

saṃyutta nikāya 45
Linked Discourses 45

1. avijjāvagga
1. Ignorance

1. avijjāsutta
1. Ignorance

evaṃ me sutāṃ—
So I have heard.

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

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:

“avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiya, anvadeva ahirikaṃ anottappam.
“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along.

avijjāgatassa, bhikkhave, aviddasuno micchādītṭhi pahoti;
An ignoramus, sunk in ignorance, gives rise to wrong view.

micchādītṭhissa micchāsāṅkappo pahoti;
Wrong view gives rise to wrong thought.

micchāsāṅkappassa micchāvācā pahoti;
Wrong thought gives rise to wrong speech.

micchāvācassa micchākammanto pahoti;
Wrong speech gives rise to wrong action.

micchākammantassa micchāājīvo pahoti;
Wrong action gives rise to wrong livelihood.

micchāājīvassa micchāvāyāmo pahoti;
Wrong livelihood gives rise to wrong effort.

micchāvāyāmassa micchāsati pahoti;
Wrong effort gives rise to wrong mindfulness.

micchāsatisa micchāsamādhī pahoti.
Wrong mindfulness gives rise to wrong immersion.

vijjā ca kho, bhikkhave, pubbaṅgamā kusālānaṃ dhammānaṃ samāpattiya, anvadeva hirottappam.
Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along.

vijjāgatassa, bhikkhave, viddasuno sammādītṭhi pahoti;
A sage, firm in knowledge, gives rise to right view.

sammādītṭhissa sammāsāṅkappo pahoti;
Right view gives rise to right thought.

sammāsāṅkappassa sammāvācā pahoti;
Right thought gives rise to right speech.

sammāvācassa sammākammanto pahoti;
Right speech gives rise to right action.

sammākammantassa sammāājīvo pahoti;
Right action gives rise to right livelihood.

sammāājīvassa sammāvāyāmo pahoti;
Right livelihood gives rise to right effort.

sammāvāyāmassa sammāsati pahoti;
Right effort gives rise to right mindfulness.

sammāsatiassa sammāsamādhi pahoti”ti.
Right mindfulness gives rise to right immersion.”

paṭhamam.

saṃyutta nikāya 45
Linked Discourses 45

1. avijjāvagga
1. Ignorance

2. upaḍḍhasutta
2. Half the Spiritual Life

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sakyesu viharati nagarakaṃ nāma sakyānaṃ nigamo.
At one time the Buddha was staying in the land of the Sakyans, where they have a town named Nagaraka.

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

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

“upaḍḍhamidaṃ, bhante, brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.

“Sir, good friends, companions, and associates are half the spiritual life.”

“mā hevaṃ, ānanda, mā hevaṃ, ānanda.

“Not so, Ānanda! Not so, Ānanda!

sakalamevidaṃ, ānanda, brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.

Good friends, companions, and associates are the whole of the spiritual life.

kalyāṇamittassetam, ānanda, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

kathaṇcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idhānanda, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

It’s when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go.

sammāsaṅkappaṃ bhāveti vivekanissitaṃ ... pe ...

They develop right thought ...

sammāvācaṃ bhāveti ... pe ...

right speech ...

sammākammantaṃ bhāveti ... pe ...

right action ...

sammāājīvaṃ bhāveti ... pe ...

right livelihood ...

sammāvāyāmaṃ bhāveti ... pe ...

right effort ...

sammāsatiṃ bhāveti ... pe ...

right mindfulness ...

sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.

right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

evaṃ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.

tadamināpetam, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ
brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.

And here's another way to understand how good friends are the whole of the spiritual life.

mamañhi, ānanda, kalyāṇamittaṃ āgama jātiddhammā sattā jātiyā parimuccanti;
jarādharmā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena
parimuccanti; sokaparidevadukkhadomanassupāyāsadhammā sattā
sokaparidevadukkhadomanassupāyāsehi parimuccanti.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

iminā kho etaṃ, ānanda, pariyāyena veditabbaṃ yathā sakalamevidaṃ
brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā
kalyāṇasampavaṅkatā”ti.

This is another way to understand how good friends are the whole of the spiritual life.”

duṭṭiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

3. sārīputtasutta

3. Sāriputta

sāvatthinidānaṃ.

At Sāvattihī.

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

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

“sakalamidaṃ, bhante, brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā
kalyāṇasampavaṅkatā”ti.

“Sir, good friends, companions, and associates are the whole of the spiritual life.”

“sādhu sādhu, sārīputta.

“Good, good, Sāriputta!

sakalamidaṃ, sārīputta, brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā.

Good friends, companions, and associates are the whole of the spiritual life.

kalyāṇamittasetaṃ, sārīputta, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṇkassa—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

kathaṇca, sārīputta, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṇko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, sārīputta, bhikkhu sammāditthiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, sārīputta, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṇko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.

tadamināpetam, sārīputta, pariyāyena veditabbaṃ yathā sakalamidaṃ brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā.

And here's another way to understand how good friends are the whole of the spiritual life.

mamañhi, sārīputta, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

iminā kho etaṃ, sārīputta, pariyāyena veditabbaṃ yathā sakalamidaṃ brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā”ti.

This is another way to understand how good friends are the whole of the spiritual life.”

tatiyaṃ.

samyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

4. jāṇussoṇibrahmaṇasutta

4. Regarding the Brahmin Jāṇussoṇi

sāvattihinidānaṃ.

At Sāvattihī.

atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvisi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

addasā kho āyasmā ānando jāṇussoṇiṃ brāhmaṇaṃ sabbasetena vaḷavābhiraṭṭhena sāvattiyaṃ niyyāyantaṃ.

He saw the brahmin Jāṇussoṇi driving out of Sāvattihī in a splendid all-white chariot drawn by mares.

setā sudaṃ assā yuttā honti setālaṅkāṛā, seto ratho, setaparivāro, setā rasmiyo, setā patodalatthi, setaṃ chattaṃ, setaṃ uṇhisaṃ, setāni vatthāni, setā upāhanā, setāya sudaṃ vālabhijaniyā bhijiyati.

The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him.

tameṇaṃ jano disvā evamāha:

When people saw it they exclaimed,

“brahmaṃ vata, bho, yānaṃ.

“Wow! That’s a Brahmā vehicle!”

brahmayānarūpaṃ vata, bho”ti.

It’s a vehicle fit for Brahmā!”

atha kho āyasmā ānando sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṭhikaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno 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, adding,

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃ.

addasaṃ khvāhaṃ, bhante, jāṇussoṇiṃ brāhmaṇaṃ sabbasetena vaḷavābhiraṭṭhena sāvatthiyaṃ niyyāyantaṃ.

setā sudaṃ assā yuttā honti setālaṅkāṛā, seto ratho, setaparivāro, setā rasmiyo, setā patodalatthi, setaṃ chattaṃ, setaṃ uṇhisaṃ, setāni vatthāni, setā upāhanā, setāya sudaṃ vālabhijaniyā bhijiyati.

tameṇaṃ jano disvā evamāha:

‘brahmaṃ vata, bho, yānaṃ.

brahmayānarūpaṃ vata, bho”ti.

sakkā nu kho, bhante, imasmiṃ dhammavinaye brahmayānaṃ paññāpetun”ti?

“Sir, can you point out a Brahmā vehicle in this teaching and training?”

“sakkā, ānandā”ti bhagavā avoca:

“I can, Ānanda,” said the Buddha.

“imasseva kho etaṃ, ānanda, ariyassa aṭṭhaṅgikassa maggassa adhivacanaṃ:

“These are all terms for the noble eightfold path:

‘brahmayānaṃ’ itipi, ‘dhammayānaṃ’ itipi, ‘anuttaro saṅgāmaṃ vijayo’ itipīti.

‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.

sammāditthi, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosavinayapariyosānā hoti, mohavinayapariyosānā hoti.

When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion.

sammāsaṅkappo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosavinayapariyosāno hoti, mohavinayapariyosāno hoti.

When right thought ...

sammāvācā, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa ... pe ... mohavinayapariyosānā hoti.

right speech ...

sammākammanto, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ...
pe ... mohavinayapariyosāno hoti.

right action ...

sammāājīvo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ... pe ...
mohavinayapariyosāno hoti.

right livelihood ...

sammāvāyāmo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ... pe ...
... mohavinayapariyosāno hoti.

right effort ...

sammāsati, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa ... pe ...
mohavinayapariyosānā hoti.

right mindfulness ...

sammāsamādhi, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa ... pe ...
... mohavinayapariyosāno hoti.

right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

iminā kho etaṃ, ānanda, pariāyena veditabbaṃ yathā imassevetam ariyassa
aṭṭhaṅgikassa maggassa adhivacanaṃ:

This is a way to understand how these are all terms for the noble eightfold path:

‘brahmayānaṃ’ itipi, ‘dhammayānaṃ’ itipi, ‘anuttaro saṅgāmaṃvijayo’ itipī”ti.

‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“yassa saddhā ca paññā ca,

“Its qualities of faith and wisdom

dhammā yuttā sadā dhuraṃ;

are always yoked to the shaft.

hirī īsā mano yottaṃ,

Conscience is its pole, mind its strap,

sati ārakkhasārathi.

and mindfulness its careful driver.

ratho sīlaparikkhāro,

The chariot’s equipped with ethics,

jhānakkho cakkavīriyo;

its axle is absorption, and energy its wheel.

upekkhā dhurasamādhi,

Equanimity and immersion are the carriage-shaft,

anicchā parivāraṇaṃ.

and it’s upholstered with desirelessness.

abyāpādo avihimsā,

Good will, harmlessness, and seclusion

viveko yassa āvudhaṃ;

are its weapons,

titikkhā cammasannāho,

patience its shield and armor,

yogakkhemāya vattati.

as it rolls on to sanctuary.

etadattani sambhūtaṃ,
This supreme Brahmā vehicle

brahmayānaṃ anuttaraṃ;
arises in oneself.

niyyanti dhīrā lokamhā,
The wise leave the world in it,

aññadatthu jayaṃ jayaṃ”ti.
sure of winning the victory.”

catutthaṃ.

samyutta nikāya 45
Linked Discourses 45

1. avijjāvagga
1. Ignorance

5. kimatthiyasutta
5. What's the Purpose

sāvatthinidānaṃ.
At Sāvattihī.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu ... pe ... ekamantaṃ
nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:
Then several mendicants went up to the Buddha ... and said to him:

“idha no, bhante, aññatitthiyā pariḍḍākaṃ amhe evaṃ pucchanti:
“Sir, sometimes wanderers who follow other paths ask us:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti?
‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’

evaṃ puṭṭhā mayaṃ, bhante, tesaṃ aññatitthiyānaṃ pariḍḍākaṇaṃ evaṃ
byākaroma:
We answer them like this:

‘dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī’ti.
‘The purpose of living the spiritual life under the Buddha is to completely understand suffering.’

kacci mayaṃ, bhante, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva bhagavato
homa, na ca bhagavantaṃ abhūtena abbhācikkhāma, dhammassa cānudhammaṃ
byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchatī’ti?
Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“tagga tumhe, bhikkhave, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva me
hotha, na ca maṃ abhūtena abbhācikkhatha, dhammassa cānudhammaṃ
byākarotha, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati.
“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

dukkhassa hi pariññatthaṃ mayi brahmacariyaṃ vussati.
For the purpose of living the spiritual life with me is to completely understand suffering.

sace vo, bhikkhave, aññatitthiyā pariḍḍākaṃ evaṃ puccheyyum:
If wanderers who follow other paths were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti, evaṃ puṭṭhā
tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ pariḍḍākaṇaṃ evaṃ byākareyyātha:
‘Is there a path and a practice for completely understanding that suffering?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’^{ti}.

‘There is.’

katamo ca, bhikkhave, maggo, katamā paṭipadā etassa dukkhassa pariññāyāti?

And what is that path?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

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

ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā etassa dukkhassa pariññāyāti.

This is the path and the practice for completely understanding suffering.

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”^{ti}.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

pañcamam.

samyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

6. paṭhamaaññatarabhikkhusutta

6. A Mendicant (1st)

sāvattihinidānaṃ.

At Sāvatti.

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“‘brahmacariyaṃ, brahmacariyaṇ’^{ti}, bhante, vuccati.

“Sir, they speak of this thing called the ‘spiritual path’.

katamaṃ nu kho, bhante, brahmacariyaṃ, katamaṃ brahmacariyapariyosānaṃ”^{ti}?

What is the spiritual path? And what is the culmination of the spiritual path?”

“ayameva kho, bhikkhu, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ, seyyathidaṃ—

“Mendicant, the spiritual path is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

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

yo kho, bhikkhu, rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ—

The ending of greed, hate, and delusion.

idaṃ brahmacariyapariyosānaṃ”^{ti}.

This is the culmination of the spiritual path.”

chaṭṭhaṃ.

samyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

7. dutiyaaññatarabhikkhusutta

7. A Mendicant (2nd)

sāvatthinidānaṃ.

At Sāvatthī.

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and said to him:

“rāgavinayo dosavinayo mohavinayo’ti, bhante, vuccati.

“Sir, they speak of ‘the removal of greed, hate, and delusion’.

kissa nu kho etaṃ, bhante, adhvacaṇaṃ:

What is this a term for?”

‘rāgavinayo dosavinayo mohavinayo’”ti?

“nibbānadhātuyā kho etaṃ, bhikkhu, adhvacaṇaṃ:

“Mendicant, the removal of greed, hate, and delusion is a term for the natural principle of extinguishment.

‘rāgavinayo dosavinayo mohavinayo’ti.

āsavaṇaṃ khayō tena vuccatī”ti.

It’s used to speak of the ending of defilements.”

evaṃ vutte, so bhikkhu bhagavantaṃ etadavoca:

When he said this, the mendicant said to the Buddha:

“amatāṃ, amataṇ’ti, bhante, vuccati.

“Sir, they speak of ‘the deathless’.

katamaṃ nu kho, bhante, amatāṃ, katamo amatagāmiṃ maggo”ti?

What is the deathless? And what is the path that leads to the deathless?”

“yo kho, bhikkhu, rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ—

“The ending of greed, hate, and delusion.

idaṃ vuccati amatāṃ.

This is called the deathless.

ayaṃ ariyaṃ aṭṭhaṅgiko maggo amatagāmiṃ maggo, seyyathidaṃ—

The path that leads to the deathless is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamaḍḍhi”ti.

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

sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

8. vibhaṅgasutta

8. Analysis

sāvatthinidānaṃ.

At Sāvatthī.

“ariyaṃ vo, bhikkhave, aṭṭhaṅgikaṃ maggaṃ desessāmi vibhajissāmi.

“Mendicants, I will teach and analyze for you the noble eightfold path.

taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsisāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo?

“And what is the noble eightfold path?

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhī.

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

katamā ca, bhikkhave, sammādiṭṭhi?

And what is right view?

yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyaṃ paṭipadāya ñāṇaṃ—

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

This is called right view.

katamo ca, bhikkhave, sammāsaṅkappo?

And what is right thought?

yo kho, bhikkhave, nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo—

It is the thought of renunciation, good will, and harmlessness.

ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

This is called right thought.

katamā ca, bhikkhave, sammāvācā?

And what is right speech?

yā kho, bhikkhave, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—

Avoiding speech that's false, divisive, harsh, or nonsensical.

ayaṃ vuccati, bhikkhave, sammāvācā.

This is called right speech.

katamo ca, bhikkhave, sammākammanto?

And what is right action?

yā kho, bhikkhave, paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī—

Avoiding killing living creatures, stealing, and sexual activity.

ayaṃ vuccati, bhikkhave, sammākammanto.

This is called right action.

katamo ca, bhikkhave, sammāājīvo?

And what is right livelihood?

idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvaṃ kappeti—

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ vuccati, bhikkhave, sammāājīvo.

This is called right livelihood.

katamo ca, bhikkhave, sammāvāyāmo?

And what is right effort?

idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭṭhi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti ... pe

... *They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.*

anuppannānaṃ kusalaṇaṃ dhammānaṃ uppādāya chandaṃ janeti ... pe ...

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise.

uppannānaṃ kusalaṇaṃ dhammānaṃ tṭhiyā asammosaṃ bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati—

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ayaṃ vuccati, bhikkhave, sammāvāyāmo.

This is called right effort.

katamā ca, bhikkhave, sammāsati?

And what is right mindfulness?

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.

ayaṃ vuccati, bhikkhave, sammāsati.

This is called right mindfulness.

katamo ca, bhikkhave, sammāsamādhi?

And what is right immersion?

idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

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

vitakkavicārānaṃ vūpasamā ajjhataṃ samasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

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

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ
upasaṃpajja viharati—

*Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain
in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

ayaṃ vuccati, bhikkhave, sammāsamādhī”ti.

This is called right immersion.”

aṭṭhamāṃ.

samyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

9. sūkasutta

9. A Spike

sāvattihinidānaṃ.

At Sāvatti.

“seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā micchāpaṇihitaṃ hatthena vā
pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhindissati, lohitaṃ vā
uppādessatī—netam thānaṃ vijjati.

*“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it
with hand or foot, there’s no way it could break the skin and produce blood.*

tam kissa hetu?

Why is that?

micchāpaṇihitattā, bhikkhave, sūkassa.

Because the spike is pointing the wrong way.

evameva kho, bhikkhave, so vata bhikkhu micchāpaṇihitāya diṭṭhiyā
micchāpaṇihitāya maggabhāvanāya avijjaṃ bhindissati, vijjaṃ uppādessati,
nibbānaṃ sacchikarissatī—netam thānaṃ vijjati.

*In the same way, a mendicant whose view and development of the path is pointing the wrong
way cannot break ignorance, produce knowledge, and realize extinguishment.*

tam kissa hetu?

Why is that?

micchāpaṇihitattā, bhikkhave, diṭṭhiyā.

Because their view is pointing the wrong way.

seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā sammāpaṇihitaṃ hatthena vā
pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhindissati, lohitaṃ vā
uppādessatī—thānametaṃ vijjati.

*Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot,
it may well break the skin and produce blood.*

tam kissa hetu?

Why is that?

sammāpaṇihitattā, bhikkhave, sūkassa.

Because the spike is pointing the right way.

evameva kho, bhikkhave, so vata bhikkhu sammāpaṇihitāya diṭṭhiyā
sammāpaṇihitāya maggabhāvanāya avijjaṃ bhindissati, vijjaṃ uppādessati,
nibbānaṃ sacchikarissatī—thānametaṃ vijjati.

*In the same way, a mendicant whose view and development of the path is pointing the right
way may well break ignorance, produce knowledge, and realize extinguishment.*

tam kissa hetu?

Why is that?

sammāpaṇihitattā, bhikkhave, diṭṭhiyā.

Because their view is pointing the right way.

kathaṇca, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjāṃ bhindati, vijjāṃ uppādeti, nibbānaṃ sacchikarotīti?

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhīṃ bhāveti vivekanissitaṃ virāgaṇissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjāṃ bhindati, vijjāṃ uppādeti, nibbānaṃ sacchikarotīti.

That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment."

navamaṃ.

samyutta nikāya 45

Linked Discourses 45

1. avijjāvagga

1. Ignorance

10. nandiyasutta

10. With Nandiya

sāvatthinidānaṃ.

At Sāvatthī.

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

Then the wanderer Nandiya went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho nandiyo paribbājako bhagavantaṃ etadavoca:

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

“kati nu kho, bho gotama, dhammā bhāvitā bahulīkatā nibbānaṅgamā honti nibbānaparāyaṇā nibbānapariyosāṇā”ti?

“Master Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

“aṭṭhime kho, nandiya, dhammā bhāvitā bahulīkatā nibbānaṅgamā honti nibbānaparāyaṇā nibbānapariyosāṇā.

“These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.”

katame aṭṭha?

What eight?

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhī.

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

ime kho, nandiya, aṭṭha dhammā bhāvitā bahulīkatā nibbānaṅgamā honti nibbānaparāyaṇā nibbānapariyosāṇā”ti.

These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.”

evaṃ vutte, nandiyo paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Nandiya said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

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

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

dasamaṃ.

avijjāvaggo paṭhamo.

avijjaṇca upaḍḍhaṇca,

sāriputto ca brāhmaṇo;

kimatthiyo ca dve bhikkhū,

vibhaṅgo sūkanandiyāti.

samyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

11. pathamavihārasutta

11. Meditation (1st)

sāvattthinidānaṃ.

At Sāvattḥī.

“icchāmaṃ, bhikkhave, aḍḍhamāsaṃ paṭisallīyituṃ.

“Mendicants, I wish to go on retreat for a fortnight.

namhi kenaci upasaṅkamitaḃbo, aññaṭṭra ekena piṇḍapāṭanihāraṇeṇā”ti.

No-one should approach me, except for the one who brings my alms-food.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṃ upasaṅkamati, aññaṭṭra ekena piṇḍapāṭanihāraṇeṇa.

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

atha kho bhagavā tassa aḍḍhamāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:

Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants:

“yena svāmaṃ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi, tassa padesena vihaṣim.

“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

so evaṃ pajānāmi:

I understand that

‘micchādiṭṭhipaccayāpi vedayitaṃ;

there’s feeling conditioned by wrong view

sammādiṭṭhipaccayāpi vedayitaṃ ... pe ...

and feeling conditioned by right view. ...

micchāsamādhipaccayāpi vedayitaṃ;

There’s feeling conditioned by wrong immersion,

sammāsamādhipaccayāpi vedayitaṃ;
and feeling conditioned by right immersion.

chandapaccayāpi vedayitaṃ;
There's feeling conditioned by desire,

vitakkapaccayāpi vedayitaṃ;
by thought,

saññāpaccayāpi vedayitaṃ;
and by perception.

chando ca avūpasanto hoti, vitakko ca avūpasanto hoti, saññā ca avūpasantā hoti,
tappaccayāpi vedayitaṃ;
As long as desire, thought, and perception are not stilled, there is feeling conditioned by that.

chando ca vūpasanto hoti, vitakko ca vūpasanto hoti, saññā ca vūpasantā hoti,
tappaccayāpi vedayitaṃ;
When desire, thought, and perception are stilled, there is feeling conditioned by that.

appattassa pattiyaṃ athhi āyamaṃ, tasmimpi tḥāne anuppatte tappaccayāpi
vedayitaṃ”ti.
There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

paṭhamam.

samyutta nikāya 45
Linked Discourses 45

2. vihāravagga
2. Meditation

12. dutiyavihārasutta
12. Meditation (2nd)

sāvattthinidānam.
At Sāvattḥi.

“icchāmaham, bhikkhave, temāsaṃ paṭisalliyitaṃ.
“Mendicants, I wish to go on retreat for three months.

namhi kenaci upasaṅkamitaṃ, aññatra ekena piṇḍapātanihāraṇā”ti.
No-one should approach me, except for the one who brings my alms-food.”

“evam, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantam
upasaṅkamati, aññatra ekena piṇḍapātanihāraṇā.
“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the alms-food.

atha kho bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

“yena svāham, bhikkhave, vihārena paṭhamābhisambuddho viharāmi, tassa
padesena vihāsim.
“Mendicants, I've been practicing part of the meditation I practiced when I was first awakened.

so evam pajānāmi:
I understand that

‘micchādītṭhipaccayāpi vedayitaṃ;
there's feeling conditioned by wrong view

micchādītṭhivūpasamapaccayāpi vedayitaṃ;
and by the stilling of wrong view,

sammāditthipaccayāpi vedayitaṃ;

by right view

sammāditthivūpasamapaccayāpi vedayitaṃ ... pe ...

and by the stilling of right view. ...

micchāsamādhipaccayāpi vedayitaṃ;

There's feeling conditioned by wrong immersion

micchāsamādhivūpasamapaccayāpi vedayitaṃ, sammāsamādhipaccayāpi vedayitaṃ;

and by the stilling of wrong immersion, by right immersion

sammāsamādhivūpasamapaccayāpi vedayitaṃ;

and by the stilling of right immersion.

chandapaccayāpi vedayitaṃ;

There's feeling conditioned by desire

chandavūpasamapaccayāpi vedayitaṃ;

and by the stilling of desire,

vitakkapaccayāpi vedayitaṃ;

by thought

vitakkavūpasamapaccayāpi vedayitaṃ;

and by the stilling of thought,

saññāpaccayāpi vedayitaṃ;

by perception

saññāvūpasamapaccayāpi vedayitaṃ;

and by the stilling of perception.

chando ca avūpasanto hoti, vitakko ca avūpasanto hoti, saññā ca avūpasantā hoti, tappaccayāpi vedayitaṃ;

As long as desire, thought, and perception are not stilled, there is feeling conditioned by that.

chando ca vūpasanto hoti, vitakko ca vūpasanto hoti, saññā ca vūpasantā hoti, tappaccayāpi vedayitaṃ;

When desire, thought, and perception are stilled, there is feeling conditioned by that.

appattassa pattiyaṃ atthi āyāmaṃ, tasmimpi tḥāne anuppatte tappaccayāpi vedayitaṃ””ti.

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

dutiyaṃ.

samyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

13. sekkhasutta

13. A Trainee

sāvatthinidānaṃ.

At Sāvattḥī.

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha ... and asked him,

“‘sekkho, sekkho’ti, bhante, vuccati.

“Sir, they speak of this person called ‘a trainee’.

kittāvatā nu kho, bhante, sekkho hotī”ti?

How is a trainee defined?”

“idha, bhikkhu, sekkhāya sammāditthiyā samannāgato hoti ... pe ... sekkhena sammāsamādhinā samannāgato hoti.

“Mendicant, it’s someone who has a trainee’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ettāvatā kho, bhikkhu, sekkho hotī”ti.

That’s how a trainee is defined.”

tatiyaṃ.

samyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

14. paṭhamauppādasutta

14. Arising (1st)

sāvatthinidānaṃ.

At Sāvatthī.

“aṭṭhime, bhikkhave, dhammā bhāvitā bahulikatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.

“Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

katame aṭṭha?

What eight?

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhi.

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

ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulikatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa”ti.

These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

catutthaṃ.

samyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

15. dutiyauppādasutta

15. Arising (2nd)

sāvatthinidānaṃ.

At Sāvatthī.

“aṭṭhime, bhikkhave, dhammā bhāvitā bahulikatā anuppannā uppajjanti, nāññatra sugatavinayā.

“Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training.

katame aṭṭha?

What eight?

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhi.

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

ime kho, bhikkhave, attha dhammā bhāvitā bahulikatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.

These are the eight things that don't arise to be developed and cultivated apart from the Holy One's training.

pañcamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

16. paṭhamaparisuddhasutta

16. Purified (1st)

sāvatthinidānaṃ.

At Sāvatthī.

“atthime, bhikkhave, dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.

“Mendicants, these eight things don't arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

katame attha?

What eight?

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhī.

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

ime kho, bhikkhave, attha dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.

These eight things don't arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

chatthaṃ.

saṃyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

17. dutiyaparisuddhasutta

17. Purified (2nd)

sāvatthinidānaṃ.

At Sāvatthī.

“atthime, bhikkhave, dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra sugatavinayā.

“Mendicants, these eight things don't arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One's training.

katame attha?

What eight?

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhī.

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

ime kho, bhikkhave, aṭṭha dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra sugatavinayā”ti.

These eight things don't arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One's training.”

sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

2. vihāravagga

2. Meditation

18. pathamakukkuṭārāmasutta

18. At the Chicken Monastery (1st)

evaṃ me sutama—

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 sāyanhasamayam 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 sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhaddo āyasmantaṃ ānantaṃ etadavoca:

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

“abrahmacariyaṃ, abrahmacariyaṇ”ti, āvuso ānanda, vuccati.

“Reverend, they speak of this thing called ‘not the spiritual path’.

katamaṃ nu kho, āvuso, abrahmacariyaṇ”ti?

What is not the spiritual path?”

“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.

evaṃhi tvam, āvuso bhadda, pucchasi:

For you asked:

‘abrahmacariyaṃ, abrahmacariyaṇti, āvuso ānanda, vuccati.

‘They speak of this thing called “not the spiritual path”.

katamaṃ nu kho, āvuso, abrahmacariyaṇ”ti?

What is not the spiritual path?”

“evamāvuso”ti.

“Yes, reverend.”

“ayameva kho, āvuso, aṭṭhaṅgiko micchāmaggo abrahmacariyaṃ, seyyathidaṃ—

“What is not the spiritual path is simply the wrong eightfold path, that is:

micchādittṭhi ... pe ... micchāsamādhī”ti.

wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.”

aṭṭhamam.

saṃyutta nikāya 45
Linked Discourses 45

2. vihāravagga
2. Meditation

19. dutiyakukkuṭārāmasutta
19. At the Chicken Monastery (2nd)

pāṭaliputtanidānaṃ.
At Pāṭaliputta.

“brahmacariyaṃ, brahmacariyaṇ’ti, āvuso ānanda, vuccati.
“Reverend, they speak of this thing called the ‘spiritual path’.

katamaṃ nu kho, āvuso, brahmacariyaṃ, katamaṃ brahmacariyapariyosānaṇ’ti?
What is the spiritual path? And what is the culmination of the spiritual path?”

“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 tvamaṃ, āvuso bhadda, pucchasi:
For you asked:

‘brahmacariyaṃ, brahmacariyaṇti, āvuso ānanda, vuccati.
‘They speak of this thing called “the spiritual path”.

katamaṃ nu kho, āvuso, brahmacariyaṃ, katamaṃ brahmacariyapariyosānaṇ’ti?
What is the spiritual path? And what is the culmination of the spiritual path?”

“evamāvuso”ti.
“Yes, reverend.”

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ, seyyathidaṃ—
“The spiritual path is simply this noble eightfold path, that is:

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

yo kho, āvuso, rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ—
The ending of greed, hate, and delusion:

idaṃ brahmacariyapariyosānaṇ’ti.
this is the culmination of the spiritual path.”

navamaṃ.

saṃyutta nikāya 45
Linked Discourses 45

2. vihāravagga
2. Meditation

20. tatiyakukkuṭārāmasutta
20. At the Chicken Monastery (3rd)

pāṭaliputtanidānaṃ.
At Pāṭaliputta.

“brahmacariyaṃ, brahmacariyaṇ’ti, āvuso ānanda, vuccati.
“Reverend, they speak of this thing called the ‘spiritual path’.

katamaṃ nu kho, āvuso, brahmacariyaṃ, katamo brahmacārī, katamaṃ
brahmacariyapariyosānaṃ”ti?

*What is the spiritual path? Who is someone on the spiritual path? And what is the culmination
of the spiritual path?”*

“sādhū 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 tvamaṃ, āvuso bhadda, pucchasi:

‘brahmacariyaṃ, brahmacariyanti, āvuso ānanda, vuccati.

katamaṃ nu kho, āvuso, brahmacariyaṃ, katamo brahmacārī, katamaṃ
brahmacariyapariyosānaṃ”ti?

“evamāvuso”ti.

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ, seyyathidaṃ—

The spiritual path is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi.

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

yo kho, āvuso, iminā ariyena aṭṭhaṅgikena maggena samannāgato—

Someone who possesses this noble eightfold path

ayaṃ vuccati brahmacārī.

is called someone on the spiritual path.

yo kho, āvuso, rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ—

The ending of greed, hate, and delusion:

idaṃ brahmacariyapariyosānaṃ”ti.

this is the culmination of the spiritual path.”

dasamaṃ.

tīṇi suttantāni ekanidānāni.

vihāravaggo dutiyo.

dve viharā ca sekkho ca,

uppadā apare duve;

parisuddhena dve vuttā,

kukkuṭārāmena tayoti.

samyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

21. micchattasutta
21. The Wrong Way

sāvatthinidānaṃ.
At Sāvatthī.

“micchattaṇca vo, bhikkhave, desessāmi, sammattaṇca.
“Mendicants, I will teach you the wrong way and the right way.

taṃ suṇātha.
Listen ...

katamaṇca, bhikkhave, micchattaṃ?
And what is the wrong way?

seyyathidaṃ—micchādītṭhi ... pe ... micchāsamādhī.
It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

idaṃ vuccati, bhikkhave, micchattaṃ.
This is called the wrong way.

katamaṇca, bhikkhave, sammattaṃ?
And what is the right way?

seyyathidaṃ—sammādītṭhi ... pe ... sammāsamādhī.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

idaṃ vuccati, bhikkhave, sammattaṃ”ti.
This is called the right way.”

paṭhamam.

saṃyutta nikāya 45
Linked Discourses 45

3. micchattavagga
3. The Wrong Way

22. akusaladhammasutta
22. Unskillful Qualities

sāvatthinidānaṃ.
At Sāvatthī.

“akusale ca kho, bhikkhave, dhamme desessāmi, kusale ca dhamme.
“Mendicants, I will teach you skillful and unskillful qualities.

taṃ suṇātha.
Listen ...

katame ca, bhikkhave, akusalā dhammā?
And what are unskillful qualities?

seyyathidaṃ—micchādītṭhi ... pe ... micchāsamādhī.
They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ime vuccanti, bhikkhave, akusalā dhammā.
These are called unskillful qualities.

katame ca, bhikkhave, kusalā dhammā?
And what are skillful qualities?

seyyathidaṃ—sammādītṭhi ... pe ... sammāsamādhī.
They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ime vuccanti, bhikkhave, kusalā dhammā”ti.

These are called skillful qualities.”

dutiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

23. paṭhamapaṭipadāsutta

23. Practice (1st)

sāvatthinidānaṃ.

At Sāvatthī.

“micchāpaṭipadañca vo, bhikkhave, desessāmi, sammāpaṭipadañca.

“Mendicants, I will teach you the wrong practice and the right practice.

taṃ suṇātha.

Listen ...

katamā ca, bhikkhave, micchāpaṭipadā?

And what’s the wrong practice?

seyyathidaṃ—micchādītṭhi ... pe ... micchāsamādhi.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṃ vuccati, bhikkhave, micchāpaṭipadā.

This is called the wrong practice.

katamā ca, bhikkhave, sammāpaṭipadā?

And what’s the right practice?

seyyathidaṃ—sammādītṭhi ... pe ... sammāsamādhi.

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

ayaṃ vuccati, bhikkhave, sammāpaṭipadā”ti.

This is called the right practice.”

tatiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

24. dutiyapaṭipadāsutta

24. Practice (2nd)

sāvatthinidānaṃ.

At Sāvatthī.

“gihino vāhaṃ, bhikkhave, pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi.

“Mendicants, I don’t praise wrong practice for laypeople or renunciates.

gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

katamā ca, bhikkhave, micchāpaṭipadā?

And what’s the wrong practice?

seyyathidaṃ—micchādītṭhi ... pe ... micchāsamādhi.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṃ vuccati, bhikkhave, micchāpaṭipadā.

This is called the wrong practice.

gihino vāhaṃ, bhikkhave, pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi.

I don't praise wrong practice for lay people or renunciates.

gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

gihino vāhaṃ, bhikkhave, pabbajitassa vā sammāpaṭipadaṃ vaṇṇemi.

I praise right practice for laypeople and renunciates.

gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.

katamā ca, bhikkhave, sammāpaṭipadā?

And what's the right practice?

seyyathidaṃ—sammādītṭhi ... pe ... sammāsamādhi.

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

ayaṃ vuccati, bhikkhave, sammāpaṭipadā.

This is called the right practice.

gihino vāhaṃ, bhikkhave, pabbajitassa vā sammāpaṭipadaṃ vaṇṇemi.

I praise right practice for laypeople and renunciates.

gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti.

Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.”

catutthaṃ.

samyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

25. paṭhamaasappurisasutta

25. A Good Person (1st)

sāvattthinidānaṃ.

At Sāvattṭhi.

“asappurisaṇca vo, bhikkhave, desessāmi, sappurisaṇca.

“Mendicants, I will teach you a bad person and a good person.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, asappuriso?

And what is a bad person?

idha, bhikkhave, ekacco micchādītṭhiko hoti, micchāsaṅkappo, micchāvāco, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi—

It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayam vuccati, bhikkhave, asappuriso.

This is called a bad person.

katamo ca, bhikkhave, sappuriso?

And what is a good person?

idha, bhikkhave, ekacco sammāditthiko hoti, sammāsaṅkappo, sammāvāco, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayam vuccati, bhikkhave, sappuriso”ti.

This is called a good person.”

pañcamam.

samyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

26. dutiyaasappurisasutta

26. A Good Person (2nd)

sāvattthinidānam.

At Sāvattthī.

“asappurisaṇca vo, bhikkhave, desessāmi, asappurisenā asappurisarataṇca.

“Mendicants, I will teach you a bad person and a worse person,

sappurisaṇca vo, bhikkhave, desessāmi sappurisenā sappurisarataṇca.

a good person and a better person.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, asappuriso?

And what is a bad person?

idha, bhikkhave, ekacco micchādītthiko hoti ... pe ... micchāsamādhi—

It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayam vuccati, bhikkhave, asappuriso.

This is called a bad person.

katamo ca, bhikkhave, asappurisenā asappurisarato?

And what is a worse person?

idha, bhikkhave, ekacco micchādītthiko hoti ... pe ... micchāsamādhi, micchāñāṇī, micchāvimutti—

It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayam vuccati, bhikkhave, asappurisenā asappurisarato.

This is called a worse person.

katamo ca, bhikkhave, sappuriso?

And what is a good person?

idha, bhikkhave, ekacco sammādītthiko hoti ... pe ... sammāsamādhi—

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayam vuccati, bhikkhave, sappuriso.

This is called a good person.

katamo ca, bhikkhave, sappurisenā sappurisataro?

And what is a better person?

idha, bhikkhave, ekacco sammādiṭṭhiko hoti ... pe ... sammāsamādhī, sammāñāṇī, sammāvimutti—

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṃ vuccati, bhikkhave, sappurisenā sappurisataro”ti.

This is called a better person.”

chaṭṭhaṃ.

samyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

27. kumbhasutta

27. Pots

sāvatthinidānaṃ.

At Sāvattī.

“seyyathāpi, bhikkhave, kumbho anādhāro supavattiyo hoti, sādāro dupavattiyo hoti;

“A pot without a stand is easy to overturn, but if it has a stand it's hard to overturn.

evameva kho, bhikkhave, cittaṃ anādhāraṃ supavattiyaṃ hoti, sādāraṃ dupavattiyaṃ hoti.

In the same way, a mind without a stand is easy to overturn, but if it has a stand it's hard to overturn.

ko ca, bhikkhave, cittassa ādhāro?

And what's the stand for the mind?

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

ayaṃ cittassa ādhāro.

This is the stand for the mind.

seyyathāpi, bhikkhave, kumbho anādhāro supavattiyo hoti, sādāro dupavattiyo hoti;

A pot without a stand is easy to overturn, but if it has a stand it's hard to overturn.

evameva kho, bhikkhave, cittaṃ anādhāraṃ supavattiyaṃ hoti, sādāraṃ dupavattiyaṃ hoti”ti.

In the same way, a mind without a stand is easy to overturn, but if it has a stand it's hard to overturn.”

sattamaṃ.

samyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

28. samādhisutta

28. Immersion

sāvatthinidānaṃ.

At Sāvattḥī.

“ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāraṃ.

“Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro?

And what is noble right immersion with its vital conditions and its prerequisites?

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsati.

There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā saparikkhāratā—

Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipī”ti.

aṭṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

29. vedanāsutta

29. Feeling

sāvatthinidānaṃ.

At Sāvattḥī.

“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 ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to completely understand these three feelings.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhi.

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

imāsaṃ kho, bhikkhave, tissannaṃ vedanānaṃ pariññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

This noble eightfold path should be developed to completely understand these three feelings.”

navamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

3. micchattavagga

3. The Wrong Way

30. uttiyasutta

30. With Uttiya

sāvattthinidānaṃ.

At Sāvattthī.

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

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

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

“Just now, sir, as I was in private retreat this thought came to mind.

‘pañca kāmaguṇā vuttā bhagavatā.

‘The Buddha has spoken of the five kinds of sensual stimulation.

katame nu kho pañca kāmaguṇā vuttā bhagavatā”’ti?

What are they?”’

“sādhu sādhu, uttiya.

“Good, good, Uttiya!

pañcime kho, uttiya, kāmaguṇā vuttā mayā.

I have spoken of these five kinds of sensual stimulation.

katame pañca?

What five?

cakkhaviññeyyā rūpā iṭṭhā 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 iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

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

ime kho, uttiya, pañca kāmaguṇā vuttā mayā.

These are the five kinds of sensual stimulation that I’ve spoken of.

imesaṃ kho, uttiya, pañcannaṃ kāmaguṇānaṃ pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to give up these five kinds of sensual stimulation.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhī.

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

imesaṃ kho, uttiya, pañcannaṃ kāmaguṇānaṃ pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”’ti.

This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.”’

dasamaṃ.

micchattavaggo tatiyo.

micchattaṃ akusalaṃ dhammaṃ,

duve paṭipadāpi ca;

asappurisenā dve kumbho,

samādhī vedanuttīyenaṭi.

saṃyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

31. paṭhamapaṭipattisutta

31. Practice (1st)

sāvatthinidānaṃ.

At Sāvatthī.

“micchāpaṭipattiṇca vo, bhikkhave, desessāmi, sammāpaṭipattiṇca.

“Mendicants, I will teach you the wrong practice and the right practice.

taṃ suṇātha.

Listen ...

katamā ca, bhikkhave, micchāpaṭipatti?

And what’s the wrong practice?

seyyathidaṃ—micchādītṭhi ... pe ... micchāsamādhī.

It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṃ vuccati, bhikkhave, micchāpaṭipatti.

This is called the wrong practice.

katamā ca, bhikkhave, sammāpaṭipatti?

And what’s the right practice?

seyyathidaṃ—sammādītṭhi ... pe ... sammāsamādhī.

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

ayaṃ vuccati, bhikkhave, sammāpaṭipattī”ti.

This is called the right practice.”

paṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

32. dutiyapaṭipattisutta

32. Practice (2nd)

sāvatthinidānaṃ.

At Sāvatthī.

“micchāpaṭipannaṇca vo, bhikkhave, desessāmi, sammāpaṭipannaṇca.

“Mendicants, I will teach you one practicing wrongly and one practicing rightly.

taṃ suṇātha.

Listen ...

katamo ca, bhikkhave, micchāpaṭipanno?

And who is practicing wrongly?

idha, bhikkhave, ekacco micchādītthiko hoti ... pe ... micchāsamādhī—

It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṃ vuccati, bhikkhave, micchāpaṭipanno.

This is called one practicing wrongly.

katamo ca, bhikkhave, sammāpaṭipanno?

And who is practicing rightly?

idha, bhikkhave, ekacco sammādītthiko hoti ... pe ... sammāsamādhī—

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, sammāpaṭipanno”ti.

This is called one practicing rightly.”

dutiyaṃ.

samyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

33. viraddhasutta

33. Missed Out

sāvatthinidānaṃ.

At Sāvatthī.

“yesaṃ kesaṇci, bhikkhave, ariyo atthaṅgiko maggo viraddho, viraddho tesāṃ ariyo atthaṅgiko maggo sammā dukkhakkhayagāmī.

“Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering.

yesaṃ kesaṇci, bhikkhave, ariyo atthaṅgiko maggo āraddho, āraddho tesāṃ ariyo atthaṅgiko maggo sammā dukkhakkhayagāmī.

Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.

katamo ca, bhikkhave, ariyo atthaṅgiko maggo?

And what is the noble eightfold path?

seyyathidaṃ—sammādītthi ... pe ... sammāsamādhī.

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

yesaṃ kesaṇci, bhikkhave, ayaṃ ariyo atthaṅgiko maggo viraddho, viraddho tesāṃ ariyo atthaṅgiko maggo sammā dukkhakkhayagāmī.

Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering.

yesaṃ kesaṇci, bhikkhave, ayaṃ ariyo atthaṅgiko maggo āraddho, āraddho tesāṃ ariyo atthaṅgiko maggo sammā dukkhakkhayagāmī”ti.

Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.”

tatiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

34. pāraṅgamasutta

34. Going to the Far Shore

sāvattthinidānaṃ.

At Sāvatti.

“aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā apārā pāraṃ gamanāya samvattanti.

“Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore.

katame aṭṭha?

What eight?

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhī.

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

ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā apārā pāraṃ gamanāya samvattanti”ti.

When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“appakā te manussesu,

“Few are those among humans

ye janā pāragāmino;

who cross to the far shore.

athāyaṃ itarā pajā,

The rest just run

tīramevānudhāvati.

around on the near shore.

ye ca kho sammadakkhāte,

When the teaching is well explained,

dhamme dhammānuvattino;

those who practice accordingly

te janā pāramessanti,

are the ones who will cross over

maccudheyyaṃ suduttaraṃ.

Death’s domain so hard to pass.

kanhaṃ dhammaṃ vipphāya,

Rid of dark qualities,

sukkaṃ bhāvētha paṇḍito;

an astute person should develop the bright.

okā anokamāgamma,

Leaving home behind

viveke yattha dūramam.

for the seclusion so hard to enjoy,

tatrābhiratimiccheyya,

you should try to find delight there,

hitvā kāme akiñcano;

having left behind sensual pleasures.

pariyodapeyya attānam,

With no possessions, an astute person

cittaklesehi paṇḍito.

should cleanse themselves of mental corruptions.

yesam sambodhiyaṅgesu,

And those whose minds are rightly developed

sammā cittaṃ subhāvitam;

in the awakening factors;

ādānapaṭinissagge,

letting go of attachments,

anupādāya ye ratā;

they delight in not grasping.

khīṇāsavā jutimanto,

With defilements ended, brilliant,

te loke parinibbutā”ti.

they are extinguished in this world.”

catuttham.

samyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

35. pathamasāmaññasutta

35. The Ascetic Life (1st)

sāvattthinidānam.

At Sāvattthi.

“sāmaññañca vo, bhikkhave, desessāmi, sāmaññaphalāni ca.

“Mendicants, I will teach you the ascetic life and the fruits of the ascetic life.

taṃ suṇātha.

Listen ...

katamañca, bhikkhave, sāmaññaṃ?

And what is the ascetic life?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi.

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

idaṃ vuccati, bhikkhave, sāmaññaṃ.

This is called the ascetic life.

katamāni ca, bhikkhave, sāmaññaphalāni?

And what are the fruits of the ascetic life?

sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattaphalam—
The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, sāmāññaphalāni”ti.
These are called the fruits of the ascetic life.”

pañcamam.

samyutta nikāya 45
Linked Discourses 45

4. paṭipattivagga
4. Practice

36. dutiyasāmāññasutta
36. The Ascetic Life (2nd)

sāvattthinidānam.
At Sāvattthi.

“sāmāññaṇca vo, bhikkhave, desessāmi, sāmāññatthaṇca.
“Mendicants, I will teach you the ascetic life and the goal of the ascetic life.

taṃ suṇātha.
Listen ...

katamaṇca kho, bhikkhave, sāmāññam?
And what is the ascetic life?

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

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

idaṃ vuccati, bhikkhave, sāmāññam.
This is called the ascetic life.

katamo ca, bhikkhave, sāmāññattho?
And what is the goal of the ascetic life?

yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, sāmāññattho”ti.
This is called the goal of the ascetic life.”

chaṭṭham.

samyutta nikāya 45
Linked Discourses 45

4. paṭipattivagga
4. Practice

37. pathamabrahmaññasutta
37. The Brahmin Life (1st)

sāvattthinidānam.
At Sāvattthi.

“brahmaññaṇca vo, bhikkhave, desessāmi, brahmaññaphalāni ca.
“Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin.

taṃ suṇātha.
Listen ...

katamañca kho, bhikkhave, brahmaññaṃ?

And what is life as a brahmin?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

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

idaṃ vuccati, bhikkhave, brahmaññaṃ.

This is called life as a brahmin.

katamāni ca, bhikkhave, brahmaññaphalāni?

And what are the fruits of life as a brahmin?

sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattaphalam—

The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, brahmaññaphalāni”ti.

These are called the fruits of life as a brahmin.”

sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

38. dutiyabrahmaññasutta

38. The Brahmin Life (2nd)

sāvattthinidānaṃ.

At Sāvattthī.

“brahmaññañca vo, bhikkhave, desessāmi, brahmaññatthañca.

“Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin.

taṃ suṇātha.

Listen ...

katamañca, bhikkhave, brahmaññaṃ?

And what is life as a brahmin?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

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

idaṃ vuccati, bhikkhave, brahmaññaṃ.

This is called life as a brahmin.

katamo ca, bhikkhave, brahmaññattho?

And what is the goal of life as a brahmin?

yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

ayam vuccati, bhikkhave, brahmaññattho”ti.

This is called the goal of life as a brahmin.”

aṭṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

39. pathamabrahmacariyasutta

39. The Spiritual Path (1st)

sāvattthinidānaṃ.

At Sāvattthī.

“brahmacariyaṇca vo, bhikkhave, desessāmi, brahmacariyaphalāni ca.

“Mendicants, I will teach you the spiritual path and the fruits of the spiritual path.

taṃ suṇātha.

Listen ...

katamaṇca, bhikkhave, brahmacariyaṃ?

And what is the spiritual path?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

idaṃ vuccati, bhikkhave, brahmacariyaṃ.

This is called the spiritual path.

katamāni ca, bhikkhave, brahmacariyaphalāni?

And what are the fruits of the spiritual path?

sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ—

The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, brahmacariyaphalānī”ti.

These are called the fruits of the spiritual path.”

navamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

4. paṭipattivagga

4. Practice

40. dutiyabrahmacariyasutta

40. The Spiritual Path (2nd)

sāvattthinidānaṃ.

At Sāvattthī.

“brahmacariyaṇca vo, bhikkhave, desessāmi, brahmacariyatthaṇca.

“Mendicants, I will teach you the spiritual path and the goal of the spiritual path.

taṃ suṇātha.

Listen ...

katamaṇca, bhikkhave, brahmacariyaṃ?

And what is the spiritual path?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

idaṃ vuccati, bhikkhave, brahmacariyaṃ.

This is called the spiritual path.

katamo ca, bhikkhave, brahmacariyattho?

And what is the goal of the spiritual path?

yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—

The ending of greed, hate, and delusion.

ayaṃ vuccati, bhikkhave, brahmacariyattho”ti.

This is called the goal of the spiritual path.”

dasamaṃ.

paṭipattivaggo catuttho.

paṭipatti paṭipanno ca,

viraddhañca pāraṅgamā;

sāmaññaṇa ca dve vuttā,

brahmaññaṇa apare dve;

brahmacariyena dve vuttā,

vaggo tena pavuccatīti.

saṃyutta nikāya 45

Linked Discourses 45

5. aññatitthiyepeyyālavagga

5. Abbreviated Texts on Followers of Other Paths

41. rāgavirāgasutta

41. The Fading Away of Greed

sāvattthinidānaṃ.

At Sāvattthi.

“sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samane gotame brahmacariyaṃ vussatī’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this:

‘rāgavirāgatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti.

‘The purpose of living the spiritual life under the Buddha is the fading away of greed.’

sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā rāgavirāgāyā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Is there a path and a practice for the fading away of greed?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā rāgavirāgāyā’ti.

‘There is a path and a practice for the fading away of greed.’

katamo ca, bhikkhave, maggo, katamā ca paṭipadā rāgavirāgāya?

And what is that path, what is that practice for the fading away of greed?

ayaṃeva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

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

ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā rāgavirāgāyati.

This is the path, this is the practice for the fading away of greed.

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

5. aññatitthiyapeyyālavagga

5. Abbreviated Texts on Followers of Other Paths

42–47. saṃyojanappahānādisuttachakka

42–47. Six Discourses on Giving Up Fetters, Etc.

“sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this:

‘saṃyojanappahānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ... pe ...

‘The purpose of living the spiritual life under the Buddha is to give up the fetters.’ ...

‘anusayasamugghātanatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ... pe

... ‘... to uproot the underlying tendencies.’ ...

‘addhānapariññatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ... pe ...

‘... to completely understand the course of time.’ ...

‘āsavānaṃ khayatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ... pe ...

‘... to end the defilements.’ ...

‘vijjāvimuttiṭṭhalasacchikiriyatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti

... pe ...

‘... to realize the fruit of knowledge and freedom.’ ...

‘ñānadassanatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti ... pe

‘... for knowledge and vision.’ ...”

sattamaṃ.

samyutta nikāya 45

Linked Discourses 45

5. aññatitthiyapeyyālavagga

5. Abbreviated Texts on Followers of Other Paths

48. anupādāparinibbānasutta

48. Extinguishment by Not Grasping

sāvatthinidānaṃ.

At Sāvatthī.

“sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Mendicants, if wanderers who follow another path were to ask you:

‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussaṭṭi’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Reverends, what’s the purpose of living the spiritual life with the ascetic Gotama?’ You should answer them like this:

‘anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussaṭṭi’ti.

‘The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.’

sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā anupādāparinibbānāyā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

‘Is there a path and a practice for extinguishment by not grasping?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā anupādāparinibbānāyā’ti.

‘There is a path and a practice for extinguishment by not grasping.’

katamo ca, bhikkhave, maggo, katamā ca paṭipadā anupādāparinibbānāyā?

And what is that path, what is that practice for extinguishment by not grasping?

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi.

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

ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā anupādāparinibbānāyāti.

This is the path, this is the practice for extinguishment by not grasping.

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha”ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

aṭṭhamam.

aññatitthiyapeyyālaṃ.

virāgasamyojanaṃ anusayaṃ,

addhānaṃ āsavā khayā;

vijjāvimuttiññaṇaṃ,

anupādāya aṭṭhami.

samyutta nikāya 45

Linked Discourses 45

6. sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

49. kalyānamittasutta

49. Good Friends (1st)

sāvatthinidānaṃ.

At Sāvatthi.

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa atthaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ—kalyāṇamittatā.

In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant.

kalyāṇamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ atthaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ atthaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ atthaṅgikaṃ maggaṃ bhāveti, ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ atthaṅgikaṃ maggaṃ bhāveti, ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

paṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

6. sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

50–54. sīlasampadādisuttapañcaka

50–54. Five Discourses on Accomplishment in Ethics, Etc. (1st)

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ—aruṇuggaṃ;

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa atthaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittam, yadidaṃ—sīlasampadā.

In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant.

sīlasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham ... pe ...

A mendicant accomplished in ethics can expect ...” ...

yadidaṃ—chandasaṃpadā ... pe ...

“... accomplished in enthusiasm ...”

yadidaṃ—attasaṃpadā ... pe ...

“... accomplished in self-development ...”

yadidaṃ—ditthisaṃpadā ... pe ...

“... accomplished in view ...”

yadidaṃ—appamādasampadā ... pe

“... accomplished in diligence ...”

chatṭham.

saṃyutta nikāya 45

Linked Discourses 45

6. sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

55. yonisomanasikārasampadāsutta

55. Accomplishment in Proper Attention (1st)

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—yonisomanasikārasampadā.

In the same way accomplishment in proper attention is the forerunner and precursor of the noble eightfold path for a mendicant.

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

sattamaṃ.

samyutta nikāya 45

Linked Discourses 45

6. sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

56. dutiyakalyāṇamittasutta

56. Good Friends (2nd)

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—kalyāṇamittatā.

In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant.

kalyāṇamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti^{ti}.

That's how a mendicant with good friends develops and cultivates the noble eightfold path."

paṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

6. sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

57–61. dutiyasīlasampadādisuttapañcaka

57–61. Five Discourses on Accomplishment in Ethics, Etc. (2nd)

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—aruṇuggaṃ;

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—sīlasampadā ... pe ...

In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. ...”

yadidaṃ—chandasampadā ... pe ...

“... accomplishment in enthusiasm ...”

yadidaṃ—attasampadā ... pe ...

“... accomplishment in self-development ...”

yadidaṃ—diṭṭhisampadā ... pe ...

“... accomplishment in view ...”

yadidaṃ—appamādasampadā ... pe

“... accomplishment in diligence ...”

chatṭham.

saṃyutta nikāya 45

Linked Discourses 45

6. sūriyapeyyālavagga

6. Abbreviated Texts on the Sun

62. dutiyayonisomanasikārasampadāsutta

62. Accomplishment in Proper Attention (2nd)

“yadidaṃ—yonisomanasikārasampadā.

“... accomplishment in proper attention.

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammādit̐thim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

sattamaṃ.

sūriyapeyyālaṃ.

kalyāṇamittaṃ sīlañca,

chando ca attasampadā;

dit̐thi ca appamādo ca,

yoniso bhavati sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

7. ekadhammapeyyālavagga

7. Abbreviated Texts on One Thing

63. kalyāṇamittasutta

63. Good Friends (1st)

sāvattthinidānaṃ.

At Sāvattthī.

“ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.

“Mendicants, one thing helps give rise to the noble eightfold path.

katamo ekadhammo?

What one thing?

yadidaṃ—kalyāṇamittatā.

It's good friendship.

kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvesseṭti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammādit̐thim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

paṭhamam.

samyutta nikāya 45
Linked Discourses 45

7. ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

64–68. sīlasampadādisuttapañcaka
64–68. Five Discourses on Accomplishment in Ethics, Etc. (1st)

“ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

katamo ekadhammo?
What one thing?

yadidaṃ—sīlasampadā ... pe ...
It's accomplishment in ethics. ...

yadidaṃ—chandasaṃpadā ... pe ...
“... accomplishment in enthusiasm ...”

yadidaṃ—attasaṃpadā ... pe ...
“... accomplishment in self-development ...”

yadidaṃ—ditṭhisampadā ... pe ...
“... accomplishment in view ...”

yadidaṃ—appamādasampadā ... pe
“... accomplishment in diligence ...”

chaṭṭham.

samyutta nikāya 45
Linked Discourses 45

7. ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

69. yonisomanasikārasaṃpadāsutta
69. Accomplishment in Proper Attention (1st)

“yadidaṃ—yonisomanasikārasaṃpadā.
“... accomplishment in proper attention.

yonisomanasikārasaṃpannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

kathaṅca, bhikkhave, bhikkhu yonisomanasikārasaṃpanno ariyaṃ aṭṭhaṅgikaṃ
maggam bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhim bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
It's when a mendicant develops right view, right thought, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasaṃpanno ariyaṃ aṭṭhaṅgikaṃ
maggam bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.
That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

sattamaṃ.

samyutta nikāya 45
Linked Discourses 45

7. ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

70. dutiyakalyāṇamittasutta
70. Good Friends (2nd)

sāvatthinidānaṃ.
At Sāvatthī.

“ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

katamo ekadhammo?
What one thing?

yadidaṃ—kalyāṇamittatā.
It's good friendship.

kalyāṇamittasattaṃ, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti,
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.
*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal
of greed, hate, and delusion.*

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti,
ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.
That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

paṭhamam.

samyutta nikāya 45
Linked Discourses 45

7. ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

71–75. dutiyasīlasampadādisuttapañcaka
71–75. Five Discourses on Accomplishment in Ethics, Etc. (2nd)

sāvatthinidānaṃ.
At Sāvatthī.

“ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

katamo ekadhammo?
What one thing?

yadidaṃ—sīlasampadā ... pe ...
It's accomplishment in ethics. ...”

yadidaṃ—chandasampadā ... pe ...
“... accomplishment in enthusiasm ...”

yadidaṃ—attasampadā ... pe ...
“... accomplishment in self-development ...”

yadidaṃ—ditṭhisampadā ... pe ...
“... accomplishment in view ...”

yadidaṃ—appamādasampadā ... pe
“... accomplishment in diligence ...”

chaṭṭhaṃ.

samyutta nikāya 45
Linked Discourses 45

7. ekadhammapeyyālavagga
7. Abbreviated Texts on One Thing

76. dutiyayonisomanasikārasampadāsutta
76. Accomplishment in Proper Attention (2nd)

“yadidaṃ—yonisomanasikārasampadā.
“... accomplishment in proper attention.

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble
eightfold path.

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble
eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti ... pe ... sammāsamādhim bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.
It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal
of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ
maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.
That's how a mendicant accomplished in proper attention develops and cultivates the noble
eightfold path.”

sattamaṃ.

ekadhammapeyyālaṃ.

kalyāṇamittaṃ sīlaṇca,

chando ca attasampadā;

ditṭhi ca appamādo ca,

yoniso bhavati sattamaṃ.

samyutta nikāya 45
Linked Discourses 45

8. dutiyaekadhammapeyyālavagga
8. Abbreviated Texts on One Thing

77. kalyāṇamittasutta

77. Good Friends

sāvattthinidānaṃ.

At Sāvattthī.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati, yathayidaṃ, bhikkhave, kalyāṇamittatā.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship.

kalyāṇamittasattaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

8. dutiyaekadhammapeyyālavagga

8. Abbreviated Texts on One Thing

78–82. sīlasampadādisuttapañcaka

78–82. Five Discourses on Accomplishment in Ethics, Etc.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati, yathayidaṃ, bhikkhave, sīlasampadā ... pe ...

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...”

yathayidaṃ, bhikkhave, chandasampadā ... pe ...

“... accomplishment in enthusiasm ...”

yathayidaṃ, bhikkhave, attasampadā ... pe ...

“... accomplishment in self-development ...”

yathayidaṃ, bhikkhave, ditthisampadā ... pe ...

“... accomplishment in view ...”

yathayidaṃ, bhikkhave, appamādasampadā ... pe

“... accomplishment in diligence ...”

chaṭṭham.

samyutta nikāya 45

Linked Discourses 45

8. dutiyaekadhammapeyyālavagga

8. Abbreviated Texts on One Thing

83. yonisomanasikārasampadāsutta

83. Accomplishment in Proper Attention

“yathayidaṃ, bhikkhave, yonisomanasikārasampadā.

“... accomplishment in proper attention.

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

sattamaṃ.

samyutta nikāya 45

Linked Discourses 45

8. dutiyaekadhammapeyyālavagga

8. Abbreviated Texts on One Thing

84. dutiyakalyānamittasutta

84. Good Friends (2nd)

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripurim gacchati, yathayidaṃ, bhikkhave, kalyānamittatā.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it's already arisen, fully develops it like good friendship.

kalyānamittassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu kalyānamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu kalyānamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant with good friends develops and cultivates the noble eightfold path.”

paṭhamam.

samyutta nikāya 45
Linked Discourses 45

8. dutiyaekadhammapeyyālavagga
8. Abbreviated Texts on One Thing

85–89. dutiyasīlasampadādisuttapañcaka
85–89. Five Discourses on Accomplishment in Ethics, Etc.

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati, yathayidaṃ, bhikkhave, sīlasampadā ... pe ...
“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...”

yathayidaṃ, bhikkhave, chandasampadā ... pe ...
“... accomplishment in enthusiasm ...”

yathayidaṃ, bhikkhave, attasampadā ... pe ...
“... accomplishment in self-development ...”

yathayidaṃ, bhikkhave, diṭṭhisampadā ... pe ...
“... accomplishment in view ...”

yathayidaṃ, bhikkhave, appamādasampadā ... pe
“... accomplishment in diligence ...”

chatṭham.

samyutta nikāya 45
Linked Discourses 45

8. dutiyaekadhammapeyyālavagga
8. Abbreviated Texts on One Thing

90. dutiyayonisomanasikārasampadāsutta
90. Accomplishment in Proper Attention (2nd)

“yathayidaṃ, bhikkhave, yonisomanasikārasampadā.
“... accomplishment in proper attention.

yonisomanasikārasampannassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

kathaṇa, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

sattamam.

duṭṭiyaekadhammapeyyālaṃ.

kalyāṇamittam sīlaṇca,

chando ca attasampadā;

ditṭhi ca appamādo ca,

yoniso bhavati sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

9. gaṅgāpeyyālavagga

9. Abbreviated Texts on the Ganges

91. pathamapācīnaninnasutta

91. Slanting East

sāvattthinidānaṃ.

At Sāvattthī.

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

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

*And how does a mendicant who develops the noble eightfold path slant, slope, and incline to
extinguishment?*

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhiṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading
away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

*That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes,
and inclines to extinguishment.”*

paṭhamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

9. gaṅgāpeyyālavagga

9. Abbreviated Texts on the Ganges

92–95. dutiyādipācīnaninnasuttacatukka

92–95. Four Discourses on Slanting East

“seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”

evameva kho, bhikkhave ... pe ...

seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Aciravatī river ...”

evameva kho, bhikkhave ... pe ...

seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Sarabhū river ...”

evameva kho, bhikkhave ... pe ...

seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā; evameva
kho, bhikkhave ... pe
“... the Mahī river ...”

pañcamaṃ.

saṃyutta nikāya 45
Linked Discourses 45

9. gaṅgāpeyyālavagga
9. Abbreviated Texts on the Ganges

96. chaṭṭhapācīnaninnasutta
96. Sixth Discourse on Slanting East

“seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—
“Mendicants, all the great rivers—that is,

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā
pācīnapabbhārā;
the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline towards the east.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.
*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathaṅca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?
*And how does a mendicant who develops the noble eightfold path slant, slope, and incline to
extinguishment?*

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ ... pe ...
sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.
*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading
away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.
*That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes,
and inclines to extinguishment.”*

chaṭṭhaṃ.

saṃyutta nikāya 45
Linked Discourses 45

9. gaṅgāpeyyālavagga
9. Abbreviated Texts on the Ganges

97. pathamasamuddaninnasutta
97. *Slanting to the Ocean*

“seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops the noble eightfold path slants, slopes, and
inclines to extinguishment. ...”*

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti vivekanissitaṃ ... pe ...
sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggaparīṇāmiṃ.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

paṭhamam.

samyutta nikāya 45
Linked Discourses 45

9. gaṅgāpeyyālavagga
9. Abbreviated Texts on the Ganges

98–102. dutiyādisamuddaninnasuttapañcaka
98–102. *Five Discourses on Slanting to the Ocean*

“seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā
samuddapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;
“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā
samuddapabbhārā;
“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—
“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā
samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhiṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

chaṭṭhaṃ.

gaṅgāpeyyālaṃ.

cha pācīnato ninnā,

cha ninnā ca samuddato;

ete dve cha dvādasa honti,

vaggo tena pavuccatīti;

gaṅgāpeyyālī pācīnaninnavācanamaggī,

vivekanissitaṃ dvādasakī paṭhamakī.

samyutta nikāya 45
Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga
10. Abbreviated Texts on the Ganges

103. pathamapācīnaninnasutta
103. Slanting East

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

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathañca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

104–108. dutiyādiṭṭhāpācīnaninnasuttapañcaka

104–108. Five Discourses on Sloping to the East

“seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

dutiyam.

“seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

tatiyam.

“seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

catuttham.

“seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

pañcamam.

“seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā
pācīnapabbhārā;

evameva kho, bhikkhave, bhikkhu ... pe ...

chaṭṭhaṃ.

saṃyutta nikāya 45
Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga
10. Abbreviated Texts on the Ganges

109. pathamasamuddaninnasutta
109. Slanting to the Ocean

“seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

*And how does a mendicant who develops the noble eightfold path slant, slope, and incline to
extinguishment?*

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal
of greed, hate, and delusion.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

*That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes,
and inclines to extinguishment.”*

paṭhamam.

saṃyutta nikāya 45
Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga
10. Abbreviated Texts on the Ganges

110–114. dutiyādisamuddaninnasutta
110–114. Slanting to the Ocean

“seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

dutiyam.

“seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

tatiyaṃ.

“seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

catuttham.

“seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;

“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

pañcamaṃ.

“seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā
samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhīṃ bhāveti
rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

chaṭṭham.

(rāgavinayadvādasakī dutiyakī samuddaninnanti.)

saṃyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

115. paṭhamapācīnaninnasutta

115. Slanting East

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

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

*And how does a mendicant who develops the noble eightfold path slant, slope, and incline to
extinguishment?*

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti amatogadhamṃ amataparāyaṇaṃ
amatapariyosānaṃ ... pe ... sammāsamādhimṃ bhāveti amatogadhamṃ
amataparāyaṇaṃ amatapariyosānaṃ.

*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and
end in the deathless.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

*That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes,
and inclines to extinguishment.”*

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

116–120. dutiyādipācīnaninnasutta

116–120. Slanting East

“seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

dutiyam.

“seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

tatiyam.

“seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

catuttham.

“seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

pañcamaṃ.

“seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā pācīnapabbhārā;

evameva kho, bhikkhave, bhikkhu ... pe ...

chatthamaṃ.

samyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

121. paṭhamasamuddaninnasutta

121. Slanting to the Ocean

“seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

kathaṅca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti amatogadhaṃ amataparāyaṇaṃ amatapariyosānaṃ ... pe ... sammāsamādhiṃ bhāveti amatogadhaṃ amataparāyaṇaṃ amatapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

paṭhamamaṃ.

samyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

122–126. dutiyādisamuddaninnasutta

122–126. Sloping to the Ocean

“seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“*Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“*... the Aciravatī river ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“*... the Sarabhū river ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“*... the Mahī river ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—
“*... all the great rivers ...*”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā
samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

kathaṅca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti amatogadhaṃ amataparāyaṇaṃ
amatapariyosānaṃ ... pe ... sammāsamādhiṃ bhāveti amatogadhaṃ
amataparāyaṇaṃ amatapariyosānaṃ.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

chaṭṭhaṃ.

(amatogadhadvādasakī tatiyakī.)

samyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

127. paṭhamapācīnaninnasutta

127. Slanting East

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

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

*And how does a mendicant who develops the noble eightfold path slant, slope, and incline to
extinguishment?*

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ
nibbānapabbhāraṃ ... pe ... sammāsamādhiṃ bhāveti nibbānaninnaṃ
nibbānapoṇaṃ nibbānapabbhāraṃ.

*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and
inclines to extinguishment.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

*That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes,
and inclines to extinguishment.”*

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

10. dutiyagaṇḍapeyyālavagga

10. Abbreviated Texts on the Ganges

128–132. dutiyādīpācīnaninnasutta

128–132. Slanting East

“seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Aciravatī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Sarabhū river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“... the Mahī river ...”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, yā kācīmā mahānadiyo, seyyathidaṃ—
“... all the great rivers ...”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā
pācīnapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ
nibbānapabbhāraṃ ... pe ... sammāsamādhim bhāveti nibbānaninnaṃ
nibbānapoṇaṃ nibbānapabbhāraṃ.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

chaṭṭhaṃ.

saṃyutta nikāya 45

Linked Discourses 45

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

133. pathamasamuddaninnasutta

133. Slanting to the Ocean

“seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

*In the same way, a mendicant who develops and cultivates the noble eightfold path slants,
slopes, and inclines to extinguishment.*

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

*And how does a mendicant who develops the noble eightfold path slant, slope, and incline to
extinguishment?*

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ
nibbānapabbhāraṃ ... pe ... sammāsamādhim bhāveti nibbānaninnaṃ
nibbānapoṇaṃ nibbānapabbhāraṃ.

*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and
inclines to extinguishment.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

*That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes,
and inclines to extinguishment.”*

paṭhamam.

10. dutiyagaṅgāpeyyālavagga

10. Abbreviated Texts on the Ganges

134–138. dutiyādisamuddaninnasutta

134–138. Slanting to the Ocean

“seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“*Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“*... the Aciravatī river ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā
samuddapabbhārā;

“*... the Sarabhū river ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;

“*... the Mahī river ...*”

evameva kho, bhikkhave, bhikkhu ... pe ...

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṃ—

“*... all the great rivers ...*”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā
samuddapabbhārā;

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro.

kathaṅca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ
nibbānapabbhāraṃ ... pe ... sammāsamādhim bhāveti nibbānaninnaṃ
nibbānapoṇaṃ nibbānapabbhāraṃ.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ
atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo
nibbānapabbhāro”ti.

chaṭṭhaṃ.

(gaṅgāpeyyālī.)

cha pācīnato ninnā,

cha ninnā ca samuddato;

ete dve cha dvādasa honti,

vaggo tena pavuccatīti;

nibbānaninno dvādasakī,

catutthakī chaṭṭhā navakī.

samyutta nikāya 45

Linked Discourses 45

11. appamādapeyyālavagga

11. Abbreviated Texts on Diligence

139. tathāgatasutta

139. The Realized One

sāvattthinidānaṃ.

At Sāvattthī.

“yāvata, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

“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; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamulakā appamādasamosaraṇā;

In the same way, all skillful qualities are rooted in diligence and meet at diligence,

appamādo tesam dhammānaṃ aggamakkhāyati.

and diligence is said to be the best of them.

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamaḍhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

yāvata, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

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; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesam dhammānaṃ aggamakkhāyati.

In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

yāvata, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

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; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesam dhammānaṃ aggamakkhāyati.

In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti amatogadham amataparāyanaṃ amatapariyosānaṃ ... pe ... sammāsamādhim bhāveti amatogadham amataparāyanaṃ amatapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotīti.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

yāvata, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

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; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;

In the same way, all skillful qualities are rooted in diligence and meet at diligence,

appamādo tesam dhammānaṃ aggamakkhāyati.

and diligence is said to be the best of them.

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ ... pe ... sammāsamādhiṃ bhāveti nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti^{ti}.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

11. appamādapeyyālavagga

11. Abbreviated Texts on Diligence

140. padasutta

140. Footprints

“seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ paṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti;

“The footprints of all creatures that walk can fit inside an elephant's footprint.

hatthipadam tesam aggamakkhāyati, yadidaṃ—mahantattena;

So an elephant's footprint is said to be the biggest of them all.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesam dhammānaṃ aggamakkhāyati.

In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

kathaṇca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. ...

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti^{ti}.

That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

dutiyam.

saṃyutta nikāya 45

Linked Discourses 45

11. appamādaḍḍeyyālavagga

11. Abbreviated Texts on Diligence

141–145. kūṭādisutta

141–145. A Roof Peak

“seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā; kūṭaṃ tāsaṃ aggamakkhāyati;

“Mendicants, the rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evameva kho, bhikkhave ... pe ...

In the same way ...”

(yathā heṭṭhīmasuttantaṃ, evaṃ vitthāretabbaṃ.)

(This should be told in full as in the previous discourse.)

tatiyaṃ.

“seyyathāpi, bhikkhave, ye keci mūlagandhā, kāḷānūsāriyaṃ tesāṃ aggamakkhāyati;

“Of all kinds of fragrant root, spikenard is said to be the best. ...”

evameva kho, bhikkhave ... pe ...

catutthaṃ.

“seyyathāpi, bhikkhave, ye keci sārāgandhā, lohitaṇḍanaṃ tesāṃ aggamakkhāyati;

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. ...”

evameva kho, bhikkhave ... pe ...

pañcamaṃ.

“seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ tesāṃ aggamakkhāyati;

“Of all kinds of fragrant flower, jasmine is said to be the best. ...”

evameva kho, bhikkhave ... pe ...

chaṭṭhaṃ.

“seyyathāpi, bhikkhave, ye keci kuttarājāno, sabbe te rañño cakkavattissa anuyantā bhavanti, rājā tesāṃ cakkavatti aggamakkhāyati;

“All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. ...”

evameva kho, bhikkhave ... pe ...

sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

11. appamādaḍḍeyyālavagga

11. Abbreviated Texts on Diligence

146–148. candimādisutta

146–148. The Moon, Etc.

“seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā, sabbā tā candimappabhāya kalamā nāgghanti soḷasiṃ, candappabhā tāsam aggamakkhāyati;

“The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. ...”

evameva kho, bhikkhave ... pe ...

aṭṭhamam.

“seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbam ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca;

“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. ...”

evameva kho, bhikkhave ... pe ...

navamam.

“seyyathāpi, bhikkhave, yāni kānici tantāvutānaṃ vatthānaṃ, kāsikavatthaṃ tesam aggamakkhāyati;

“Mendicants, cloth from Kāsī is said to be the best kind of woven cloth. ...”

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;

appamādo tesam dhammānaṃ aggamakkhāyati.

appamattassetam, bhikkhave, bhikkhuno pāṭikaṅkham—ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

kathaṇca, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ...

evaṃ kho, bhikkhave, bhikkhu appamatto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

dasamaṃ.

(yadapi tathāgataṃ, tadapi vitthāretabbaṃ.)

(These should all be expanded as in the section on the Realized One.)

appamādavaggo pañcama.

tathāgataṃ padaṃ kūṭam,

mūlaṃ sāro ca vassikaṃ;

rājā candimasūriyā ca,

vatthena dasamaṃ padaṃ.

12. balakaraṇīyavagga

12. Hard Work

149. balasutta

149. Hard Work

sāvattthinidānaṃ.

At Sāvattthī.

“seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya evamete balakaraṇīyā kammantā karīyanti;
“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics.

kathaṃca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ ... pe ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

That's how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

(paraṅgāpeyyālivāṇṇiyato paripuṇṇasuttanti vitthāramaggī.)

seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya evamete balakaraṇīyā kammantā karīyanti;

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

kathaṃca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

“... which culminate in the removal of greed, hate, and delusion ...”

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya evamete balakaraṇīyā kammantā karīyanti;

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

kathañca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

idha, bhikkhave, bhikkhu sammāditthim bhāveti amatogadham amataparāyanam amatapariyosānam ... pe ... sammāsamādhim bhāveti amatogadham amataparāyanam amatapariyosānam.

“... culminate, finish, and end in the deathless ...”

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya evamete balakaraṇīyā kammantā karīyanti;

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

kathañca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

idha, bhikkhave, bhikkhu sammāditthim bhāveti nibbānaninnaṃ nibbānapoṇam nibbānapabbhāram ... pe ... sammāsamādhim bhāveti nibbānaninnaṃ nibbānapoṇam nibbānapabbhāram.

“... slants, slopes, and inclines to extinguishment ...”

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

paṭhamam.

samyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

150. bījāsutta

150. Seeds

“seyyathāpi, bhikkhave, ye kecime bījagāma bhūtagāmā vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya evamete bījagāma bhūtagāmā vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti;

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vuḍḍhiṃ virūḷhiṃ vepullaṃ pāpuṇāti dhammesu.

In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.

kathañca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vuḍḍhiṃ virūḷhiṃ vepullaṃ pāpuṇāti dhammesu?

And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities?

idha, bhikkhave, bhikkhu sammāditthim bhāveti vivekanissitaṃ ... pe ...
sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ ... pe ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvento ariyaṃ aṭṭhaṅgikaṃ maggam bahuḷīkaronto vuḍḍhim virūḷhim
vepullaṃ pāpuṇāti dhammesū”ti.

That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.”

dutiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

151. nāgasutta

151. Dragons

“seyyathāpi, bhikkhave, himavantam pabbatarājam nissāya nāgā kāyaṃ vaḍḍhenti,
balaṃ gāhenti;

“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains.

te tattha kāyaṃ vaḍḍhetvā balaṃ gāhetvā kusobbhe otaranti, kusobbhe otarivā
mahāsobbhe otaranti, mahāsobbhe otarivā kunnadiyo otaranti, kunnadiyo otarivā
mahānadiyo otaranti, mahānadiyo otarivā mahāsamuddam otaranti, te tattha
mahantattam vepullattam āpajjanti kāyena;

When they're strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvento ariyaṃ aṭṭhaṅgikaṃ maggam bahuḷīkaronto mahantattam
vepullattam pāpuṇāti dhammesu.

In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.

kathaṇca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvento ariyaṃ aṭṭhaṅgikaṃ maggam bahuḷīkaronto mahantattam
vepullattam pāpuṇāti dhammesu?

And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities?

idha, bhikkhave, bhikkhu sammāditthim bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhim bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patitthāya ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvento ariyaṃ aṭṭhaṅgikaṃ maggam bahuḷīkaronto mahantattam
vepullattam pāpuṇāti dhammesū”ti.

That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.”

tatiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

152. rukkhasutta

152. Trees

“seyyathāpi, bhikkhave, rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro.

“Mendicants, suppose a tree slants, slopes, and inclines to the east.

so mūlacchinno katamena papateyyā”ti?

If it was cut off at the root, where would it fall?”

“yena, bhante, ninno yena poṇo yena pabbhāro”ti.

“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

“In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

catuttham.

saṃyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

153. kumbhasutta

153. Pots

“seyyathāpi, bhikkhave, kumbho nikkujjo vamateva udakaṃ, no paccāvamati;

“Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn't go back in.

evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamati.

In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn't let them back in.

kathaṇca, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamati?

And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in?

idha, bhikkhave, bhikkhu sammāditthim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamaṭṭi”ti.

That's how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn't let them back in.”

pañcamaṃ.

samyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

154. sūkasutta

154. A Spike

“seyyathāpi, bhikkhave, sālisūkam vā yavasūkam vā sammāpaṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhindissati lohitaṃ vā uppādessatīti—ṭhānametaṃ vijjati.

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

tam kissa hetu?

Why is that?

sammāpaṇihitattā, bhikkhave, sūkassa.

Because the spike is pointing the right way.

evameva kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam bhindissati, vijjam uppādessati, nibbānaṃ sacchikarissatīti—ṭhānametaṃ vijjati.

In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment.

tam kissa hetu?

Why is that?

sammāpaṇihitattā, bhikkhave, diṭṭhiyā.

Because their view is pointing the right way.

kathaṇca, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam bhindati, vijjam uppādeti, nibbānaṃ sacchikaroti?

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment?

idha, bhikkhave, bhikkhu sammāditthim bhāveti vivekanissitaṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjam bhindati, vijjam uppādeti, nibbānaṃ sacchikaroti”ti.

That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

chatthamaṃ.

12. balakaraṇīyavagga

12. Hard Work

155. ākāsasutta

155. The Sky

“seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti—

“Mendicants, various winds blow in the sky.

puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti;

Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

evameva kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto cattāropi satipatthānā bhāvanāpāripurīṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripurīṃ gacchanti, cattāropi iddhipādā bhāvanāpāripurīṃ gacchanti, pañcapi indriyāni bhāvanāpāripurīṃ gacchanti, pañcapi balāni bhāvanāpāripurīṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripurīṃ gacchanti.

In the same way, when the noble eightfold path is developed and cultivated the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

kathaṇca, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto cattāropi satipatthānā bhāvanāpāripurīṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripurīṃ gacchanti, cattāropi iddhipādā bhāvanāpāripurīṃ gacchanti, pañcapi indriyāni bhāvanāpāripurīṃ gacchanti, pañcapi balāni bhāvanāpāripurīṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripurīṃ gacchanti?

And how are they fully developed?

idha, bhikkhave, bhikkhu sammāditthim bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto cattāropi satipatthānā bhāvanāpāripurīṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripurīṃ gacchanti, cattāropi iddhipādā bhāvanāpāripurīṃ gacchanti, pañcapi indriyāni bhāvanāpāripurīṃ gacchanti, pañcapi balāni bhāvanāpāripurīṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripurīṃ gacchanti”ti.

That's how they're fully developed.”

sattamaṃ.

12. balakaraṇīyavagga

12. Hard Work

156. paṭhamameghasutta

156. Storms (1st)

“seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ūhataṃ rajojallaṃ, tamenam mahāakālamegho thānaso antaradhāpeti vūpasameti;

“Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme thānaso antaradhāpeti vūpasameti.

In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.

kathaṇca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme thānaso antaradhāpeti vūpasameti?

How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme thānaso antaradhāpeti vūpasameti”ti.

That's how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

aṭṭhamam.

samyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

157. dutiyameghasutta

157. Storms (2nd)

“seyyathāpi, bhikkhave, uppannaṃ mahāmeghaṃ, tamenam mahāvāto antarāyeva antaradhāpeti vūpasameti;

“Mendicants, when a large storm has arisen, a strong wind disperses and settles it as it proceeds.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti.

In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.

kathaṇca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti?

And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti”ti.

That's how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.”

navamam.

saṃyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

158. nāvāsutta

158. A Ship

“seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabandhāya cha māsāni udake pariyādāya hemantikena thalaṃ ukkhittāya vātātapaparetāni bandhanāni tāni pāvussakena meghena abhippavutṭhāni appakasireneva paṭippassambhanti, pūtikāni bhavanti;

“Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.

evameva kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto appakasireneva saṃyojanāni paṭippassambhanti, pūtikāni bhavanti.

In the same way, when a mendicant develops and cultivates the noble eightfold path their fetters readily collapse and rot away.

kathaṇca, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto appakasireneva saṃyojanāni paṭippassambhanti, pūtikāni bhavanti?

And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhuno ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroto appakasireneva saṃyojanāni paṭippassambhanti, pūtikāni bhavanti”ti.

That's how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

dasamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

159. āgantukasutta

159. A Guest House

“seyyathāpi, bhikkhave, āgantukāgāraṃ. tattha puratthimāyapi disāya āgantvā vasaṃ kappenti, pacchimāyapi disāya āgantvā vasaṃ kappenti, uttarāyapi disāya āgantvā vasaṃ kappenti, dakkhiṇāyapi disāya āgantvā vasaṃ kappenti, khattiyāpi āgantvā vasaṃ kappenti, brāhmaṇāpi āgantvā vasaṃ kappenti, vessāpi āgantvā vasaṃ kappenti, suddhāpi āgantvā vasaṃ kappenti;

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.

evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti ... pe ...

In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge.

ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati, ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti, ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti.

They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

And what are the things that should be completely understood by direct knowledge?

pañcupādānakkhandhātissa vacanīyaṃ.

It should be said: the five grasping aggregates.

katame pañca?

What five?

seyyathidaṃ—rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

ime, bhikkhave, dhammā abhiññā pariññeyyā.

These are the things that should be completely understood by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā pahātabbā?

And what are the things that should be given up by direct knowledge?

avijjā ca bhavataṇhā ca—

Ignorance and craving for continued existence.

ime, bhikkhave, dhammā abhiññā pahātabbā.

These are the things that should be given up by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

And what are the things that should be realized by direct knowledge?

vijjā ca vimutti ca—

Knowledge and freedom.

ime, bhikkhave, dhammā abhiññā sacchikātabbā.

These are the things that should be realized by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

And what are the things that should be developed by direct knowledge?

samatho ca vipassanā ca—

Serenity and discernment.

ime, bhikkhave, dhammā abhiññā bhāvetabbā.

These are the things that should be developed by direct knowledge.

kathaṇca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto, ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti ... pe ... ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti?

And how does a mendicant develop the noble eightfold path in this way?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto ye dhammā abhiññā pariññeyyā, te dhamme abhiññā pariñānāti, ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati, ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti, ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti”ti.

That’s how a mendicant develops and cultivates the eightfold path in this way.”

ekādasamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

12. balakaraṇīyavagga

12. Hard Work

160. nadīsutta

160. A River

“seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.

“Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east,

atha mahājanakāyo āgaccheyya kuddālapitaṃ ādāya:

a large crowd were to come along with a spade and basket, saying:

‘mayāṃ imaṃ gaṅgaṃ nadiṃ pacchāninnaṃ karissāma pacchāpoṇaṃ pacchāpabbhāraṇ’ti.

‘We’ll make this Ganges river slant, slope, and incline to the west!’

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so mahājanakāyo gaṅgaṃ nadiṃ pacchāninnaṃ kareyya pacchāpoṇaṃ pacchāpabbhāraṇ’ti?

Would they succeed?”

“no hetuṃ, bhante”.

“No, sir.

“taṃ kissa hetu”?

Why is that?

“gaṅgā, bhante, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.

The Ganges river slants, slopes, and inclines to the east.

sā na sukarā pacchāninnaṃ kātuṃ pacchāpoṇaṃ pacchāpabbhāraṃ.

It’s not easy to make it slant, slope, and incline to the west.

yāvadeva pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.

That large crowd will eventually get weary and frustrated.”

“evameva kho, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāventaṃ ariyaṃ atthaṅgikaṃ maggaṃ bahulīkarontaṃ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñāti vā ñātisālohitā vā bhogehi abhihaṭṭhuṃ pavāreyyuṃ:

“In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying:

‘ehambho purisa, kiṃ te ime kāsāvā anudahanti, kiṃ muṇḍo kapālamanaṣṇacarasi. ehi, hināyāvattitvā bhoge ca bhuñjassu, puññāni ca karohi”ti.

‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

so vata, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ bhāvento ariyaṃ atthaṅgikaṃ maggaṃ bahulīkaronto sikkhaṃ paccakkhāya

hināyāvattissatīti—netuṃ tṭhānaṃ vijjati.

It’s simply impossible for a mendicant who develops and cultivates the noble eightfold path to reject the training and return to a lesser life.

taṃ kissa hetu?

Why is that?

yañhi taṃ, bhikkhave, cittaṃ dīgharattaṃ vivekaninnaṃ vivekaṇaṃ
vivekapabbhāraṃ taṃ vata hīnāyāvattissatīti—netam̐ ṭhānaṃ vijjati.

*Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion.
So it's impossible for them to return to a lesser life.*

kathaṇca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant develop the noble eightfold path?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ ... pe ...
sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggaparīṇāmiṃ ...

*It's when a mendicant develops right view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading
away, and cessation, and ripen as letting go.*

evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ
aṭṭhaṅgikaṃ maggaṃ bahulīkaroti”ti.

That's how a mendicant develops and cultivates the noble eightfold path.”

(yadapi balakaraṇīyaṃ, tadapi vitthāretabbaṃ.)

dvādasamaṃ.

balakaraṇīyavaggo chaṭṭho.

balam̐ bījaṇca nāgo ca,

rukkho kumbhena sūkiyā;

ākāseṇa ca dve meghā,

nāvā āgantukā nadīti.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

161. esanāsutta

161. Searches

sāvattihinidānaṃ.

At Sāvatti.

“tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

*The search for sensual pleasures, the search for continued existence, and the search for a
spiritual path.*

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ ... pe ... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches."

tisso imā kho, bhikkhave, esanā.

"Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ... pe ... sammāsamādhīṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches."

tisso imā kho, bhikkhave, esanā.

"Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthim bhāveti ... pe ... sammāsamādhim bhāveti
amatogadham amataparāyanam amatapariyosānam.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches."

tisso imā kho, bhikkhave, esanā.

"Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to directly know these three searches.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthim bhāveti ... pe ... sammāsamādhim bhāveti
nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāram.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ abhiññāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed to directly know these three searches."

tisso imā, bhikkhave, esanā.

"Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ pariññāya ... pe ... ayaṃ ariyo
aṭṭhaṅgiko maggo bhāvetabboti.

The noble eightfold path should be developed to completely understand ..."

(yadapi abhiññā, tadapi pariññāya vitthāretabbaṃ.)

(This should be expanded with "completely understand" instead of "directly know".)

tisso imā, bhikkhave, esanā.

"Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ parikkhayāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

The noble eightfold path should be developed to finish ...

(yadapi abhiññā, tadapi parikkhayāya vitthāretabbaṃ.)

(This should be expanded with “finish” instead of “directly know”.)

tisso imā, bhikkhave, esanā.

“Mendicants, there are these three searches.

katamā tisso?

What three?

kāmesanā, bhavesanā, brahmacariyesanā—

The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed to give up ...

katamo ariyo aṭṭhaṅgiko maggo?

idha, bhikkhave, bhikkhu sammāditthiṃ bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariñāmiṃ ...

imāsaṃ kho, bhikkhave, tissannaṃ esanānaṃ pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

(yadapi abhiññā, tadapi pahānāya vitthāretabbaṃ.)

(This should be expanded with “give up” instead of “directly know”.)

paṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

162. vidhāsutta

162. Discriminations

“tisso imā, bhikkhave, vidhā.

“Mendicants, there are three kinds of discrimination.

katamā tisso?

What three?

‘seyyohamasmi’ti vidhā, ‘sadisohamasmi’ti vidhā, ‘hīnohamasmi’ti vidhā—

One discriminates, thinking that ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.

imā kho, bhikkhave, tisso vidhā.

These are the three kinds of discrimination.

imāsaṃ kho, bhikkhave, tissannaṃ vidhānaṃ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.

katamo ariyo atthaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditthim bhāveti ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

imāsaṃ kho, bhikkhave tissannaṃ vidhānaṃ abhiññāya pariññāya parikkhayāya pahānāya ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.”

(yathā esanā, evaṃ vitthāretabbaṃ.)

(This should be expanded as in the section on searches.)

dutiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

163. āsavaṣutta

163. 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 abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

tatiyaṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

164. bhavaṣutta

164. States of Existence

“tayome, bhikkhave, bhavā.

“There are these three states of existence.

katame tayo?

What three?

kāmabhavo, rūpabhavo, arūpabhavo—

Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime kho, bhikkhave, tayo bhavā.

These are the three states of existence.

imesaṃ kho, bhikkhave, tinnannaṃ bhavānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

catutthaṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

165. dukkhatāsutta

165. Forms of Suffering

“tisso imā, bhikkhave, dukkhatā.

“Mendicants, there are these three forms of suffering.

katamā tisso?

What three?

dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—

The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing.

imā kho, bhikkhave, tisso dukkhatā.

These are the three forms of suffering.

imāsaṃ kho, bhikkhave, tissannaṃ dukkhatānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

pañcamāṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

166. khilasutta

166. Kinds of Barrenness

“tayome, bhikkhave, khilā.

“Mendicants, there are these three kinds of barrenness.

katame tayo?

What three?

rāgo khilo, doso khilo, moho khilo—

Greed, hate, and delusion.

ime kho, bhikkhave, tayo khilā.

These are the three kinds of barrenness.

imesaṃ kho, bhikkhave, tinnannaṃ khilānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

chaṭṭhaṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

167. malasutta

167. Stains

“tīṇimāni, bhikkhave, malāni.

“Mendicants, there are these three stains.

katamāni tīṇi?

What three?

rāgo malaṃ, doso malaṃ, moho malaṃ—

Greed, hate, and delusion.

imāni kho, bhikkhave, tīṇi malāni.

These are the three stains.

imesaṃ kho, bhikkhave, tiṇṇannaṃ malānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

168. nīghasutta

168. Troubles

“tayome, bhikkhave, nīghā.

“Mendicants, there are these three troubles.

katame tayo?

What three?

rāgo nīgho, doso nīgho, moho nīgho—

Greed, hate, and delusion.

ime kho, bhikkhave, tayo nīghā.

These are the three troubles.

imesaṃ kho, bhikkhave, tiṇṇannaṃ nīghānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

atthamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

169. vedanāsutta

169. 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 abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

navamaṃ.

samyutta nikāya 45

Linked Discourses 45

13. esanāvagga

13. Searches

170. taṇhāsutta

170. Craving

“tisso imā, bhikkhave, taṇhā.

“Mendicants, there are these three cravings.

katamā tisso?

What three?

kāmatataṇhā, bhavataṇhā, vibhavataṇhā—

Craving for sensual pleasures, craving to continue existence, and craving to end existence.

imā kho, bhikkhave, tisso taṇhā.

These are the three cravings.

imāsaṃ kho, bhikkhave, tissannaṃ taṇhānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmaṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmaṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

imāsaṃ kho, bhikkhave, tissannaṃ taṇhānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

dasamaṃ.

tasināsutta

Thirst

“tisso imā, bhikkhave, tasinā.

“Mendicants, there are these three thirsts.

katamā tisso?

What three?

kāmatasinā, bhavatazinā, vibhavatazinā.

Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence.

imāsaṃ kho, bhikkhave, tissannaṃ tasinānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe

For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts ...

rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ...pe...
... which culminates in the removal of greed, hate, and delusion.

amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ...pe...
... which culminates, finishes, and ends in the deathless.

nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.
... which slants, slopes, and inclines to extinguishment.

imāsaṃ kho, bhikkhave, tissannaṃ tasinānaṃ abhiññāya pariññāya parikkhayāya pahānāya ...pe... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

ekādasamaṃ.

esaṇāvaggo sattamo.

tassuddānaṃ.

esaṇā vidhā āsavo,

bhavo ca dukkhatā khilā;

malaṃ nīgho ca vedanā,

dve taṇhā tasināya cāti.

saṃyutta nikāya 45

Linked Discourses 45

14. oghavagga

14. Floods

171. oghasutta

171. Floods

sāvatthinidānaṃ.

At Sāvatthī.

“cattārome, bhikkhave, oghā.

“Mendicants, there are these four floods.

katame cattāro?

What four?

kāmogho, bhavogho, diṭṭhogho, avijjogho—

The floods of sensuality, desire to be reborn, views, and ignorance.

ime kho, bhikkhave, cattāro oghā.

These are the four floods.

imesaṃ kho, bhikkhave, catunnaṃ oghānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo atthaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.”

(yathā esaṇā, evaṃ vitthāretabbaṃ.)

(This should be expanded as in the section on searches.)

paṭhamam.

samyutta nikāya 45
Linked Discourses 45

14. oghavagga
14. Floods

172. yogasutta
172. Attachments

“cattārome, bhikkhave, yogā.
“Mendicants, there are these four attachments.

katame cattāro?
What four?

kāmayogo, bhavayogo, ditṭhiyogo avijjāyogo—
The attachment to sensual pleasures, future lives, views, and ignorance.

ime kho, bhikkhave, cattāro yogā.
These are the four attachments.

imesam kho, bhikkhave, catunnam yogānam abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayam ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four attachments.”

dutiyaṃ.

samyutta nikāya 45
Linked Discourses 45

14. oghavagga
14. Floods

173. upādānasutta
173. Grasping

“cattārimāni, bhikkhave, upādānāni.
“Mendicants, there are these four kinds of grasping.

katamāni cattāri?
What four?

kāmapādānam, ditṭhupādānam, sīlabbatupādānam, attavādupādānam—
Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

imāni kho, bhikkhave, cattāri upādānāni.
These are the four kinds of grasping.

imesam kho, bhikkhave, catunnam upādānānam abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayam ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

tatiyaṃ.

samyutta nikāya 45
Linked Discourses 45

14. oghavagga
14. Floods

174. ganthasutta
174. Personal Ties

“cattārome, bhikkhave, ganthā.
“Mendicants, there are these four ties.

katame cattāro?
What four?

abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho,
idaṃsaccābhiniveso kāyagantho—
The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

ime kho, bhikkhave, cattāro ganthā.
These are the four ties.

imesaṃ kho, bhikkhave, catunnaṃ ganthānaṃ abhiññāya pariññāya parikkhayāya
pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

catuttham.

saṃyutta nikāya 45
Linked Discourses 45

14. oghavagga
14. Floods

175. anusayasutta
175. Tendencies

“sattime, bhikkhave, anusayā.
“Mendicants, there are these seven underlying tendencies.

katame satta?
What seven?

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo,
bhavarāgānusayo, avijjānusayo—
The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

ime kho, bhikkhave, sattānusayā.
These are the seven underlying tendencies.

imesaṃ kho, bhikkhave, sattannaṃ anusayānaṃ abhiññāya pariññāya parikkhayāya
pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

pañcamaṃ.

saṃyutta nikāya 45
Linked Discourses 45

14. oghavagga
14. Floods

176. kāmaguṇasutta
176. Kinds of Sensual Stimulation

“pañcime, bhikkhave, kāmaguṇā.
“Mendicants, there are these five kinds of sensual stimulation.

katame pañca?
What five?

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ... pe ... ghānaviññeyyā gandhā ... pe ...

Sounds known by the ear ... 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.

ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

imesaṃ kho, bhikkhave, pañcannaṃ kāmaguṇānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

chaṭṭhaṃ.

saṃyutta nikāya 45

Linked Discourses 45

14. oghavagga

14. Floods

177. nīvaraṇasutta

177. Hindrances

“pañcimāni, bhikkhave, nīvaraṇāni.

“Mendicants, there are these five hindrances.

katamāni pañca?

What five?

kāmacchandanaīvaraṇaṃ, byāpādanaīvaraṇaṃ, thinamiddhanaīvaraṇaṃ, uddhaccakukkuccaīvaraṇaṃ, vicikicchāīvaraṇaṃ—

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

imāni kho, bhikkhave, pañca nīvaraṇāni.

These are the five hindrances.

imesaṃ kho, bhikkhave, pañcannaṃ nīvaraṇānaṃ abhiññāya pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

sattamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

14. oghavagga

14. Floods

178. upādānakkhandhasutta

178. Grasping Aggregates

“pañcime, bhikkhave, upādānakkhandhā.

“Mendicants, there are these five grasping aggregates.

katame pañca?

What five?

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

ime kho, bhikkhave, pañcupādānakkhandhā.

These are the five grasping aggregates.

imesaṃ kho, bhikkhave, pañcannaṃ upādānakkhandhānaṃ abhiññāya pariññāya
parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

aṭṭhamam.

saṃyutta nikāya 45

Linked Discourses 45

14. oghavagga

14. Floods

179. orambhāgiyasutta

179. Lower Fetters

“pañcimāni, bhikkhave, orambhāgiyāni saṃyojanāni.

“Mendicants, there are five lower fetters.

katamāni pañca?

What five?

sakkāyaditṭhi, vicikicchā, silabbataparāmāso, kāmacchando, byāpādo—

Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

imāni kho, bhikkhave, pañcorambhāgiyāni saṃyojanāni.

These are the five lower fetters.

imesaṃ kho, bhikkhave, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ abhiññāya
pariññāya parikkhayāya pahānāya ... pe ... ayaṃ ariyo aṭṭhaṅgiko maggo
bhāvetabbo”ti.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lower fetters.”

navamaṃ.

saṃyutta nikāya 45

Linked Discourses 45

14. oghavagga

14. Floods

180. uddhambhāgiyasutta

180. Higher Fetters

“pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

“Mendicants, there are five higher fetters.

katamāni pañca?

What five?

rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

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

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti vivekanissitaṃ ... pe ... sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariñāmiṃ.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabboti.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.

"Mendicants, there are five higher fetters.

katamāni pañca?

What five?

rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā—

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

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.

These are the five higher fetters.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

katamo ariyo aṭṭhaṅgiko maggo?

What is the noble eightfold path?

idha, bhikkhave, bhikkhu sammāditṭhiṃ bhāveti ... pe ... sammāsamādhim bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ...

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion ..."

amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ ...

"... which culminate, finish, and end in the deathless ..."

nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ.

"... which have extinguishment as their culmination, destination, and end.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo"ti.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

dasamaṃ.

oghavaggo aṭṭhama.

ogho yogo upādānaṃ,

ganthaṃ anusayena ca;

kāmaguṇā nīvaraṇaṃ,
khandhā oruddhambhāgiyāti.

avijjāvaggo paṭhamo,
dutiyaṃ vihāraṃ vuccati;
micchattaṃ tatiyo vaggo,
catutthaṃ paṭipanneneva.

titthiyaṃ pañcamaṃ vaggo,
chaṭṭho sūriyena ca;

bahukate sattamaṃ vaggo,
uppādo aṭṭhamena ca.

divasavaggo navamaṃ,
dasamaṃ appamādena ca;

ekādasabalavaggo,
dvādasa esanā pāliyaṃ;

oghavaggo bhavati terasāti.

maggasamyuttaṃ paṭhamam.

The Linked Discourses on the Path is the first section.