

saṃyutta nikāya 47

*Linked Discourses 47*

1. ambapālivagga

*1. In Ambapālī's Wood*

1. ambapālisutta

*1. In Ambapālī's Wood*

evaṃ me sutam—

*So I have heard.*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati ambapālivane.

*At one time the Buddha was staying near Vesālī, in Ambapālī's Wood.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants,*

“bhikkhavo”ti.

*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.

*“Venerable sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“ekāyanvāyaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

*“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.*

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ekāyanvāyaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā”ti.

*The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

paṭhamam.

samyutta nikāya 47

*Linked Discourses 47*

1. ambapālivagga

*1. In Ambapālī's Wood*

2. satisutta

*2. Mindful*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati ambapālivane.

*At one time the Buddha was staying near Vesālī, in Ambapālī's Wood.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants,*

“bhikkhavo”ti.

*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.

*“Venerable sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“sato, bhikkhave, bhikkhu vihareyya sampajāno.

*“Mendicants, a mendicant should live mindful and aware.*

ayaṃ vo amhākaṃ anusāsani.

*This is my instruction to you.*

kathaṇca, bhikkhave, bhikkhu sato hoti?

*And how is a mendicant mindful?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, bhikkhave, bhikkhu sato hoti.

*That's how a mendicant is mindful.*

kathaṇca, bhikkhave, bhikkhu sampajāno hoti?

*And how is a mendicant aware?*

idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

*It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.*

evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti.

*That's how a mendicant acts with situational awareness.*

sato, bhikkhave, bhikkhu vihareyya sampajāno.

*A mendicant should live mindful and aware.*

ayaṃ vo amhākaṃ anusāsanī”ti.

*This is my instruction to you.”*

dutiyaṃ.

samyutta nikāya 47

*Linked Discourses 47*

1. ambapālivagga

*1. In Ambapālī's Wood*

3. bhikkhusutta

*3. A Monk*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

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

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

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“evameva panidhekacce moghapurisā mañceva ajjhesanti, dhamme ca bhāsīte mameva anubandhitabbaṃ maññanti”ti.

*“This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around.”*

“desetu me, bhante, bhagavā saṃkhittena dhammaṃ, desetu sugato saṃkhittena dhammaṃ. appeva nāmāhaṃ bhagavato bhāsītassa atthaṃ jāneyyaṃ, appeva nāmāhaṃ bhagavato bhāsītassa dāyādo assan”ti.

*“Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!”*

“tasmātiha tvam, bhikkhu, ādimeva visodhehi kusalesu dhammesu.

*“Well then, mendicant, you should purify the starting point of skillful qualities.*

ko cādi kusalānaṃ dhammānaṃ?

*What is the starting point of skillful qualities?*

sīlaṇca suvisuddhaṃ, diṭṭhi ca ujukā.

*Well purified ethics and correct view.*

yato kho te, bhikkhu, sīlaṇca suvisuddhaṃ bhavissati diṭṭhi ca ujukā, tato tvam, bhikkhu, sīlaṃ nissāya sīle patiṭṭhāya cattāro satipatṭhāne tividhena bhāveyyāsi.

*When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.*

katame cattāro?

*What four?*

idha tvam, bhikkhu, ajjhataṃ vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya lōke abhijjhādomanassaṃ;

*Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.*

bahiddhā vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam;

*Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of desire and aversion for the world.*

ajjhatabhiddhā vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.*

ajjhattaṃ vā vedanāsu ... pe ...

*Or meditate observing an aspect of feelings internally ...*

bahiddhā vā vedanāsu ...

*externally ...*

ajjhatabhiddhā vā vedanāsu vedanānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.*

ajjhattaṃ vā citte ...

*Or meditate observing an aspect of the mind internally ...*

bahiddhā vā citte ...

*externally ...*

ajjhatabhiddhā vā citte cittānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.*

ajjhattaṃ vā dhammesu ...

*Or meditate observing an aspect of principles internally ...*

bahiddhā vā dhammesu ...

*externally ...*

ajjhatabhiddhā vā dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.*

yato kho tvam, bhikkhu, sīlaṃ nissāya sīle patitthāya ime cattāro satipatthāne evaṃ tividhena bhāveṣṣasi, tato tuyhaṃ, bhikkhu, yā ratti vā divaso vā āgamiṣṣati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.

*When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”*

atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho so bhikkhu eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.

*Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ ithattāyā”ti abbaññāsi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

tatiyaṃ.

samyutta nikāya 47  
*Linked Discourses 47*

1. ambapālivagga  
*1. In Ambapālī's Wood*

4. sālasutta  
*4. At Sālā*

ekaṃ samayaṃ bhagavā kosalesu viharati sālāya brāhmaṇagāme.  
*At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā.*

tatra kho bhagavā bhikkhū āmantesi ... pe ... etadavoca:  
*There the Buddha addressed the mendicants:*

“ye te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo, bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā paṭiṭṭhāpetabbā.  
*“Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation.*

katamesaṃ catunnaṃ?  
*What four?*

etha tumhe, āvuso, kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, kāyassa yathābhūtaṃ ñāṇāya;  
*Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the body.*

vedanāsu vedanānupassino viharatha ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, vedanānaṃ yathābhūtaṃ ñāṇāya;  
*Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings.*

citte cittānupassino viharatha ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, cittassa yathābhūtaṃ ñāṇāya;  
*Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind.*

dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, dhammānaṃ yathābhūtaṃ ñāṇāya.  
*Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.*

yepi te, bhikkhave, bhikkhū sekha appattamānasā anuttaraṃ yogakkhemam pathayamānā viharanti, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, kāyassa pariññāya;  
*Those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary—also meditate observing an aspect of the body—keen, aware, at one, minds that are clear, immersed in samādhi, and unified, so as to fully understand the body.*

vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, vedanānaṃ pariññāya;  
*They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings.*

citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā, cittassa pariññāya;  
*They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind.*

dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā  
vippasannacittā samāhitā ekaggacittā, dhammānaṃ parīññāya.

*They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.*

yepi te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā  
anupattasatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tepi kāye  
kāyaṇupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā  
ekaggacittā, kāyena viṣamyyuttā;

*Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body.*

vedanāsu vedānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā  
samāhitā ekaggacittā, vedanāhi viṣamyyuttā;

*They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings.*

citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā  
samāhitā ekaggacittā, cittena viṣamyyuttā;

*They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind.*

dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā  
vippasannacittā samāhitā ekaggacittā, dhammehi viṣamyyuttā.

*They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from principles.*

yepi te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ,  
te vo, bhikkhave, bhikkhū imesaṃ catunnaṃ satipaṭṭhānaṃ bhāvanāya  
samādapetabbā nivesetabbā paṭiṭṭhāpetabbā”ti.

*Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”*

catuttham.

saṃyutta nikāya 47

*Linked Discourses 47*

1. ambapālīvagga

*1. In Ambapālī’s Wood*

5. akusalarāsisutta

*5. A Heap of the Unskillful*

sāvattihinidānaṃ.

*At Sāvattihī.*

tatra kho bhagavā etadavoca:

*There the Buddha said:*

“akusalarāsi”ti, bhikkhave, vadamāno pañca nīvaraṇe sammā vadamāno vadeyya.

*“Rightly speaking, mendicants, you’d call these five hindrances a ‘heap of the unskillful’.*

kevalo hāyaṃ, bhikkhave, akusalarāsi, yadidaṃ—pañca nīvaraṇā.

*For these five hindrances are entirely a heap of the unskillful.*

katame pañca?

*What five?*

kāmacchandānīvaraṇaṃ, byāpādānīvaraṇaṃ, thinamiddhanīvaraṇaṃ,  
uddhaccakukkuccānīvaraṇaṃ, vicikicchānīvaraṇaṃ.

*The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

‘akusalarāsi’ti, bhikkhave, vadamāno ime pañca nīvaraṇe sammā vadamāno vadeyya.

*Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’.*

kevalo hāyaṃ, bhikkhave, akusalarāsi, yadidaṃ—pañca nīvaraṇā.

*For these five hindrances are entirely a heap of the unskillful.*

‘kusalarāsi’ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.

*Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.*

kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā.

*For these four kinds of mindfulness meditation are entirely a heap of the skillful.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

‘kusalarāsi’ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya.

*Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.*

kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā’ti.

*For these four kinds of mindfulness meditation are entirely a heap of the skillful.”*

pañcamam.

samyutta nikāya 47

*Linked Discourses 47*

1. ambapālīvagga

*1. In Ambapālī’s Wood*

6. sakunaḅghisutta

*6. A Hawk*

“bhūtapubbaṃ, bhikkhave, sakunaḅghi lāpaṃ sakunaṃ sahasā ajjhappattā aggahesi.

*“Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail.*

atha kho, bhikkhave, lāpo sakuno sakunaḅghiyā hariyamāno evaṃ paridevasi:

*And the quail was being carried off he wailed,*

‘mayamevamha alakkhikā, mayaṃ appapuññā, ye mayaṃ agocare carimha paravisaye.

*‘I’m so unlucky, so unfortunate, to have roamed out of my territory into the domain of others.*

sacejja mayaṃ gocare careyyāma sake pettike visaye, na myāyaṃ, sakunaḅghi, alaṃ abhaviṣsa, yadidaṃ—yuddhāyā’ti.

*If today I’d roamed within my own territory, the domain of my fathers, this hawk wouldn’t have been able to beat me by fighting.’*

‘ko pana te, lāpa, gocaro sako pettiko visayo’ti?

*‘So, quail, what is your own territory, the domain of your fathers?’*

‘yadidaṃ—naṅgalakattḥakaraṇaṃ leḍḍuttḥānaṃ’ti.

*‘It’s a ploughed field covered with clods of earth.’*

atha kho, bhikkhave, saṇaḅbhi sake bale apatthaddhā sake bale asaṃvadamānā lāpaṃ saṇaḅbhi pamuñci:

*Confident in her own strength, the hawk was not daunted or intimidated. She released the quail, saying,*

‘gaccha kho tvam, lāpa, tatrapī me gantvā na makkhasī’ti.

*‘Go now, quail. But even there you won’t escape me!’*

atha kho, bhikkhave, lāpo saṇaḅbhi naṅgalakattḥakaraṇaṃ leḍḍuttḥānaṃ gantvā mahantaṃ leḍḍuṃ abhīruhitvā saṇaḅbhiṃ vadamaṇo atthāsi:

*Then the quail went to a ploughed field covered with clods of earth. He climbed up a big clod, and standing there, he said to the hawk:*

‘ehi kho dāni me, saṇaḅbhi, ehi kho dāni me, saṇaḅbhi’ti.

*‘Come get me, hawk! Come get me, hawk!’*

atha kho sā, bhikkhave, saṇaḅbhi sake bale apatthaddhā sake bale asaṃvadamānā ubho pakkhe sannayha lāpaṃ saṇaḅbhi sahasā ajjhappattā.

*Confident in her own strength, the hawk was not daunted or intimidated. She folded her wings and suddenly swooped down on the quail.*

yadā kho, bhikkhave, aññāsi lāpo saṇaḅbhi ‘bahuāgato kho myāyaṃ saṇaḅbhi’ti, atha tasseva leḍḍussa antaraṃ paccupādi.

*When the quail knew that the hawk was nearly there, he slipped under that clod.*

atha kho, bhikkhave, saṇaḅbhi tattheva uraṃ paccatālesi.

*But the hawk crashed chest-first right there.*

evañhi taṃ, bhikkhave, hoti yo agocare carati paravisaye.

*That’s what happens when you roam out of your territory into the domain of others.*

tasmātiha, bhikkhave, mā agocare carittha paravisaye.

*So, mendicants, don’t roam out of your own territory into the domain of others.*

agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ.

*If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you.*

ko ca, bhikkhave, bhikkhuno agocaro paravisayo?

*And what is not a mendicant’s own territory but the domain of others?*

yadidaṃ—pañca kāmagaṇā.

*It’s the five kinds of sensual stimulation.*

katame pañca?

*What five?*

cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyā saddā ... pe ...

*Sounds known by the ear ...*

ghānaviññeyyā gandhā ... pe ...

*Smells known by the nose ...*

jivhāviññeyyā rasā ... pe ...

*Tastes known by the tongue ...*

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

ayaṃ, bhikkhave, bhikkhuno agocaro paravisayo.

*This is not a mendicant’s own territory but the domain of others.*



gocare, bhikkhave, caratha sake pettike visaye.

*You should roam inside your own territory, the domain of your fathers.*

gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ.

*If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get hold of you.*

ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo?

*And what is a mendicant's own territory, the domain of the fathers?*

yadidaṃ—

cattāro satipaṭṭhānā.

*It's the four kinds of mindfulness meditation.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ayaṃ, bhikkhave, bhikkhuno gocaro sako pettiko visayo”ti.

*This is a mendicant's own territory, the domain of the fathers.”*

chaṭṭhaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

1. ambapālīvagga

*1. In Ambapālī's Wood*

7. makkaṭasutta

*7. A Monkey*

“atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha neva makkaṭānaṃ cārī na manussānaṃ.

*“Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go,*

atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha makkaṭānañhi kho cārī, na manussānaṃ.

*while in others, monkeys can go but not humans.*

atthi, bhikkhave, himavato pabbatarājassa samā bhūmibhāgā ramaṇīyā, yattha makkaṭānañceva cārī manussānañca.

*There are also level, pleasant places where both monkeys and humans can go.*

tatra, bhikkhave, luddā makkaṭavāṭṭhīsu lepaṃ oḍḍenti makkaṭānaṃ bādhanāya.

*There hunters lay snares of tar on the monkey trails to catch the monkeys.*

tatra, bhikkhave, ye te makkaṭā abālajātikā alolajātikā, te taṃ lepaṃ disvā ārakā parivajjanti.

*The monkeys who are not foolhardy and reckless see the tar and avoid it from afar.*

yo pana so hoti makkāṭo bālajātiko lolajātiko, so taṃ lepaṃ upasaṅkamtivā hatthena gaṇhāti.

*But a foolish and reckless monkey goes up to the tar and grabs it with a hand.*

so tattha bajjhāti.

*He gets stuck there.*

‘hatthaṃ mocessāmī’ ti dutiyena hatthena gaṇhāti.

*Thinking to free his hand, he grabs it with his other hand.*

so tattha bajjhāti.

*He gets stuck there.*

‘ubho hatthe mocessāmī’ ti pādena gaṇhāti.

*Thinking to free both hands, he grabs it with a foot.*

so tattha bajjhāti.

*He gets stuck there.*

‘ubho hatthe mocessāmī pādañcā’ ti dutiyena pādena gaṇhāti.

*Thinking to free both hands and foot, he grabs it with his other foot.*

so tattha bajjhāti.

*He gets stuck there.*

‘ubho hatthe mocessāmī pāde cā’ ti tuṇḍena gaṇhāti.

*Thinking to free both hands and feet, he grabs it with his snout.*

so tattha bajjhāti.

*He gets stuck there.*

evañhi so, bhikkhave, makkāṭo pañcoḍḍito thunaṃ seti anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo luddassa.

*And so the monkey, trapped at five points, just lies there screeching. He’d meet with tragedy and disaster, and the hunter can do what he wants with him.*

tamenam, bhikkhave, luddo vijjhitaṃ tasmimyeva kaṭṭhakataṅgāre avassajjetvā yena kāmaṃ pakkamati.

*The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants.*

evaṃ so taṃ, bhikkhave, hoti yo agocare carati paravisaye.

*That’s what happens when you roam out of your territory into the domain of others.*

tasmātiha, bhikkhave, mā agocare carittha paravisaye.

*So, mendicants, don’t roam out of your own territory into the domain of others.*

agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ.

*If you roam out of your own territory into the domain of others, Māra will catch you and get hold of you.*

ko ca, bhikkhave, bhikkhuno agocarō paravisayo?

*And what is not a mendicant’s own territory but the domain of others?*

yadidaṃ—

pañca kāmagaṇā.

*It’s the five kinds of sensual stimulation.*

katame pañca?

*What five?*

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rājanīyā,

*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyā saddā ... pe ...

*Sounds known by the ear ...*

ghānaviññeyyā gandhā ... pe ...

*Smells known by the nose ...*

jivhāviññeyyā rasā ... pe ...

*Tastes known by the tongue ...*

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

ayaṃ, bhikkhave, bhikkhuno agocaro paravisayo.

*This is not a mendicant's own territory but the domain of others.*

gocare, bhikkhave, caratha sake pettike visaye.

*You should roam inside your own territory, the domain of your fathers.*

gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ.

*If you roam inside your own territory, the domain of your fathers, Māra won't catch you or get hold of you.*

ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo?

*And what is a mendicant's own territory, the domain of the fathers?*

yadidaṃ—

cattāro satipaṭṭhānā.

*It's the four kinds of mindfulness meditation.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ayaṃ, bhikkhave, bhikkhuno gocaro sako pettiko visayo”ti.

*This is a mendicant's own territory, the domain of the fathers.”*

sattamaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

1. ambapālīvagga

*1. In Ambapālī's Wood*

8. sūdasutta

*8. Cooks*

“seyyathāpi, bhikkhave, bālo abyatto akusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nanaccayehi sūpehi paccupaṭṭhito assa—

*“Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries:*

ambilaggehipi, tittakaggehipi, katukaggehipi, madhuraggehipi, khārikehipi, akhārikehipi, loṇikehipi, alonikehipi.

*superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.*

sa kho so, bhikkhave, bālo abyatto akusalo sūdo sakassa bhattu nimittaṃ na uggaṇhāti:

*But that cook didn't take their master's hint:*

‘idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati.

*'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it.*

ambilaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati. tittakaggaṃ vā me ajja ... katukaggaṃ vā me ajja ... madhuraggaṃ vā me ajja ... khārikaṃ vā me ajja ... akhārikaṃ vā me ajja ... lonikaṃ vā me ajja ... alonikaṃ vā me ajja bhattu sūpeyyaṃ ruccati, alonikassa vā abhiharati, alonikassa vā bahuṃ gaṇhāti, alonikassa vā vaṇṇaṃ bhāsati'.

*Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.'*

sa kho so, bhikkhave, bālo abyatto akusalo sūdo na ceva lābhī hoti acchādanassa, na lābhī vetanassa, na lābhī abhihārānaṃ.

*That foolish, incompetent, unskillful cook doesn't get presented with clothes, wages, or bonuses.*

taṃ kissa hetu?

*Why is that?*

tathā hi so, bhikkhave, bālo abyatto akusalo sūdo sakassa bhattu nimittaṃ na uggaṇhāti.

*Because they don't take their master's hint.*

evameva kho, bhikkhave, idhekacco bālo abyatto akusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa kāye kāyānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti.

*As they meditate observing an aspect of the body, their mind doesn't enter immersion, and their corruptions aren't given up.*

so taṃ nimittaṃ na uggaṇhāti.

*But they don't take the hint.*

vedanāsu vedanānupassī viharati ... pe ...

*They meditate observing an aspect of feelings ...*

citte cittānupassī viharati ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa dhammesu dhammānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti.

*As they meditate observing an aspect of principles, the mind doesn't enter immersion, and the corruptions aren't given up.*

so taṃ nimittaṃ na uggaṇhāti.

*But they don't take the hint.*

sa kho so, bhikkhave, bālo abyatto akusalo bhikkhu na ceva lābhī hoti diṭṭheva dhamme sukhavihārānaṃ, na lābhī satisampajaññaassa.

*That foolish, incompetent, unskillful mendicant doesn't get blissful meditations in this very life, nor do they get mindfulness and situational awareness.*

taṃ kissa hetu?

*Why is that?*

tathā hi so, bhikkhave, bālo abyatto akusalo bhikkhu sakassa cittaṃ nimittaṃ na uggaṇhāti.

*Because they don't take their mind's hint.*

seyyathāpi, bhikkhave, paṇḍito byatto kusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa—

*Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries:*

ambilaggehipi, tittakaggehipi, kaṭukaggehipi, madhuraggehipi, khārikehipi, akhārikehipi, loṇikehipi, alonikehipi.

*superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.*

sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhaddu nimittaṃ uggaṇhāti:

*And that cook took their master's hint:*

'idaṃ vā me ajja bhaddu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati.

*'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it.*

ambilaggāṃ vā me ajja bhaddu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati. tittakaggāṃ vā me ajja ... kaṭukaggāṃ vā me ajja ... madhuraggāṃ vā me ajja ... khārikaṃ vā me ajja ... akhārikaṃ vā me ajja ... loṇikaṃ vā me ajja ... alonikaṃ vā me ajja bhaddu sūpeyyaṃ ruccati, alonikassa vā abhiharati, alonikassa vā bahuṃ gaṇhāti, alonikassa vā vaṇṇaṃ bhāsati'.

*Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.'*

sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṃ.

*That astute, competent, skillful cook gets presented with clothes, wages, and bonuses.*

taṃ kissa hetu?

*Why is that?*

tathā hi so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhaddu nimittaṃ uggaṇhāti.

*Because they take their master's hint.*

evameva kho, bhikkhave, idhekacco paṇḍito byatto kusalo bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa kāye kāyānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti.

*As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up.*

so taṃ nimittaṃ uggaṇhāti.

*They take the hint.*

vedanāsu vedanānupassī viharati ... pe ...

*They meditate observing an aspect of feelings ...*

citte cittānupassī viharati ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti.

*As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up.*

so taṃ nimittaṃ uggaṇhāti.

*They take the hint.*

sa kho so, bhikkhave, paṇḍito byatto kusalo bhikkhu lābhī ceva hoti diṭṭheva dhamme sukhavihārānaṃ, lābhī hoti satisampajañña.

*That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness.*

taṃ kissa hetu?

*Why is that?*

tathā hi so, bhikkhave, paṇḍito byatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhāti”ti.

*Because they take their mind’s hint.”*

aṭṭhamam.

samyutta nikāya 47

*Linked Discourses 47*

1. ambapālīvagga

*1. In Ambapālī’s Wood*

9. gilānasutta

*9. Sick*

evaṃ me sutam—

*So I have heard.*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati veḷuvagāmake.

*At one time the Buddha was staying near Vesālī, at the little village of Beluva.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants:*

“etha tumhe, bhikkhave, samantā vesāliyā yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha.

*“Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.*

idhevāhaṃ veḷuvagāmake vassaṃ upagacchāmi”ti.

*I’ll commence the rainy season residence right here in the little village of Beluva.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliyā yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchuṃ.

*“Yes, sir,” those mendicants replied. They did as the Buddha said,*

bhagavā pana tattheva veḷuvagāmake vassaṃ upagacchi.

*while the Buddha commenced the rainy season residence right there in the little village of Beluva.*

atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālāhā vedanā vattanti māraṇantikā.

*After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.*

tatra sudaṃ bhagavā sato sampajāno adhivāsesi avihaññaṃ.

*But he endured with mindfulness and situational awareness, without worrying.*

atha kho bhagavato etadahosi:

*Then it occurred to the Buddha:*

“na kho me taṃ patirūpaṃ, yohaṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṃghaṃ parinibbāyeyyaṃ.

*“It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha.*

yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyaṃ”ti.

*Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”*

atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi.

*So that is what he did.*

atha kho bhagavato so ābādho paṭippassambhi.

*Then the Buddha’s illness died down.*

atha kho bhagavā gilānā vuṭṭhito aciravutṭhito gelaṇṇā vihārā nikkhamitvā vihārapacchāyāyaṃ paññatte āsane nisīdi.

*Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out.*

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

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

“diṭṭho me, bhante, bhagavato phāsu;

*“Sir, it’s fantastic that the Buddha is comfortable,*

diṭṭhaṃ, bhante, bhagavato khamanīyaṃ;

*that he’s well,*

diṭṭhaṃ, bhante, bhagavato yāpanīyaṃ.

*and that he’s alright.*

api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ nappaṭibhanti bhagavato gelaṇṇena.

*Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind.*

api ca me, bhante, ahosi kācīdeva assāsamattā:

*Still, at least I was consoled by the thought that*

‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṃghaṃ ārabha kiñcīdeva udāharatī”ti.

*the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”*

“kiṃ pana dāni, ānanda, bhikkhusaṃgho mayi paccāsīsatī?

*“But what could the mendicant Saṅgha expect from me now, Ānanda?*

desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.

*I’ve taught the Dhamma without making any distinction between secret and public teachings.*

natthānanda, tathāgatassa dhammesu ācariyamutṭhi.

*The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.*

yassa nūna, ānanda, evamassa:

*If there’s anyone who thinks:*

‘ahaṃ bhikkhusaṃghaṃ pariharissāmi”ti vā, ‘mamuddesiko bhikkhusaṃgho”ti vā, so nūna, ānanda, bhikkhusaṃghaṃ ārabha kiñcīdeva udāhareyya.

*‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha.*

tathāgatassa kho, ānanda, na evaṃ hoti:

*But the Realized One doesn't think like this,*

‘ahaṃ bhikkhusaṃghaṃ pariharissāmī’ti vā, ‘mamuddesiko bhikkhusaṃgho’ti vā.

sa kiṃ, ānanda, tathāgato bhikkhusaṃghaṃ ārabba kiñcideva udāharissati.

*so why should he make some statement regarding the Saṅgha?*

etarahi kho panāhaṃ, ānanda, jiṇṇo vuddho mahallako addhagato vayoanuppatto.

*I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life.*

āsītiko me vayo vattati.

*I'm currently eighty years old.*

seyyathāpi, ānanda, jajjarasakaṭaṃ veḷamissakena yāpeti;

*Just as a decrepit cart keeps going by relying on straps,*

evameva kho, ānanda, veḷamissakena maññe tathāgatassa kāyo yāpeti.

*in the same way, the Realized One's body keeps going by relying on straps, or so you'd think.*

yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhim upasampajja viharati, phāsutaro, ānanda, tasmim samaye tathāgatassa kāyo hoti.

*Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.*

tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

*So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.*

kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

*And how does a mendicant do this?*

idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

*That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.*

ye hi keci, ānanda, etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge mete, ānanda, bhikkhū bhāvissanti ye keci sikkhākāmā’ti.

*Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”*

navamaṃ.



1. ambapālīvagga  
1. In Ambapālī's Wood

10. bhikkhunupassayasutta  
10. The Nuns' Quarters

atha kho āyasmā ānando pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena aññataro bhikkhunupassayo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.  
*Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out.*

atha kho sambahulā bhikkhuniyo yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmantaṃ ānandaṃ etadavocum:  
*Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:*

“idha, bhante ānanda, sambahulā bhikkhuniyo catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharantiyo ulāraṃ pubbenāparaṃ visesaṃ sañjānantī”ti.  
*“Sir, Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before.”*

“evametaṃ, bhaginiyo, evametaṃ, bhaginiyo.  
*“That's how it is, sisters! That's how it is, sisters!*

yo hi koci, bhaginiyo, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetam pāṭikaṅkham:  
*Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to*

‘ulāraṃ pubbenāparaṃ visesaṃ sañjānissati’”ti.  
*realize a higher distinction than they had before.”*

atha kho āyasmā ānando tā bhikkhuniyo dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.  
*Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left.*

atha kho āyasmā ānando sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho āyasmā ānando bhagavantaṃ etadavoca:  
*Then Ānanda wandered for alms in Sāvattihī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idhāhaṃ, bhante, pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena aññataro bhikkhunupassayo tenupasaṅkamim; upasaṅkamitvā paññatte āsane nisīdim.

atha kho, bhante, sambahulā bhikkhuniyo yenāhaṃ tenupasaṅkamimsu; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho, bhante, tā bhikkhuniyo maṃ etadavocum:

“idha, bhante ānanda, sambahulā bhikkhuniyo catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharantiyo ulāraṃ pubbenāparaṃ visesaṃ sañjānantī”ti.

evaṃ vuttāhaṃ, bhante, tā bhikkhuniyo etadavocum:

“evametaṃ, bhaginiyo, evametaṃ, bhaginiyo.

yo hi koci, bhaginiyo, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu  
suppaṭiṭṭhitacitto viharati, tassetam pāṭikaṅkham—uḷāram pubbenāparam viṣeṣam  
sañjānissati””ti.

“evametam, ānanda, evametam, ānanda.

*“That’s so true, Ānanda! That’s so true!*

yo hi koci, ānanda, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppaṭiṭṭhitacitto  
viharati, tassetam pāṭikaṅkham:

*Any monk or nun who meditates with their mind firmly established in the four kinds of  
mindfulness meditation can expect to*

‘uḷāram pubbenāparam viṣeṣam sañjānissati’.

*realize a higher distinction than they had before.*

katamesu catūsu?

*What four?*

idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhiññhādomanassam.

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and  
mindful, rid of desire and aversion for the world.*

tassa kāye kāyānupassino viharato kāyārammaṇo vā uppajjati kāyasmim pariḷāho,  
cetaso vā līnatam, bahiddhā vā cittaṃ vikkhipati.

*As they meditate observing an aspect of the body, based on the body there arises physical  
tension, or mental sluggishness, or the mind is externally scattered.*

tenānanda, bhikkhunā kismiñcideva pasādanīye nimitte cittaṃ paṇidahitabbam.

*That mendicant should direct their mind towards an inspiring foundation.*

tassa kismiñcideva pasādanīye nimitte cittaṃ paṇidahato pāmojjaṃ jāyati.

*As they do so, joy springs up.*

pamuditassa pīti jāyati.

*Being joyful, rapture springs up.*

pīṭimanassa kāyo passambhati.

*When the mind is full of rapture, the body becomes tranquil.*

passaddhakāyo sukham vedayati.

*When the body is tranquil, one feels bliss.*

sukhino cittaṃ samādhīyati.

*And when blissful, the mind becomes immersed in samādhi.*

so iti paṭisañcikkhati:

*Then they reflect:*

‘yassa khvāham atthāya cittaṃ paṇidahiṃ, so me attho abhinipphanho.

*‘I have accomplished the goal for which I directed my mind.*

handā dāni paṭisaṃharāmī”ti.

*Let me now pull back.’*

so paṭisaṃharati ceva na ca vitakketi na ca vicāreti.

*They pull back, and neither place the mind nor keep it connected.*

‘avitakkomhi avicāro, ajjhattaṃ satimā sukhamasmī”ti pajānāti.

*They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within  
myself, I’m happy.’*

puna caparam, ānanda, bhikkhu vedanāsu ... pe ...

*Furthermore, a mendicant meditates by observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dharmesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa dhammesu dhammānupassino viharato dhammārammano vā uppajjati kāyasmim parilāho, cetaso vā līnattam, bahiddhā vā cittaṃ vikkhipati.

*As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered.*

tenānanda, bhikkhunā kismiñcideva pasādanīye nimitte cittaṃ paṇidahitabbaṃ.

*That mendicant should direct their mind towards an inspiring foundation.*

tassa kismiñcideva pasādanīye nimitte cittaṃ paṇidahato pāmojjaṃ jāyati.

*As they do so, joy springs up.*

pamuditassa pīti jāyati.

*Being joyful, rapture springs up.*

pītimanassa kāyo passambhati.

*When the mind is full of rapture, the body becomes tranquil.*

passaddhakāyo sukhaṃ vedayati.

*When the body is tranquil, one feels bliss.*

sukhino cittaṃ samādhīyati.

*And when blissful, the mind becomes immersed in samādhi.*

so iti paṭisañcikkhati:

*Then they reflect:*

‘yassa khvāhaṃ atthāya cittaṃ paṇidahiṃ, so me attho abhinipphanho.

*I have accomplished the goal for which I directed my mind.*

handā dāni paṭisaṃharāmī’ti.

*Let me now pull back.’*

so paṭisaṃharati ceva na ca vitakketi na ca vicāreti.

*They pull back, and neither place the mind nor keep it connected.*

‘avitakkomhi avicāro, ajjhataṃ satimā sukhamasmī’ti pajānāti.

*They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’*

evaṃ kho, ānanda, paṇidhāya bhāvanā hoti.

*That’s how there is directed development.*

kathañcānanda, appaṇidhāya bhāvanā hoti?

*And how is there undirected development?*

bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

*Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’*

atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ti pajānāti.

*And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’*

atha ca pana ‘kāye kāyānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.

*And they also understand: ‘I meditate observing an aspect of the body—keen, aware, mindful; I am happy.’*

bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

*Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’*

atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ ti pajānāti.

*And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’*

atha ca pana ‘vedanāsu vedanānupassī viharāmi ātāpī sampajāno satimā sukhamaṣmī’ ti pajānāti.

*And they also understand: ‘I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.’*

bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ ti pajānāti.

*Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’*

atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ ti pajānāti.

*And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’*

atha ca pana ‘citte cittānupassī viharāmi ātāpī sampajāno satimā sukhamaṣmī’ ti pajānāti.

*And they also understand: ‘I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.’*

bahiddhā, ānanda, bhikkhu cittaṃ appaṇidhāya ‘appaṇihitaṃ me bahiddhā cittaṃ’ ti pajānāti.

*Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’*

atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ ti pajānāti.

*And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’*

atha ca pana ‘dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā sukhamaṣmī’ ti pajānāti.

*And they also understand: ‘I meditate observing an aspect of principles—keen, aware, mindful; I am happy.’*

evaṃ kho, ānanda, appaṇidhāya bhāvanā hoti.

*That’s how there is undirected development.*

iti kho, ānanda, desitā mayā paṇidhāya bhāvanā, desitā appaṇidhāya bhāvanā.

*So, Ananda, I’ve taught you directed development and undirected development.*

yaṃ, ānanda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

*Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.*

etāni, ānanda, rukkhamūlāni, etāni suññāgārāni. jhāyathānanda, mā pamādattha; mā pacchā vippatisārino ahuvattha. ayaṃ vo amhākaṃ anusāsani” ti.

*Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

*Satisfied, Venerable Ananda was happy with what the Buddha said.*

dasamaṃ.

ambapālivaggo paṭhamo.

ambapāli sato bhikkhu,

sālā kusalarāsi ca;

sakuṇagghi makkaṭṭo sūdo,

gilāno bhikkhunupassayoti.

samyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

11. mahāpurisasutta

*11. A Great Man*

sāvatthinidānaṃ.

*At Sāvatthī.*

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

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

“mahāpuriso, mahāpuriso’ti, bhante, vuccati.

*“Sir, they speak of ‘a great man’.*

kittāvataṃ nu kho, bhante, mahāpuriso hoti’ti?

*How is a great man defined?”*

“vimuttacittatā khvāhaṃ, sārīputta, ‘mahāpuriso’ti vadāmi.

*“Sārīputta, someone whose mind is free is a great man, I say.*

avimuttacittatā ‘no mahāpuriso’ti vadāmi.

*If their mind is not free, I say they’re not a great man.*

kathaṇca, sārīputta, vimuttacitto hoti?

*And how does someone have a free mind?*

idha, sārīputta, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa kāye kāyānupassino viharato cittaṃ virajjati, vimuccati anupādāya āsavehi.

*As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhamesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa dhammesu dhammānupassino viharato cittaṃ virajjati, vimuccati anupādāya āsavehi.

*As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping.*

evaṃ kho, sārīputta, vimuttacitto hoti.

*That’s how someone has a free mind.*

vimuttacittatā khvāhaṃ, sārīputta, ‘mahāpuriso’ti vadāmi.

*Someone whose mind is free is a great man, I say.*

avimuttacittattā ‘no mahāpuriso’ti vadāmi”ti.  
*If their mind is not free, I say they’re not a great man.”*

paṭhamam.

samyutta nikāya 47  
*Linked Discourses 47*

2. nālandavagga  
*2. At Nālandā*

12. nālandasutta  
*12. At Nālandā*

ekam samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.  
*At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove.*

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:  
*Then Sārīputta went up to the Buddha, bowed, sat down to one side, and said to him:*

“evaṃpasanno ahaṃ, bhante, bhagavati.  
*“Sir, I have such confidence in the Buddha that*

na cāhu, na ca bhavissati, na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhīyyobhiññataro, yadidaṃ—sambodhiyaṃ”ti.  
*I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”*

“ulārā kho tyāyaṃ, sārīputta, āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:  
*“That’s a grand and dramatic statement, Sārīputta. You’ve roared a definitive, categorical lion’s roar, saying:*

‘evaṃpasanno ahaṃ, bhante, bhagavati.  
*I have such confidence in the Buddha that*

na cāhu, na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhīyyobhiññataro, yadidaṃ—sambodhiyaṃ”ti.  
*I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’*

kiṃ nu te, sārīputta, ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:  
*What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that*

‘evaṃsīlā te bhagavanto ahesuṃ’ iti vā, ‘evaṃdhammā te bhagavanto ahesuṃ’ iti vā, ‘evaṃpaññā te bhagavanto ahesuṃ’ iti vā, ‘evaṃvihārino te bhagavanto ahesuṃ’ iti vā, ‘evaṃvimuttā te bhagavanto ahesuṃ’ iti vā”ti?  
*those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”*

“no hetam, bhante”.  
*“No, sir.”*

“kiṃ pana te, sārīputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:  
*“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that*

‘evaṃsīlā te bhagavanto bhavissanti’ iti vā, ‘evaṃdhammā te bhagavanto bhavissanti’ iti vā, ‘evaṃpaññā te bhagavanto bhavissanti’ iti vā, ‘evaṃvihārino te bhagavanto bhavissanti’ iti vā, ‘evaṃvimuttā te bhagavanto bhavissanti’ iti vā”ti?  
*those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”*

“no hetam, bhante”.

*“No, sir.”*

“kim paṇa tyāhaṃ, sārīputta, etarahi, araham sammāsambuddho cetasā ceto paricca vidito:

*“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that*

‘evaṃsīlo bhagavā’ iti vā, ‘evaṃdhammo bhagavā’ iti vā, ‘evaṃpañño bhagavā’ iti vā, ‘evaṃvihārī bhagavā’ iti vā, ‘evaṃvimutto bhagavā’ iti vā”ti?

*I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”*

“no hetam, bhante”.

*“No, sir.”*

“ettha ca te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañānaṃ natthi.

*“Well then, Sārīputta, given that you don’t comprehend the minds of Buddhas past, future, or present,*

atha kiñcarahi tyāyaṃ, sārīputta, uḷārā āsabhi vācā bhāsītā, ekaṃso gahito, sihanādo nadito:

*what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”*

‘evaṃpasanno ahaṃ, bhante, bhagavati.

na cāhu, na ca bhavissati, na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā’ bhiyyobhiññataro, yadidaṃ—sambodhiyaṃ”ti?

“na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañānaṃ atthi,

*“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,*

api ca me dhammanvayo vidito.

*still I understand this by inference from the teaching.*

seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ.

*Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.*

tatassa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā nātānaṃ pavesetā.

*And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.*

so tassa nagarassa samantā anupariyāyapathaṃ anukkamaṃ māno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā, antamaso biḷāranikkhamanamattampi.

*As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.*

tassa evamassa:

*He thinks,*

‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā”ti.

*‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’*

evameva kho me, bhante, dhammanvayo vidito:

*In the same way, I understand this by inference from the teaching:*

‘yepi te, bhante, ahesuṃ aṭītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkarane, catūsu satipaṭṭhānesu suppatīṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhimsu.

*‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’”*

yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkarane, catūsu satipaṭṭhānesu suppatīṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhissanti.

bhagavāpi, bhante, etarahi araṃhaṃ sammāsambuddho pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkarane, catūsu satipaṭṭhānesu suppatīṭṭhitacitto, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambuddho””ti.

“sādhū sādhū, sārīputta.

*“Good, good, Sārīputta!”*

tasmātiha tvam, sārīputta, imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*So Sārīputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen.*

yesampi hi, sārīputta, moghapurisānaṃ bhavissati tathāgate kaṅkhā vā vimati vā, tesamipimaṃ dhammapariyāyaṃ sutvā yā tathāgate kaṅkhā vā vimati vā sā pahīyissatī””ti.

*Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”*

duṭṭiyaṃ.

samyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

13. cundasutta

*13. With Cunda*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.*

tena kho pana samayena āyasmā sārīputto magadhesu viharati nālakagāmake ābādhiko dukkhitto bālhagilāno.

*At that time Venerable Sārīputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill.*

cundo ca samañuddeso āyasmato sārīputtassa upatthāko hoti.

*And the novice Cunda was his carer.*

atha kho āyasmā sārīputto teneva ābādhena parinibbāyi.

*Then Venerable Sārīputta became fully extinguished because of that sickness.*

atha kho cundo samañuddeso āyasmato sārīputtassa pattacīvaramādāya yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho cundo samañuddeso āyasmantaṃ ānandaṃ etadavoca:

*Then Cunda took Sārīputta’s bowl and robes and set out for Sāvattī. He went to see Venerable Ānanda at Jeta’s grove, Anāthapiṇḍika’s monastery, bowed, sat down to one side, and said to him:*



“āyasmā, bhante, sārīputto parinibbuto.

*“Sir, Venerable Sārīputta has become fully extinguished.*

idamassa pattacīvaran’ti.

*This is his bowl and robe.”*

“atthi kho idaṃ, āvuso cunda, kathāpābhaṭaṃ bhagavantam dassanāya.

*“Reverend Cunda, we should see the Buddha about this matter.*

āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṃ ārocessāma’ti.

*Come, let’s go to the Buddha and inform him about this.”*

“evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

*“Yes, sir,” replied Cunda.*

atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidim̐su. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

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

“ayaṃ, bhante, cundo samaṇuddeso evamāha:

*“Sir, this novice Cunda says that*

‘āyasmā, bhante, sārīputto parinibbuto;

*Venerable Sārīputta has become fully extinguished.*

idamassa pattacīvaran’ti.

*This is his bowl and robe.*

api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ nappaṭibhanti ‘āyasmā sārīputto parinibbuto’ti sutvā”.

*Since I heard this, my body feels like it’s drugged. I’m disorientated, and the teachings don’t spring to mind.”*

“kiṃ nu kho te, ānanda, sārīputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto”ti?

*“Well, Ānanda, when Sārīputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?”*

“na ca kho me, bhante, āyasmā sārīputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ... pe ...

*“No, sir, he did not.*

paññākkhandhaṃ vā ... pe ...

vimuttikkhandhaṃ vā ... pe ...

vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto.

api ca me, bhante, āyasmā sārīputto ovādako ahosi otiṇṇo viññāpako sandassako samādapako samuttejako sampahaṃsako, akilāsu dhammadesanāya, anuggāhako sabrahmacārīnaṃ.

*But Venerable Sārīputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions.*

taṃ mayam āyasmato sārīputtassa dhammojaṃ dhammabhogaṃ dhammānuggahaṃ anussarāma’ti.

*I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sārīputta.”*

“nanu taṃ, ānanda, mayā paṭikacceva akkhātāṃ:

*“Ānanda, did I not prepare for this when I explained that*

‘sabbehi piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.

*we must be parted and separated from all we hold dear and beloved?*

taṃ kutettha, ānanda, labbhā. yaṃ taṃ jātāṃ bhūtāṃ saṅkhatāṃ palokadhammaṃ,  
taṃ vata mā palujjīti—

*How could it possibly be so that what is born, created, conditioned, and liable to fall apart  
should not fall apart?*

netāṃ thānaṃ vijjati.

*That is not possible.*

seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato yo mahantataro khandho so  
palujjeyya;

*Suppose there was a large tree standing with heartwood, and the largest branch fell off.*

evameva kho ānanda, mahato bhikkhusaṃghassa tiṭṭhato sāravato sārīputto  
parinibbuto.

*In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully  
extinguished.*

taṃ kutettha, ānanda, labbhā. yaṃ taṃ jātāṃ bhūtāṃ saṅkhatāṃ palokadhammaṃ,  
taṃ vata mā palujjī’ti—

*How could it possibly be so that what is born, created, conditioned, and liable to fall apart  
should not fall apart?*

netāṃ thānaṃ vijjati.

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and*

tasmātiḥānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā  
dhammasaraṇā anaññasaraṇā.

*So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be  
your island and your refuge, with no other refuge.*

kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo  
dhammasaraṇo anaññasaraṇo?

*And how does a mendicant do this?*

idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassaṃ;

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and  
mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo  
dhammasaraṇo anaññasaraṇo.

*That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how  
the teaching is their island and their refuge, with no other refuge.*

ye hi keci, ānanda, etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā  
anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge mete, ānanda,  
bhikkhū bhāvissanti ye keci sikkhākāmā’ti.

*Whether now or after I have passed, any who shall live as their own island, their own refuge,  
with no other refuge; with the teaching as their island and their refuge, with no other  
refuge—those mendicants of mine who want to train shall be among the best of the best.”*

tatiyaṃ.

samyutta nikāya 47  
*Linked Discourses 47*

2. nālandavagga  
*2. At Nālandā*

14. ukkacelasutta  
*14. At Ukkacelā*

ekaṃ samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre mahatā  
bhikkhusaṅghena saddhiṃ aciraparinibbutesu sārīputtamoggallānesu.

*At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sārīputta and Moggallāna had become fully extinguished.*

tena kho pana samayena bhagavā bhikkhusaṅghaparivuto ajjhokāse nisinno hoti.  
*Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of monks.*

atha kho bhagavā tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:  
*Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them:*

“api myāyaṃ, bhikkhave, parisā suññā viya khāyati parinibbutesu  
sārīputtamoggallānesu.

*“Mendicants, this assembly seems empty to me now that Sārīputta and Moggallāna have become fully extinguished.*

asuññā me, bhikkhave, parisā hoti, anapekkhā tassaṃ disāyaṃ hoti, yassaṃ disāyaṃ  
sārīputtamoggallānā viharanti.

*When Sārīputta and Moggallāna were alive, my assembly was never empty; I had no concern for any region where they stayed.*

ye hi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi  
bhagavantānaṃ etapparamaṃyeva sāvakayugaṃ ahosi—

*The Buddhas of the past or the future have pairs of chief disciples who are no better than*

seyyathāpi mayhaṃ sārīputtamoggallānā.

*Sārīputta and Moggallāna were to me.*

yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā,  
tesampi bhagavantānaṃ etapparamaṃyeva sāvakayugaṃ bhavissati—seyyathāpi  
mayhaṃ sārīputtamoggallānā.

acchariyaṃ, bhikkhave, sāvakānaṃ, abbhutaṃ, bhikkhave, sāvakānaṃ.

*It's an incredible and amazing quality of such disciples*

satthu ca nāma sāsanakarā bhavissanti ovādappaṭikarā, catunnaṅca parisānaṃ piyā  
bhavissanti manāpā garubhāvanīyā ca.

*that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies.*

acchariyaṃ, bhikkhave, tathāgatassa, abbhutaṃ, bhikkhave, tathāgatassa.

*And it's an incredible and amazing quality of the Realized One*

evarūpepi nāma sāvakayuge parinibbute natthi tathāgatassa soko vā paridevo vā.

*that when such a pair of disciples becomes fully extinguished he does not sorrow or lament.*

taṃ kutettha, bhikkhave, labbhā. yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam  
palokadhammaṃ, taṃ vata mā palujjīti—

*How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?*

netam thānaṃ vijjati.

*That is not possible.*

seyyathāpi, bhikkhave, mahato rukkhassa tiṭṭhato sāravato ye mahantatarā khandhā te palujjeyyū;

*Suppose there was a large tree standing with heartwood, and the largest branch fell off.*

evameva kho, bhikkhave, mahato bhikkhusaṃghassa tiṭṭhato sāravato sārīputtamoggallānā parinibbutā.

*In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished.*

taṃ kutettha, bhikkhave, labbhā. yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ, taṃ vata mā palujjīti—

*How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?*

netam ṭhānam vijjati.

*That is not possible.*

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

*So mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.*

kathaṇca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

*And how does a mendicant do this?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

*That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.*

ye hi keci, bhikkhave, etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge mete, bhikkhave, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

*Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”*

catuttham.

saṃyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

15. bāhiyasutta

*15. With Bāhiya*

sāvattthinidānam.

*At Sāvattthī.*

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

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

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“tasmātiha tvam, bāhiya, ādimeva visodhehi kusalesu dhammesu.

*“Well then, Bāhiya, you should purify the starting point of skillful qualities.*

ko cādi kusalānaṃ dhammānaṃ?

*What is the starting point of skillful qualities?*

sīlaṇca suvisuddhaṃ, diṭṭhi ca ujukā.

*Well purified ethics and correct view.*

yato ca kho te, bāhiya, sīlaṇca suvisuddhaṃ bhavissati, diṭṭhi ca ujukā, tato tvam, bāhiya, sīlaṃ nissāya sīle patitṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

*When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.*

katame cattāro?

*What four?*

idha tvam, bāhiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*Meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yato kho tvam, bāhiya, sīlaṃ nissāya sīle patitṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tuyhaṃ, bāhiya, yā ratti vā divaso vā āgamissati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.

*When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”*

atha kho āyasmā bāhiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā uttḥāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho āyasmā bāhiyo eko vūpakatṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

*Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”*

aññataro ca panāyasmā bāhiyo arahataṃ ahoṣīti.

*And Venerable Bāhiya became one of the perfected.*

pañcamaṃ.

samyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

16. uttiyasutta

*16. With Uttiya*

sāvatthinidānaṃ.

*At Sāvattthī.*

atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno  
kho āyasmā uttiyo bhagavantam etadavoca:

*Then Venerable Uttiya went up to the Buddha ... and asked him,*

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaḥaṃ bhagavato  
dhammaṃ sutvā eko vūpaṇṇo appamatto ātāpī pahitatto vihareyyaṃ”ti.

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

“tasmātiha tvaṃ, uttiya, ādimeva visodhehi kusalesu dhammesu.

*“Well then, Uttiya, you should purify the starting point of skillful qualities.*

ko cādi kusalānaṃ dhammānaṃ?

*What is the starting point of skillful qualities?*

sīlaṇca suvisuddhaṃ, diṭṭhi ca ujukā.

*Well purified ethics and correct view.*

yato ca kho te, uttiya, sīlaṇca suvisuddhaṃ bhaviṣṣati, diṭṭhi ca ujukā, tato tvaṃ,  
uttiya, sīlaṃ nissāya sīle paṭiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

*When your ethics are well purified and your view is correct, you should develop the four kinds  
of mindfulness meditation, depending on and grounded on ethics.*

katame cattāro?

*What four?*

idha tvaṃ, uttiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke  
abhiññhādomanassaṃ;

*Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and  
aversion for the world.*

vedanāsu ... pe ...

*Meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke  
abhiññhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yato kho tvaṃ, uttiya, sīlaṃ nissāya sīle paṭiṭṭhāya ime cattāro satipaṭṭhāne evaṃ  
bhāveṣṣasi, tato tvaṃ, uttiya, gamiṣṣasi maccudheyyassa pāraṇ”ti.

*When you develop these four kinds of mindfulness meditation, depending on and grounded on  
ethics, you’ll pass beyond Death’s domain.”*

atha kho āyasmā uttiyo bhagavato bhāsitam abhinanditvā anumoditvā utṭhāyāsanaṃ  
bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

*And then Venerable Uttiya approved and agreed with what the Buddha said. He got up from  
his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho āyasmā uttiyo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

*Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññasi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”*

aññataro ca panāyasmā uttiyo arahataṃ ahoṣīti.

*And Venerable Uttiya became one of the perfected.*

chaṭṭhaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

17. ariyasutta

*17. Noble*

“cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā.

*“Mendicants, when these four kinds of mindfulness meditation 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 kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā”ti.

*When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”*

sattamaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

18. brahmasutta

*18. With Brahmā*

ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.

*At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.*

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

*Then as he was in private retreat this thought came to his mind,*

“ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

*“The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.*

katame cattāro?

*What four?*

kāye vā bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vā bhikkhu ... pe ...

*Or they'd meditate observing an aspect of feelings ...*

citte vā bhikkhu ... pe ...

*or mind ...*

dhammesu vā bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*or principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā”ti.

*The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”*

atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva kho brahmaloke antarahito bhagavato purato pāturahosi.

*Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.*

atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam etadavoca:

*He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:*

“evametam, bhagavā, evametam, sugata.

*“That's so true, Blessed One! That's so true, Holy One!*

ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

*Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.*

katame cattāro?

*What four?*



kāye vā, bhante, bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam;

*A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vā, bhante, bhikkhu ... pe ...

*Or they'd meditate observing an aspect of feelings ...*

citte vā, bhante, bhikkhu ... pe ...

*or mind ...*

dhammesu vā, bhante, bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

*or principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ekāyanvāyam, bhante, maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā”ti.

*The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”*

idamavoca brahmā sahampati.

*That's what Brahmā Sahampati said.*

idaṃ vatvā athāparam etadavoca:

*Then he went on to say:*

“ekāyanam jātikhayantadassī,

*“The compassionate one, who sees the ending of rebirth,*

maggam pajānāti hitānukampī;

*understands the path to convergence.*

etena maggena tarimsu pubbe,

*By this path people crossed over before,*

tarissanti ye ca taranti oghan”ti.

*will cross, and are crossing.”*

atthamam.

samyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

19. sedakasutta

*19. At Sedaka*

ekaṃ samayaṃ bhagavā sumbhesu viharati sedakaṃ nāma sumbhānam nigamo.

*At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants:*

“bhūtapubbaṃ, bhikkhave, caṇḍālavaṃsiko caṇḍālavaṃsaṃ ussāpetvā

medakathālikam antevāsiṃ āmantesi:

*“Once upon a time, mendicants, an acrobat set up his bamboo pole and said to his apprentice Medakathālikā,*

‘ehi tvaṃ, samma medakathālike, caṇḍālavaṃsaṃ abhiruhitvā mama uparikhandhe tiṭṭhāhi”ti.

*‘Come now, dear Medakathālikā, climb up the bamboo pole and stand on my shoulders.’*

‘evaṃ, ācariyā’ti kho, bhikkhave, medakathālikā antevāsī caṇḍalavaṃsikassa paṭissutvā caṇḍalavaṃsaṃ abhiruhitvā ācariyassa uparikhandhe aṭṭhāsi.

*‘Yes, teacher,’ she replied. She climbed up the bamboo pole and stood on her teacher’s shoulders.*

atha kho, bhikkhave, caṇḍalavaṃsiko medakathālikāṃ antevāsīṃ etadavoca:

*Then the acrobat said to Medakathālikā,*

‘tvāṃ, samma medakathālike, mamaṃ rakkha, ahaṃ taṃ rakkhissāmi.

*‘You look after me, dear Medakathālikā, and I’ll look after you.*

evaṃ mayaṃ aññaṃaññaṃ guttā aññaṃaññaṃ rakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthiṇā ca caṇḍalavaṃsā orohissāma’ti.

*That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’*

evaṃ vutte, bhikkhave, medakathālikā antevāsī caṇḍalavaṃsikaṃ etadavoca:

*When he said this, Medakathālikā said to her teacher,*

‘na kho panetaṃ, ācariya, evaṃ bhavissati.

*‘That’s not how it is, teacher!*

tvāṃ, ācariya, attānaṃ rakkha, ahaṃ attānaṃ rakkhissāmi.

*You should look after yourself, and I’ll look after myself.*

evaṃ mayaṃ attaguttā attarakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthiṇā ca caṇḍalavaṃsā orohissāma’ti.

*That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’*

“so tattha ñāyo”ti bhagavā etadavoca, “yathā medakathālikā antevāsī ācariyaṃ avoca.

*That’s the way,” said the Buddha. “It’s just as Medakathālikā said to her teacher.*

attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḃbaṃ;

*Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation.*

paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḃbaṃ.

*Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation.*

attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati.

*Looking after yourself, you look after others; and looking after others, you look after yourself.*

kathañca, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati?

*And how do you look after others by looking after yourself?*

āsevanāya, bhāvanāya, bahulīkamma—

*By development, cultivation, and practice of meditation.*

evaṃ kho, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati.

kathañca, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati?

*And how do you look after yourself by looking after others?*

kantiyā, avihiṃsāya, mettacittatāya, anudayatāya—

*By acceptance, harmlessness, love, and sympathy.*

evaṃ kho, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati.

attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḃbaṃ;

*Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation.*

paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḃbaṃ.

*Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation.*

attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati”ti.

*Looking after yourself, you look after others; and looking after others, you look after yourself.”*

navamaṃ.

samyutta nikāya 47

*Linked Discourses 47*

2. nālandavagga

*2. At Nālandā*

20. janapadakalyāṇīsutta

*20. The Finest Lady in the Land*

evaṃ me sutama—

*So I have heard.*

ekaṃ samayaṃ bhagavā sumbhesu viharati sedakaṃ nāma sumbhānaṃ nigamo.

*At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants,*

“bhikkhavo”ti.

*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.

*“Venerable sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“seyyathāpi, bhikkhave, ‘janapadakalyāṇī, janapadakalyāṇī’ti kho, bhikkhave, mahājanakāyo sannipateyya.

*“Mendicants, suppose that on hearing, ‘The finest lady in the land! The finest lady in the land!’ a large crowd would gather.*

‘sā kho panassa janapadakalyāṇī paramapāsāvinī nacce, paramapāsāvinī gīte.

*And the finest lady in the land would dance and sing in a most thrilling way.*

janapadakalyāṇī naccati gāyati”ti kho, bhikkhave, bhiyyoso mattāya mahājanakāyo sannipateyya.

*On hearing, ‘The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!’ an even larger crowd would gather.*

atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

*Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.*

tamaṃ evaṃ vadeyya:

*They’d say to him,*

‘ayaṃ te, ambho purisa, samatittiko telapatto antarena ca mahāsamajjaṃ antarena ca janapadakalyāṇiyā pariharitabbo.

*‘Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land.*

puriso ca te ukkhittāsiko piṭṭhito piṭṭhito anubandhissati.

*And a man with a drawn sword will follow behind you.*

yattheva naṃ thokampi chaḍḍessati tattheva te siro pāṭessati”ti.

*Wherever you spill even a drop, he’ll chop off your head right there.’*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

api nu so puriso amuṃ telapattam amanasikaritvā bahiddhā pamādam āhareyyā”ti?  
*Would that person lose focus on that bowl, and negligently get distracted outside?”*

“no hetam, bhante”.  
*“No, sir.”*

“upamā kho myāyam, bhikkhave, katā atthassa viññāpanāya.  
*“I’ve made up this simile to make a point.*

ayam cevettha attho—  
*And this is what it means.*

samatittiko telapattoti kho, bhikkhave, kāyagatāya etaṃ satiyā adhivacanaṃ.  
*‘A bowl of oil filled to the brim’ is a term for mindfulness of the body.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘kāyagatā sati no bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā  
susamāraddhā”ti.  
*‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis,  
keep it up, consolidate it, and properly implement it.’*

evañhi kho, bhikkhave, sikkhitabban”ti.  
*That’s how you should train.”*

dasamaṃ.

nālandavaggo dutiyo.

mahāpuriso nālandaṃ,

cundo celañca bāhiyo;

uttiyo ariyo brahmā,

sedakaṃ janapadena cāti.

samyutta nikāya 47  
*Linked Discourses 47*

3. sīlatṭhivagga  
*3. Ethics and Duration*

21. sīlasutta  
*21. Ethics*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ āyasmā ca ānando āyasmā ca bhaddo pāṭaliputte viharanti  
kukkuṭārāme.  
*At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken  
Monastery.*

atha kho āyasmā bhaddo sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā ānando  
tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.  
*Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda,  
and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho āyasmā bhaddo āyasmantaṃ ānandaṃ etadavoca:  
*When the greetings and polite conversation were over, he sat down to one side and said to  
Ānanda:*

“yānimāni, āvuso ānanda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni kimatthiyāni vuttāni bhagavatā”ti?

*“Reverend Ānanda, the Buddha has spoken of skillful ethics. What’s their purpose?”*

“sādhū sādhū, āvuso bhadda.

*“Good, good, Reverend Bhadda!*

bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

*Your approach and articulation are excellent, and it’s a good question.*

evaṃhi tvaṃ, āvuso bhadda, pucchasi:

*For you asked:*

‘yānimāni, āvuso ānanda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni kimatthiyāni vuttāni bhagavatā’”ti?

*“The Buddha has spoken of skillful ethics. What’s their purpose?”*”

“evamāvuso”ti.

*“Yes, reverend.”*

“yānimāni, āvuso bhadda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni yāvadeva catunnaṃ satipaṭṭhānānaṃ bhāvanāya vuttāni bhagavatā.

*“The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.*

katamesaṃ catunnaṃ?

*What four?*

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dharmesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yānimāni, āvuso bhadda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni yāvadeva imesaṃ catunnaṃ satipaṭṭhānānaṃ bhāvanāya vuttāni bhagavatā”ti.

*The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”*

paṭhamam.

saṃyutta nikāya 47

*Linked Discourses 47*

3. sīlaṭṭhitivagga

*3. Ethics and Duration*

22. ciraṭṭhitisutta

*22. Long Lasting*

taṃyeva nidānaṃ.

*The same setting.*

ekamantaṃ nisinna kho āyasmā bhaddo āyasmantaṃ ānandaṃ etadavoca:

“ko nu kho, āvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?

*“What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”*

ko panāvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti?

*“What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”*

“sādhū sādhū, āvuso bhadda.

*“Good, good, Reverend Bhadda!*

bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

*Your approach and articulation are excellent, and it’s a good question.*

evaṇhi tvam, āvuso bhadda, pucchasi:

*For you asked:*

‘ko nu kho, āvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?

*‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?’*

ko panāvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hoti””ti?

*What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?’”*

“evamāvuso”ti.

*“Yes, reverend.”*

“catunnaṃ kho, āvuso, satipaṭṭhānānaṃ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.

*“It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.*

catunnaṇa kho, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti.

*It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.*

katamesaṃ catunnaṃ?

*What four?*

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dharmesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.

*It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.*

imesañca kho, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti.

*It's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One."*

duṭiyaṃ.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlatṭhitivagga

*3. Ethics and Duration*

23. parihānasutta

*23. Decline*

ekam samayaṃ āyasmā ca ānando āyasmā ca bhaddo pāṭaliputte viharanti kukkuṭārāme.

*At one time the venerables Ānanda and Bhadda were staying at Pāṭaliputta, in the Chicken Monastery.*

atha kho āyasmā bhaddo sāyanhasamayaṃ paṭisallānā vutṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

*Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhaddo āyasmantaṃ ānandaṃ etadavoca:

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

“ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaparihānaṃ hoti?

*“What's the cause, Reverend Ānanda, what's the reason why the true teaching declines?*

ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaaparihānaṃ hoti”ti?

*And what's the cause, what's the reason why the true teaching doesn't decline?”*

“sādhu sādhu, āvuso bhadda.

*“Good, good, Reverend Bhadda!*

bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

*Your approach and articulation are excellent, and it's a good question.*

evaṇhi tvam, āvuso bhadda, pucchasi:

*For you asked:*

‘ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaparihānaṃ hoti?

*‘What's the cause, what's the reason why the true teaching declines?*

ko panāvuso ānanda, hetu, ko paccayo yena saddhammaaparihānaṃ hoti”ti?

*And what's the cause, what's the reason why the true teaching doesn't decline?”*

“evamāvuso”ti.

*“Yes, reverend.”*

“catunnaṃ kho, āvuso, satipaṭṭhānānaṃ abhāvitattā abahulīkatattā saddhammaparihānaṃ hoti.

*“It's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines.*

catunnañca kho, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā saddhammaaparihānaṃ hoti.

*It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't decline.*

katamesaṃ catunnaṃ?

*What four?*

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ abhāvitattā abahulikatattā saddhammaparihānaṃ hoti.

*It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines.*

imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā saddhammaparihānaṃ hoti”ti.

*And it's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't decline.”*

tatiyaṃ.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlatṭhitivagga

*3. Ethics and Duration*

24. suddhasutta

*24. Plain Version*

sāvatthinidānaṃ.

*At Sāvatthi.*

“cattārome, bhikkhave, satipaṭṭhānā.

*“Mendicants, there are these four kinds of mindfulness meditation.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ime kho, bhikkhave, cattāro satipaṭṭhānā”ti.

*These are the four kinds of mindfulness meditation.”*

catutthaṃ.



saṃyutta nikāya 47  
*Linked Discourses 47*

3. sīlatthitivagga  
*3. Ethics and Duration*

25. aññatarabrāhmaṇasutta  
*25. A Certain Brahmin*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
*At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.*

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā  
bhagavatā saddhiṃ sammodi.  
*Then a certain brahmin went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho so brāhmaṇo bhagavantam etadavoca:  
*When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:*

“ko nu kho, bho gotama, hetu, ko paccayo yena tathāgate parinibbute saddhammo  
na ciraṭṭhitiko hoti?  
*“What is the cause, Master Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”*

ko pana, bho gotama, hetu, ko paccayo yena tathāgate parinibbute saddhammo  
ciraṭṭhitiko hoti”ti?  
*And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”*

“catunnaṃ kho, brāhmaṇa, satipaṭṭhānānaṃ abhāvitattā abahulīkatattā tathāgate  
parinibbute saddhammo na ciraṭṭhitiko hoti.  
*“Brahmin, it's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One.*

catunnaṃ kho, brāhmaṇa, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā tathāgate  
parinibbute saddhammo ciraṭṭhitiko hoti.  
*It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.*

katamesaṃ catunnaṃ?  
*What four?*

idha, brāhmaṇa, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loka  
abhijjhādomanassaṃ.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, brāhmaṇa, catunnaṃ satipaṭṭhānānaṃ abhāvitattā abahulīkatattā  
tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.  
*It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One.*

imesañca kho, brāhmaṇa, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahuḷikatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti.

*It's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One."*

evaṃ vutte, so brāhmaṇo bhagavantaṃ etadavoca:

*When he said this, the brahmin said to the Buddha,*

“abhikkantaṃ, bho gotama ... pe ...

*"Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."*

pañcamāṃ.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlaṭṭhitivagga

*3. Ethics and Duration*

26. padesasutta

*26. Partly*

ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahāmoggallāno āyasmā ca anuruddho sākete viharanti kaṇḍakīvane.

*At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa, in the Thorny Wood.*

atha kho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamimsu; upasaṅkamitvā āyasmatā anuruddhena saddhiṃ sammodimsu.

*Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca:

*When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:*

“sekho, sekho”ti, āvuso anuruddha, vuccatī.

*"Reverend, they speak of this person called 'a trainee'.*

kittāvataṃ nu kho, āvuso, sekho hoti”ti?

*How is a trainee defined?"*

“catunnaṃ kho, āvuso, satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hoti.

*"Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.*

katamesaṃ catunnaṃ?

*What four?*

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ padesaṃ bhāvitattā sekho hotī”ti.

*A trainee is someone who has partly developed the four kinds of mindfulness meditation.”*

chaṭṭhaṃ.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlatṭhitivagga

*3. Ethics and Duration*

27. samattasutta

*27. Completely*

tamyeva nidānaṃ.

*The same setting.*

ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca:

“asekho, asekho”ti, āvuso anuruddha, vuccati.

*“Reverend, they speak of this person called ‘an adept’.*

kittāvataṃ nu kho, āvuso, asekho hotī”ti?

*How is an adept defined?”*

“catunnaṃ kho, āvuso, satipaṭṭhānānaṃ samattaṃ bhāvitattā asekho hoti.

*“Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.*

katamesaṃ catunnaṃ?

*What four?*

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam;

*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ samattaṃ bhāvitattā asekho hotī”ti.

*An adept is someone who has completely developed the four kinds of mindfulness meditation.”*

sattamaṃ.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlatṭhitivagga

*3. Ethics and Duration*

28. lokasutta

*28. The World*

tamyeva nidānaṃ.

*The same setting.*

ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca:

“katamesaṃ, āvuso anuruddha, dhammānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto”ti?

*“Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”*

“catunnaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto.

*“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.*

katamesaṃ catunnaṃ?

*What four?*

idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ;

*It's when I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*I meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto.

*I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.*

imesaṃ panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā hasassaṃ lokam abhiññāmi”ti.

*And it's because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”*

aṭṭhamam.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlatṭhitivagga

*3. Ethics and Duration*

29. sirivaḍḍhasutta

*29. With Sirivaḍḍha*

ekaṃ samayaṃ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe.

*At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

tena kho pana samayena sirivaḍḍho gahapati ābādhiko hoti dukkhito bāḷhagilāno.

*Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill.*

atha kho sirivaḍḍho gahapati aññataraṃ purisaṃ āmantesi:

*Then he addressed a man:*

“ehi tvaṃ, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vanda:

*“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:*

‘sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bālhaḡilāno.

*‘Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill.*

so āyasmato ānandassa pāde sirasā vandatī’ti.

*He bows with his head to your feet.’*

evaṇca vadehi:

*And then say:*

‘sādhū kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā”’ti.

*‘Sir, please visit him at his home out of compassion.”’*

“evaṃ, bhante”’ti kho so puriso sirivaḍḍhassa gahapatissa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so puriso āyasmantaṃ ānandaṃ etadavoca:

*“Yes, sir,” that man replied. He did as Sirivaḍḍha asked.*

‘sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bālhaḡilāno, so āyasmato ānandassa pāde sirasā vandatī.

evaṇca vadeti:

‘sādhū kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā”’ti.

adhivāsesi kho āyasmā ānando tuṇhībhāvena.

*Ānanda consented in silence.*

atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena sirivaḍḍhassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho āyasmā ānando sirivaḍḍhaṃ gahapatiṃ etadavoca:

*Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him:*

“kacci te, gahapati, khamaṇīyaṃ kacci yāpaṇīyaṃ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”’ti?

*“Householder, I hope you’re coping; I hope you’re getting better. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”*

“na me, bhante, khamaṇīyaṃ na yāpaṇīyaṃ. bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”’ti.

*“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”*

“taṃmātiha te, gahapati, evaṃ sikkhitabbaṃ:

*“So you should train like this:*

‘kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*I’ll meditate on an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ’ti.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.’*

evañhi te, gahapati, sikkhitabban”ti.

*That’s how you should train.”*

“yeme, bhante, bhagavatā cattāro satipaṭṭhānā desitā saṃvijjanti, te dhammā mayi, ahañca tesu dhammesu sandissāmi.

*“These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I am seen in them.*

ahañhi, bhante, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*For I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*I meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yāni cimāni, bhante, bhagavatā pañcorambhāgiyāni saṃyojanāni desitāni, nāhaṃ, bhante, tesam kiñci attani appahīnaṃ samanupassāmi”ti.

*And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”*

“lābhā te, gahapati, suladdhaṃ te, gahapati.

*“You’re fortunate, householder, so very fortunate!*

anāgāmiphalaṃ tayā, gahapati, byākatan”ti.

*You have declared the fruit of non-return.”*

navamaṃ.

samyutta nikāya 47

*Linked Discourses 47*

3. sīlatṭhitivagga

*3. Ethics and Duration*

30. mānadinnasutta

*30. With Mānadinna*

taṃyeva nidānaṃ.

*The same setting.*

tena kho pana samayena mānadinno gahapati ābādhiko hoti dukkhito bāḥhagilāno.

*Now at that time the householder Mānadinna was sick, suffering, gravely ill.*

atha kho mānadinno gahapati aññataraṃ purisaṃ āmantesi:

*Then he addressed a man:*

“ehi tvam, ambho purisa ... pe ...

*“Please, mister, go to Venerable Ānanda ...” ...*

na me, bhante, khamanīyaṃ na yāpanīyaṃ. bāḥhā me dukkhā vedanā abhikkamanti, no patikkamanti; abhikkamosānaṃ paññāyati, no patikkamoti.

*“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.*

evārūpāya cāhaṃ, bhante, dukkhāya vedanāya phuttho samāno kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ;

*When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*I meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassā viharāmi ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yāni cimāni, bhante, bhagavatā pañcorambhāgiyāni saṃyojanāni desitāni, nāhaṃ,  
bhante, tesam kiñci attani appahīnaṃ samanupassāmi”ti.  
*And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”*

“lābhā te, gahapati, suladdhaṃ te, gahapati.  
*“You’re fortunate, householder, so very fortunate!*

anāgāmiphalaṃ tayā, gahapati, byākatan”ti.  
*You have declared the fruit of non-return.”*

dasamaṃ.

sīlaṭṭhitivaggo tatiyo.

sīlaṃ ṭhiti parihānaṃ,

suddhaṃ brāhmaṇapadesaṃ;

samattaṃ loko sirivaḍḍho,

mānadinnena te dasāti.

saṃyutta nikāya 47  
*Linked Discourses 47*

4. ananussutavagga  
*4. Not Learned From Anyone Else*

31. ananussutasutta  
*31. Not Learned From Anyone Else*

sāvatthiniḍānaṃ.  
*At Sāvatthī.*

“ayaṃ kāye kāyānupassanā”ti me, bhikkhave, pubbe ananussutesu dhammesu  
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.  
*“This is the observation of an aspect of the body.’ Such, mendicants, was the vision,  
knowledge, wisdom, realization, and light that arose in me regarding teachings not learned  
before from another.*

‘sā kho panāyaṃ kāye kāyānupassanā bhāvetabbā”ti me, bhikkhave ... pe ...  
*‘This observation of an aspect of the body should be developed.’ ...*

bhāvitā”ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ  
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.  
*‘This observation of an aspect of the body has been developed.’ Such was the vision,  
knowledge, wisdom, realization, and light that arose in me regarding teachings not learned  
before from another.*

‘ayaṃ vedanāsu vedanānupassanā”ti me, bhikkhave, pubbe ananussutesu dhammesu  
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.  
*‘This is the observation of an aspect of feelings.’ ...*

‘sā kho panāyaṃ vedanāsu vedanānupassanā bhāvetabbā”ti me, bhikkhave ... pe ...  
*‘This observation of an aspect of feelings should be developed.’ ...*

bhāvitā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*'This observation of an aspect of feelings has been developed.'* ...

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

*'This is the observation of an aspect of the mind.'* ...

‘sā kho panāyaṃ citte cittānupassanā bhāvetabbā’ti me, bhikkhave ... pe ...

*'This observation of an aspect of the mind should be developed.'* ...

bhāvitā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*'This observation of an aspect of the mind has been developed.'* ...

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

*'This is the observation of an aspect of principles.'* ...

‘sā kho panāyaṃ dhammesu dhammānupassanā bhāvetabbā’ti me, bhikkhave ... pe

... *'This observation of an aspect of principles should be developed.'* ...

bhāvitā'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi’ti.

*'This observation of an aspect of principles has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."*

paṭhamam.

samyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

32. virāgasutta

*32. Fading Away*

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

*"Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*



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

*These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”*

duṭṭiyaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

33. viraddhasutta

*33. Missed Out*

“yesaṃ kesaṇci, bhikkhave, cattāro satipaṭṭhānā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

*“Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.*

yesaṃ kesaṇci, bhikkhave, cattāro satipaṭṭhānā āradhā, āradhho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

*Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yesaṃ kesaṇci, bhikkhave, ime cattāro satipaṭṭhānā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmī.

*Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.*

yesaṃ kesaṇci, bhikkhave, ime cattāro satipaṭṭhānā āradhā, āradhho tesaṃ ariyo maggo sammā dukkhakkhayagāmī”ti.

*Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”*

tatiyaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

34. bhāvitasutta

*34. Developed*

“cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā apārā pāraṃ gamanāya samvattanti.

*“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā apārā pāraṃ gamanāya samvattanti”ti.

*When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.”*

catuttham.

saṃyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

35. satisutta

*35. Mindful*

sāvatthinidānaṃ.

*At Sāvatthī.*

“sato, bhikkhave, bhikkhu vihareyya sampajāno.

*“Mendicants, a mendicant should live mindful and aware.*

ayaṃ vo amhākaṃ anusāsani.

*This is my instruction to you.*

kathaṇca, bhikkhave, bhikkhu sato hoti?

*And how is a mendicant mindful?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, bhikkhave, bhikkhu sato hoti.

*That's how a mendicant is mindful.*

kathañca, bhikkhave, bhikkhu sampajāno hoti?

*And how is a mendicant aware?*

idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhaththaṃ gacchanti.

*It's when a mendicant knows feelings as they arise, as they remain, and as they go away.*

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhaththaṃ gacchanti.

*They know thoughts as they arise, as they remain, and as they go away.*

viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhaththaṃ gacchanti.

*They know perceptions as they arise, as they remain, and as they go away.*

evam kho, bhikkhave, bhikkhu sampajāno hoti.

*That's how a mendicant is aware.*

sato, bhikkhave, bhikkhu vihareyya sampajāno.

*A mendicant should live mindful and aware.*

ayaṃ vo amhākaṃ anusāsanī”ti.

*This is my instruction to you.”*

pañcamaṃ.

samyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

36. aññāsutta

*36. Enlightenment*

“cattārome, bhikkhave, satipaṭṭhānā.

*“Mendicants, there are these four kinds of mindfulness meditation.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ime kho, bhikkhave, cattāro satipaṭṭhānā.

*These are the four kinds of mindfulness meditation.*

imesaṃ kho, bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā dvinnaṃ phalānaṃ aññataraṃ phalaṃ paṭīkaṅkhaṃ—

*Because of developing and cultivating these four kinds of mindfulness meditation, 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.”*

chaṭṭhaṃ.

4. ananussutavagga  
*4. Not Learned From Anyone Else*

37. chandasutta  
*37. Desire*

“cattārome, bhikkhave, satipaṭṭhānā.  
*“Mendicants, there are these four kinds of mindfulness meditation.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa kāye kāyānupassino viharato yo kāyasmim chando so pahīyati.  
*As they do so they give up desire for the body.*

chandassa pahānā amatam sacchikataṃ hoti.  
*When desire is given up they realize the deathless.*

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.  
*They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa vedanāsu vedanānupassino viharato yo vedanāsu chando so pahīyati.  
*As they do so they give up desire for feelings.*

chandassa pahānā amatam sacchikataṃ hoti.  
*When desire is given up they realize the deathless.*

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.  
*They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa citte cittānupassino viharato yo cittamhi chando so pahīyati.  
*As they do so they give up desire for the mind.*

chandassa pahānā amatam sacchikataṃ hoti.  
*When desire is given up they realize the deathless.*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ.  
*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa dhammesu dhammānupassino viharato yo dhammesu chando so pahīyati.  
*As they do so they give up desire for principles.*

chandassa pahānā amatam sacchikataṃ hoti”ti.  
*When desire is given up they realize the deathless.”*

sattamaṃ.

### 38. pariññātasutta

38. Complete Understanding

“cattārome, bhikkhave, satipaṭṭhānā.

*“Mendicants, there are these four kinds of mindfulness meditation.*

katame cattāro?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa kāye kāyānupassino viharato kāyo pariññāto hoti.

*As they do so they completely understand the body.*

kāyassa pariññātattā amatam sacchikatam hoti.

*When the body is completely understood they realize the deathless.*

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

*They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa vedanāsu vedanānupassino viharato vedanā pariññātā honti.

*As they do so they completely understand feelings.*

vedanānam pariññātattā amatam sacchikatam hoti.

*When feelings are completely understood they realize the deathless.*

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

*They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa citte cittānupassino viharato cittaṃ pariññātam hoti.

*As they do so they completely understand the mind.*

cittassa pariññātattā amatam sacchikatam hoti.

*When the mind is completely understood they realize the deathless.*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

tassa dhammesu dhammānupassino viharato dhammā pariññātā honti.

*As they do so they completely understand principles.*

dhammānam pariññātattā amatam sacchikatam hoti”ti.

*When principles are completely understood they realize the deathless.”*

atthamam.

samyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

39. bhāvanāsutta

*39. Development*

“catunnam, bhikkhave, satipaṭṭhānānam bhāvanam desessāmi.

*“Mendicants, I will teach you the development of the four kinds of mindfulness meditation.*

taṃ suṇātha.

*Listen ...*

katamā, bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvanā?

*And what is the development of the four kinds of mindfulness meditation?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ayaṃ kho, bhikkhave, catunnaṃ satipaṭṭhānānaṃ bhāvanā”ti.

*This is the development of the four kinds of mindfulness meditation.”*

navamaṃ.

samyutta nikāya 47

*Linked Discourses 47*

4. ananussutavagga

*4. Not Learned From Anyone Else*

40. vibhaṅgasutta

*40. Analysis*

“satipaṭṭhānaṃ vo, bhikkhave, desessāmi satipaṭṭhānabhāvanaṃ  
satipaṭṭhānabhāvanāgāminiṇaṃ paṭipadaṃ.

*“Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation.*

taṃ suṇātha.

*Listen ...*

katamaṇca, bhikkhave, satipaṭṭhānaṃ?

*And what is mindfulness meditation?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī viharati ... pe ...

*They meditate observing an aspect of feelings ...*

citte cittānupassī viharati ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

idaṃ vuccati, bhikkhave, satipaṭṭhānaṃ.

*This is called mindfulness meditation.*

katamā ca, bhikkhave, satipaṭṭhānabhāvanā?

*And what is the development of mindfulness meditation?*

idha, bhikkhave, bhikkhu samudayadhammānupassī kāyasmim viharati, vayadhammānupassī kāyasmim viharati, samudayavayadhammānupassī kāyasmim viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*It's when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.*

samudayadhammānupassī vedanāsu viharati ... pe ...

*They observe feelings ...*

samudayadhammānupassī citte viharati ... pe ...

*mind ...*

samudayadhammānupassī dhammesu viharati, vayadhammānupassī dhammesu viharati, samudayavayadhammānupassī dhammesu viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*principles as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.*

ayaṃ vuccati, bhikkhave, satipaṭṭhānabhāvanā.

*This is called the development of mindfulness meditation.*

katamā ca, bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā?

*And what is the practice that leads to the development of mindfulness meditation?*

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

*It is simply this noble eightfold path, that is:*

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

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

ayaṃ vuccati, bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā”ti.

*This is called the practice that leads to the development of mindfulness meditation.”*

dasamaṃ.

ananussutavaggo catuttho.

ananussutaṃ virāgo,

viraddho bhāvanā sati;

aññā chandaṃ pariññāya,

bhāvanā vibhaṅgena cāti.

samyutta nikāya 47

*Linked Discourses 47*

5. amatavagga

*5. The Deathless*

41. amatasutta

*41. The Deathless*

sāvatthinidānaṃ.

*At Sāvatthī.*

“catūsu, bhikkhave, satipaṭṭhānesu suppaṭiṭṭhitacittā viharatha.

*“Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation.*

mā vo amatam panassa.  
*Don't let the deathless escape you.*

katamesu catūsu?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassam;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and  
mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loka  
abhijjhādomanassam.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesu, bhikkhave, catūsu satipatthānesu suppatitthitacittā viharatha.  
*You should meditate with your mind firmly established in the four kinds of mindfulness  
meditation.*

mā vo amatam panassā"ti.  
*Don't let the deathless escape you."*

paṭhamam.

samyutta nikāya 47  
*Linked Discourses 47*

5. amatavagga  
*5. The Deathless*

42. samudayasutta  
*42. Origin*

“catunnam, bhikkhave, satipatthānānam samudayañca atthaṅgamañca desessāmi.  
*"Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness  
meditation.*

taṃ suṇātha.  
*Listen ...*

ko ca, bhikkhave, kāyassa samudayo?  
*And what is the origin of the body?*

āhārasamudayā kāyassa samudayo;  
*The body originates from food.*

āhāranirodhā kāyassa atthaṅgamo.  
*When food ceases, the body ends.*

phassasamudayā vedanānam samudayo;  
*Feelings originate from contact.*

phassanirodhā vedanānam atthaṅgamo.  
*When contact ceases, feelings end.*

nāmarūpasamudayā cittassa samudayo;  
*The mind originates from name and form.*

nāmarūpanirodhā cittassa atthaṅgamo.  
*When name and form cease, the mind ends.*



manasikārasamudayā dhammānaṃ samudayo;

*Principles originate from attention.*

manasikāranirodhā dhammānaṃ atthaṅgamo”ti.

*When focus ends, principles end.”*

dutiyaṃ.

samyutta nikāya 47

*Linked Discourses 47*

5. amatavagga

*5. The Deathless*

43. maggasutta

*43. The Path*

sāvatthinidānaṃ.

*At Sāvatthī.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants:*

“ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre  
ajapālānigrodhe paṭhamābhisambuddho.

*“Mendicants, at one time, when I was first awakened, I was staying near Uruvelā at the  
goatherd’s banyan tree on the bank of the Nerañjarā River.*

tassa mayhaṃ, bhikkhave, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko  
udapādi:

*As I was in private retreat this thought came to mind:*

‘ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya  
dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamāya nibbānassa  
sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhāna.

*‘The four kinds of mindfulness meditation are the path to convergence. They are in order to  
purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to  
end the cycle of suffering, and to realize extinguishment.’*

katame cattāro?

*What four?*

kāye vā bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke  
abhiññhādomanassaṃ;

*A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of  
desire and aversion for the world.*

vedanāsu vā bhikkhu vedanānupassī vihareyya ... pe ...

*Or they’d meditate observing an aspect of feelings ...*

citte vā bhikkhu cittānupassī vihareyya ... pe ...

*or mind ...*

dhammesu vā bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya  
loke abhiññhādomanassaṃ.

*or principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya  
dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamāya nibbānassa  
sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā”ti.

*The four kinds of mindfulness meditation are the path to convergence. They are in order to  
purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to  
end the cycle of suffering, and to realize extinguishment.*

atha kho, bhikkhave, brahmā sahampati mama cetasā  
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ  
pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito  
mama purato pāturaḥosi.

*And then Brahmā Sahampati, knowing what I was thinking, as easily as a strong person would  
extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.*

atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ  
tenañjaliṃ paṇāmetvā maṃ etadavoca:

*He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward  
the Buddha, and said:*

‘evametaṃ, bhagavā, evametaṃ, sugata.

*‘That’s so true, Blessed One! That’s so true, Holy One!*

ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā sokaparidevānaṃ  
samātikkaṃmāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya  
nibbānassa sacchikiriyaṃ, yadidaṃ—cattāro satipaṭṭhānā.

*Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to  
purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to  
end the cycle of suffering, and to realize extinguishment.*

katame cattāro?

*What four?*

kāye vā, bhante, bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassaṃ;

*A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of  
desire and aversion for the world.*

vedanāsu vā ... pe ...

*Or they’d meditate observing an aspect of feelings ...*

citte vā ... pe ...

*or mind ...*

dhammesu vā, bhante, bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā,  
vineyya loka abhijjhādomanassaṃ.

*or principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ekāyanvāyaṃ, bhante, maggo sattānaṃ visuddhiyā sokaparidevānaṃ  
samātikkaṃmāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya  
nibbānassa sacchikiriyaṃ, yadidaṃ—cattāro satipaṭṭhānā’ti.

*The four kinds of mindfulness meditation are the path to convergence. They are in order to  
purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to  
end the cycle of suffering, and to realize extinguishment.’*

idamavoca, bhikkhave, brahmā sahampati.

*That’s what Brahmā Sahampati said.*

idam vatvā athāparam etadavoca:

*Then he went on to say:*

‘ekāyanaṃ jātikhayantadassī,

*‘The compassionate one, who sees the ending of rebirth,*

maggam pajānāti hitānukampī;

*understands the path to convergence.*

etena maggena tariṃsu pubbe,

*By this path people crossed over before,*

tarissanti ye ca taranti oghan’’’ti.

*will cross over, and are crossing over.’’’*

tatiyaṃ.

saṃyutta nikāya 47  
*Linked Discourses 47*

5. amatavagga  
*5. The Deathless*

44. satisutta  
*44. Mindful*

“sato, bhikkhave, bhikkhu vihareyya.  
*“Mendicants, a mendicant should live mindfully.*

ayaṃ vo amhākaṃ anusāsani.  
*This is my instruction to you.*

kathaṇca, bhikkhave, bhikkhu sato hoti?  
*And how is a mendicant mindful?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evaṃ kho, bhikkhave, bhikkhu sato hoti.  
*That's how a mendicant is mindful.*

sato, bhikkhave, bhikkhu vihareyya.  
*A mendicant should live mindfully.*

ayaṃ vo amhākaṃ anusāsani”ti.  
*This is my instruction to you.”*

catuttham.

saṃyutta nikāya 47  
*Linked Discourses 47*

5. amatavagga  
*5. The Deathless*

45. kusalarāsisutta  
*45. A Heap of the Skillful*

“kusalarāsi”ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.  
*“Rightly speaking, mendicants, you'd call these four kinds of mindfulness meditation a ‘heap of the skillful’.*

kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā.  
*For these four kinds of mindfulness meditation are entirely a heap of the skillful.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

‘kusalarāsi’ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya.

*Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.*

kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā’ti.

*For these four kinds of mindfulness meditation are entirely a heap of the skillful.”*

pañcamam.

samyutta nikāya 47

*Linked Discourses 47*

5. amatavagga

*5. The Deathless*

46. pātimokkhasaṃvarasutta

*46. Restraint in the Monastic Code*

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

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

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaham bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.

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

“tasmātiha tvam, bhikkhu, ādimeva visodhehi kusalesu dhammesu.

*“Well then, mendicant, you should purify the starting point of skillful qualities.*

ko cādi kusalānaṃ dhammānaṃ?

*What is the starting point of skillful qualities?*

idha tvam, bhikkhu, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesu.

*Live restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.*

yato kho tvam, bhikkhu, pātimokkhasaṃvarasaṃvuto viharissasi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesu; tato tvam, bhikkhu, sīlaṃ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

*When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.*

katame cattāro?

*What four?*

idha tvam, bhikkhu, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam;

*Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*Meditate observing an aspect of feelings ...*

citte ... pe ...  
mind ...

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yato kho tvam, bhikkhu, sīlam nissāya sīle patitthāya ime cattāro satipatthāne evaṃ  
bhāvēssasi, tato tuyham, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva  
pātikaṅkhā kusalesu dhammesu, no parihānī”ti.

*When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”*

atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ  
bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto  
nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā  
sacchikatvā upasampajja viharati.

*Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti  
abbhaññāsi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”*

aññataro ca pana so bhikkhu arahataṃ ahoṣitī.

*And that mendicant became one of the perfected.*

chaṭṭhaṃ.

samyutta nikāya 47  
Linked Discourses 47

5. amatavagga  
5. The Deathless

47. duccharitasutta  
47. Bad Conduct

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ...

*Then a mendicant went up to the Buddha ... and said:*

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato  
dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyaṃ”ti.

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

“asmātiha tvam, bhikkhu, ādimeva visodhehi kusalesu dhammesu.

*“Well then, mendicant, you should purify skillful qualities starting from the beginning.*

ko cādi kusalānaṃ dhammānaṃ?

*What is the beginning of skillful qualities?*

idha tvam, bhikkhu, kāyaduccharitaṃ pahāya kāyasucaritaṃ bhāvēssasi.

*Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind.*

vacīduccaritaṃ pahāya vacīsucaritaṃ bhāvēssasi.

manoduccaritaṃ pahāya manosucaritaṃ bhāvēssasi.

yato kho tvam, bhikkhu, kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāvēssasi,  
vacīduccaritaṃ pahāya vacīsucaritaṃ bhāvēssasi, manoduccaritaṃ pahāya  
manosucaritaṃ bhāvēssasi, tato tvam, bhikkhu, sīlaṃ nissāya sīle patitthāya cattāro  
satipatthāne bhāveyyāsi.

*When you've done this, you should develop the four kinds of mindfulness meditation,  
depending on and grounded on ethics.*

katame cattāro?

*What four?*

idha tvam, bhikkhu, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassaṃ;

*Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire  
and aversion for the world.*

vedanāsu ... pe ...

*Meditate observing an aspect of feelings ...*

citte ... pe ...

*mind ...*

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loka  
abhijjhādomanassaṃ.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

yato kho tvam, bhikkhu, sīlaṃ nissāya sīle patitthāya ime cattāro satipatthāne evaṃ  
bhāvēssasi, tato tuyham, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva  
patikaṅkhā kusalesu dhammesu, no parihānī'ti ... pe ...

*When you develop the four kinds of mindfulness meditation in this way, depending on and  
grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or  
by night." ...*

aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

*And that mendicant became one of the perfected.*

sattamaṃ.

saṃyutta nikāya 47

*Linked Discourses 47*

5. amatavagga

*5. The Deathless*

48. mittasutta

*48. Friends*

“ye, bhikkhave, anukampeyyātha, ye ca kho sotabbaṃ maññeyyumaṃ mittā vā amacca  
vā ñāti vā sālohitā vā, te vo, bhikkhave, catunnaṃ satipatthānānaṃ bhāvanāya  
samādapetabbā nivesetabbā patitthāpetabbā.

*“Mendicants, those for whom you have sympathy, and those worth listening to—friends and  
colleagues, relatives and family—should be encouraged, supported, and established in the  
development of the four kinds of mindfulness meditation.*

katamesaṃ, catunnaṃ?

*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and  
mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

ye, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyumaṃ mittā vā amaccā vā  
ñātī vā sālohitā vā, te vo, bhikkhave, imesaṃ catunnaṃ satipaṭṭhānānaṃ bhāvanāya  
samādapetabbā nivesetabbā patitṭhāpetabbā”ti.  
*Those for whom you have sympathy, and those worth listening to—friends and colleagues,  
relatives and family—should be encouraged, supported, and established in the development of  
the four kinds of mindfulness meditation.”*

aṭṭhamam.

samyutta nikāya 47  
*Linked Discourses 47*

5. amatavagga  
*5. The Deathless*

49. vedanāsutta  
*49. Feelings*

“tisso imā, bhikkhave, vedanā.  
*“Mendicants, there are these three feelings.*

katamā tisso?  
*What three?*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—  
*Pleasant, painful, and neutral feeling.*

imā kho, bhikkhave, tisso vedanā.  
*These are the three feelings.*

imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya cattāro satipaṭṭhānā  
bhāvetabbā.  
*The four kinds of mindfulness meditation should be developed to completely understand these  
three feelings.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassam;  
*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and  
mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya ime cattāro satipaṭṭhānā  
bhāvetabbā”ti.  
*These four kinds of mindfulness meditation should be developed to completely understand  
these three feelings.”*

navamaṃ.

5. amatavagga  
*5. The Deathless*

50. āsavasutta  
*50. Defilements*

“tayome, bhikkhave āsavā.  
*“Mendicants, there are these three defilements.*

katame tayo?  
*What three?*

kāmāsavo, bhavāsavo, avijjāsavo—  
*The defilements of sensuality, desire to be reborn, and ignorance.*

ime kho, bhikkhave, tayo āsavā.  
*These are the three defilements.*

imesaṃ kho, bhikkhave, tiṇṇannaṃ āsavānaṃ pahānāya cattāro satipaṭṭhānā  
bhāvetabbā.  
*The four kinds of mindfulness meditation should be developed to give up these three defilements.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loka  
abhijjhādomanassaṃ.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, bhikkhave, tiṇṇannaṃ āsavānaṃ pahānāya ime cattāro satipaṭṭhānā  
bhāvetabbā”ti.  
*These four kinds of mindfulness meditation should be developed to give up these three defilements.”*

dasamaṃ.

amatavaggo pañcama.

amataṃ samudayo maggo,

sati kusalarāsi ca;

pātimokkhaṃ duccaritaṃ,

mittavedanā āsavena cāti.



6. gaṅgāpeyyālavagga  
6. Abbreviated Texts on the Ganges

51–62. gaṅgānadiādisuttadvādasaka  
51–62. Twelve Discourses on 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 satipaṭṭhāne bhāvento cattāro satipaṭṭhāne  
bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.*

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

*And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhijjhādomanassam;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke  
abhijjhādomanassam.

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

evam kho, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne  
bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti vitthāretabbam.

*That's how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”*

gaṅgāpeyyālavaggo chaṭṭho.  
*(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;*

ete dve cha dvādasa honti,  
*these two sixes make twelve,*

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

samyutta nikāya 47  
*Linked Discourses 47*

7. appamādavagga  
7. Diligence

63–72. tathāgatādisutta  
63–72. The Realized One

“yāvata, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā”ti  
vitthāretabbam.

*“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”*

appamādavaggo sattamo.  
(To be expanded as in 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 47  
Linked Discourses 47

8. balakaraṇīyavagga  
8. Hard Work

73–84. balādisutta  
73–84. Hard Work, Etc.

“seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā kariyanti”ti vitthāretabbaṃ.  
“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. ...”

balakaraṇīyavaggo aṭṭhamo.  
(To be expanded as in SN 45.149–160.)

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

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

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

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

saṃyutta nikāya 47  
Linked Discourses 47

9. esanāvagga  
9. Searches

85–94. esanādisutta  
85–94. Searches, Etc.

“tisso imā, bhikkhave, esanā.  
“Mendicants, there are these three searches.

katamā tisso?  
What three?

kāmesanā, bhavesanā, brahmacariyesanā”ti vitthāretabbaṃ.  
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

esanāvaggo navamo.  
(To be expanded as in 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 tasināya cāti.  
*feelings, craving, and thirst.*

saṃyutta nikāya 47  
*Linked Discourses 47*

10. oghavagga  
*10. Floods*

95–104. uddhambhāgiyādisutta  
*95–104. Higher Fetters, Etc.*

“pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.  
*(To be expanded as in SN 45.171–179, with the following as the final discourse.) “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 satipaṭṭhānā bhāvetabbā.  
*The four kinds of mindfulness meditation 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 kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu ... pe ...  
*They meditate observing an aspect of feelings ...*

citte ... pe ...  
*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.  
*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.  
*These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”*

dasamaṃ.

(yathā maggasamyuttaṃ tathā satipaṭṭhānasamyuttaṃ vitthāretabbam.)  
*(The Linked Discourses on Mindfulness Meditation should be expanded as in the Linked Discourses on the Path.)*

oghavaggo dasamo.

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.*

satipatṭhānasamyuttam tatiyam.  
*The Linked Discourses on Mindfulness Meditation is the third section.*