

## samyutta nikāya 53

*Linked Discourses 53*

### 1. gaṅgāpeyyālavagga

*1. Abbreviated Texts on the Ganges*

### 1–12. jhānādisutta

*1–12. Absorptions, Etc.*

### sāvattihinidānaṃ.

*At Sāvattī.*

tatra kho ... pe ...

“cattārome, bhikkhave, jhānā.

*“Mendicants, there are these four absorptions.*

katame cattāro?

*What four?*

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

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

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

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

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

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

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

ime kho, bhikkhave, cattāro jhānāti.

*These are the four absorptions.*

seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

*The Ganges river slants, slopes, and inclines to the east.*

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

*In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.*

kathaṅca, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

*And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment?*

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

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

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ...

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...*

tatiyaṃ jhānaṃ ...

*third absorption ...*

catutthaṃ jhānaṃ upasampajja viharati.

*fourth absorption.*

evaṃ kho, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānaṇaṇo nibbānapabbhāro”ti.

*That’s how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.”*

dvādasamaṃ.

gaṅgāpeyyālavaggo paṭhamo.

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

cha pācīnato ninnā,

*Six on slanting to the east,*

cha ninnā ca samuddato;

*and six on slanting to the ocean;*

dvete cha dvādasa honti,

*these two sixes make twelve,*

vaggo tena pavuccatīti.

*and that’s how this chapter is recited.*

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*Linked Discourses 53*

2. appamādavagga

*2. Diligence*

13. appamādavagga

*13–22. Diligence*

(appamādavaggo vitthāretabbo.)

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

tathāgatam padaṃ kūṭam,

*The Realized One, footprint, roof peak,*

mūlam sāro ca vassikaṃ;

*roots, heartwood, jasmine,*

rājā candimasūriyā,

*monarch, sun and moon,*

vatthena dasamaṃ padanti.

*and cloth is the tenth.*

saṃyutta nikāya 53

*Linked Discourses 53*

3. balakaraṇīyavagga

*3. Hard Work*

23. balakaraṇīyavagga

*23–34. Hard Work*

(balakaraṇīyavaggo vitthāretabbo.)

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

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

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

ākāsenā ca dve meghā,  
*the sky, and two on clouds,*

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

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*Linked Discourses 53*

4. esanāvagga  
*4. Searches*

35. esanāvagga  
*35–44. Searches*

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

esanā vidhā āsavo,  
*Searches, discriminations, defilements,*

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

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

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

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*Linked Discourses 53*

5. oghavagga  
*5. Floods*

45–54. oghādisutta  
*45–54 Floods, Etc.*

“pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.  
*“Mendicants, there are five higher fetters.*

katamāni pañca?  
*What five?*

rūparāgo, arūparāgo, māno, uddhaccam, avijjā—  
*Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.*

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.  
*These are the five higher fetters.*

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya  
pariññāya parikkhayāya pahānāya cattāro jhānā bhāvetabbā.  
*The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.*

katame cattāro?  
*What four?*

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

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

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...*

tatiyaṃ jhānaṃ ... pe ...

*third absorption ...*

catutthaṃ jhānaṃ upasampajja viharati.

*fourth absorption.*

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro jhānā bhāvetabbā<sup>2</sup>ti vitthāretabbaṃ.

*These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."*

(yathā maggasamyuttaṃ tathā vitthāretabbaṃ.)

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

oghavaggo pañcamo.

ogho yogo upādānaṃ,

*Floods, bonds, grasping,*

ganthā anusayena ca;

*ties, and underlying tendencies,*

kāmaguṇā nīvaraṇā,

*kinds of sensual stimulation, hindrances,*

khandhā oruddhambhāgiyāti.

*aggregates, and fetters high and low.*

jhānasamyuttaṃ navamaṃ.

*The Linked Discourses on Absorption are the ninth section.*