissanti desessanti paññāpessanti patthapessanti vivarissanti vibhajissanti uttānikarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.

and laywoman disciples who are competent, educated, assured, learned ...’ ...

santi kho pana, bhante, etarahi upāsakā ...

Today you do have such layman

upāsikā bhagavato sāvikā viyattā vinītā visārādā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārīniyo, sakaṃ ācariyakam uggaheṭvā ācikkhanti desenti paññāpenti patthapenti vivaranti vibhajanti uttānikaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desenti.

and laywoman disciples.

parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. parinibbānakālo dāni, bhante, bhagavato.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

bhāsitaṃ kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvahaṃ, pāpima, parinibbāyissāmi yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthāritaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ’ti.

‘Wicked One, I will not become fully extinguished until my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

tayidaṃ, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthāritaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ.

Today your spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

parinibbātu dāni, bhante, bhagavā, parinibbātu dāni sugato. parinibbānakālo dāni, bhante, bhagavato’ti.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

evaṃ vutte, bhagavā māraṃ pāpimantaṃ etadavoca:

When this was said, the Buddha said to Māra,

“appossukko tvaṃ, pāpima, hohi. na ciraṃ tathāgatassa parinibbānaṃ bhavissati.

“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti.

Three months from now the Realized One will finally be extinguished.”

atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji.

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

ossatthe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahoṣi bhiṃsanako lomahaṃso, devadundubhiyo ca phalimsu.

When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

“tūlamatulañca sambhavaṃ,

“Weighing up the incomparable against an extension of life,

bhavaśaṅkhāramavassaji muni;

the sage surrendered the life force.

ajjhatarato samāhito,

Happy inside, serene,

abhiṇḍi kavacamiṇḍasambhavaṃ”ti.

he burst out of this self-made chain like a suit of armor.”

dasamaṃ.

cāpālavaggo paṭhamo.

apārāpi viraddho ca,

ariyā nibbidāpi ca;

padesaṃ samattaṃ bhikkhu,

buddhaṃ nāṇaṃ cetiyanti.

saṃyutta nikāya 51

Linked Discourses 51

2. pāsādakampanavagga

2. Shaking the Stilt Longhouse

11. pubbasutta

11. Before

sāvatthinidānaṃ.

At Sāvattihī.

“pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho hetu, ko paccayo iddhipādabhāvanāyā’ti?

‘What’s the cause, what’s the reason for the development of the bases of psychic power?’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘idha bhikkhu chandasamādhippadhānaśaṅkhārasamannāgataṃ iddhipādaṃ bhāvēti—

‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṃ saṃkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti’.

And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

vīriyasamādhippadhānaśāṅkhārasamānāgataṃ iddhipādaṃ bhāveti—

They develop the basis of psychic power that has immersion due to energy ...

iti me vīriyaṃ na ca atilīnaṃ bhavissati, na ca atippaggahitaṃ bhavissati, na ca
ajjhataṃ saṅkhittaṃ bhavissati, na ca bahiddhā vikkhittaṃ bhavissati.

pacchāpuresaññī ca viharati—

yathā pure tathā pacchā, yathā pacchā tathā pure;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

yathā divā tathā rattim, yathā rattim tathā divā.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

cittasamādhippadhānaśāṅkhārasamānāgataṃ iddhipādaṃ bhāveti—

mental development ...

iti me cittaṃ na ca atilīnaṃ bhavissati, na ca atippaggahitaṃ bhavissati, na ca
ajjhataṃ saṅkhittaṃ bhavissati, na ca bahiddhā vikkhittaṃ bhavissati.

pacchāpuresaññī ca viharati—

yathā pure tathā pacchā, yathā pacchā tathā pure;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

yathā divā tathā rattim, yathā rattim tathā divā.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

vīmaṃsāsamādhippadhānaśāṅkhārasamānāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca
ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.

They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, anekavihiṭaṃ iddhividhaṃ paccaṇubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummuḍḍanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallāṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇā parimasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.

When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu dibbāya sotadhātuya viśuddhāya atikkantaṃānusiḱāya ubho sadde suṇāti—dibbe ca mānuse ca, dūre santike cāti.

When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.

evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti; vītārāgaṃ vā cittaṃ ‘vītārāgaṃ cittaṃ’ti pajānāti; sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti; vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti; samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti; vītamoḥaṃ vā cittaṃ ‘vītamoḥaṃ cittaṃ’ti pajānāti; saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti; vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti; mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti; amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti; sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti; anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti; samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti; asaṃāhitaṃ vā cittaṃ ‘asaṃāhitaṃ cittaṃ’ti pajānāti; vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti; avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti.

When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as ‘unfreed mind’.

evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo viśampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṃpaṭisaṃvedī evaṃyupariyanto, so tato cuto amutra udapādiṃ; tatrapāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṃpaṭisaṃvedī evaṃyupariyanto, so tato cuto idhūpappaṇno’ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata, bhonto, sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītthikā micchādītthikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā. ime vā pana, bhonto, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

When the four bases of psychic power have been developed and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

evaṃ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṃ bahulīkatesu, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

paṭhamam.

samyutta nikāya 51

Linked Discourses 51

2. pāsādakampanavagga

2. Shaking the Stilt Longhouse

12. mahapphalasutta

12. Very Fruitful

“cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā mahapphalā honti mahānisamsā.

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

kathaṃ bhāvitā ca, bhikkhave, cattāro iddhipādā kathaṃ bahulīkatā mahapphalā honti mahānisamsā?

How so?

idha, bhikkhave, bhikkhu chandasamādhippadadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhataṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

pacchāpuresaññī ca viharatī—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.
as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittam bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

vīriyasamādhī ... pe ...
They develop the basis of psychic power that has immersion due to energy ...

cittasamādhī ...
mental development ...

vīmaṃsāsamādhīppadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca
ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
*They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted
internally nor scattered externally.'*

pacchāpuresaṇṇī ca viharatī—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddham, yathā uddham tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattim, yathā rattim tathā divā.
as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittam bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

evaṃ bhāvitā kho, bhikkhave, cattāro iddhipādā evaṃ bahulikatā mahapphalā honti
mahānisamsā.
*When the four bases of psychic power have been developed and cultivated in this way they're
very fruitful and beneficial.*

evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṃ bahulīkatesu
anekavihiṭṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti ... pe ... yāva
brahmalokāpi kāyena vasaṃ vatteti ... pe
*When the four bases of psychic power have been developed and cultivated in this way, a
mendicant wields the many kinds of psychic power: multiplying themselves and becoming one
again ... controlling the body as far as the Brahmā realm. ...*

evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṃ bahulīkatesu,
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharatī”ti.
*When the four bases of psychic power have been developed and cultivated in this way, they
realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live
having realized it with their own insight due to the ending of defilements.”*

duṭṭiyaṃ.

samyutta nikāya 51
Linked Discourses 51

2. pāsādakampanavagga
2. Shaking the Stilt Longhouse

13. chandasamādhisutta
13. Immersion Due to Enthusiasm

“chandañce, bhikkhave, bhikkhu nissāya labhati samādhiṃ, labhati cittassa ekaggataṃ—

“Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind,

ayaṃ vuccati chandasamādhī.
this is called immersion due to enthusiasm.

so anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṃ kusalaṇaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusalaṇaṃ dhammānaṃ t̥hitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ime vuccanti ‘padhānasāṅkhārā’ti.
These are called active efforts.

iti ayaṇca chando, ayaṇca chandasamādhī, ime ca padhānasāṅkhārā—
And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts.

ayaṃ vuccati, bhikkhave, chandasamādhīpadhānasāṅkhārasamannāgato iddhipādo.
This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyañce, bhikkhave, bhikkhu nissāya labhati samādhiṃ, labhati cittassa ekaggataṃ—
If a mendicant depends on energy in order to gain immersion, gain unification of mind,

ayaṃ vuccati ‘vīriyasamādhī’.
this is called immersion due to energy.

so anuppannānaṃ ... pe ...
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ...

uppannānaṃ kusalaṇaṃ dhammānaṃ t̥hitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ime vuccanti ‘padhānasāṅkhārā’ti.
These are called active efforts.

iti idaṇca vīriyaṃ, ayaṇca vīriyasamādhī, ime ca padhānasāṅkhārā—
And so there is this energy, this immersion due to energy, and these active efforts.

ayaṃ vuccati, bhikkhave, vīriyasamādhīpadhānasāṅkhārasamannāgato iddhipādo.
This is called the basis of psychic power that has immersion due to energy, and active effort.

cittañce, bhikkhave, bhikkhu nissāya labhati samādhim, labhati cittassa ekaggataṃ—

If a mendicant depends on mental development in order to gain immersion, gain unification of mind,

ayaṃ vuccati ‘cittasamādhī’.

this is called immersion due to mental development.

so anuppannānaṃ pāpakānaṃ ... pe ...

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ...

uppannānaṃ kusalanāṃ dhammānaṃ tithiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ime vuccanti ‘padhānasaṅkhārā’ ti.

These are called active efforts.

iti idaṅca cittaṃ, ayaṅca cittasamādhī, ime ca padhānasaṅkhārā—

And so there is this mental development, this immersion due to mental development, and these active efforts.

ayaṃ vuccati, bhikkhave, cittasamādhippadhānasaṅkhārasamannāgato iddhipādo.

This is called the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṃsañce, bhikkhave, bhikkhu nissāya labhati samādhim, labhati cittassa ekaggataṃ—

If a mendicant depends on inquiry in order to gain immersion, gain unification of mind,

ayaṃ vuccati ‘vīmaṃsāsamādhī’.

this is called immersion due to inquiry.

so anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati ... pe ...

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise ...

uppannānaṃ kusalanāṃ dhammānaṃ tithiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ime vuccanti ‘padhānasaṅkhārā’ ti.

These are called active efforts.

iti ayaṅca vīmaṃsā, ayaṅca vīmaṃsāsamādhī, ime ca padhānasaṅkhārā—

And so there is this inquiry, this immersion due to inquiry, and these active efforts.

ayaṃ vuccati, bhikkhave, vīmaṃsāsamādhippadhānasaṅkhārasamannāgato iddhipādo’ ti.

This is called the basis of psychic power that has immersion due to inquiry, and active effort.”

tatiyaṃ.

samyutta nikāya 51

Linked Discourses 51

2. pāsādakampanavagga

2. Shaking the Stilt Longhouse

14. moggallānasutta

14. With Moggallāna

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

tena kho pana samayena sambahulā bhikkhū heṭṭhā migāramātupāsāde viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā bhantacittā pākatindriyā.

Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi:

Then the Buddha addressed Venerable Mahāmoggallāna,

“ete kho, moggallāna, sabrahmacārino heṭṭhā migāramātupāsāde viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā bhantacittā pākatindriyā.

“These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties.

gaccha, moggallāna, te bhikkhū saṃvejehī”ti.

Go, Moggallāna, and strike awe in those mendicants!”

“evaṃ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paṭissutvā tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāresi yathā pādaṅguṭṭhakena migāramātupāsādaṃ saṅkampesi sampakampesi sampacālesi.

“Yes, sir,” replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe.

atha kho te bhikkhū saṃviggā lomahaṭṭhajātā ekamantaṃ aṭṭhaṃsu:

Then those mendicants stood to one side, shocked and awestruck.

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It's incredible, it's amazing!

nivātaṇca vata ayaṇca migāramātupāsādo gambhīranemo sunikhāto acalo asampakampī, atha ca pana saṅkampito sampakampito sampacālito”ti.

There's no wind at all; and this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū bhagavā etadavoca:

Then the Buddha went up to those mendicants and said:

“kiṃ nu tumhe, bhikkhave, saṃviggā lomahaṭṭhajātā ekamantaṃ ṭhitā”ti?

“Why do you, mendicants, stand to one side, shocked and awestruck?”

“acchariyaṃ, bhante, abbhutaṃ bhante.

“It's incredible, sir, it's amazing!

nivātaṇca vata ayaṇca migāramātupāsādo gambhīranemo sunikhāto acalo asampakampī, atha ca pana saṅkampito sampakampito sampacālito”ti.

There's no wind at all; and this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

“tumheva kho, bhikkhave, saṃvejetukāmena moggallānena bhikkhuna pādaṅguṭṭhakena migāramātupāsādo, saṅkampito sampakampito sampacālito.

“Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and tremble with his toe.

tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

katamesaṃ dhammānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu
evaṃmahiddhiko evaṃmahānubhāvo”ti?

What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnnettikā bhagavaṃpaṭisaraṇā.
sādhu vata, bhante, bhagavantameva paṭibhātu etassa bhāsitaṃ attho. bhagavato
sutvā bhikkhū dhāressanti”ti.

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

“tena hi, bhikkhave, suṇātha.

“Well then, mendicants, listen.

catunnaṃ kho, bhikkhave, iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno
bhikkhu evaṃmahiddhiko evaṃmahānubhāvo.

The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, moggallāno bhikkhu

chandasaṃmādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

Moggallāna develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhī ... pe ...

energy ...

cittasamādhī ...

mental development ...

vīmaṃsāsamādhippadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati;

He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

na ca ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.

pacchāpuresaṇṇī ca viharati—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭeṇa cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā
moggallāno bhikkhu evaṃmahiddhiko evaṃmahānubhāvo.

The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

imesaṃ pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā
moggallāno bhikkhu anekavihiṭaṃ iddhiṭṭhaṃ paccanubhoti ... pe ... yāva
brahmalokāpi kāyena vasaṃ vatteti ... pe ...

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power ... controlling the body as far as the Brahmā realm. ...

imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

catutthaṃ.

samyutta nikāya 51

Linked Discourses 51

2. pāsādakampanavagga

2. Shaking the Stilt Longhouse

15. unṇābhabrahmaṇasutta

15. The Brahmin Unṇābha

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharatī ghoṣitārāme.

At one time Venerable Ānanda was staying near Kosambi, in Ghosita’s Monastery.

atha kho unṇābho brāhmaṇo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

Then Unṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho unṇābho brāhmaṇo āyasmantaṃ ānantaṃ etadavoca:

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

“kimatthiyaṃ nu kho, bho ānanda, samaṇe gotame brahmacariyaṃ vussatī”ti?

“Master Ānanda, what’s the purpose of living the spiritual life with the ascetic Gotama?”

“chandappahānatthaṃ kho, brāhmaṇa, bhagavati brahmacariyaṃ vussatī”ti.

“The purpose of living the spiritual life under the Buddha, brahmin, is to give up desire.”

“atthi pana, bho ānanda, maggo atthi paṭipadā etassa chandassa pahānāyā”ti?

“But is there a path and a practice for giving up that desire?”

“atthi kho, brāhmaṇa, maggo, atthi paṭipadā etassa chandassa pahānāyā”ti.

“There is.”

“katamo pana, bho ānanda, maggo katamā paṭipadā etassa chandassa pahānāyā”ti?

“What is that path?”

“idha, brāhmaṇa, bhikkhu chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

“It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ kho, brāhmaṇa, maggo ayaṃ paṭipadā etassa chandassa pahānāyā”ti.

This is the path and the practice for giving up that desire.”

“evaṃ sante, bho ānanda, santakaṃ hoti no asantakaṃ.

“This being the case, Master Ānanda, the path is endless, not finite.

chandeneva chandaṃ pajahissatīti—netam thānaṃ vijjati”.

For it's not possible to give up desire by means of desire.”

“tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. yathā te khomeyya tathā taṃ byākareyyāsi.

“Well then, brahmin, I'll ask you about this in return, and you can answer as you like.

taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

ahosi te pubbe chando ‘ārāmaṃ gamissāmi’ti?

Have you ever had a desire to walk to the park,

tassa te āramagatassa yo tājjo chando so paṭippassaddho”ti?

but when you arrived at the park, the corresponding desire faded away?”

“evaṃ, bho”.

“Yes, sir.”

“ahosi te pubbe vīriyaṃ ‘ārāmaṃ gamissāmi’ti?

“Have you ever had the energy to walk to the park,

tassa te āramagatassa yaṃ tājjaṃ vīriyaṃ taṃ paṭippassaddhaṃ”ti?

but when you arrived at the park, the corresponding energy faded away?”

“evaṃ, bho”.

“Yes, sir.”

“ahosi te pubbe cittaṃ ‘ārāmaṃ gamissāmi’ti?

“Have you ever had the idea to walk to the park,

tassa te āramagatassa yaṃ tājjaṃ cittaṃ taṃ paṭippassaddhaṃ”ti?

but when you arrived at the park, the corresponding idea faded away?”

“evaṃ, bho”.

“Yes, sir.”

“ahosi te pubbe vīmaṃsā ‘ārāmaṃ gamissāmi’ti?

“Have you ever inquired regarding a walk to the park,

tassa te āramagatassa yā tājā vīmaṃsā sā paṭippassaddhā”ti?

but when you arrived at the park, the corresponding inquiry faded away?”

“evaṃ, bho”.

“Yes, sir.”

“evameva kho, brāhmaṇa, yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, tassa yo pubbe chando ahosi arahattappattiyā, arahattappatte yo tājjo chando so paṭippassaddho;

“In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away.

yaṃ pubbe vīriyaṃ ahosi arahattappattiyā, arahattappatte yaṃ tājjaṃ vīriyaṃ taṃ paṭippassaddhaṃ;

They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away.

yaṃ pubbe cittaṃ ahosi arahattappattiyā, arahattappatte yaṃ tājjaṃ cittaṃ taṃ paṭippassaddhaṃ;

They formerly had the idea to attain perfection, but when they attained perfection the corresponding idea faded away.

yā pubbe vīmaṃsā ahosi arahattappattiyā, arahattappatte yā tajjā vīmaṃsā sā paṭippassaddhā.

They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away.

taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

iti evaṃ sante, santakaṃ vā hoti no asantakaṃ vā”ti?
This being the case, is the path endless or finite?”

“addhā, bho ānanda, evaṃ sante, santakaṃ hoti no asantakaṃ.
“Clearly, Master Ānanda, this being the case, the path is finite, not endless.

abhikkantaṃ, bho ānanda, abhikkantaṃ, bho ānanda.
Excellent, Master Ānanda! Excellent!

seyyathāpi, bho ānanda, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā ānandena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

esāhaṃ, bho ānanda, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ ānando dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.
From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

pañcamaṃ.

saṃyutta nikāya 51
Linked Discourses 51

2. pāsādakampanavagga
2. Shaking the Stilt Longhouse

16. paṭhamasamaṇabrāhmaṇasutta
16. Ascetics and Brahmins (1st)

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā mahiddhikā ahesuṃ mahānubhāvā, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.
“Mendicants, all the ascetics and brahmins in the past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā mahiddhikā bhavissanti mahānubhāvā, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.
future,

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā mahiddhikā mahānubhāvā, sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.
or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?
What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādamaṃ bhāveti.
inquiry, and active effort.

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā mahiddhikā ahesuṃ mahānubhāvā, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā mahiddhikā bhavissanti mahānubhāvā, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.
future,

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā mahiddhikā mahānubhāvā, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.
or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.”

chaṭṭhaṃ.

saṃyutta nikāya 51
Linked Discourses 51

2. pāsādakampanavagga
2. Shaking the Stilt Longhouse

17. dutiyasamaṇabrāhmaṇasutta
17. Ascetics and Brahmins (2nd)

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhosuṃ—ekopi hutvā bahudhā ahesuṃ, bahudhāpi hutvā eko ahesuṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamānā agamaṃsu, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ akamsu, seyyathāpi uḍake; uḍakepi abhijjamāne agamaṃsu, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kaṃṃsu, seyyathāpi pakkhī saṃuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇā parimasimsu parimajjimsu; yāva brahmalokāpi kāyena vasaṃ vattesuṃ,
“Mendicants, all the ascetics and brahmins in the past,

sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhossanti—ekopi hutvā bahudhā bhavissanti, bahudhāpi hutvā eko bhavissanti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamānā gamissanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karissanti, seyyathāpi uḍake; uḍakepi abhijjamāne gamissanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kaṃṃsanti, seyyathāpi pakkhī saṃuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇā parimasissanti parimajjissanti; yāva brahmalokāpi kāyena vasaṃ vattissanti,
future,

sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

ye hi keci, bhikkhave, etarahi samanā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko honti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimuḍḍaṃ karonti, seyyathāpi udaye; udaye abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇa parimasanti parimajjanti; yāva brahmalokāpi kāyena vasaṃ vattenti,

or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm—

sabbe te catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattāti.

do so by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānaśākhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānaśākhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhosuṃ—ekopi hutvā bahudhā ahesuṃ ... pe ... yāva brahmalokāpi kāyena vasaṃ vattesuṃ,

Mendicants, all the ascetics and brahmins in the past,

sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

ye hi keci, bhikkhave, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhossanti—ekopi hutvā bahudhā bhavissanti ... pe ... yāva brahmalokāpi kāyena vasaṃ vattissanti,

future,

sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

ye hi keci, bhikkhave, etarahi samanā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti ... pe ... yāva brahmalokāpi kāyena vasaṃ vattenti,

or present who wield the many kinds of psychic power—multiplying themselves and becoming one again ... controlling their body as far as the Brahmā realm—

sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā”ti.

do so by developing and cultivating these four bases of psychic power.”

sattamaṃ.

saṃyutta nikāya 51

Linked Discourses 51

2. pāsādakampanavagga

2. Shaking the Stilt Longhouse

18. bhikkhusutta

18. A Mendicant

“catunnaṃ, bhikkhave, iddhipādānaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

“Mendicants, by developing and cultivating the four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati”ti.

By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

aṭṭhamam.

samyutta nikāya 51

Linked Discourses 51

2. pāsādakampanavagga

2. Shaking the Stilt Longhouse

19. iddhādidesaṇāsutta

19. A Teaching on Psychic Power, Etc.

“iddhiṃ vo, bhikkhave, desessāmi iddhipādaṇca iddhipādabhāvanaṇca iddhipādabhāvanāgāminiṇca paṭipadaṃ.

“Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power.

taṃ suṇātha.

Listen ...

katamā ca, bhikkhave, iddhi?

And what is psychic power?

idha, bhikkhave, bhikkhu anekavihiṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti—

It's when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayaṃ vuccati, bhikkhave, iddhi.

This is called psychic power.

katamo ca, bhikkhave, iddhipādo?

And what is the basis of psychic power?

yo so, bhikkhave, maggo yā paṭipadā iddhiḷābhāya iddhipaṭilābhāya saṃvattati—
The path and practice that leads to gaining psychic power.

ayaṃ vuccati, bhikkhave, iddhipādo.
This is called the basis of psychic power.

katamā ca, bhikkhave, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

ayaṃeva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—
It is simply this noble eightfold path, that is:

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,
sammāvāyāmo, sammāsaṭi, sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā”ti.
This is called the practice that leads to the development of the bases of psychic power.”

navamaṃ.

samyutta nikāya 51
Linked Discourses 51

2. pāsādakampanavagga
2. Shaking the Stilt Longhouse

20. vibhaṅgasutta
20. Analysis

“cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā mahapphalā honti
mahānisamsā”.
“Mendicants, when the four bases of psychic power are developed and cultivated they're very fruitful and beneficial.

kathaṃ bhāvitā ca, bhikkhave, cattāro iddhipādā kathaṃ bahulīkatā mahapphalā
honti mahānisamsā?
How so?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti—
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca
ajjhataṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: 'My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ yathā rattiṃ tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

vīriyasamādhi ... pe ...

They develop the basis of psychic power that has immersion due to energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānaśaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca
ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.

They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

pacchāpuresaññī ca viharati—

And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

katamo ca, bhikkhave, atilīno chando?

And what is enthusiasm that's too lax?

yo, bhikkhave, chando kosajjasahagato kosajjasampayutto—

It's when enthusiasm is combined with laziness.

ayaṃ vuccati, bhikkhave, atilīno chando.

This is called lax enthusiasm.

katamo ca, bhikkhave, atippaggahito chando?

And what is enthusiasm that's too tense?

yo, bhikkhave, chando uddhaccasahagato uddhaccasampayutto—

It's when enthusiasm is combined with restlessness.

ayaṃ vuccati, bhikkhave, atippaggahito chando.

This is called tense enthusiasm.

katamo ca, bhikkhave, ajjhataṃ saṅkhitto chando?

And what is enthusiasm that's constricted internally?

yo, bhikkhave, chando thinamiddhasahagato thinamiddhasampayutto—

It's when enthusiasm is combined with dullness and drowsiness.

ayaṃ vuccati, bhikkhave, ajjhataṃ saṅkhitto chando.

This is called enthusiasm constricted internally.

katamo ca, bhikkhave, bahiddhā vikkhitto chando?

And what is enthusiasm that's distracted externally?

yo, bhikkhave, chando bahiddhā pañca kāmagaṇe ārabba anuvikkhitto anuvisaṭṭo—

It's when enthusiasm is frequently distracted and diffused externally on account of the five kinds of sensual stimulation.

ayaṃ vuccati, bhikkhave, bahiddhā vikkhitto chando.

This is called enthusiasm distracted externally.

kathaṇca, bhikkhave, bhikkhu pacchāpuresaññī ca viharati—

And how does a mendicant meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure?

as before, so after; as after, so before?

idha, bhikkhave, bhikkhuno pacchāpuresaññā suggahitā hoti sumanasikatā sūpadhāritā suppaṭividdhā paññāya.

It's when the perception of continuity is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

evaṃ kho, bhikkhave, bhikkhu pacchāpuresaññī ca viharati—

That's how a mendicant meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure.

as before, so after; as after, so before.

kathaṇca, bhikkhave, bhikkhu yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho viharati?

And how does a mendicant meditate as below, so above; as above, so below?

idha, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇṭhaṃ pūraṃ nānappakāraṇaṃ asucino paccavekkhati:

It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

evaṃ kho, bhikkhave, bhikkhu yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho viharati.

That's how a mendicant meditates as below, so above; as above, so below.

kathaṇca, bhikkhave, bhikkhu yathā divā tathā rattiṃ, yathā rattiṃ tathā divā viharati?

And how does a mendicant meditate as by day, so by night; as by night, so by day?

idha, bhikkhave, bhikkhu yehi ākārehi yehi līngehi yehi nimittehi divā chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi līngehi tehi nimittehi rattiṃ chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti;

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same features, attributes, and signs by day as by night.

yehi vā pana ākārehi yehi liṅgehi yehi nimittehi rattim
chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi
ākārehi tehi liṅgehi tehi nimittehi divā
chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

And they develop it with the same features, attributes, and signs by night as by day.

evaṃ kho, bhikkhave, bhikkhu yathā divā tathā rattim, yathā rattim tathā divā
vihārati.

That's how a mendicant meditates as by day, so by night; as by night, so by day.

kathaṇca, bhikkhave, bhikkhu vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ
bhāveti?

*And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of
radiance?*

idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti divāsaññā svādhīṭṭhitā.
*It's when a mendicant has properly grasped the perception of light, and has properly grasped
the perception of day.*

evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā aparīyonaddhena sappabhāsaṃ
cittaṃ bhāveti.

*That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of
radiance.*

katamaṇca, bhikkhave, atilīnaṃ vīriyaṃ?

And what is energy that's too lax? ...

yaṃ, bhikkhave, vīriyaṃ kosajjasahagataṃ kosajjasampayuttaṃ—

idaṃ vuccati, bhikkhave, atilīnaṃ vīriyaṃ.

katamaṇca, bhikkhave, atippaggahitaṃ vīriyaṃ?

yaṃ, bhikkhave, vīriyaṃ uddhaccasahagataṃ uddhaccasampayuttaṃ—

idaṃ vuccati, bhikkhave, atippaggahitaṃ vīriyaṃ.

katamaṇca, bhikkhave, ajjhattaṃ saṅkhittaṃ vīriyaṃ?

yaṃ, bhikkhave, vīriyaṃ thinamiddhasahagataṃ thinamiddhasampayuttaṃ—

idaṃ vuccati, bhikkhave, ajjhattaṃ saṅkhittaṃ vīriyaṃ.

katamaṇca, bhikkhave, bahiddhā vikkhittaṃ vīriyaṃ?

yaṃ, bhikkhave, vīriyaṃ bahiddhā pañca kāmagaṇe ārabha anuvikkhittaṃ
anuvisaṭaṃ—idaṃ vuccati, bhikkhave, bahiddhā vikkhittaṃ vīriyaṃ ... pe

kathaṇca, bhikkhave, bhikkhu vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ
bhāveti?

idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti divāsaññā svādhīṭṭhitā.

evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā aparīyonaddhena sappabhāsaṃ
cittaṃ bhāveti.

katamaṇca, bhikkhave, atilīnaṃ cittaṃ?

And what is mental development that's too lax? ...

yaṃ, bhikkhave, cittaṃ kosajjasahagataṃ kosajjasampayuttaṃ—

idaṃ vuccati, bhikkhave, atilīnaṃ cittaṃ.

katamañca, bhikkhave, atippaggahitaṃ cittaṃ?

yaṃ, bhikkhave, cittaṃ uddhaccasahagataṃ uddhaccasampayuttaṃ—

idaṃ vuccati, bhikkhave, atippaggahitaṃ cittaṃ.

katamañca, bhikkhave, ajjhataṃ saṅkhittaṃ cittaṃ?

yaṃ, bhikkhave, cittaṃ thinamiddhasahagataṃ thinamiddhasampayuttaṃ—

idaṃ vuccati, bhikkhave, ajjhataṃ saṅkhittaṃ cittaṃ.

katamañca, bhikkhave, bahiddhā vikkhittaṃ cittaṃ?

yaṃ, bhikkhave, cittaṃ bahiddhā pañca kāmaguṇe ārabba anuvikkhittaṃ anuvisaṭaṃ—

idaṃ vuccati, bhikkhave, bahiddhā vikkhittaṃ cittaṃ ... pe ...

evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

katamā ca, bhikkhave, atilīnā vīmaṃsā?

And what is inquiry that's too lax?

yā, bhikkhave, vīmaṃsā kosajjasahagatā kosajjasampayuttā—

It's when inquiry is combined with laziness.

ayaṃ vuccati, bhikkhave, atilīnā vīmaṃsā.

This is called lax inquiry.

katamā ca, bhikkhave, atippaggahitā vīmaṃsā?

And what is inquiry that's too tense?

yā, bhikkhave, vīmaṃsā uddhaccasahagatā uddhaccasampayuttā—

It's when inquiry is combined with restlessness.

ayaṃ vuccati, bhikkhave, atippaggahitā vīmaṃsā.

This is called tense inquiry.

katamā ca, bhikkhave, ajjhataṃ saṅkhittā vīmaṃsā?

And what is inquiry that's constricted internally?

yā, bhikkhave, vīmaṃsā thinamiddhasahagatā thinamiddhasampayuttā—

It's when inquiry is combined with dullness and drowsiness.

ayaṃ vuccati, bhikkhave, ajjhataṃ saṅkhittā vīmaṃsā.

This is called inquiry constricted internally.

katamā ca, bhikkhave, bahiddhā vikkhittā vīmaṃsā?

And what is inquiry that's distracted externally?

yā, bhikkhave, vīmaṃsā bahiddhā pañca kāmaguṇe ārabba anuvikkhittā anuvisaṭā—

It's when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation.

ayaṃ vuccati, bhikkhave, bahiddhā vikkhittā vīmaṃsā ... pe ...

This is called inquiry distracted externally. ...

evaṃ kho, bhikkhave, bhikkhu vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

evaṃ bhāvitā kho, bhikkhave, cattāro iddhipādā evaṃ bahulikatā mahapphalā honti mahānisamsā.

When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṃ bahulīkatesu, anekavihiṭṭaṃ iddhividhaṃ paccaṇubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṃ bahulīkatesu, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī"ti.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

dasamaṃ.

pāsādakampanavaggo dutiyo.

pubbaṃ mahapphalaṃ chandaṃ,

moggallānañca uṇṇābhaṃ;

dve samaṇabrāhmaṇā bhikkhu,

desanā vibhaṅgena cāti.

samyutta nikāya 51

Linked Discourses 51

3. ayogaḷavagga

3. The Iron Ball

21. maggasutta

21. The Path

sāvatthinidānaṃ.

At Sāvatthī.

“pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

"Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho maggo, kā paṭipadā iddhipādabhāvanāyā’ti?

'What's the path and practice for developing the bases of psychic power?'

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘idha bhikkhu chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhataṃ saṃkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

They think: "My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally."

pacchāpuresaññi ca viharati—

And they meditate perceiving continuity;

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

vīriyasamādhī ... pe ...

They develop the basis of psychic power that has immersion due to energy ...

cittasamādhī ...

mental development ...

vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhataṃ saṃkhitā bhavissati, na ca bahiddhā vikkhitā bhavissati.

They think: "My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally."

pacchāpuresaññi ca viharati—

And they meditate perceiving continuity;

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ yathā rattiṃ tathā divā—

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.'

evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṃ bahulīkatesu anekavihiṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

evaṃ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṃ bahulīkatesu, āsavānaṃ khayā anāsaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayā abhiññā sacchikatvā upasampajja viharati”ti.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

paṭhamam.

(chapi abhiññāyo vitthāretabbā.)
(The six direct knowledges should also be expanded.)

samyutta nikāya 51
Linked Discourses 51

3. ayogulavagga
3. The Iron Ball

22. ayogulasutta
22. The Iron Ball

sāvatthinidānam.
At Sāvatthī.

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

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

“abhijānāti nu kho, bhante, bhagavā iddhiyā manomayena kāyena brahmalokaṃ upasaṅkamitā”ti?

“Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?”

“abhijānāmi khvāham, ānanda, iddhiyā manomayena kāyena brahmalokaṃ upasaṅkamitā”ti.

“I do, Ānanda.”

“abhijānāti pana, bhante, bhagavā iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṃ upasaṅkamitā”ti?

“But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?”

“abhijānāmi khvāham, ānanda, iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṃ upasaṅkamitā”ti.

“I do, Ānanda.”

“yañca kho omāti, bhante, bhagavā iddhiyā manomayena kāyena brahmalokaṃ upasaṅkamtum, yañca kho abhijānāti, bhante, bhagavā iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṃ upasaṅkamitā, tayidaṃ, bhante, bhagavato acchariyañceva abbhutañcā”ti.

“It’s incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!”

“acchariyā ceva, ānanda, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, ānanda, tathāgatā abbhutadhammasamannāgatā ca.

“Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.

yasmiṃ, ānanda, samaye tathāgato kāyampi citte samodahati cittampi kāye samodahati, sukhasaññaṇṇa lahasaññaṇṇa kāye okkamitvā viharati;

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmiṃ, ānanda, samaye tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca.

At that time his body becomes lighter, softer, more workable, and more radiant.

seyyathāpi, ānanda, ayogulo divasaṃ santatto lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca;

Suppose there was an iron ball that had been heated all day. It’d become lighter, softer, more workable, and more radiant.

evameva kho, ānanda, yasmim samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññaṇa lahusaññaṇa kāye okkamitvā viharati;

In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim, ānanda, samaye tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca.

At that time his body becomes lighter, softer, more workable, and more radiant.

yasmim, ānanda, samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññaṇa lahusaññaṇa kāye okkamitvā viharati;

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṃ abbhuggacchati,

At that time his body easily rises up from the ground into the air.

so anekavihiṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti.

He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

seyyathāpi, ānanda, tūlapicu vā kappāsapicu vā lahuko vātūpādāno appakasireneva pathaviyā vehāsaṃ abbhuggacchati;

Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air.

evameva kho, ānanda, yasmim samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññaṇa lahusaññaṇa kāye okkamitvā viharati;

In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmim, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṃ abbhuggacchati,

At that time his body easily rises up from the ground into the air.

so anekavihiṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti”ti.

He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.”

dutiyaṃ.

samyutta nikāya 51

Linked Discourses 51

3. ayogulavagga

3. The Iron Ball

23. bhikkhusutta

23. A Mendicant

“cattārome, bhikkhave, iddhipādā.

“Mendicants, there are these four bases of psychic power.

katame cattāro?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhī ... pe ...

energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā bhikkhu
āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayaṃ
abhiññā sacchikatvā upasampajja viharatī”ti.

By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

tatiyaṃ.

samyutta nikāya 51
Linked Discourses 51

3. ayoguḷavagga
3. The Iron Ball

24. suddhikasutta
24. Plain Version

“cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā”ti.
These are the four bases of psychic power.”

catutthaṃ.

samyutta nikāya 51
Linked Discourses 51

3. ayoguḷavagga
3. The Iron Ball

25. paṭhamaphalasutta
25. Fruits (1st)

“cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā bhikkhunā dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ—
Because of developing and cultivating these four bases of psychic power, one of two results can be expected:

ditṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there's something left over, non-return.”

pañcamāṃ.

samyutta nikāya 51
Linked Discourses 51

3. ayogulavagga
3. The Iron Ball

26. dutiyaphalasutta
26. Fruits (2nd)

“cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā satta phalā sattānisamsā pāṭikaṅkhā.
Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

katame satta phalā sattānisamsā?
What seven?

ditṭheva dhamme paṭikacca aññaṃ ārādheti
They attain enlightenment early on in this very life.

no ce dittheva dhamme paṭikacca aññaṃ ārādheti; atha maraṇakāle aññaṃ ārādheti,
If not, they attain enlightenment at the time of death.

no ce dittheva dhamme paṭikacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti; atha pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti, upahaccaparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, uddhamsoṭṭo hoti akanitthagāmi.

If not, with the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā ime satta phalā sattānisamsā paṭikaṅkhā”ti.

Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected.”

chaṭṭhaṃ.

samyutta nikāya 51

Linked Discourses 51

3. ayoguḷavagga

3. The Iron Ball

27. paṭhamaānandasutta

27. With Ānanda (1st)

sāvattihinidānaṃ.

At Sāvattihī.

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

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

“katamā nu kho, bhante, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminiṃ paṭipadā”ti?

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“idhānanda, bhikkhu anekavihiṭṭam iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti—

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayaṃ vuccatānanda, iddhi.

This is called psychic power.

katamo cānanda, iddhipādo?

And what is the basis of psychic power?

yo, ānanda, maggo yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṃvattati—

The path and practice that leads to gaining psychic power.

ayaṃ vuccatānanda, iddhipādo.

This is called the basis of psychic power.

katamā cānanda, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

idhānanda, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ayaṃ vuccatānanda, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

katamā cānanda, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

ayaṃeva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccatānanda, iddhipādabhāvanāgāminī paṭipadā”ti.
This is called the practice that leads to the development of the bases of psychic power.”

sattamaṃ.

saṃyutta nikāya 51
Linked Discourses 51

3. ayogulavagga
3. The Iron Ball

28. dutiyaānandasutta
28. With Ānanda (2nd)

ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:
The Buddha said to him:

“katamā nu kho, ānanda, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā,
katamā iddhipādabhāvanāgāminī paṭipadā”ti?

“Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā ... pe
“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

“idhānanda, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti—ekopi hutvā
bahudhā hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti—

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmaloka realm.

ayaṃ vuccatānanda, iddhi.
This is called psychic power.

katamo cānanda, iddhipādo?
And what is the basis of psychic power?

yo, ānanda, maggo yā paṭipadā iddhiḷābhāya iddhipaṭiḷābhāya saṃvattati—
The path and practice that leads to gaining psychic power.

ayaṃ vuccatānanda, iddhipādo.
This is called the basis of psychic power.

katamā cānanda, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

idhānanda, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—
inquiry, and active effort.

ayaṃ vuccatānanda, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

katamā cānanda, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

ayaṃeva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—
It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccatānanda, iddhipādabhāvanāgāminī paṭipadā”ti.
This is called the practice that leads to the development of the bases of psychic power.”

aṭṭhamam.

samyutta nikāya 51
Linked Discourses 51

3. ayogulavagga
3. The Iron Ball

29. pathamabhikkhusutta
29. Several Mendicants (1st)

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

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

“katamā nu kho, bhante, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“idha, bhikkhave, bhikkhu anekavihitam iddhividham paccanubhoti—ekopi hutvā bahudhā hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti—

“Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayaṃ vuccati, bhikkhave, iddhi.
This is called psychic power.

katamo ca, bhikkhave, iddhipādo?
And what is the basis of psychic power?

yo, bhikkhave, maggo, yā paṭipadā iddhilābhāya iddhipaṭilābhāya samvattati—
The path and practice that leads to gaining psychic power.

ayaṃ vuccati, bhikkhave, iddhipādo.
This is called the basis of psychic power.

katamā ca, bhikkhave, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

idha, bhikkhave, bhikkhu chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of the bases of psychic power.”

navamaṃ.

samyutta nikāya 51

Linked Discourses 51

3. ayogulavagga

3. The Iron Ball

30. dutiyabhikkhusutta

30. Several Mendicants (2nd)

atha kho sambahulā bhikkhū yena bhagavā tenupasāṅkamimṣu ... pe ...

Then several mendicants went up to the Buddha ...

ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

The Buddha said to them:

“katamā nu kho, bhikkhave, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?

“Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

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

“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

“katamā ca, bhikkhave, iddhi?

“And what is psychic power?

idha, bhikkhave, bhikkhu anekavihitaṃ iddhividhaṃ paccaṇubhoti—ekopi hutvā bahudhā hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti—

It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.

ayaṃ vuccati, bhikkhave, iddhi.

This is called psychic power.

katamo ca, bhikkhave, iddhipādo?

And what is the basis of psychic power?

yo, bhikkhave, maggo, yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṃvattati—

The path and practice that leads to gaining psychic power.

ayaṃ vuccati, bhikkhave, iddhipādo.

This is called the basis of psychic power.

katamā ca, bhikkhave, iddhipādabhāvanā?

And what is the development of the bases of psychic power?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanā.

This is called the development of the bases of psychic power.

katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?

And what is the practice that leads to the development of the bases of psychic power?

ayaṃ ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā”ti.

This is called the practice that leads to the development of the bases of psychic power.”

dasamaṃ.

samyutta nikāya 51

Linked Discourses 51

3. ayogulavagga

3. The Iron Ball

31. moggallānasutta

31. About Moggallāna

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamesaṃ dhammānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evamamahiddhiko evamamahānubhāvo”ti?

What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

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

“Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”

“catunnaṃ kho, bhikkhave, iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṃmahiddhiko evaṃmahānubhāvo.

“The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, moggallāno bhikkhu

chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

pacchāpuresaññī ca viharati—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

vīriyasamādhi ... pe ...

He develops the basis of psychic power that has immersion due to energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhattaṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati ... pe ...

He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ ...

iti vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṃmahiddhiko evaṃmahānubhāvo.

The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

imesaṃ pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṃ anekavihiṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

imesañca pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā moggallāno bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

ekādasamaṃ.

samyutta nikāya 51

Linked Discourses 51

3. ayoguḷavagga

3. The Iron Ball

32. tathāgatasutta

32. The Realized One

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

katamesaṃ dhammānaṃ bhāvitattā bahulīkatattā tathāgato evaṃmahiddhiko evaṃmahānubhāvo”ti?

What things has the Realized One developed and cultivated so as to have such power and might?”

“bhagavammūlakā no, bhante, dhammā ... pe ...

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

“catunnaṃ kho, bhikkhave, iddhipādānaṃ bhāvitattā bahulīkatattā tathāgato evaṃmahiddhiko evaṃmahānubhāvo.

“The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

katamesaṃ catunnaṃ?

What four?

idha, bhikkhave, tathāgato chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti—

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṃ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

pacchāpuresaññī ca viharatī—

And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;

as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.

as by day, so by night; as by night, so by day.

iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

vīriyasamādhī ... pe ...

He develops the basis of psychic power that has immersion due to energy ...

cittasamādhī ...
mental development ...

vīmaṃsāsamādhīppadhānaśāṅkhārasamānāgataṃ iddhipādāṃ bhāveti—
inquiry, and active effort.

iti me vīmaṃsā na ca atilīnā bhavissati, na ca atipaggahitā bhavissati, na ca
ajjhataṃ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
*He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally
nor scattered externally.'*

pacchāpuresaññī ca viharati—
And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.
as by day, so by night; as by night, so by day.

iti vivaṭeṇa cetasā aparīyonaddheṇa sappabhāsaṃ cittaṃ bhāveti.
And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

imesaṃ kho, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā tathāgato
evaṃmahiddhiko evaṃmahānubhāvo.
*The Realized One has become so powerful and mighty by developing and cultivating these four
bases of psychic power.*

imesaṃ pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā
tathāgato anekavihiṭṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti ... pe
... yāva brahmalokāpi kāyena vasaṃ vatteti.
*And by developing and cultivating these four bases of psychic power, the Realized One wields
the many kinds of psychic power: multiplying himself and becoming one again ... controlling
the body as far as the Brahmā realm.*

imesaṃ pana, bhikkhave, catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā
tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme
sayamaṃ abhiññā sacchikatvā upasampajja viharati^{ti}.
*And by developing and cultivating these four bases of psychic power, the Realized One realizes
the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having
realized it with his own insight due to the ending of defilements."*

dvādasamaṃ.

(chapi abhiññāyo vitthāretabbā.)
(The six direct knowledges should also be expanded.)

ayoḷavaggo tatiyo.

maggo ayoḷo bhikkhu,

suddhikañcāpi dve phalā;

dve cānandā dve bhikkhū,

moggallāno tathāgatoti.

samyutta nikāya 51
Linked Discourses 51

4. gaṅgāpeyyālavagga
4. Abbreviated Texts on the Ganges

33–44. gaṅgānadiādisutta
33–44. The Ganges River, Etc.

“seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde
bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the four bases of psychic power
slants, slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde
bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

*And how does a mendicant who develops the four bases of psychic power slant, slope, and
incline to extinguishment?*

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ
iddhipādaṃ bhāveti,

*It's when a mendicant develops the basis of psychic power that has immersion due to
enthusiasm ...*

vīriyasamādhi ... pe ...
energy ...

cittasamādhi ...
mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.
inquiry, and active effort.

evaṃ kho, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde
bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

*In the same way, a mendicant who develops and cultivates the four bases of psychic power
slants, slopes, and inclines to extinguishment.”*

dvādasamaṇ.

gaṅgāpeyyālavaggo catuttho.
(To be expanded for each of the different rivers as in SN 45.91–102.)

cha pācīnato ninnā,
Six on slanting to the east,

cha ninnā ca samuddato;
and six on slanting to the ocean;

dvete cha dvādasā honti,
these two sixes make twelve,

vaggo tena pavuccatīti.
and that's how this chapter is recited.

saṃyutta nikāya 51
Linked Discourses 51

5. appamādavagga
5. Diligence

45. appamādavagga
45–54. Diligence

(appamādavaggo vitthāretabbo.)
(To be expanded as in the chapter on diligence at SN 45.139–148.)

tathāgataṃ padaṃ kūṭaṃ,
The Realized One, footprint, roof peak,

mūlaṃ sāro ca vassikaṃ;
roots, heartwood, jasmine,

rājā candimasūriyā,
monarch, sun and moon,

vatthena dasamaṃ padanti.
and cloth is the tenth.

saṃyutta nikāya 51
Linked Discourses 51

6. balakaraṇīyavagga
6. Hard Work

55. balakaraṇīyavagga
55–66. Hard Work

(balakaraṇīyavaggo vitthāretabbo.)
(To be expanded as in the chapter on hard work at SN 45.149–160.)

balam bījañca nāgo ca,
Hard work, seeds, and dragons,

rukkho kumbhena sūkiyā;
a tree, a pot, and a spike,

ākāsena ca dve meghā,
the sky, and two on clouds,

nāvā āgantukā nadīti.
a ship, a guest house, and a river.

saṃyutta nikāya 51
Linked Discourses 51

7. esanāvagga
7. Searches

67. esanāvagga
67–76. Searches

(esanāvaggo vitthāretabbo.)
(To be expanded as in the chapter on searches at SN 45.161–170.)

esanā vidhā āsavo,
Searches, discriminations, defilements,

bhavo ca dukkhatā tisso;
states of existence, three kinds of suffering,

khilaṃ malañca nīgho ca,
barrenness, stains, and troubles,

vedanā taṇhā tasinā cāti.
feelings, craving, and thirst.

saṃyutta nikāya 51
Linked Discourses 51

8. oghavagga
8. Floods

77–86. oghādisutta
77–86. Floods, Etc.

“pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

“Mendicants, there are five higher fetters.

katamāni pañca?

What five?

rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya cattāro iddhipādā bhāvetabbā.

The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

katame cattāro?

What four?

idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ...

vīriyasamādhi ... pe ...

energy ...

cittasamādhi ...

mental development ...

vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

inquiry, and active effort.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro iddhipādā bhāvetabbā”ti.

These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(yathā maggasamyuttaṃ tathā vitthāretabbam.)

(To be expanded as in the Linked Discourses on the Path at SN 45.171–180.)

oghavaggo aṭṭhamo.

ogho yogo upādānaṃ,

Floods, bonds, grasping,

ganthā anusayena ca;

ties, and underlying tendencies,

kāmaguṇā nīvaraṇā,

kinds of sensual stimulation, hindrances,

khandhā oruddhambhāgiyāti.

aggregates, and fetters high and low.

iddhipādasamyuttaṃ sattamaṃ.

The Linked Discourses on the Bases of psychic Power is the seventh section.