

1. sārīputtavagga
1. With Sārīputta

1. vivekajasutta
1. Born of Seclusion

ekaṃ samayaṃ āyasmā sārīputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Sārīputta was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho āyasmā sārīputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

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

sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṭṭhikkanto yena andhavanaṃ tenupasaṅkami divāvihārāya.

He wandered for alms in Sāvattthī. After the meal, on his return from alms-round, he went to the Dark Forest,

andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi.

plunged deep into it, and sat at the root of a tree for the day's meditation.

atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena jetavanaṃ anāthapiṇḍikassa ārāmo tenupasaṅkami.

Then in the late afternoon, Sārīputta came out of retreat and went to Jeta's Grove, Anāthapiṇḍika's monastery.

addasā kho āyasmā ānando āyasmantaṃ sārīputtaṃ dūratova āgacchantaṃ.

Venerable Ānanda saw him coming off in the distance,

disvāna āyasmantaṃ sārīputtaṃ etadavoca:

and said to him:

“vipassannāni kho te, āvuso sārīputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sārīputta, your faculties are so very clear, and your complexion is pure and bright.

kataṃ nāyasmā sārīputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“idhāhaṃ, āvuso, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharāmi.

“Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn't occur to me:

‘ahaṃ paṭhamāṃ jhānaṃ samāpajjāmi’ti vā ‘ahaṃ paṭhamāṃ jhānaṃ samāpanno’ti vā ‘ahaṃ paṭhamā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

tathā hi panāyasmato sārīputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhata.

“That must be because Venerable Sārīputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasmā āyasmato sārīputtassa na evaṃ hoti:

That's why it didn't occur to you:

“‘aḥaṃ paṭhamam jhānam samāpajjāmi’ti vā ‘aḥaṃ paṭhamam jhānam samāpanno’ti vā ‘aḥaṃ paṭhamā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

paṭhamam.

saṃyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sārīputta

2. avitakkasutta

2. Without Placing the Mind

sāvattihinidānam.

At Sāvattihī.

addasā kho āyasmā ānando ... pe ... āyasmantaṃ sārīputtaṃ etadavoca:

Venerable Ānanda saw Venerable Sārīputta and said to him:

“vip̐pasannāni kho te, āvuso sārīputta, indriyāni; parisuddho mukhavaṇṇo pariyoḍāto.

“Reverend Sārīputta, your faculties are so very clear, and your complexion is pure and bright.

katamenāyasmā sārīputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“idhāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi.

“Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained 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.

tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn’t occur to me:

‘aḥaṃ dutiyaṃ jhānaṃ samāpajjāmi’ti vā ‘aḥaṃ dutiyaṃ jhānaṃ samāpanno’ti vā ‘aḥaṃ dutiyā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

tathā hi panāyasmato sārīputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusaṃyā susamūhata.

“That must be because Venerable Sārīputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasmā āyasmato sārīputtassa na evaṃ hoti:

That’s why it didn’t occur to you:

“‘aḥaṃ dutiyaṃ jhānaṃ samāpajjāmi’ti vā ‘aḥaṃ dutiyaṃ jhānaṃ samāpanno’ti vā ‘aḥaṃ dutiyā jhānā vuṭṭhito’ti vā”ti.

‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

dutiyaṃ.

saṃyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sārīputta

3. pītisutta

3. Rapture

sāvatthinidānaṃ.

At Sāvatthī.

addasā kho āyasmā ānando ... pe ...

Venerable Ānanda saw Venerable Sāriputta and said to him:

“vippasannāni kho te, āvuso sārīputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

katamenāyasmā sārīputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“idhāhaṃ, āvuso, pītiyā ca virāgā upekkhako ca vihāsiṃ sato ca sampajāno sukhañca kāyena paṭisaṃvedemi; yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharāmi.

“Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn’t occur to me:

‘ahaṃ tatiyaṃ jhānaṃ samāpajjāmi’ ti vā ‘ahaṃ tatiyaṃ jhānaṃ samāpanno’ ti vā ‘ahaṃ tatiyā jhānā vuṭṭhito’ ti vā” ti.

‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

tathā hi panāyasmato sārīputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhata.

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasmā āyasmato sārīputtassa na evaṃ hoti:

That’s why it didn’t occur to you:

“‘ahaṃ tatiyaṃ jhānaṃ samāpajjāmi’ ti vā ‘ahaṃ tatiyaṃ jhānaṃ samāpanno’ ti vā ‘ahaṃ tatiyā jhānā vuṭṭhito’ ti vā” ti.

‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

tatiyaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sāriputta

4. upekkhāsutta

4. Equanimity

sāvatthinidānaṃ.

At Sāvatthī.

addasā kho āyasmā ānando ... pe ...

Venerable Ānanda saw Venerable Sāriputta and said to him:

“vippasannāni kho te, āvuso sārīputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

katamenāyasmā sārīputto ajja vihārena vihāsī”ti?

What meditation were you practicing today?”

“idhāhaṃ, āvuso, sukkhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.

“Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn't occur to me:

‘ahaṃ catutthaṃ jhānaṃ samāpajjāmi’ ti vā ‘ahaṃ catutthaṃ jhānaṃ samāpanno’ ti vā ‘ahaṃ catutthā jhānā vuṭṭhito’ ti vā” ti.

‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

tathā hi panāyasmato sārīputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā susamūhata.

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasmā āyasmato sārīputtassa na evaṃ hoti:

That’s why it didn’t occur to you:

“‘ahaṃ catutthaṃ jhānaṃ samāpajjāmi’ ti vā ‘ahaṃ catutthaṃ jhānaṃ samāpanno’ ti vā ‘ahaṃ catutthā jhānā vuṭṭhito’ ti vā” ti.

‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

catutthaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sāriputta

5. ākāśānañcāyatanasutta

5. The Dimension of Infinite Space

sāvatthinidānaṃ.

At Sāvatthī.

addasā kho āyasmā ānando ... pe ...

Venerable Ānanda saw Venerable Sāriputta ...

“idhāhaṃ, āvuso, sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāśānañcāyatanam upasampajja viharāmi ... pe ...

“Reverend, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I entered and remained in the dimension of infinite space. ...” ...

vuṭṭhitoti vā” ti.

pañcamaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sāriputta

6. viññānañcāyatanasutta

6. The Dimension of Infinite Consciousness

sāvattthinidānaṃ.

At Sāvattthī.

addasā kho āyasmā ānando ... pe ...

Venerable Ānanda saw Venerable Sāriputta ...

“idhāhaṃ, āvuso, sabbaso ākāsañācāyatanāṃ samatikkamma anantaṃ viññāṇanti
viññāṇācāyatanāṃ upasampajja viharāmi ... pe ...

“Reverend, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I entered and remained in the dimension of infinite consciousness. ...” ...

vutṭhitoti vā”ti.

chatṭhaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sāriputta

7. ākiñcaññāyatanasutta

7. The Dimension of Nothingness

sāvattthinidānaṃ.

At Sāvattthī.

atha kho āyasmā sārīputto ... pe ...

Venerable Ānanda saw Venerable Sāriputta ...

“idhāhaṃ, āvuso, sabbaso viññāṇācāyatanāṃ samatikkamma, natthi kiñcīti
ākiñcaññāyatanāṃ upasampajja viharāmi ... pe ...

“Reverend, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I entered and remained in the dimension of nothingness. ...” ...

vutṭhitoti vā”ti.

sattamaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sāriputta

8. nevasaññānāsaññāyatanasutta

8. The Dimension of Neither Perception Nor Non-Perception

sāvattthinidānaṃ.

At Sāvattthī.

atha kho āyasmā sārīputto ... pe ...

Venerable Ānanda saw Venerable Sāriputta ...

“idhāhaṃ, āvuso, ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ
upasampajja viharāmi ... pe ...

“Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. ...” ...

vutṭhitoti vā”ti.

aṭṭhaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sārīputta

9. nirodhasamāpattisutta

9. The Attainment of Cessation

sāvattthinidānaṃ.

At Sāvatti.

atha kho āyasmā sārīputto ... pe

Venerable Ānanda saw Venerable Sārīputta ...

“idhāhaṃ, āvuso, sabbaso nevasaññānāsaññāyatanam samatikkamma
saññāvedayitanirodham upasampajja viharāmi.

“Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling.”

tassa mayhaṃ, āvuso, na evaṃ hoti:

But it didn't occur to me:

‘ahaṃ saññāvedayitanirodham samāpajjāmi’ ti vā ‘ahaṃ saññāvedayitanirodham
samāpanno’ ti vā ‘ahaṃ saññāvedayitanirodhā vuṭṭhito’ ti vā” ti.

‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.

tathā hi panāyasmato sārīputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusayā
susaṃhata.

“That must be because Venerable Sārīputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasmā āyasmato sārīputtassa na evaṃ hoti:

That's why it didn't occur to you:

“‘ahaṃ saññāvedayitanirodham samāpajjāmi’ ti vā ‘ahaṃ saññāvedayitanirodham
samāpanno’ ti vā ‘ahaṃ saññāvedayitanirodhā vuṭṭhito’ ti vā” ti.

‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.

navamaṃ.

samyutta nikāya 28

Linked Discourses 28

1. sārīputtavagga

1. With Sārīputta

10. sucimukhīsutta

10. With Sucimukhī

ekaṃ samayaṃ āyasmā sārīputto rājagahe viharati veļuvane kalandakanivāpe.

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

atha kho āyasmā sārīputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahe
piṇḍāya pāvisi.

Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

rājagahe sapadānaṃ piṇḍāya caritvā taṃ piṇḍapātaṃ aññataraṃ kuṭṭamūlaṃ nissāya
paribhuñjati.

After wandering indiscriminately for alms-food in Rājagaha, he ate his alms-food by a wall.

atha kho sucimukhī paribbājikā yenāyasmā sārīputto tenupasaṅkami;
upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca:

Then the wanderer Sucimukhī went up to Venerable Sārīputta and said to him:

“kim nu kho, samaṇa, adhomukho bhuñjasī”ti?

“Ascetic, do you eat facing downwards?”

“na khvāhaṃ, bhagini, adhomukho bhuñjāmī”ti.

“No, sister.”

“tena hi, samaṇa, ubbhamukho bhuñjasī”ti?

“Well then, do you eat facing upwards?”

“na khvāhaṃ, bhagini, ubbhamukho bhuñjāmī”ti.

“No, sister.”

“tena hi, samaṇa, disāmukho bhuñjasī”ti?

“Well then, do you eat facing the cardinal directions?”

“na khvāhaṃ, bhagini, disāmukho bhuñjāmī”ti.

“No, sister.”

“tena hi, samaṇa, vidisāmukho bhuñjasī”ti?

“Well then, do you eat facing the intermediate directions?”

“na khvāhaṃ, bhagini, vidisāmukho bhuñjāmī”ti.

“No, sister.”

“kim nu, samaṇa, adhomukho bhuñjasī”ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, adhomukho bhuñjāmī’ti vadesi.

“When asked if you eat facing all these directions, you answer ‘no, sister’.

‘tena hi, samaṇa, ubbhamukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, ubbhamukho bhuñjāmī’ti vadesi.

‘tena hi, samaṇa, disāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, disāmukho bhuñjāmī’ti vadesi.

‘tena hi, samaṇa, vidisāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṃ, bhagini, vidisāmukho bhuñjāmī’ti vadesi.

kathañcarahi, samaṇa, bhuñjasī”ti?

“How exactly do you eat, ascetic?”

“ye hi keci, bhagini, samaṇabrāhmaṇā vatthuvijjātiracchānavijjāya micchājīvena jīvikam kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘adhomukhā bhuñjantī’ti.

“Sister, those ascetics and brahmins who earn a living by geomancy—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing downwards.

ye hi keci, bhagini, samaṇabrāhmaṇā nakkhattavijjātiracchānavijjāya micchājīvena jīvikam kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘ubbhamukhā bhuñjantī’ti.

Those ascetics and brahmins who earn a living by astrology—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing upwards.

ye hi keci, bhagini, samaṇabrāhmaṇā dūteyyapahinagamanānuyogāya micchājīvena jīvikam kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘disāmukhā bhuñjantī’ti.

Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions.

ye hi keci, bhagini, samaṇabrāhmaṇā aṅgavijjātiracchānavijjāya micchājīvena jīvikam kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘vidisāmukhā bhuñjantī’ti.

Those ascetics and brahmins who earn a living by palmistry—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing the intermediate directions.

so khvāhaṃ, bhagini, na vatthuvijjātiracchānavijjāya micchājīvena jīvikaṃ kappemi,
na nakkhattavijjātiracchānavijjāya micchājīvena jīvikaṃ kappemi, na
dūteyyapahiṇagamanānuyogāya micchājīvena jīvikaṃ kappemi, na
aṅgavijjātiracchānavijjāya micchājīvena jīvikaṃ kappemi.

I don't earn a living by any of these means.

dhammena bhikkhaṃ pariyesāmi;

I seek alms in a principled manner,

dhammena bhikkhaṃ pariyesitvā bhuñjāmi”ti.

and I eat it in a principled manner.”

atha kho sucimukhī paribbājikā rājagahe rathiyāya rathiyaṃ, siṅghātakena
siṅghātaṃ upasaṅkamitvā evamārocesi:

Then Sucimukhī the wanderer went around Rājagaha from street to street, from square to square, and announced:

“dhammikaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti;

“The Sakyan ascetics eat food in a principled manner!

anavajjaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti.

The Sakyan ascetics eat food blamelessly!

detha samaṇānaṃ sakyaputtiyānaṃ piṇḍaṃ”ti.

Give almsfood to the Sakyan ascetics!”

dasamaṃ.

sāriputtavaggo paṭhamo.

vivekajaṃ avitakkaṃ,

pīti upekkhā catutthakaṃ;

ākāsañceva viññāṇaṃ,

ākiñcaṃ nevasaññinā;

nirodho navamo vutto,

dasamaṃ sūcimukhī cāti.

sāriputtasamyuttaṃ samattaṃ.

The Linked Discourses on Sāriputta are complete.