

saṃyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

1. samādhisutta

1. Immersion

sāvatthinidānaṃ.

At Sāvatthī.

... pe ...

“samādhiṃ, bhikkhave, bhāvētha.

“Mendicants, develop immersion.

samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant who has immersion truly understands.

kiñca yathābhūtaṃ pajānāti?

What do they truly understand?

‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

samādhiṃ, bhikkhave, bhāvētha.

Develop immersion.

samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant who has immersion truly understands.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

paṭhamam.

saṃyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

2. patisallānasutta

2. Retreat

“patisallāne, bhikkhave, yogamāpajjatha.

“Mendicants, meditate in retreat.

paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant in retreat truly understands.

kiñca yathābhūtaṃ pajānāti?

What do they truly understand?

‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

paṭisallāne, bhikkhave, yogamāpajjatha.

Meditate in retreat.

paṭisallīno, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

A mendicant in retreat truly understands.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

dutiyam.

samyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

3. paṭhamakulaputtasutta

3. A Gentleman (1st)

“ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajimsu, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

“Mendicants, whatever gentlemen—past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajissanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

future,

ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṃ pabbajanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajimsu ... pe ...

Whatever gentlemen—past,

pabbajissanti ... pe ...

future,

pabbajanti, sabbe te imesaṃyeva catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.

or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

tatiyam.

samyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

4. dutiyakulaputtasutta

4. A Gentleman (2nd)

“ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamesuṃ, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisamesuṃ.

“Mendicants, whatever gentlemen—past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamesanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisamesanti.

future,

ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamenti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisamenti.

or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

ye hi keci, bhikkhave, atītamaddhānaṃ kulaputtā sammā agārasmā anagāriyaṃ pabbajitā yathābhūtaṃ abhisamesuṃ ... pe ...

abhisamesanti ... pe ...

abhisamenti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ abhisamenti.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

catutthaṃ.

samyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

5. paṭhamasamaṇabrāhmaṇasutta

5. Ascetics and Brahmins (1st)

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhiṃsu, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhiṃsu.

“Mendicants, whatever ascetics and brahmins truly wake up—in the past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhissanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhissanti.

future,

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambojjhanti.

or present—all of them truly wake up to the four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ ... pe ... dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambojjhiṃsu ... pe ...

abhisambojjhissanti ... pe ...

abhisambojjhanti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ abhisambojjhanti.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

pañcamaṃ.

samyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

6. dutiyasamaṇabrāhmaṇasutta

6. Ascetics and Brahmins (2nd)

“ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesuṃ, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsesuṃ.

“Mendicants, whatever ascetics and brahmins—past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsesanti.

future,

ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsesanti.

or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ ... pe ... dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yathābhūtaṃ abhisambuddhaṃ pakāsesuṃ ... pe ...

pakāsesanti ... pe ...

pakāsesanti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ abhisambuddhaṃ pakāsesanti.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

chaṭṭhaṃ.

saṃyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

7. vitakkasutta

7. Thoughts

“mā, bhikkhave, pāpake akusale vitakke vitakkeyyātha, seyyathidaṃ—

“Mendicants, don’t think bad, unskillful thoughts, such as

kāma vitakkaṃ, byāpāda vitakkaṃ, vihiṃsā vitakkaṃ.

sensual, malicious, and cruel thoughts.

taṃ kissa hetu?

Why is that?

nete, bhikkhave, vitakkā atthasaṃhitā nādi brahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti.

Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

vitakcentā ca kho tumhe, bhikkhave, ‘idaṃ dukkhan’ti vitakkeyyātha, ‘ayaṃ dukkhasamudayo’ti vitakkeyyātha, ‘ayaṃ dukkhanirodho’ti vitakkeyyātha, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti vitakkeyyātha.

When you think, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

taṃ kissa hetu?

Why is that?

ete, bhikkhave, vitakkā atthasaṃhitā ete ādi brahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

sattamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

8. cintasutta

8. Thought

“mā, bhikkhave, pāpakaṃ akusalaṃ cittaṃ cinteyyātha:

“Mendicants, don’t think up a bad, unskillful idea.

‘sassato loko’ti vā ‘asassato loko’ti vā, ‘antavā loko’ti vā ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā.

For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

tam kissa hetu?

Why is that?

nesā, bhikkhave, cintā atthasaṃhitā nāḍibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

cintetā ca kho tumhe, bhikkhave, ‘idaṃ dukkhaṃ’ti cinteyyātha, ‘ayaṃ dukkhasamudayo’ti cinteyyātha, ‘ayaṃ dukkhanirodho’ti cinteyyātha, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti cinteyyātha.

When you think something up, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

tam kissa hetu?

Why is that?

esā, bhikkhave, cintā atthasaṃhitā, esā āḍibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

aṭṭhamam.

samyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

9. viggāhikakathāsutta

9. Arguments

“mā, bhikkhave, viggāhikakathaṃ katheyyātha:

“Mendicants, don’t get into arguments, such as:

‘na tvam imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. kiṃ tvam imaṃ dhammavinayaṃ ājānissasi. micchāpaṭipanno tvamasī, ahamasmi sammāpaṭipanno. sahitaṃ me, asahitaṃ te. purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. adhiciṇṇaṃ te viparāvattaṃ. āropito te vādo, cara vādappamokkhāya. niggaḥitosi, nibbethehi vā sace pahosī’ti.

‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

tam kissa hetu?

Why is that?

nesā, bhikkhave, kathā atthasaṃhitā nāḍibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

kathentā ca kho tumhe, bhikkhave, 'idaṃ dukkhan'ti katheyyātha, 'ayaṃ dukkhasamudayo'ti katheyyātha, 'ayaṃ dukkhanirodho'ti katheyyātha, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti katheyyātha ... pe ...

When you discuss, you should discuss: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering' ...

yogo karanīyo'ti.

That's why you should practice meditation ... "

navamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

1. samādhivagga

1. Immersion

10. tiracchānakathāsutta

10. Unworthy Talk

“mā, bhikkhave, anekavihitam tiracchānakatham katheyyātha, seyyathidaṃ—

“Mendicants, don't engage in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatlakatham senākatham, bhayakatham yuddhakatham, annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham, nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhatthānakatham, pubbapetakatham nānattakatham, lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

taṃ kissa hetu?

Why is that?

nesā, bhikkhave, kathā atthasaṃhitā nāḍibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

kathentā ca kho tumhe, bhikkhave, 'idaṃ dukkhan'ti katheyyātha, 'ayaṃ dukkhasamudayo'ti katheyyātha, 'ayaṃ dukkhanirodho'ti katheyyātha, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti katheyyātha.

When you discuss, you should discuss: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering' ...

taṃ kissa hetu?

esā, bhikkhave, kathā atthasaṃhitā, esā āḍibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

dasamaṃ.

samādhivaggo paṭhamo.

samādhi paṭisallānā,

kulaputtā apare duve;

samaṇabrāhmaṇā vitakkaṃ,

cintā viggāhikā kathāti.

saṃyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanavagga

2. Rolling Forth the Wheel of Dhamma

11. dhammacakkappavattanasutta

11. Rolling Forth the Wheel of Dhamma

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

There the Buddha addressed the group of five mendicants:

“dveme, bhikkhave, antā pabbajitena na sevitabbā.

“Mendicants, these two extremes should not be cultivated by one who has gone forth.

katame dve?

What two?

yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

ete kho, bhikkhave, ubho ante anupagamma majjhimā patipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

katamā ca sā, bhikkhave, majjhimā patipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

And what is that middle way?

ayaṃ ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

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

ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ—

Now this is the noble truth of suffering.

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṃkhittena pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ—

Now this is the noble truth of the origin of suffering.

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ—

It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmatanḥhā, bhavatanḥhā, vibhavatanḥhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ—

Now this is the noble truth of the cessation of suffering.

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

Now this is the noble truth of the practice that leads to the cessation of suffering.

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhi.

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

'idaṃ dukkhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti me, bhikkhave, pubbe ... pe ... udapādi.

'This noble truth of suffering should be completely understood.' Such was the vision that arose in me ...

'taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This noble truth of suffering has been completely understood.' Such was the vision that arose in me ...

'idaṃ dukkhasamudayaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the noble truth of the origin of suffering.' Such was the vision that arose in me ...

'taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me, bhikkhave, pubbe ... pe ... udapādi.

'This noble truth of the origin of suffering should be given up.' Such was the vision that arose in me ...

‘taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ paḥīnaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me ...

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

‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me ...

‘taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ... pe ... udapādi.

‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me ...

‘taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me ...

‘idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ...

‘taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ... pe ... udapādi.

‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me ...

‘taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitān’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

yāvakaīvaṇa me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ na suvisuddhaṃ ahośi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve respects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ suvisuddhaṃ ahośi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve respects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

ñāṇaṇa pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’’ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

idamavoca bhagavā.

That is what the Buddha said.

attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the group of five mendicants was happy with what the Buddha said.

imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āysmato koṇḍaññaṃ virajaṃ
vītamaḷaṃ dhammacakkaṃ udapādi:

*And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma
arose in Venerable Koṇḍañña:*

“yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ”ti.

“Everything that has a beginning has an end.”

pavattite ca pana bhagavatā dhammacakke bhumā devā saddamanussāvesuṃ:

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmiṃ”ti.

*“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel
of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra
or Brahmā or by anyone in the world.”*

bhumānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ:

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ...

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmiṃ”ti.

cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ... pe ...

the Gods of the Thirty-Three ...

yāmā devā ... pe ...

the Gods of Yama ...

tusitā devā ... pe ...

the Joyful Gods ...

nimmānaratī devā ... pe ...

the Gods Who Love to Create ...

paranimmitavasavattī devā ... pe ...

the Gods Who Control the Creations of Others ...

brahmakāyikā devā saddamanussāvesuṃ:

the Gods of Brahmā's Host raised the cry:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmiṃ”ti.

*“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel
of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra
or Brahmā or by anyone in the world.”*

itiha tena khaṇena tena layena tena muhuttana yāva brahmalokā saddo
abbhugacchī.

And so at that moment, in that instant, the cry soared up to the Brahmā realm.

ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca
ulāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

*And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light
appeared in the world, surpassing the glory of the gods.*

atha kho bhagavā imaṃ udānaṃ udānesi:

Then the Buddha was inspired to exclaim:

“aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti.

“Koṇḍañña has really understood! Koṇḍañña has really understood!”

iti hidam āyasmato koṇḍañña “aññāsikoṇḍañño” tveva nāmaṃ ahoṣīti.
And that's how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

paṭhamam.

samyutta nikāya 56
Linked Discourses 56

2. dhammacakkappavattanavagga
2. Rolling Forth the Wheel of Dhamma

12. tathāgatasutta
12. The Realized Ones

“idaṃ dukkhaṃ ariyasaccaṃ'ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.

‘taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti, bhikkhave, tathāgatānaṃ pubbe ... pe ... udapādi.

‘This noble truth of suffering should be completely understood.’ ...

‘taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ'ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of suffering has been completely understood.’ ...

‘idaṃ dukkhasamudayaṃ ariyasaccaṃ'ti bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the origin of suffering.’ ...

‘taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti, bhikkhave, tathāgatānaṃ pubbe ... pe ... udapādi.

‘This noble truth of the origin of suffering should be given up.’ ...

‘taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnaṃ'ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the origin of suffering has been given up.’ ...

‘idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the cessation of suffering.’ ...

‘taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti, bhikkhave, tathāgatānaṃ pubbe ... pe ... udapādi.

‘This noble truth of the cessation of suffering should be realized.’ ...

‘taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering has been realized.’ ...

‘idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ'ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the practice that leads to the cessation of suffering.’ ...

‘taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti, bhikkhave, tathāgatānaṃ pubbe ... pe ... udapādi.

‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ ...

‘tam kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitān’ti, bhikkhave, tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi”ti.

*‘This noble truth of the practice that leads to the cessation of suffering has been developed.’
Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.”*

dutiyaṃ.

samyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanavagga

2. Rolling Forth the Wheel of Dhamma

13. khandhasutta

13. Aggregates

“cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

‘pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ—

You should say: ‘The five grasping aggregates’.

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

This is called the noble truth of suffering.

katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?

And what is the noble truth of the origin of suffering?

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭrabhinandinī, seyyathidaṃ—

It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmatanḥā, bhavatanḥā, vibhavatanḥā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

This is called the noble truth of the origin of suffering.

katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?

And what is the noble truth of the cessation of suffering?

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

This is called the noble truth of the cessation of suffering.

katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

And what is the noble truth of the practice that leads to the cessation of suffering?

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, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

This is called the noble truth of the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.

These are the four noble truths.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

tatiyaṃ.

saṃyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanavagga

2. Rolling Forth the Wheel of Dhamma

14. ajjhattikāyatanasutta

14. Interior Sense Fields

“cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

‘cha ajjhattikāni āyatanāni’ tissa vacanīyaṃ.

You should say: ‘The six interior sense fields’.

katamāni cha?

What six?

cakkhāyatanam ... pe ... manāyatanam—

The sense fields of the eye, ear, nose, tongue, body, and mind.

idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

This is called the noble truth of suffering. ...”

katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ—kāmatanḥā, bhavatanḥā, vibhavatanḥā—

idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi ... pe ... sammāsamādhī—

idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

imāni kho, bhikkhave, cattāri ariyasaccāni.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

catutthaṃ.

samyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanaṃ

2. Rolling Forth the Wheel of Dhamma

15. paṭhamadhāraṇasutta

15. Remembering (1st)

“dhāretha no tumhe, bhikkhave, mayā cattāri ariyasaccāni desitānī”ti?

“Mendicants, do you remember the four noble truths that I taught?”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha:

“ahaṃ kho, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.

“I do, sir.”

“yathā kathaṃ pana tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānī”ti?

“How so, mendicant?”

“dukkhaṃ khvāhaṃ, bhante, bhagavatā paṭhamam ariyasaccaṃ desitaṃ dhāremi;

“Sir, I remember that suffering is the first noble truth you’ve taught;

dukkhasamudayaṃ khvāhaṃ, bhante, bhagavatā dutiyaṃ ariyasaccaṃ desitaṃ dhāremi;

the origin of suffering is the second;

dukkhanirodhaṃ khvāhaṃ, bhante, bhagavatā tatiyaṃ ariyasaccaṃ desitaṃ dhāremi;

the cessation of suffering is the third;

dukkhanirodhagāminim paṭipadaṃ khvāhaṃ, bhante, bhagavatā catutthaṃ ariyasaccaṃ desitaṃ dhāremi.

and the practice that leads to the cessation of suffering is the fourth.

evaṃ khvāhaṃ, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.

That’s how I remember the four noble truths as you’ve taught them.”

“sādhu sādhu, bhikkhu.

“Good, good, mendicant!

sādhu kho tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānīti.

It’s good that you remember the four noble truths as I’ve taught them.

dukkhaṃ kho, bhikkhu, mayā paṭhamam ariyasaccaṃ desitaṃ, tathā naṃ dhārehi;
Suffering is the first noble truth I've taught, and that's how you should remember it.

dukkhasamudayaṃ kho, bhikkhu, mayā dutiyaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi;
The origin of suffering is the second;

dukkhanirodhaṃ kho, bhikkhu, mayā tatiyaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi;
the cessation of suffering is the third;

dukkhanirodhagāminī paṭipadā kho, bhikkhu, mayā catutthaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi.
and the practice that leads to the cessation of suffering is the fourth.

evaṃ kho, bhikkhu, dhārehi mayā cattāri ariyasaccāni desitānīti.
That's how you should remember the four noble truths as I've taught them.

tasmātiha, bhikkhu, 'idaṃ dukkhaṃ'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.
That's why you should practice meditation ... "

pañcamam.

samyutta nikāya 56
Linked Discourses 56

2. dhammacakkappavattanavagga
2. Rolling Forth the Wheel of Dhamma

16. dutiyadhāraṇasutta
16. Remembering (2nd)

“dhāretha no tumhe, bhikkhave, mayā cattāri ariyasaccāni desitānī”ti?
“Mendicants, do you remember the four noble truths that I taught?”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:
When he said this, one of the mendicants said to the Buddha:

“ahaṃ kho, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.
“I do, sir.”

“yathā kathaṃ pana tvaṃ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānī”ti?
“How so, mendicant?”

“dukkhaṃ khvāhaṃ, bhante, bhagavatā paṭhamam ariyasaccaṃ desitaṃ dhāremi.
“Sir, I remember that suffering is the first noble truth you've taught.

yo hi koci, bhante, samaṇo vā brāhmaṇo vā evaṃ vadeyya:
For if any ascetic or brahmin should say this:

‘netam dukkhaṃ paṭhamam ariyasaccaṃ yaṃ samaṇena gotamena desitaṃ.
‘What the ascetic Gotama teaches is not the first noble truth of suffering.

ahametam dukkhaṃ paṭhamam ariyasaccaṃ paccakkhāya aññaṃ dukkhaṃ paṭhamam ariyasaccaṃ paññapessāmī”ti—
I'll reject this first noble truth of suffering and describe another first noble truth of suffering.’

netam thānaṃ vijjati.
That is not possible.

dukkhasamudayaṃ khvāhaṃ, bhante, bhagavatā ... pe ...
The origin of suffering ... The cessation of suffering ...

dukkhanirodhagāminim paṭipadam khvāhaṃ, bhante, bhagavatā catutthaṃ ariyasaccaṃ desitaṃ dhāremi.
The practice that leads to the cessation of suffering is the fourth noble truth you've taught.

yo hi koci, bhante, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

For if any ascetic or brahmin should say this:

‘netam dukkhanirodhagāminī paṭipadā catutthaṃ ariyasaccaṃ yaṃ samaṇena gotamena desitaṃ.

‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering.

ahametam dukkhanirodhagāminim paṭipadam catutthaṃ ariyasaccaṃ paccakkhāya aññaṃ dukkhanirodhagāminim paṭipadam catutthaṃ ariyasaccaṃ paññapessāmi’ti—

I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’

netam thānaṃ vijjati.

That is not possible.

evaṃ khvāhaṃ, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitāni’ti.

That’s how I remember the four noble truths as you’ve taught them.”

“sādhu sādhu, bhikkhu.

“Good, good, mendicant!

sādhu kho tvam, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitāni.

It’s good that you remember the four noble truths as I’ve taught them.

dukkhaṃ kho, bhikkhu, mayā paṭhamam ariyasaccaṃ desitaṃ, tathā naṃ dhārehi.

Suffering is the first noble truth I’ve taught, and that’s how you should remember it.

yo hi koci, bhikkhu, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

For if any ascetic or brahmin should say this:

‘netam dukkhaṃ paṭhamam ariyasaccaṃ yaṃ samaṇena gotamena desitaṃ.

‘What the ascetic Gotama teaches is not the first noble truth of suffering.

ahametam dukkhaṃ paṭhamam ariyasaccaṃ paccakkhāya aññaṃ dukkhaṃ paṭhamam ariyasaccaṃ paññapessāmi’ti—

I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’

netam thānaṃ vijjati.

That is not possible.

dukkhasamudayaṃ kho, bhikkhu ... pe ...

The origin of suffering ...

dukkhanirodhaṃ kho, bhikkhu ... pe ...

The cessation of suffering ...

dukkhanirodhagāminī paṭipadā kho, bhikkhu, mayā catutthaṃ ariyasaccaṃ desitaṃ, tathā naṃ dhārehi.

The practice that leads to the cessation of suffering is the fourth noble truth I’ve taught, and that’s how you should remember it.

yo hi koci, bhikkhu, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

For if any ascetic or brahmin should say this:

‘netam dukkhanirodhagāminī paṭipadā catutthaṃ ariyasaccaṃ yaṃ samaṇena gotamena desitaṃ.

‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering.

ahametam dukkhanirodhagāminim paṭipadam catutthaṃ ariyasaccaṃ paccakkhāya aññaṃ dukkhanirodhagāminim paṭipadam catutthaṃ ariyasaccaṃ paññapessāmi’ti—

I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’

netam ṭhānaṃ vijjati.

That is not possible.

evaṃ kho tvaṃ, bhikkhu, dhārehi mayā cattāri ariyasaccāni desitānīti.

That's how you should remember the four noble truths as I've taught them.

tasmātiha, bhikkhu, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ...

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanavagga

2. Rolling Forth the Wheel of Dhamma

17. avijjāsutta

17. Ignorance

ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Seated to one side, that mendicant said to the Buddha:

“‘avijjā, avijjā'ti, bhante, vuccati.

“Sir, they speak of this thing called ‘ignorance’.

katamā nu kho, bhante, avijjā;

What is ignorance?

kittāvatā ca avijjāgato hotī'ti?

And how is an ignorant person defined?”

“yaṃ kho, bhikkhu, dukkhe aññānaṃ, dukkhasamudaye aññānaṃ, dukkhanirodhe aññānaṃ, dukkhanirodhagāminiyā paṭipadāya aññānaṃ—

“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccati, bhikkhu, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotīti.

And this is how an ignorant person is defined.

tasmātiha, bhikkhu, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ...

sattamaṃ.

samyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanavagga

2. Rolling Forth the Wheel of Dhamma

18. vijjāsutta

18. Knowledge

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

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

“‘vijjā, vijjā'ti, bhante, vuccati.

“Sir, they speak of this thing called ‘knowledge’.

katamā nu kho, bhante, vijjā;

What is knowledge?

kittāvata ca vijjāgato hotī”ti?

And how is a knowledgeable person defined?”

“yaṃ kho, bhikkhu, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminīyaṃ 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, bhikkhu, vijjā;

This is called knowledge.

ettāvata ca vijjāgato hotīti.

And this is how a knowledgeable person is defined.

tasmātiha, bhikkhu, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

aṭṭhamam.

samyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanaṃ

2. Rolling Forth the Wheel of Dhamma

19. saṅkāsanaṃ

19. Expressions

“idaṃ dukkhaṃ ariyasaccaṇ’ti, bhikkhave, mayā paññattaṃ.

“Mendicants, I’ve declared: ‘This is the noble truth of suffering.’

tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanaṃ:

And there are limitless explanations, phrases, and expressions about that:

‘itipidaṃ dukkhaṃ ariyasaccaṇ’ti;

‘This is another way of saying that this is the noble truth of suffering.’

idaṃ dukkhasamudayaṃ ... pe ...

I’ve declared: ‘This is the noble truth of the origin of suffering.’ ...

idaṃ dukkhanirodhaṃ ... pe ...

I’ve declared: ‘This is the noble truth of the cessation of suffering.’ ...

‘idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṇ’ti, bhikkhave, mayā paññattaṃ.

I’ve declared: ‘This is the noble truth of the practice that leads to the cessation of suffering.’

tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanaṃ:

And there are limitless explanations, phrases, and expressions about that:

‘itipidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṇ’ti.

‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’

tasmātiha, bhikkhave, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

navamaṃ.

samyutta nikāya 56

Linked Discourses 56

2. dhammacakkappavattanavagga

2. Rolling Forth the Wheel of Dhamma

20. tathasutta

20. Real

“cattārimāni, bhikkhave, tathāni avitathāni anaññathāni.

“Mendicants, these four things are real, not unreal, not otherwise.

katamāni cattāri?

What four?

‘idaṃ dukkhaṃ’ti, bhikkhave, tathametam avitathametam anaññathametam;

‘This is suffering’ ...

‘ayaṃ dukkhasamudayo’ti tathametam avitathametam anaññathametam;

‘This is the origin of suffering’ ...

‘ayaṃ dukkhanirodho’ti tathametam avitathametam anaññathametam;

‘This is the cessation of suffering’ ...

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti tathametam avitathametam
anaññathametam—

‘This is the practice that leads to the cessation of suffering’ ...

imāni kho, bhikkhave, cattāri tathāni avitathāni anaññathāni.

These four things are real, not unreal, not otherwise.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

dasamaṃ.

dhammacakkappavattanavaggo dutiyo.

dhammacakkaṃ tathāgataṃ,

khandhā āyatanena ca;

dhāraṇā ca dve avijjā,

vijjā saṅkāsanā tathāti.

saṃyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃavagga

3. At the Village of Koṭi

21. paṭhamakoṭigāmasutta

21. At the Village of Koṭi (1st)

ekaṃ samayaṃ bhagavā vajjīsu viharati koṭigāme.

At one time the Buddha was staying in the land of the Vajjis at the village of Koṭi.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākaṇa.

“Mendicants, not understanding and not penetrating four noble truths, both you and I have
wandered and transmigrated for such a very long time.

katamesaṃ catunnaṃ?

What four?

dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāviṭṭaṃ saṃsaritaṃ mamañceva tumhākañca.

The noble truths of suffering,

dukkhasamudayassa ariyasaccassa ... pe ...

the origin of suffering,

dukkhanirodhassa ariyasaccassa ... pe ...

the cessation of suffering,

dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ananubodhā appaṭivedhā
evamidaṃ dīghamaddhānaṃ sandhāviṭṭaṃ saṃsaritaṃ mamañceva tumhākañca.

and the practice that leads to the cessation of suffering.

tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ,
dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhaṃ
ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhagāminī paṭipadā
ariyasaccaṃ anubuddhaṃ paṭividdhaṃ; ucchinnā bhavaṭaṇhā, khīṇā bhavanetti;
natthi dāni punabbhavo”ti.

*These noble truths of suffering, origin, cessation, and the path have been understood and
comprehended. Craving for continued existence has been cut off; the attachment to continued
existence is ended; now there are no more future lives.”*

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“catunnaṃ ariyasaccānaṃ,

“Because of not truly seeing

yathābhūtaṃ adassanā;

the four noble truths,

saṃsitaṃ dīghamaddhānaṃ,

we have transmigrated for a long time

tāsu tāsveva jātisu.

from one rebirth to the next.

tāni etāni diṭṭhāni,

But now that these truths have been seen,

bhavanetti samūhatā;

the attachment to rebirth is eradicated.

ucchinnamūlaṃ dukkhassa,

The root of suffering is cut off,

natthi dāni punabbhavo”ti.

now there are no more future lives.”

paṭhamam.

samyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃvagga

3. At the Village of Koṭi

22. dutiyakoṭigāmasutta

22. At the Village of Koṭi (2nd)

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti,

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti,

There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthaṃ ca brahmaññatthaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

idaṃavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“ye dukkhaṃ nappajānanti,

“There are those who don’t understand suffering

atho dukkhassa sambhavaṃ;

and suffering’s cause,

yattha ca sabbaso dukkhaṃ,

and where all suffering

asesaṃ uparujjhati.

ceases with nothing left over.

taṇca maggaṃ na jānanti,

And they don’t know the path

dukkhūpasamagāminam;

that leads to the stilling of suffering.

cetovimuttihīnā te,

They lack the heart’s release,

atho paññāvimuttiyā;

as well as the release by wisdom.

abhabbā te antakiriya,

Unable to make an end,

te ve jātijarūpagā.

they continue to be reborn and get old.

ye ca dukkhaṃ pajānanti,

But there are those who understand suffering

atho dukkhassa sambhavaṃ;
and suffering's cause,

yattha ca sabbaso dukkhaṃ,
and where all suffering

asesaṃ uparujjhati.
ceases with nothing left over.

tañca maggaṃ pajānanti,
And they understand the path

dukkhūpasamagāmiṇaṃ;
that leads to the stilling of suffering.

cetovimuttisampannā,
They're endowed with the heart's release,

atho paññāvimuttiyā;
as well as the release by wisdom.

bhabbā te antakiriyaṃ,
Able to make an end,

na te jātijarūpagā"ti.
they don't continue to be reborn and get old."

dutiyaṃ.

saṃyutta nikāya 56
Linked Discourses 56

3. koṭigāmaṃvaggā
3. At the Village of Koṭi

23. sammāsambuddhasutta
23. The Fully Awakened Buddha

sāvatthinidānaṃ.
At Sāvattihī.

cattārimāni, bhikkhave, ariyasaccāni.
"Mendicants, there are these four noble truths.

katamāni cattāri?
What four?

dukkhaṃ ariyasaccaṃ ... pe ... dukkhanirodhagāmiṇī paṭipadā ariyasaccaṃ—
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.
These are the four noble truths.

imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisambuddhattā tathāgato 'arahaṃ sammāsambuddho'ti vuccati.
It is because he has truly woken up to these four noble truths that the Realized One is called 'the perfected one, the fully awakened Buddha'.

tasmātiha, bhikkhave, 'idaṃ dukkhaṃ'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāmiṇī paṭipadā'ti yogo karaṇīyo'ti.
That's why you should practice meditation ... "

tatiyaṃ.

saṃyutta nikāya 56
Linked Discourses 56

3. koṭigāmaṃavagga

3. At the Village of Koṭi

24. arahantasutta

24. The Perfected Ones

sāvatthinidānaṃ.

At Sāvatthī.

“ye hi keci, bhikkhave, atītamaddhānaṃ arahanto sammāsambuddhā yathābhūtaṃ abhisambujjhimsu, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambujjhimsu.

“Mendicants, whatever perfected ones, fully awakened Buddhas truly wake up—in the past,

ye hi keci, bhikkhave, anāgatamaddhānaṃ arahanto sammāsambuddhā yathābhūtaṃ abhisambujjhissanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambujjhissanti.
future,

ye hi keci, bhikkhave, etarahi arahanto sammāsambuddhā yathābhūtaṃ abhisambujjhanti, sabbe te cattāri ariyasaccāni yathābhūtaṃ abhisambujjhanti.
or present—all of them truly wake up to the four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ye hi, keci, bhikkhave, atītamaddhānaṃ arahanto sammāsambuddhā yathābhūtaṃ abhisambujjhimsu ... pe ...

Whatever perfected ones, fully awakened Buddhas truly wake up—in the past,

abhisambujjhissanti ...
future,

abhisambujjhanti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṃ abhisambujjhanti.

or present—all of them truly wake up to the four noble truths.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

catutthaṃ.

samyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃavagga

3. At the Village of Koṭi

25. āsavakkhayaṣutta

25. The Ending of Defilements

“jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato apassato.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

kīṇca, bhikkhave, jānato passato āsavānaṃ khayō hoti?

For one who knows and sees what?

‘idaṃ dukkhan’ti, bhikkhave, jānato passato āsavānaṃ khayō hoti, ‘ayaṃ dukkhasamudayo’ti jānato passato āsavānaṃ khayō hoti, ‘ayaṃ dukkhanirodho’ti jānato passato āsavānaṃ khayō hoti, ‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti jānato passato āsavānaṃ khayō hoti.

The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path.

evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō hoti.

The ending of the defilements is for one who knows and sees this.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

pañcamaṃ.

samyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃvagga

3. At the Village of Koṭi

26. mittasutta

26. Friends

“ye hi keci, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyūṃ—mittā vā amaccā vā ñāti vā sālohitā vā—te vo, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya samādapetabbā niveasetabbā patitṭhāpetabbā.

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ye hi keci, bhikkhave, anukampeyyātha, ye ca sotabbaṃ maññeyyūṃ—mittā vā amaccā vā ñāti vā sālohitā vā—te vo, bhikkhave, imesaṃ catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya samādapetabbā niveasetabbā patitṭhāpetabbā.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃvagga

3. At the Village of Koṭi

27. tathasutta

27. Real

“cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni;

These four things are real, not unreal, not otherwise.

tasmā ‘ariyasaccāni’ ti vuccanti.

That’s why they’re called ‘noble truths’.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yogo karaṇīyo” ti.

That’s why you should practice meditation ... ”

sattamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃvaggā

3. At the Village of Koṭi

28. lokaṣutta

28. The World

“cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇi pajāya sadevamanussāya tathāgato ariyo;

In this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One.

tasmā ‘ariyasaccāni’ ti vuccanti.

That’s why they’re called ‘noble truths’.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yogo karaṇīyo” ti.

That’s why you should practice meditation ... ”

aṭṭhamam.

saṃyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃvaggā

3. At the Village of Koṭi

29. pariññeyyasutta

29. Should Be Completely Understood

“cattārimāni, bhikkhave, ariyasaccāni.

“Mendicants, there are these four noble truths.

katamāni cattāri?

What four?

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.

These are the four noble truths.

imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ atthi ariyasaccaṃ pariññeyyaṃ, atthi ariyasaccaṃ pahātabbaṃ, atthi ariyasaccaṃ sacchikātabbaṃ, atthi ariyasaccaṃ bhāvetabbaṃ.

Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

katamañca, bhikkhave, ariyasaccaṃ pariññeyyaṃ?

And which noble truth should be completely understood?

dukkhaṃ, bhikkhave, ariyasaccaṃ pariññeyyaṃ, dukkhasamudayaṃ ariyasaccaṃ pahātabbaṃ, dukkhanirodhaṃ ariyasaccaṃ sacchikātabbaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbaṃ.

The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized.

The noble truth of the practice that leads to the cessation of suffering should be developed.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

navamaṃ.

samyutta nikāya 56

Linked Discourses 56

3. koṭigāmaṃavagga

3. At the Village of Koṭi

30. gavampatisutta

30. With Gavampati

ekaṃ samayaṃ sambahulā therā bhikkhū cetesu viharanti sahañcanike.

At one time several mendicants were staying in the land of the Cetis at Sahajāti.

tena kho pana samayena sambahulānaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

“yo nu kho, āvuso, dukkhaṃ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminī paṭipadampi passati”ti.

“Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?”

evaṃ vutte, āyasmā gavampati thero bhikkhū etadavoca:

When they said this, Venerable Gavampati said to those senior mendicants:

“sammukhā metāṃ, āvuso, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

“Reverends, I have heard and learned this in the presence of the Buddha:

‘yo, bhikkhave, dukkhaṃ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminī paṭipadampi passati.

‘Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

yo dukkhasamudayaṃ passati dukkhampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminīṃ paṭipadampi passati.

Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

yo dukkhanirodhaṃ passati dukkhampi so passati, dukkhasamudayaṃ passati, dukkhanirodhagāminīṃ paṭipadampi passati.

Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering.

yo dukkhanirodhagāminīṃ paṭipadaṃ passati dukkhampi so passati, dukkhasamudayaṃ passati, dukkhanirodhampi passati”ti.

Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.”

dasamaṃ.

koṭigāmaṃvaggo tatiyo.

dve vaji sammāsambuddho,

arahaṃ āsavakkhaya;

mittaṃ tathā ca loka ca,

pariññeyyaṃ gavampatīti.

samyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

31. sīsapāvanasutta

31. In a Rosewood Forest

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati sīsapāvane.

At one time the Buddha was staying near Kosambī in a rosewood forest.

atha kho bhagavā parittāni sīsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi:

Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—

Which is more:

yāni vā mayā parittāni sīsapāpaṇṇāni pāṇinā gahitāni yadidaṃ upari sīsapāvane”ti?

the few leaves in my hand, or those in the forest above me?”

“appamattakāni, bhante, bhagavatā parittāni sīsapāpaṇṇāni pāṇinā gahitāni;

“Sir, the few leaves in your hand are a tiny amount.

atha kho etāneva bahutarāni yadidaṃ upari sīsapāvane”ti.

There are far more leaves in the forest above.”

“evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātaṃ.

“In the same way, there is much more that I have directly known but have not explained to you.

What I have explained is a tiny amount.

kasmā cetāṃ, bhikkhave, mayā anakkhātaṃ?

And why haven’t I explained it?

na hetam, bhikkhave, atthasaṃhitam nāḍibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati;

Because it's not beneficial or relevant to the fundamentals of the spiritual life. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā taṃ mayā anakkhātam.

That's why I haven't explained it.

kiñca, bhikkhave, mayā akkhātam?

And what have I explained?

‘idaṃ dukkhan’ti, bhikkhave, mayā akkhātam, ‘ayaṃ dukkhasamudayo’ti mayā akkhātam, ‘ayaṃ dukkhanirodho’ti mayā akkhātam, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti mayā akkhātam.

I have explained: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

kasmā cetam, bhikkhave, mayā akkhātam?

And why have I explained this?

etañhi, bhikkhave, atthasaṃhitam etaṃ āḍibrahmacariyakam etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati;

Because it's beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā taṃ mayā akkhātam.

That's why I've explained it.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That's why you should practice meditation ... ”

paṭhamam.

saṃyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

32. khadirapattasutta

32. Acacia Leaves

“yo, bhikkhave, evaṃ vadeyya:

“Mendicants, suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca, dukkhasamudayaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca, dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca, dukkhanirodhagāminim paṭipadam ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmī’ti—

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam thānaṃ vijjati.

That is not possible.

seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It's as if someone were to say:

‘ahaṃ khadirapattānaṃ vā saralapattānaṃ vā āmalakapattānaṃ vā puṭaṃ karitvā udakaṃ vā tālapattaṃ vā āharissāmī’ti—

‘I'll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’

netam thānaṃ vijjati;

That is not possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca ... pe ...
dukkhanirodhagāminīṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca
sammā dukkhassantaṃ karissāmi’ti—

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam ṭhānaṃ vijjati.

That is not possible.

yo ca kho, bhikkhave, evaṃ vadeyya:

But suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca, dukkhasamudayaṃ
ariyasaccaṃ yathābhūtaṃ abhisamecca, dukkhanirodhaṃ ariyasaccaṃ yathābhūtaṃ
abhisamecca, dukkhanirodhagāminīṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ
abhisamecca sammā dukkhassantaṃ karissāmi’ti—

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It’s as if someone were to say:

‘ahaṃ padumapattānaṃ vā palāsapattānaṃ vā māluvapattānaṃ vā puṭaṃ karitvā
udakaṃ vā tālapattaṃ vā āharissāmi’ti—

‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or a palm frond.’

ṭhānametaṃ vijjati;

That is possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca ... pe ...
dukkhanirodhagāminīṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā
dukkhassantaṃ karissāmi’ti—

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

duṭṭiyaṃ.

saṃyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

33. daṇḍasutta

33. A Stick

“seyyathāpi, bhikkhave, daṇḍo uparivehāsaṃ khitto sakimpi mūlena nipatati,
sakimpi aggena nipatati;

“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the top.

evameva kho, bhikkhave, avijjānīvaraṇā sattā taṇhāsaṃyojanā sandhāvantaṃ saṃsarantā sakimpī asmā lokā paraṃ lokam gacchanti, sakimpī parasmā lokā imaṃ lokam āgacchanti.

It's the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.

taṃ kissa hetu?

Why is that?

aditṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe ... 'ayaṃ

dukkhanirodhagāminiṃ paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ... "

tatiyaṃ.

samyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

34. celasutta

34. Clothes

“ādितte, bhikkhave, cele vā sīse vā kimassa karaṇīyaṃ”ti?

“Mendicants, if your clothes or head were on fire, what would you do about it?”

“ādितte, bhante, cele vā sīse vā, tasseva celassa vā sīsassa vā nibbāpanāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ”ti.

“Sir, if our clothes or head were on fire, we'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it.”

“ādittam, bhikkhave, celaṃ vā sīsaṃ vā ajjhupekkhitvā amanasikaritvā anabhisametānaṃ catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

“Mendicants, regarding your burning head or clothes with equanimity, not paying attention to them, you should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe ... 'ayaṃ

dukkhanirodhagāminiṃ paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ... "

catuttham.

samyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga
4. In a Rosewood Forest

35. sattisatasutta
35. A Hundred Spears

“seyyathāpi, bhikkhave, puriso vassasatāyuko vassasatajīvī.
“Mendicants, suppose there was a man with a lifespan of a hundred years.

tamenam evaṃ vadeyya:
And someone might say to him:

‘ehambho purisa, pubbanhasamayam taṃ sattisatena hanissanti,
majjhanhikasamayam sattisatena hanissanti, sāyanhasamayam sattisatena hanissanti.
‘Come now, my good man, they’ll strike you with a hundred spears in the morning, at midday,
and in the late afternoon.

so kho tvam, ambho purisa, divase divase tīhi tīhi sattisatehi haññamāno
vassasatāyuko vassasatajīvī vassasatassa accayena anabhisametāni cattāri
ariyasaccāni abhisamessasī’ti.
And you’ll live for a hundred years being struck with three hundred spears every day. But when
a hundred years have passed, you will comprehend the four noble truths for the first time.’

atthavasikena, bhikkhave, kulaputtena alam upagantum.
For an earnest and gentleman this is sufficient reason to submit.

taṃ kissa hetu?
Why is that?

anamataggoyam, bhikkhave, saṃsāro;
Transmigration has no known beginning.

pubbā koṭi nappaññāyati sattippahārānaṃ asippahārānaṃ usuppahārānaṃ
pharasuppahārānaṃ.
No first point is found of blows by spears, swords, arrows, and axes.

evañcetam, bhikkhave, assa.
Now this may be so.

na kho panāham, bhikkhave, saha dukkhena, saha domanassena catunnam
ariyasaccānaṃ abhisamayam vadāmi;
But the comprehension of the four noble truths doesn’t come with pain or sadness, I say.

api cāham, bhikkhave, sahāva sukhena, sahāva somanassena catunnam
ariyasaccānaṃ abhisamayam vadāmi.
Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I
say.

katamesam catunnam?
What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayam
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”

pañcamam.

saṃyutta nikāya 56
Linked Discourses 56

4. sīsapāvanavagga
4. In a Rosewood Forest

36. pāṇasutta
36. Living Creatures

“seyyathāpi, bhikkhave, puriso yaṃ imasmiṃ jambudīpe tiṇakatthasākhāpalāsaṃ tacchetvā ekajjhaṃ saṃhareyya;

Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile,

ekajjhaṃ saṃharitvā sūlaṃ kareyya.

and make them into stakes.

sūlaṃ karitvā ye mahāsamudde mahantakā pāṇā te mahantakesu sūlesu āvuneyya, ye mahāsamudde majjhimakā pāṇā te majjhimatesu sūlesu āvuneyya, ye mahāsamudde sukhumakā pāṇā te sukhumakesu sūlesu āvuneyya.

Then they'd impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes.

apariyādinna ca, bhikkhave, mahāsamudde oḷārikā pāṇā assu.

They wouldn't run out of sizable creatures in the ocean before

atha imasmiṃ jambudīpe tiṇakatthasākhāpalāsaṃ parikkhayaṃ pariyaḍānaṃ gaccheyya.

using up all the grass, sticks, branches, and leaves in India.

ito bahutarā kho, bhikkhave, mahāsamudde sukhumakā pāṇā, ye na sukarā sūlesu āvunituṃ.

There are far more small creatures in the ocean than this, so it wouldn't be feasible to impale them on stakes.

taṃ kissa hetu?

Why is that?

sukhumattā, bhikkhave, attabhāvassa.

Because of the small size of those life-forms.

evaṃ mahā kho, bhikkhave, apāyo.

That's how big the plane of loss is.

evaṃ mahantasmā kho, bhikkhave, apāyasmā parimutto ditthisampanno puggalo 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāmini paṭipadā'ti yathābhūtaṃ pajānāti.

A person accomplished in view, exempt from that vast plane of loss, truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāmini paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ..."

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

37. pathamasūriyasutta

37. The Simile of the Sun (1st)

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—arunuggaṃ.

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

evameva kho, bhikkhave, bhikkhuno catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—sammāditṭhi.

In the same way, right view is the forerunner and precursor of truly comprehending the four noble truths.

tassetam, bhikkhave, bhikkhuno paṭikaṅkham:

A mendicant with right view can expect to truly understand:

‘idaṃ dukkhan’ti yathābhūtaṃ pajānissati ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānissati.

‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ...

‘This is the practice that leads to the cessation of suffering’.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ... ”

sattamaṃ.

samyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

38. dutiyasūriyasutta

38. The Simile of the Sun (2nd)

“yāvakīvaṇca, bhikkhave, candimasūriyā loke nuppajjanti, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa.

“Mendicants, as long as the moon and the sun don’t arise in the world, no great light or great radiance appears.

andhatamaṃ tadā hoti andhakāratimisā.

Darkness prevails then, utter darkness.

neva tāva rattindivā paññāyanti, na māsaddhamāsā paññāyanti, na utusamvaccharā paññāyanti.

Day and night aren’t found, nor months and fortnights, nor seasons and years.

yato ca kho, bhikkhave, candimasūriyā loke uppajjanti, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa.

But when the moon and the sun arise in the world, a great light, a great radiance appears.

neva andhakāratamaṃ tadā hoti na andhakāratimisā.

Darkness no longer prevails.

atha rattindivā paññāyanti, māsaddhamāsā paññāyanti, utusamvaccharā paññāyanti.

Day and night are found, and months and fortnights, and seasons and years.

evameva kho, bhikkhave, yāvakīvaṇca tathāgato loke nuppajjati arahamaṃ sammāsambuddho, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa.

In the same way, as long as the Realized One doesn’t arise in the world, no great light or great radiance appears.

andhatamaṃ tadā hoti andhakāratimisā.

Darkness prevails then, utter darkness.

neva tāva catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

There’s no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

yato ca kho, bhikkhave, tathāgato loke uppajjati arahamaṃ sammāsambuddho, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa.

But when the Realized One arises in the world, a great light, a great radiance appears.

neva andhatamaṃ tadā hoti na andhakāratimisā.

Darkness no longer prevails.

atha kho catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

Then there's the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminīyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, 'idaṃ dukkhaṇ'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ... "

aṭṭhamam.

samyutta nikāya 56

Linked Discourses 56

4. sīsapāvanavagga

4. In a Rosewood Forest

39. indakhīlasutta

39. A Boundary Pillar

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā 'idaṃ dukkhaṇ'ti yathābhūtaṃ nappajānanti ... pe ...

“Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path.

'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ nappajānanti, te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ullokenti:

They gaze up at the face of another ascetic or brahmin, thinking:

'ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passaṃ'ti.

'Surely this worthy one knows and sees.'

seyyathāpi, bhikkhave, tūlapicu vā kappāsapicu vā lahuco vātūpādāno same bhūmibhāge nikkhitto.

Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground.

tameṇa puratthimo vāto pacchimena samhareyya, pacchimo vāto puratthimena samhareyya, uttaro vāto dakkhiṇena samhareyya, dakkhiṇo vāto uttarena samhareyya.

The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

taṃ kissa hetu?

Why is that?

lahukattā, bhikkhave, kappāsapicuno.

It's because the tuft of cotton-wool is so light.

evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā 'idaṃ dukkhaṇ'ti yathābhūtaṃ nappajānanti ... pe ...

In the same way, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path.

'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ nappajānanti, te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ullokenti:

They gaze up at the face of another ascetic or brahmin, thinking:

'ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passaṃ'ti.

'Surely this worthy one knows and sees.'

taṃ kissa hetu?

Why is that?

aditṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā 'idaṃ dukkhan'ti yathābhūtaṃ pajānanti ... pe ...

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ulloketi:

They don't gaze up at the face of another ascetic or brahmin, thinking:

'ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passaṃ'ti.

'Surely this worthy one knows and sees.'

seyyathāpi, bhikkhave, ayokhīlo vā indakhīlo vā gambhīranemo sunikhāto acalo asaṃpakampī.

Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable.

puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya; pacchimāya cepi disāya ... pe ... uttarāya cepi disāya ... pe ... dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya.

Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

taṃ kissa hetu?

Why is that?

gambhīrattā, bhikkhave, nemassa sunikhātattā indakhīlassa.

It's because that boundary pillar is firmly embedded, with deep foundations.

evameva kho, bhikkhave, ye ca kho keci samaṇā vā brāhmaṇā vā 'idaṃ dukkhan'ti yathābhūtaṃ pajānanti ... pe ...

In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ ulloketi:

They don't gaze up at the face of another ascetic or brahmin, thinking:

'ayaṃ nūna bhavaṃ jānaṃ jānāti, passaṃ passaṃ'ti.

'Surely this worthy one knows and sees.'

taṃ kissa hetu?

Why is that?

suditṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they have clearly seen the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, 'idaṃ dukkhan'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ..."

navamaṃ.

4. sīsapāvanavagga

4. In a Rosewood Forest

40. vādatthikasutta

40. Looking For a Debate

“yo hi koci, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ...

“Mendicants, take any mendicant who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti, puratthimāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:

An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking:

‘vādamassa āropessāmi’ti, taṃ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam ṭhānaṃ vijjati.

‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble.

pacchimāya cepi disāya ... pe ...

uttarāya cepi disāya ... pe ...

dakkhiṇāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:

‘vādamassa āropessāmi’ti, taṃ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam ṭhānaṃ vijjati.

seyyathāpi, bhikkhave, silāyūpo soḷasa kukkuko.

Suppose there was a stone pillar, sixteen feet long.

tassassu aṭṭha kukku heṭṭhā nemaṅgamā, aṭṭha kukku uparinemassa.

Eight feet were buried underground, and eight above ground.

puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya; pacchimāya cepi disāya ... pe ... uttarāya cepi disāya ... pe ... dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya.

Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble.

taṃ kissa hetu?

Why is that?

gambhīratā, bhikkhave, nemassa sunikhātattā silāyūpassa.

It’s because that boundary pillar is firmly embedded, with deep foundations.

evameva kho, bhikkhave, yo hi koci bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

In the same way, take any mendicant who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

puratthimāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī ‘vādamassa āropessāmi’ti, taṃ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netam ṭhānaṃ vijjati.

An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble.

pacchimāya cepi disāya ... pe ...

uttarāya cepi disāya ... pe ...

dakkhīnāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:
‘vādamassa āropessāmī’ti, taṃ vata sahadhammena saṅkampessati vā
sampakampessati vā sampacālessati vāti—netam ṭhānaṃ vijjati.

taṃ kissa hetu?

Why is that?

sudīṭṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they have clearly seen the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That's why you should practice meditation ...

dasamaṃ.

sīsapāvanavaggo catuttho.

sīsapā khadiro daṇḍo,

celā sattisatena ca;

pāṇā sūriyūpama dvedhā,

indakhīlo ca vādinoti.

saṃyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

41. lokacintāsutta

41. Speculation About the World

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“bhūtapubbaṃ, bhikkhave, aññataro puriso rājagahā nikkhamitvā ‘lokacintaṃ
cintessāmī’ti yena sumāgadadhā pokkharanī tenupasaṅkami; upasaṅkamitvā
sumāgadadhāya pokkharanīyā tīre nisīdi lokacintaṃ cintento.

“Once upon a time, mendicants, a certain person left Rājagaha, thinking ‘I’ll speculate about the world.’ They went to the Sumāgadadhā lotus pond and sat down on the bank speculating about the world.

addasā kho, bhikkhave, so puriso sumāgadadhāya pokkharanīyā tīre caturaṅginim
semaṃ bhisamuḷālaṃ pavisantaṃ.

Then that person saw an army of four divisions enter a lotus stalk.

disvānassa etadahosi:
When he saw this he thought,

‘ummattosmi nāmāhaṃ, vicetosmi nāmāhaṃ.
‘I’ve gone mad, really, I’ve lost my mind!’

yaṃ loke natthi taṃ mayā diṭṭhaṃ’ti.
I’m seeing things that don’t exist in the world.’

atha kho so, bhikkhave, puriso nagaraṃ pavisitvā mahājanakāyassa ārocesi:
Then that person entered the city and informed a large crowd,

‘ummattosmi nāmāhaṃ, bhante, vicetosmi nāmāhaṃ, bhante.
‘I’ve gone mad, really, I’ve lost my mind!’

yaṃ loke natthi taṃ mayā diṭṭhaṃ’ti.
I’m seeing things that don’t exist in the world.’

‘kathaṃ pana tvam, ambho purisa, ummatto kathaṃ viceto?
‘But how is it that you’re mad? How have you lost your mind?’

kiñca loke natthi yaṃ tayā diṭṭhaṃ’ti?
And what have you seen that doesn’t exist in the world?’

‘idhāhaṃ, bhante, rājagahā nikkhamitvā “lokacintaṃ cintessāmi”ti yena sumāgadhā
pokkharāṇi tenupasaṅkamim; upasaṅkamtvā sumāgadadhāya pokkharāṇiyā tīre
nisīdim lokacintaṃ cintento.
*‘Sirs, I left Rājagaha, thinking “I’ll speculate about the world.” I went to the Sumāgadhā lotus
pond and sat down on the bank speculating about the world.*

addasaṃ khvāhaṃ, bhante, sumāgadadhāya pokkharāṇiyā tīre caturaṅginim senaṃ
bhisamuḷālaṃ pavisantaṃ.
Then I saw an army of four divisions enter a lotus stalk.

evaṃ khvāhaṃ, bhante, ummatto evaṃ viceto.
That’s why I’m mad, that’s why I’ve lost my mind.

idañca loke natthi yaṃ mayā diṭṭhaṃ’ti.
And that’s what I’ve seen that doesn’t exist in the world.’

‘taggha tvam, ambho purisa, ummatto taggha viceto.
‘Well, mister, you’re definitely mad, you’ve definitely lost your mind.

idañca loke natthi yaṃ tayā diṭṭhaṃ’ti.
And you’re seeing things that don’t exist in the world.’

taṃ kho pana, bhikkhave, so puriso bhūtaṃyeva addasa, no abhūtaṃ.
But what that person saw was in fact real, not unreal.

bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūḷho ahosi.
Once upon a time, a battle was fought between the gods and the demons.

tasmim kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā parājiniṃsu.
In that battle the gods won and the demons lost.

parājitā ca kho, bhikkhave, asurā bhītā bhisamuḷālena asurapuraṃ pavisimsu
devānaṃyeva mohayamānā.
*The defeated and terrified demons entered the demon city through the lotus stalk only to
confuse the gods.*

tasmātiha, bhikkhave, mā lokacintaṃ cintetha:
So mendicants, don’t speculate about the world.

‘sassato loko’ti vā ‘asassato loko’ti vā, ‘antavā loko’ti vā ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā.

For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

taṃ kissa hetu?

Why is that?

nesā, bhikkhave, cintā atthasaṃhitā nādirahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

cintetā kho tumhe, bhikkhave, ‘idaṃ dukkhaṃ’ti cinteyyātha ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti cinteyyātha.

When you think something up, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

taṃ kissa hetu?

Why is that?

esā, bhikkhave, cintā atthasaṃhitā esā ādirahmacariyakā esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

paṭhamam.

saṃyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

42. papātasutta

42. A Cliff

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“āyāma, bhikkhave, yena paṭibhānakūṭo tenupasaṅkamissāma divāvihārāyā”ti.

“Come, mendicants, let’s go to Inspiration Peak for the day’s meditation.

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

“Yes, sir,” they replied.

atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena paṭibhānakūṭo tenupasaṅkami.

Then the Buddha together with several mendicants went to Inspiration Peak.

addasā kho aññataro bhikkhu paṭibhānakūṭe mahantaṃ papātaṃ.

A certain mendicant saw the big cliff there

disvāna bhagavantam etadavoca:

and said to the Buddha,

“mahā vatāyaṃ, bhante, papāto subhayānako, bhante, papāto.

“Sir, that big cliff is really huge and scary.

atthi nu kho, bhante, imamahā papātā añño papāto mahantataro ca bhayānakataro cā”ti?

Is there any other cliff bigger and scarier than this one?”

“atthi kho, bhikkhu, imamahā papātā añño papāto mahantataro ca bhayānakataro cā”ti.

“There is, mendicant.”

“katamo pana, bhante, imamahā papātā añño papāto mahantataro ca bhayānakataro cā”ti?

“But sir, what is it?”

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti,

“Mendicant, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

te jātisaṃvattanikesu saṅkhāresu abhiramanti, jarāsaṃvattanikesu saṅkhāresu abhiramanti, maraṇasaṃvattanikesu saṅkhāresu abhiramanti, sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu abhiramanti.

They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress.

te jātisaṃvattanikesu saṅkhāresu abhiratā jarāsaṃvattanikesu saṅkhāresu abhiratā maraṇasaṃvattanikesu saṅkhāresu abhiratā

sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu abhiratā jātisaṃvattanikepi saṅkhāre abhisāṅkharonti, jarāsaṃvattanikepi saṅkhāre abhisāṅkharonti, maraṇasaṃvattanikepi saṅkhāre abhisāṅkharonti,

sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre abhisāṅkharonti.

Since they take pleasure in such choices, they continue to make them.

te jātisaṃvattanikepi saṅkhāre abhisāṅkharitvā jarāsaṃvattanikepi saṅkhāre abhisāṅkharitvā maraṇasaṃvattanikepi saṅkhāre abhisāṅkharitvā sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre abhisāṅkharitvā jātīpapātampi papatanti, jarāpapātampi papatanti, maraṇapapātampi papatanti, sokaparidevadukkhadomanassupāyāsapapātampi papatanti.

Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyasehi.

They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘na parimuccanti dukkhasmā’ti vadāmi.

They’re not freed from suffering, I say.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti ... pe ...

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti, te jātisaṃvattanikesu saṅkhāresu nābhiramanti, jarāsaṃvattanikesu saṅkhāresu nābhiramanti, maraṇasaṃvattanikesu saṅkhāresu nābhiramanti, sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu nābhiramanti.

They don’t take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress.

te jātisaṃvattanikesu saṅkhāresu anabhiratā, jarāsaṃvattanikesu saṅkhāresu anabhiratā, maraṇasaṃvattanikesu saṅkhāresu anabhiratā, sokaparidevadukkhadomanassupāyāsasaṃvattanikesu saṅkhāresu anabhiratā, jātisaṃvattanikepi saṅkhāre nābhisaṅkharonti, jarāsaṃvattanikepi saṅkhāre nābhisaṅkharonti, maraṇasaṃvattanikepi saṅkhāre nābhisaṅkharonti, sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre nābhisaṅkharonti.

Since they don’t take pleasure in such choices, they stop making them.

te jātisaṃvattanikepi saṅkhāre anabhisaṅkharitvā, jarāsaṃvattanikepi saṅkhāre anabhisaṅkharitvā, maraṇasaṃvattanikepi saṅkhāre anabhisaṅkharitvā, sokaparidevadukkhadomanassupāyāsasaṃvattanikepi saṅkhāre anabhisaṅkharitvā, jātīpapātampi nappapatanti, jarāpapātampi nappapatanti, maraṇapapātampi nappapatanti, sokaparidevadukkhadomanassupāyāsapapātampi nappapatanti.

Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don’t fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

te parimuccanti jātīyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyasehi.

They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘parimuccanti dukkhasmā’ti vadāmi.

They’re freed from suffering, I say.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

duṭṭiyaṃ.

saṃyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

43. mahāparilāhasutta

43. The Mighty Fever

“atthi, bhikkhave, mahāparilāho nāma nirayo.

“Mendicants, there is a hell called ‘The Mighty Fever’.

tattha yaṃ kiñci cakkhunā rūpaṃ passati, anittharūpaññeva passati no ittharūpaṃ; akantarūpaññeva passati no kantarūpaṃ; amanāparūpaññeva passati no manāparūpaṃ.

There, whatever sight you see with your eye is unlikely, not likable; undesirable, not desirable; unpleasant, not pleasant.

yaṃ kiñci sotena saddaṃ suṇāti ... pe ...

Whatever sound you hear ... Whatever odor you smell ... Whatever flavor you taste ...

yaṃ kiñci kāyena phoṭṭhabbaṃ phusati ... pe ...

Whatever touch you feel ...

yaṃ kiñci manasā dhammaṃ vijānāti, anitt̥harūpaññeva vijānāti no it̥tharūpaṃ;
akantarūpaññeva vijānāti no kantarūpaṃ; amanāparūpaññeva vijānāti no
manāparūpaṃ”ti.

Whatever thought you know with your mind is unlikely, not likable; undesirable, not desirable; unpleasant, not pleasant.”

evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants said to the Buddha,

“mahā vata so, bhante, pariḷāho, sumahā vata so, bhante, pariḷāho.

“Sir, that fever really is mighty, so very mighty.

atthi nu kho, bhante, etamhā pariḷāhā añño pariḷāho mahantataro ceva
bhayānakataro cā”ti?

Is there any other fever more mighty and terrifying than this one?”

“atthi kho, bhikkhu, etamhā pariḷāhā añño pariḷāho mahantataro ca bhayānakataro
cā”ti.

“There is, mendicant.”

“katamo pana, bhante, etamhā pariḷāhā añño pariḷāho mahantataro ca bhayānakataro
cā”ti?

“But sir, what is it?”

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ
nappajānanti ... pe ...

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti, te
jāṭisaṃvattanikesu saṅkhāresu abhiraṃanti ... pe ...

They take pleasure in choices that lead to rebirth ...

abhiratā ... pe ... abhisāṅkharonti ... pe ...

They continue to make such choices ...

abhisāṅkharitvā jātipariḷāhenapi pariḍayhanti, jarāpariḷāhenapi pariḍayhanti,
maraṇapariḷāhenapi pariḍayhanti,
sokaparidevadukkhadomanassupāyāsapariḷāhenapi pariḍayhanti.

Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi
upāyasehi.

They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘na parimuccanti dukkhasmā’ti vadāmi.

They’re not freed from suffering, I say.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ
pajānanti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

te jāṭisaṃvattanikesu saṅkhāresu nābhiraṃanti ... pe ...

They don’t take pleasure in choices that lead to rebirth ...

anabhiratā ... pe ... nābhisāṅkharonti ... pe ...

They stop making such choices ...

anabhisāṅkharitvā jātipariḷāhenapi na pariḍayhanti, jarāpariḷāhenapi na
pariḍayhanti, maraṇapariḷāhenapi na pariḍayhanti,
sokaparidevadukkhadomanassupāyāsapariḷāhenapi na pariḍayhanti.

Having stopped making such choices, they don’t burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘parimuccanti dukkhasmā’ti vadāmi.

They're freed from suffering, I say.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo’ti.

That’s why you should practice meditation ...”

tatiyaṃ.

samyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

44. kūtāgārasutta

44. A Bungalow

‘yo hi, bhikkhave, evaṃ vadeyya:

“Mendicants, suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca ... pe ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmi’ti—

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam thānaṃ vijjati.

That is not possible.

seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It’s as if someone were to say:

‘ahaṃ kūtāgārassa heṭṭhimaṃ gharaṃ akaritvā uparimaṃ gharaṃ āropessāmi’ti—

‘Before the lower story of a bungalow is built, I will climb up to the upper story.’

netam thānaṃ vijjati;

That is not possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca ... pe ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ anabhisamecca sammā dukkhassantaṃ karissāmi’ti—

‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netam thānaṃ vijjati.

That is not possible.

yo ca kho, bhikkhave, evaṃ vadeyya:

But suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca ... pe ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā dukkhassantaṃ karissāmi’ti—

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

thānametaṃ vijjati.

That is possible.

seyyathāpi, bhikkhave, yo evaṃ vadeyya:

It's as if someone were to say:

‘ahaṃ kūṭāgārassa heṭṭhimaṃ gharaṃ karitvā uparimaṃ gharaṃ āropessāmi’ti—
‘After the lower story of a bungalow is built, I will climb up to the upper story.’

ṭhānametaṃ vijjati;

That is possible.

evameva kho, bhikkhave, yo evaṃ vadeyya:

In the same way, suppose someone were to say:

‘ahaṃ dukkhaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca ... pe ...
dukkhanirodhagāminīṃ paṭipadaṃ ariyasaccaṃ yathābhūtaṃ abhisamecca sammā
dukkhassantaṃ karissāmi’ti—

‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṃ vijjati.

That is possible.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That's why you should practice meditation ...”

catutthaṃ.

samyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

45. vālasutta

45. Splitting Hairs

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ
piṇḍāya pāvīsi.

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

addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṃ
karonte, dūratova sukhumena tālacchiggaḷena asanaṃ atipātente,
poṅkhānupoṅkhaṃ avirādhitam.

He saw several Licchavi youths practicing archery. They were shooting arrows from a distance through a small keyhole, shot after shot without missing.

disvānassa etadahosi:

When he saw this he thought,

“sikkhitā vatime licchavikumārakā, susikkhitā vatime licchavikumārakā;

“These Licchavi youths really are trained, so well trained,

yatra hi nāma dūratova sukhumena tālacchiggaḷena asanaṃ atipātessanti
poṅkhānupoṅkhaṃ avirādhitam”ti.

in that they shoot arrows from a distance through a small keyhole, shot after shot without missing.”

atha kho āyasmā ānando vesālīṃ piṇḍāya caritvā pacchābhaddhantaṃ
piṇḍapātapaṭikkantaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhiṇvādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando
bhagavantaṃ etadavoca:

*Then Ānanda wandered for alms in Vesālī. After the meal, on his return from alms-round, he
went to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idhāhaṃ, bhante, pubbaṅhasamayam nivāsetvā pattacīvaramādāya vesālīṃ piṇḍāya
pāvisiṃ.

addasaṃ khvāhaṃ, bhante, sambahule licchavikumārake santhāgāre upāsanaṃ
karonte dūratova sukhumena tālacchiggaḷena asanaṃ atipātente poṅkhānupoṅkhaṃ
avirādhitaṃ.

disvāna me etadahosi:

‘sikkhitā vatime licchavikumārakā, susikkhitā vatime licchavikumārakā;

yatra hi nāma dūratova sukhumena tālacchiggaḷena asanaṃ atipāteṣanti
poṅkhānupoṅkhaṃ avirādhitaṃ”ti.

“taṃ kiṃ maññasi, ānanda,

“What do you think, Ānanda?

katamaṃ nu kho dukkarataram vā durabhisambhavataram vā—

Which is harder and more challenging:

yo dūratova sukhumena tālacchiggaḷena asanaṃ atipāteyya poṅkhānupoṅkhaṃ
avirādhitaṃ, yo vā sattadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā”ti?
*to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or
to take a horsehair split into seven strands and penetrate one tip with another tip?”*

“etadeva, bhante, dukkaratarañceva durabhisambhavatarañca yo vā sattadhā
bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā”ti.

*“It’s more difficult and challenging, sir, to take a horsehair split into seven strands and
penetrate one tip with another tip.”*

“atha kho, ānanda, duppaṭivijjhataṃ paṭivijjhanti, ye ‘idaṃ dukkhaṃ’ti
yathābhūtaṃ paṭivijjhanti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti
yathābhūtaṃ paṭivijjhanti.

*“Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path
penetrate something tougher than that.*

tasmātīhānanda, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

pañcamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

46. andhakārasutta

46. Darkness

“atthi, bhikkhave, lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthamimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃ mahānubhāvānaṃ ābhāya nānubhontī”ti.

“Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”

evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants asked the Buddha,

“mahā vata so, bhante, andhakāro, sumahā vata so, bhante, andhakāro.

“Sir, that darkness really is mighty, so very mighty.

atthi nu kho, bhante, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā”ti?

Is there any other darkness more mighty and terrifying than this one?”

“atthi kho, bhikkhu, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā”ti.

“There is, mendicant.”

“katamo pana, bhante, etamhā andhakārā añño andhakāro mahantataro ca bhayānakataro cā”ti?

“But sir, what is it?”

“ye hi keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānanti ... pe ... ‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti yathābhūtaṃ nappajānanti,

“There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

te jātisaṃvattanikesu saṅkhāresu abhiramanti ... pe ...

They take pleasure in choices that lead to rebirth ...

abhiratā ... pe ... abhisaṅkharonti ... pe ...

They continue to make such choices ...

abhisaṅkharitvā jātandhakārampi papatanti, jarandhakārampi papatanti, maraṇandhakārampi papatanti, sokaparidevadukkhadomanassupāyāsandhakārampi papatanti.

Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘na parimuccanti dukkhasmā’ti vadāmi.

They’re not freed from suffering, I say.

ye ca kho keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṃ dukkhan’ti yathābhūtaṃ pajānanti ... pe ... ‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti yathābhūtaṃ pajānanti,

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

te jātisaṃvattanikesu saṅkhāresu nābhiramanti ... pe ...

They don’t take pleasure in choices that lead to rebirth ...

anabhiratā ... pe ... nābhisaṅkharonti ... pe ...

They stop making such choices ...

anabhisāṅkharitvā jātandhakārampi nappapatanti, jarandhakārampi nappapatanti, maraṇandhakārampi nappapatanti, sokaparidevadukkhadomanassupāyāsandhakārampi nappapatanti.

Having stopped making such choices, they don’t fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘parimuccanti dukkhasmā’ti vadāmi.

They're freed from suffering, I say.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That's why you should practice meditation ... ”

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

47. paṭhamachiggaḷayugasutta

47. A Yoke With a Hole (1st)

“seyyathāpi, bhikkhave, puriso mahāsamudde ekacchiggaḷaṃ yugaṃ pakkhipeyya. tatrāpiṣṣa kāṇo kacchapo. so vassasatassa vassasatassa accayena sakim sakim ummuḷḷeyya.

“Mendicants, suppose a person was to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years.

taṃ kim maññatha, bhikkhave,

What do you think, mendicants?

api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummuḷḷanto amusmim ekacchiggaḷe yuge gīvaṃ paveseyyā”ti?

Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenā”ti.

“Only after a very long time, sir, if ever.”

“khippataraṃ kho so, bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummuḷḷanto amusmim ekacchiggaḷe yuge gīvaṃ paveseyya, na tvevāhaṃ, bhikkhave, sakim vinipātagatena bālena manussattaṃ vadāmi.

“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

taṃ kissa hetu?

Why is that?

na hettha, bhikkhave, atthi dhammacariyā, samacariyā, kusalakiriyā, puñṇakiriyā.

Because there there's no principled or moral conduct, and no doing what is good and skillful.

aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā.

There they just prey on each other, preying on the weak.

taṃ kissa hetu?

Why is that?

aditṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

sattamaṃ.

samyutta nikāya 56

Linked Discourses 56

5. papātavagga

5. A Cliff

48. dutiyachiggalayugasutta

48. A Yoke With a Hole (2nd)

“seyyathāpi, bhikkhave, ayaṃ mahāpathavī ekodakā assa.

“Mendicants, suppose the earth was entirely covered with water.

tatra puriso ekacchiggaḷaṃ yugaṃ pakkhipeyya.

And a person threw a yoke with a single hole into it.

tamenam puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya.

The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

tatrassa kāṇo kacchapo. so vassasatassa vassasatassa accayena sakim sakim ummuḷḷeyya.

And there was a one-eyed turtle who popped up once every hundred years.

taṃ kim maññatha, bhikkhave,

What do you think, mendicants?

api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummuḷḷanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti?

Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“adhiccamidaṃ, bhante, yaṃ so kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummuḷḷanto amusmiṃ ekacchiggaḷe yuge gīvaṃ paveseyyā”ti.

“It’s unlikely, sir.”

“evaṃ adhiccamidaṃ, bhikkhave, yaṃ manussattaṃ labhati.

“That’s how unlikely it is to get reborn as a human being.

evaṃ adhiccamidaṃ, bhikkhave, yaṃ tathāgato loke uppajjati araham

sammāsambuddho.

And that’s how unlikely it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha.

evaṃ adhiccamidaṃ, bhikkhave, yaṃ tathāgatappavedito dhammavinayo loke dibbati.

And that’s how unlikely it is for the teaching and training proclaimed by a Realized One to shine in the world.

tassidaṃ, bhikkhave, manussattaṃ laddhaṃ, tathāgato loke uppanno araham sammāsambuddho, tathāgatappavedito ca dhammavinayo loke dibbati.

And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

aṭṭhamam.

5. papātavagga
5. A Cliff

49. pathamasinerupabbatarājasutta
49. Sineru, King of Mountains (1st)

“seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsānasakkharā upanikkhipeyya.

“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

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

katamaṃ nu kho bahutaraṃ—yā vā satta muggamattiyo pāsānasakkharā upanikkhittā, yo vā sinerupabbatarājā”ti?

Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?”

“etadeva, bhante, bahutaraṃ, yadidaṃ—sinerupabbatarājā;
“Sir, Sineru, the king of mountains, is certainly more.

appamattikā satta muggamattiyo pāsānasakkharā upanikkhittā.
The seven pebbles the size of mung beans are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti
sinerupabbatarājānaṃ upanidhāya satta muggamattiyo pāsānasakkharā
upanikkhittā”ti.

Compared to Sineru, they can’t be reckoned or compared, they’re not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa
abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ;
appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ
dukkhakhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ
sattakkhattuparamatā;

Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives.

yo ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī
paṭipadā”ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā”ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

navamaṃ.

5. papātavagga
5. A Cliff

50. dutiyasinerupabbatarājasutta
50. Sineru, King of Mountains (2nd)

“seyyathāpi, bhikkhave, sinerupabbatarājāyaṃ parikkhayaṃ pariyādānaṃ
gaccheyya, ṭhapetvā satta muggamattiyo pāsānasakkharā.

“Mendicants, suppose Sineru, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

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

katamaṃ nu kho bahutaraṃ—yaṃ vā sinerussa pabbatarājassa parikkhīṇaṃ
pariyādinnaṃ, yā vā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā”ti?

Which is more: the portion of Sineru, the king of mountains, that has been worn away and eroded? Or the seven pebbles the size of mustard seeds that are left?”

“etadeva, bhante, bahutaraṃ sinerussa pabbatarājassa yadidaṃ parikkhīṇaṃ
pariyādinnaṃ;

“Sir, the portion of Sineru, the king of mountains, that has been worn away and eroded is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā.

The seven pebbles the size of mustard seeds are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sinerussa
pabbatarājassa parikkhīṇaṃ pariyādinnaṃ upanidhāya satta muggamattiyo
pāsāṇasakkharā avasiṭṭhā”ti.

Compared to Sineru, they can’t be reckoned or compared, they’re not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa
abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ;
appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ
dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ
sattakkhattuparamatā;

Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or compared, it’s not even a fraction, since there are at most seven more lives.

yo ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

dasamaṃ.

papātavaggo pañcamaṃ.

cintā papāto pariḷāho,

kūṭaṃ vālandhakāro ca;

chiggaḷena ca dve vuttā,

sineru apare duveti.

samyuttaṃ nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

51. nakhasikhāsutta

51. A Fingernail

atha kho bhagavā parittam nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?”

katamaṃ nu kho bahutaraṃ—yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu
āropito, ayaṃ vā mahāpathavī”ti?
Which is more: the little bit of dirt under my fingernail, or this great earth?”

“etadeva, bhante, bahutaraṃ yadidaṃ—mahāpathavī; appamattakāyaṃ bhagavatā
paritto nakhasikhāyaṃ paṃsu āropito.
“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

sāṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṃ
upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.
Compared to the great earth, it can’t be reckoned or compared, it’s not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa
abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ;
appamattakaṃ avasiṭṭhaṃ.
*“In the same way, for a person with comprehension, a noble disciple accomplished in view, the
suffering that’s over and done with is more, what’s left is tiny.*

sāṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti purimaṃ
dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ
sattakkhattuparamatā;
*Compared to the mass of suffering in the past that’s over and done with, it can’t be reckoned or
compared, it’s not even a fraction, since there are at most seven more lives.*

yo ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti yathābhūtaṃ pajānāti.
Such a person truly understands about suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhaṃ’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”

paṭhamam.

samyutta nikāya 56
Linked Discourses 56

6. abhisamayavagga
6. Comprehension

52. pokkharāṇisutta
52. A Lotus Pond

“seyyathāpi, bhikkhave, pokkharanī paññāsayaḥjanāni āyāmena, paññāsayaḥjanāni
vitthārena, paññāsayaḥjanāni ubbedhena, puñṇā udakassa samatittikā kākaḥpeyyā.
*“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide,
and fifty leagues deep, full to the brim so a crow could drink from it.*

tato puriso kusaggena udakaṃ uddhareyya.
Then a person would pick up some water on the tip of a blade of grass.

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

katamaṃ nu kho bahutaraṃ—yaṃ vā kusaggena ubbhaṭaṃ, yaṃ vā pokkharāṇiyā
udakaṃ”ti?
Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“etadeva, bhante, bahutaraṃ, yadidaṃ—pakkharaṇiyā udakaṃ; appamattakaṃ kusaggena udakaṃ ubbhataṃ.

“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti pakkharaṇiyā udakaṃ upanidhāya kusaggena udakaṃ ubbhataṃ”ti.

Compared to the water in the lotus pond, it can’t be reckoned or compared, it’s not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

dutiyaṃ.

saṃyutta nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

53. pathamasambhejjasutta

53. Where the Waters Flow Together (1st)

“seyyathāpi, bhikkhave, yatthimā mahānadiyo samsandanti samenti, seyyathidaṃ—

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tato puriso dve vā tīṇi vā udakaphusitāni uddhareyya.

Suppose a person was to draw two or three drops of water from such a place.

tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yāni dve vā tīṇi vā udakaphusitāni ubbhataṇi, yaṃ vā sambhejjaudakaṃ”ti?

Which is more: the two or three drops drawn out or the water in the confluence?”

“etadeva, bhante, bahutaraṃ, yadidaṃ—sambhejjaudakaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni ubbhataṇi.

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sambhejjaudakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhataṇi”ti.

Compared to the water in the confluence, it can’t be reckoned or compared, it’s not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

tatiyaṃ.

saṃyutta nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

54. dutiyasambhejjasutta

54. Where the Waters Flow Together (2nd)

“seyyathāpi, bhikkhave, yatthimā mahānadiyo samsandanti samenti, seyyathidaṃ—
*“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī,
Sarabhū, and Mahī—come together and converge.*

gaṅgā, yamunā, aciravatī, sarabhū, mahī, taṃ udakaṃ parikkhayaṃ pariyādānaṃ
gaccheyya, thaṭetvā dve vā tīṇi vā udakaphusitāni.

Suppose that water dried up and evaporated except for two or three drops.

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

katamaṃ nu kho bahutaraṃ—yaṃ vā sambhejjaudakaṃ parikkhīnaṃ
pariyādinnaṃ, yāni dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?

*Which is more: the water in the confluence that has dried up and evaporated, or the two or
three drops left?”*

“etaḍeva, bhante, bahutaraṃ sambhejjaudakaṃ yadidaṃ parikkhīnaṃ
pariyādinnaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.

*“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two
or three drops left are tiny.*

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti
sambhejjaudakaṃ parikkhīnaṃ pariyādinnaṃ upanidhāya dve vā tīṇi vā
udakaphusitāni avasiṭṭhānī”ti.

*Compared to the water in the confluence that has dried up and evaporated, it can’t be reckoned
or compared, it’s not even a fraction.”*

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...
“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.
That’s why you should practice meditation ...”

catuttham.

samyutta nikāya 56
Linked Discourses 56

6. abhisamayavagga
6. Comprehension

55. paṭhamamahāpathavīsutta
55. The Earth (1st)

“seyyathāpi, bhikkhave, puriso mahāpathaviyā satta kolaṭṭhimattiyo guḷikā
upanikkhiṭṭheyya.

*“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the
great earth.*

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

katamaṃ nu kho bahutaraṃ—yā vā satta kolaṭṭhimattiyo guḷikā upanikkhittā, ayaṃ
vā mahāpathavī”ti?

Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“etaḍeva, bhante, bahutaraṃ, yadidaṃ—mahāpathavī; appamattikā satta
kolaṭṭhimattiyo guḷikā upanikkhittā.

“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti
mahāpathaviṃ upanidhāya satta kolaṭṭhimattiyo guḷikā upanikkhittā”ti.

Compared to the great earth, they can’t be reckoned or compared, they’re not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...
“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

pañcamaṃ.

samyutta nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

56. dutiyamahāpathavīsutta

56. The Earth (2nd)

“seyyathāpi, bhikkhave, mahāpathavī parikkhayaṃ pariyādānaṃ gaccheyya ṭhapetvā satta kolaṭṭhimattiyo guḷikā.

“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds.

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yaṃ vā mahāpathaviyā parikkhīṇaṃ pariyādinnaṃ, yā vā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti?

Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“etaḍeva, bhante, bahutaraṃ mahāpathaviyā yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattikā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā.

“Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāpathaviyā parikkhīṇaṃ pariyādinnaṃ upanidhāya satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti.

Compared to the great earth that has been worn away and eroded, they can’t be reckoned or compared, they’re not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

57. paṭhamamahāsamuddasutta

57. The Ocean (1st)

“seyyathāpi, bhikkhave, puriso mahāsamuddato dve vā tīṇi vā udakaphusitāni udharitāni.

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yāni dve vā tīṇi vā udakaphusitāni ubbhatāni, yaṃ vā mahāsamudde udakaṃ”ti?

Which is more: the two or three drops drawn out of the water in the ocean?”

“etaḍeva, bhante, bahutaraṃ, yadidaṃ—mahāsamudde udakaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.

“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāsamudde udakaṃ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatāni”ti.

Compared to the water in the ocean, it can’t be reckoned or compared, it’s not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

sattamaṃ.

samyutta nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

58. dutiyamahāsamuddasutta

58. The Ocean (2nd)

“seyyathāpi, bhikkhave, mahāsamudde udakaṃ parikkhayaṃ pariyādānaṃ gaccheyya tṭhapetvā dve vā tīṇi vā udakaphusitāni.

“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yaṃ vā mahāsamudde udakaṃ parikkhīṇaṃ pariyādinnaṃ, yaṇi dve vā tīṇi vā udakaphusitāni avasiṭṭhāni”ti?

Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“etaḍeva, bhante, bahutaraṃ mahāsamudde udakaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ; appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.

“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāsamudde udakaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhāni”ti.

Compared to the water in the ocean that has dried up and evaporated, it can’t be reckoned or compared, it’s not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...

“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

aṭṭhamaṃ.

samyutta nikāya 56

Linked Discourses 56

6. abhisamayavagga

6. Comprehension

59. paṭhamapabbatūpamasutta

59. A Mountain (1st)

“seyyathāpi, bhikkhave, puriso himavato pabbatarājassa satta sāsapamattiyo pāsānasakkharā upanikkhipeyya.

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

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

katamaṃ nu kho bahutaraṃ—yā vā satta sāsapamattiyo pāsānasakkharā upanikkhittā, ayaṃ vā himavā pabbatarājā”ti?

Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“etadeva, bhante, bahutaraṃ, yadidaṃ—himavā pabbatarājā; appamattikā satta sāsapamattiyo pāsānasakkharā upanikkhittā.

“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti himavantamaṃ pabbatarājānaṃ upanidhāya satta sāsapamattiyo pāsānasakkharā upanikkhittā”ti.

Compared to the Himalayas, they can't be reckoned or compared, they're not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa ... pe ...
“In the same way, for a noble disciple ...

yogo karaṇīyo”ti.
That's why you should practice meditation ...”

navamaṃ.

saṃyutta nikāya 56
Linked Discourses 56

6. abhisamayavagga
6. Comprehension

60. dutiyapabbatūpamasutta
60. A Mountain (2nd)

“seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayamaṃ pariyādānaṃ gaccheyya, thaṭetvā satta sāsapamattiyo pāsānasakkharā.

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

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

katamaṃ nu kho bahutaraṃ—yamaṃ vā himavato pabbatarājassa parikkhīnaṃ pariyādinnaṃ, yā vā satta sāsapamattiyo pāsānasakkharā avasiṭṭhā”ti?

Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“etadeva, bhante, bahutaraṃ himavato pabbatarājassa yadidaṃ parikkhīnaṃ pariyādinnaṃ; appamattikā satta sāsapamattiyo pāsānasakkharā avasiṭṭhā.

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny.

saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti himavato pabbatarājassa parikkhīnaṃ pariyādinnaṃ upanidhāya satta sāsapamattiyo pāsānasakkharā avasiṭṭhā”ti.

Compared to the Himalayas, they can't be reckoned or compared, they're not even a fraction.”

“evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīnaṃ pariyādinnaṃ; appamattakaṃ avasiṭṭhaṃ.

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that's over and done with is more, what's left is tiny.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā;

Compared to the mass of suffering in the past that's over and done with, it can't be reckoned or compared, it's not even a fraction, since there are at most seven more lives.

yo 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminiṃ paṭipadā'ti yathābhūtaṃ pajānāti.

Such a person truly understands about suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, 'idaṃ dukkhaṇ'ti yogo karaṇīyo ... pe ... 'ayaṃ dukkhanirodhagāminiṃ paṭipadā'ti yogo karaṇīyo'ti.

That's why you should practice meditation ...

dasamaṃ.

abhisamayavaggo chaṭṭho.

nakhasikhā pokkharāṇī,

sambhejja apare duve;

pathavī dve samuddā dve,

dvemā ca pabbatūpamāti.

saṃyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. Abbreviated Texts on Raw Grain

61. aññatrasutta

61. Not Human

atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?

Which is more: the little bit of dirt under my fingernail, or this great earth?”

“etadeva, bhante, bahutaraṃ, yadidaṃ—mahāpathavī; appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.

Compared to the great earth, it can't be reckoned or compared, it's not even a fraction.”

“evameva kho, bhikkhave, appamattakā te sattā ye manussesu paccājāyanti; atha kho eteva bahutarā sattā ye aññatra manussehi paccājāyanti.

“In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many.

taṃ kissa hetu?

Why is that?

aditṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation ...”

paṭhamam.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. Abbreviated Texts on Raw Grain

62. paccantasutta

62. In the Borderlands

atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamaṃ nu kho bahutaraṃ—yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?

Which is more: the little bit of dirt under my fingernail, or this great earth?”

“etadeva, bhante, bahutaraṃ, yadidaṃ—mahāpathavī; appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.

Compared to the great earth, it can’t be reckoned or compared, it’s not even a fraction.”

“evameva kho, bhikkhave, appamattakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva bahutarā sattā ye paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu ... pe

“In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among barbarian tribes, are many. ...”

dutiyaṃ.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. Abbreviated Texts on Raw Grain

63. paññāsutta

63. Wisdom

... “evameva kho, bhikkhave, appakā te sattā ye pana ariyena paññācakkhunā samannāgatā; atha kho eteva bahutarā sattā ye avijjāgatā sammulhā ... pe

“... the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. ...”

tatiyaṃ.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. *Abbreviated Texts on Raw Grain*

64. surāmerayasutta

64. *Alcohol and Drugs*

... “evameva kho, bhikkhave, appakā te sattā ye surāmerayamajjappamādaṭṭhānā paṭiviratā; atha kho eteva bahutarā sattā ye surāmerayamajjappamādaṭṭhānā apaṭiviratā ... pe

“... the sentient beings who refrain from alcoholic drinks that cause negligence, are few, while those who don't refrain are many. ...”

catuttham.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. *Abbreviated Texts on Raw Grain*

65. odakasutta

65. *Born in Water*

... “evameva kho, bhikkhave, appakā te sattā ye thalajā; atha kho eteva bahutarā sattā ye udakajā. taṃ kissa hetu ... pe

“... the sentient beings born on land are few, while those born in water are many. ...”

pañcamam.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. *Abbreviated Texts on Raw Grain*

66. matteyyasutta

66. *Respect Mother*

... “evameva kho, bhikkhave, appakā te sattā ye matteyyā; atha kho eteva bahutarā sattā ye amatteyyā ... pe

“... the sentient beings who respect their mothers are few, while those who don't are many. ...”

chaṭṭham.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. *Abbreviated Texts on Raw Grain*

67. petteyyasutta

67. *Respect Father*

... “evameva kho, bhikkhave, appakā te sattā ye petteyyā; atha kho eteva bahutarā sattā ye apetteyyā ... pe

“... the sentient beings who respect their fathers are few, while those who don't are many. ...”

sattamam.

samyutta nikāya 56

Linked Discourses 56

7. paṭhamaāmakadhañṇapeyyālavagga

7. *Abbreviated Texts on Raw Grain*

68. sāmāññasutta
68. *Respect Ascetics*

... “evameva kho, bhikkhave, appakā te sattā ye sāmāññā; atha kho eteva bahutarā
sattā ye asāmāññā ... pe

“... the sentient beings who respect ascetics are few, while those who don’t are many. ...”

atthamam.

saṃyutta nikāya 56
Linked Discourses 56

7. paṭhamaāmakadhaññaṇapeyyālavagga
7. *Abbreviated Texts on Raw Grain*

69. brahmaññasutta
69. *Respect Brahmins*

... “evameva kho, bhikkhave, appakā te sattā ye brahmaññā; atha kho eteva bahutarā
sattā ye abrahmaññā ... pe

“... the sentient beings who respect brahmins are few, while those who don’t are many. ...”

navamaṃ.

saṃyutta nikāya 56
Linked Discourses 56

7. paṭhamaāmakadhaññaṇapeyyālavagga
7. *Abbreviated Texts on Raw Grain*

70. pacāyikasutta
70. *Honor the Elders*

... “evameva kho, bhikkhave, appakā te sattā ye kule jettḥāpacāyino; atha kho eteva bahutarā sattā ye kule ajetthāpacāyinoṭi ... pe

“... the sentient beings who honor the elders in the family are few, while those who don’t are many. ...”

dasamam.

pathamaāmakadhaññaṇapeyyālavaggo sattamo.

aññatra paccantam paññā,

surāmerayaodakā;

matteyya petteyyā cāpi,

sāmaññaṃ brahmapacāyikanti.

saṃyutta nikāya 56
Linked Discourses 56

8. dutiyaāmakadhaññaṇapeyyālavagga
8. *Abbreviated Texts on Raw Grain*

71. pāṇātipātasutta
71. *Killing Living Creatures*

... “evameva kho, bhikkhave, appakā te sattā ye pañātipātā paṭiviratā; atha kho eteva bahutarā sattā ye pañātipātā appativiratā.

“... the sentient beings who refrain from killing living creatures are few, while those who don’t refrain are many. ...”

taṃ kissa hetu? ... pe

paṭhamam.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññapeyyālavagga

8. Abbreviated Texts on Raw Grain

72. adinnādānasutta

72. Stealing

... “evameva kho, bhikkhave, appakā te sattā ye adinnādānā paṭiviratā; atha kho eteva bahutarā sattā ye adinnādānā appaṭiviratā ... pe

“... the sentient beings who refrain from stealing are few, while those who don’t refrain are many. ...”

dutiyaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññapeyyālavagga

8. Abbreviated Texts on Raw Grain

73. kāmesumicchācārasutta

73. Sexual Misconduct

... “evameva kho, bhikkhave, appakā te sattā ye kāmesumicchācārā paṭiviratā; atha kho eteva bahutarā sattā ye kāmesumicchācārā appaṭiviratā ... pe

“... the sentient beings who refrain from sexual misconduct are few, while those who don’t refrain are many. ...”

tatiyaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññapeyyālavagga

8. Abbreviated Texts on Raw Grain

74. musāvādasutta

74. Lying

... “evameva kho, bhikkhave, appakā te sattā ye musāvādā paṭiviratā; atha kho eteva bahutarā sattā ye musāvādā appaṭiviratā ... pe

“... the sentient beings who refrain from lying are few, while those who don’t refrain are many. ...”

catuttham.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññapeyyālavagga

8. Abbreviated Texts on Raw Grain

75. pesuññasutta

75. Divisive Speech

... “evameva kho, bhikkhave, appakā te sattā ye pisuṇāya vācāya paṭiviratā; atha kho eteva bahutarā sattā ye pisuṇāya vācāya appaṭiviratā ... pe

“... the sentient beings who refrain from divisive speech are few, while those who don’t refrain are many. ...”

pañcamaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññaṇḍapeyyālavagga

8. Abbreviated Texts on Raw Grain

76. pharusavācāsutta

76. Harsh Speech

... “evameva kho, bhikkhave, appakā te sattā ye pharusāya vācāya paṭiviratā; atha kho eteva bahutarā sattā ye pharusāya vācāya appaṭiviratā ... pe

“... the sentient beings who refrain from harsh speech are few, while those who don’t refrain are many. ...”

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññaṇḍapeyyālavagga

8. Abbreviated Texts on Raw Grain

77. samphappalāpasutta

77. Nonsense

... “evameva kho, bhikkhave, appakā te sattā ye samphappalāpā paṭiviratā; atha kho eteva bahutarā sattā ye samphappalāpā appaṭiviratā ... pe

“... the sentient beings who refrain from talking nonsense are few, while those who don’t refrain are many. ...”

sattamaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññaṇḍapeyyālavagga

8. Abbreviated Texts on Raw Grain

78. bījagāmasutta

78. Plants

... “evameva kho, bhikkhave, appakā te sattā ye bījagāmabhūtagāmasamārambhā paṭiviratā; atha kho eteva bahutarā sattā ye bījagāmabhūtagāmasamārambhā appaṭiviratā ... pe

“... the sentient beings who refrain from injuring plants and seeds are few, while those who don’t refrain are many. ...”

aṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññaṇḍapeyyālavagga

8. Abbreviated Texts on Raw Grain

79. vikālabhojanasutta

79. Food at the Wrong Time

... “evameva kho, bhikkhave, appakā te sattā ye vikālabhojanā paṭiviratā; atha kho eteva bahutarā sattā ye vikālabhojanā appaṭiviratā ... pe

“... the sentient beings who refrain from food at the wrong time are few, while those who don’t refrain are many. ...”

navamaṃ.

samyutta nikāya 56

Linked Discourses 56

8. dutiyaāmakadhaññaṇḍapeyyālavagga

8. Abbreviated Texts on Raw Grain

80. gandhavilepanasutta

80. Perfumes and Makeup

... “evameva kho, bhikkhave, appakā te sattā ye mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭiviratā; atha kho eteva bahutarā sattā ye mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā appaṭiviratā

... pe

“... the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don’t refrain are many ...”

dasamaṃ.

dutiyaāmakadhaññaṇḍapeyyālavaggo aṭṭhamo.

pāṇaṃ adinnaṃ kāmesu,

musāvādañca pesuññaṃ;

pharusam samphappalāpaṃ,

bhijañca vikālaṃ gandhanti.

samyutta nikāya 56

Linked Discourses 56

9. tatiyaāmakadhaññaṇḍapeyyālavagga

9. Abbreviated Texts on Raw Grain

81. naccagītasutta

81. Dancing and Singing

....

....

“evameva kho, bhikkhave, appakā te sattā ye naccagītavāditavisūkadassanā paṭiviratā; atha kho eteva bahutarā sattā ye naccagītavāditavisūkadassanā appaṭiviratā. taṃ kissa hetu ... pe

“... the sentient beings who refrain from dancing, singing, music, and seeing shows are few, while those who don’t refrain are many ...”

paṭhamam.

samyutta nikāya 56

Linked Discourses 56

9. tatiyaāmakadhaññaṇḍapeyyālavagga

9. Abbreviated Texts on Raw Grain

82. uccāsayanāsutta

82. High Beds

dutiyam.

tatiyam.

catuttham.

pañcamam.

86. kumārikasutta
86. *Women and Girls*

... “evameva kho, bhikkhave, appakā te sattā ye itthikumārikapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye itthikumārikapaṭiggahaṇā appaṭiviratā ... pe

“... the sentient beings who refrain from receiving women and girls are few, while those who don't refrain are many. ...”

chaṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

9. tatiyaāmakadhaññaṭṭapeyyālavagga

9. Abbreviated Texts on Raw Grain

87. dāsīdāsasutta

87. Bondservants

... “evameva kho, bhikkhave, appakā te sattā ye dāsīdāsapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye dāsīdāsapaṭiggahaṇā appaṭiviratā ... pe

“... the sentient beings who refrain from receiving male and female bondservants are few, while those who don't refrain are many. ...”

sattamaṃ.

samyutta nikāya 56

Linked Discourses 56

9. tatiyaāmakadhaññaṭṭapeyyālavagga

9. Abbreviated Texts on Raw Grain

88. ajeḷakasutta

88. Goats and Sheep

... “evameva kho, bhikkhave, appakā te sattā ye ajeḷakapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye ajeḷakapaṭiggahaṇā appaṭiviratā ... pe

“... the sentient beings who refrain from receiving goats and sheep are few, while those who don't refrain are many. ...”

aṭṭhaṃ.

samyutta nikāya 56

Linked Discourses 56

9. tatiyaāmakadhaññaṭṭapeyyālavagga

9. Abbreviated Texts on Raw Grain

89. kukkuṭasūkarasutta

89. Chickens and Pigs

... “evameva kho, bhikkhave, appakā te sattā ye kukkuṭasūkarapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye kukkuṭasūkarapaṭiggahaṇā appaṭiviratā ... pe

“... the sentient beings who refrain from receiving chickens and pigs are few, while those who don't refrain are many. ...”

navamaṃ.

samyutta nikāya 56

Linked Discourses 56

9. tatiyaāmakadhaññaṭṭapeyyālavagga

9. Abbreviated Texts on Raw Grain

90. hatthigavassasutta

90. Elephants and Cows

... “evameva kho, bhikkhave, appakā te sattā ye hatthigavassavaḷavapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye hatthigavassavaḷavapaṭiggahaṇā appaṭiviratā ... pe

“... the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don’t refrain are many. ...”

dasamaṃ.

tatiyaāmakadhaññapeyyālavaggo navamo.

naccaṃ sayanaṃ rajataṃ,

dhaññaṃ maṃsaṃ kumārikā;

dāsī ajeḷakañceva,

kukkuṭasūkaraḥatthīti.

saṃyutta nikāya 56

Linked Discourses 56

10. catutthaāmakadhaññapeyyālavagga

10. Abbreviated Texts on Raw Grain

91. khettavatthusutta

91. Fields and Land

... “evameva kho, bhikkhave, appakā te sattā ye khettavatthupaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye khettavatthupaṭiggahaṇā appaṭiviratā ... pe

“... the sentient beings who refrain from receiving fields and land are few, while those who don’t refrain are many. ...”

paṭhamam.

saṃyutta nikāya 56

Linked Discourses 56

10. catutthaāmakadhaññapeyyālavagga

10. Abbreviated Texts on Raw Grain

92. kayavikkayasutta

92. Buying and Selling

... “evameva kho, bhikkhave, appakā te sattā ye kayavikkayā paṭiviratā; atha kho eteva bahutarā sattā ye kayavikkayā appaṭiviratā ... pe

“... the sentient beings who refrain from buying and selling are few, while those who don’t refrain are many. ...”

dutiyam.

saṃyutta nikāya 56

Linked Discourses 56

10. catutthaāmakadhaññapeyyālavagga

10. Abbreviated Texts on Raw Grain

93. dūteyyasutta

93. Errands

... “evameva kho, bhikkhave, appakā te sattā ye dūteyyapahiṇagamanānuyogā paṭiviratā; atha kho eteva bahutarā sattā ye dūteyyapahiṇagamanānuyogā appaṭiviratā ... pe

“... the sentient beings who refrain from running errands and messages are few, while those who don’t refrain are many. ...”

tatiyaṃ.

saṃyutta nikāya 56

Linked Discourses 56

10. catutthaāmakadhaññaṇṇapeyyālavagga

10. Abbreviated Texts on Raw Grain

94. tulākūṭasutta

94. False Weights

... “evameva kho, bhikkhave, appakā te sattā ye tulākūṭakaṃsakūṭamānakūṭā paṭiviratā; atha kho eteva bahutarā sattā ye tulākūṭakaṃsakūṭamānakūṭā appaṭiviratā ... pe

“... the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don’t refrain are many. ...”

catutthaṃ.

saṃyutta nikāya 56

Linked Discourses 56

10. catutthaāmakadhaññaṇṇapeyyālavagga

10. Abbreviated Texts on Raw Grain

95. ukkoṭanasutta

95. Bribery

... “evameva kho, bhikkhave, appakā te sattā ye ukkoṭanavañcananikatisāciyogā paṭiviratā; atha kho eteva bahutarā sattā ye ukkoṭanavañcananikatisāciyogā appaṭiviratā ... pe

“... the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don’t refrain are many. ...”

pañcamam.

saṃyutta nikāya 56

Linked Discourses 56

10. catutthaāmakadhaññaṇṇapeyyālavagga

10. Abbreviated Texts on Raw Grain

96–101. chedanādisutta

96–101. Mutilation, Etc.

... “evameva kho, bhikkhave, appakā te sattā ye chedanavadhabandhanaviparāmosaālopasahasākārā paṭiviratā; atha kho eteva bahutarā sattā ye chedanavadhabandhanaviparāmosaālopasahasākārā appaṭiviratā.

“... the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don’t refrain are many.

tam kissa hetu?

Why is that?

aditthattā bhikkhave, catunnam ariyasaccānam.

It’s because they haven’t seen the four noble truths.

katamesam catunnam?

What four?

dukkhassa ariyasaccassa ... pe ... dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo ... pe ... ‘ayaṃ
dukkhanirodhagāminiṃ paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation ...”

ekādasamaṃ.

catutthaāmakadhaññaṃpeyyālavaggo dasamo.

khettaṃ kāyaṃ dūteyyaṇa,

tulākūṭaṃ ukkoṭanaṃ;

chedanaṃ vadhabandhanaṃ,

viparālopaṃ sāhasanti.

saṃyutta nikāya 56
Linked Discourses 56

11. pañcagatiṃpeyyālavagga
11. Abbreviated Texts on Five Destinations

102. manussacutinirayasutta
102. Passing Away as Humans and Reborn in Hell

atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi:

“taṃ kiṃ maññaṭha, bhikkhave, katamaṃ nu kho bahutaraṃ—

yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī”ti?

“etadeva, bhante, bahutaraṃ, yadidaṃ—

mahāpathavī;

appamattakāyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṃ
upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.

“evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājayanti;
atha kho eteva bahutarā sattā ye manussā cutā niraye paccājayanti ... pe

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many ...”

paṭhamaṃ.

saṃyutta nikāya 56
Linked Discourses 56

11. pañcagatiṃpeyyālavagga
11. Abbreviated Texts on Five Destinations

103. manussacutitiracchānasutta
103. Passing Away as Humans and Reborn as Animals

... “evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā tiracchānayaniyā paccājāyanti ... pe

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many ...”

dutiyaṃ.

samyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

104. manussacutipettivisayasutta

104. Passing Away as Humans and Reborn as Ghosts

... “evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā pettivisaye paccājāyanti ... pe

“... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the ghost realm are many ...”

tatiyaṃ.

samyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

105–107. manussacutidevanirayādisutta

105–107. Passing Away as Humans and Reborn as Gods

... “evameva kho, bhikkhave, appakā te sattā ye manussā cutā deveesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā niraye paccājāyanti ... pe ... tiracchānayaniyā paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

chatthamaṃ.

samyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

108–110. devacutinirayādisutta

108–110. Passing Away as Gods and Reborn as Gods

... “evameva kho, bhikkhave, appakā te sattā ye devā cutā deveesu paccājāyanti; atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti ... pe ... tiracchānayaniyā paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

navamaṃ.

samyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

111–113. devamanussanirayādisutta

111–113. Dying as Gods and Reborn as Humans

... “evameva kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti ... pe ... tiracchānayoniya paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

dvādasamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

114–116. nirayamanussanirayādisutta

114–116. Dying in Hell and Reborn as Humans

... “evameva kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti ... pe ... tiracchānayoniya paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

pannarasamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

117–119. nirayadevanirayādisutta

117–119. Dying in Hell and Reborn as Gods

... “evameva kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti ... pe ... tiracchānayoniya paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

aṭṭhārasamaṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

120–122. tiracchānamanussanirayādisutta

120–122. Dying as Animals and Reborn as Humans

... “evameva kho, bhikkhave, appakā te sattā ye tiracchānayoniya cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye tiracchānayoniya cutā niraye paccājāyanti ... pe ... tiracchānayoniya paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

ekavīsatiṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

123–125. tiracchānadevanirayādisutta

123–125. Dying as Animals and Reborn as Gods

... “evameva kho, bhikkhave, appakā te sattā ye tiracchānāyoniya cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye tiracchānāyoniya cutā niraye paccājāyanti ... pe ... tiracchānāyoniya paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

catuvīsatiṃsaṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

126–128. pettimanussanirayādisutta

126–128. Dying as Ghosts and Reborn as Humans

... “evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti ... pe ... tiracchānāyoniya paccājāyanti ... pe ... pettivisaye paccājāyanti ... pe

“... the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

sattavīsatiṃsaṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

129–130. pettidevanirayādisutta

129–130. Dying as Ghosts and Reborn as Gods

... “evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti ... pe ...

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell are many.”

evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā tiracchānāyoniya paccājāyanti ... pe

“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the animal realm are many.”

ekūnatīṃsatīṃsaṃ.

saṃyutta nikāya 56

Linked Discourses 56

11. pañcagatipeyyālavagga

11. Abbreviated Texts on Five Destinations

131. pettidevapettivisayasutta

131. Dying as Ghosts and Reborn as Ghosts

... “evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti;
atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.

*“... the sentient beings who die as ghosts and are reborn as gods are few, while those who die
as ghosts and are reborn in the ghost realm are many.*

taṃ kissa hetu?

Why is that?

aditṭhattā, bhikkhave, catunnaṃ ariyasaccānaṃ.

It's because they haven't seen the four noble truths.

katamesaṃ catunnaṃ?

What four?

dukkhassa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa
ariyasaccassa, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

*The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice
that leads to the cessation of suffering.*

tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ti
yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti yogo karaṇīyo”ti.

*That's why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the
origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to
the cessation of suffering’.*

idamavoca bhagavā.

That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

tiṃsatimaṃ.

pañcagatipeyyālavaggo ekādasamo.

manussato cutā chāpi,

devā cutā nirayato;

tiracchānapettivisayā,

tiṃsamatto gativaggoti.

saccasaṃyuttaṃ dvādasamaṃ.

The Linked Discourses on the Truths, the twelfth section.

mahāvaggo pañcamo.

maggabojjhaṅgaṃ satiyā,

indriyaṃ sammappadhānaṃ;

baliddhipādānuruddhā,

jhānānāpānasamyyutaṃ;

sotāpatti saccañcāti,

mahāvaggoti vuccatīti.

mahāvaggasamyuttapāli niṭṭhitā.
The Great Book is finished.

samyuttanikāyo samatto.
The Linked Discourses is completed.