

saṃyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

1. suddhikasutta

1. Plain Version

sāvatthinidānaṃ.

At Sāvatthī.

tatra kho bhagavā etadavoca.

There the Buddha said:

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni”ti.

These are the five faculties.”

paṭhamam.

saṃyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

2. paṭhamasotāpannasutta

2. A Stream-Enterer (1st)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ indriyānaṃ assādañca
ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti—

A noble disciple comes to truly understand these five faculties' gratification, drawback, and escape.

ayam vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato
sambodhiparāyaṇo”ti.

Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

dutiyam.

saṃyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

3. dutiyasotāpannasutta

3. A Stream-Enterer (2nd)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ indriyānaṃ samudayañca
atthaṅgamañca assādañca ādinavañca nissaraṇaṃca yathābhūtaṃ pajānāti—
A noble disciple comes to truly understand these five faculties’ origin, ending, gratification,
drawback, and escape.

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato
sambodhiparāyano”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.”

tatiyaṃ.

saṃyutta nikāya 48
Linked Discourses 48

1. suddhikavagga
1. Plain Version

4. paṭhamaarahantasutta
4. A Perfected One (1st)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ indriyānaṃ assādañca
ādinavañca nissaraṇaṃca yathābhūtaṃ viditvā anupādāvimutto hoti—
A noble disciple comes to be freed by not grasping after truly understanding these five
faculties’ gratification, drawback, and escape.

ayaṃ vuccati, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo
ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvīmutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the
spiritual journey, done what had to be done, laid down the burden, achieved their own true
goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

catuttham.

saṃyutta nikāya 48
Linked Discourses 48

1. suddhikavagga
1. Plain Version

5. dutiyaarahantasutta
5. A Perfected One (2nd)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto hoti—

A mendicant comes to be freed by not grasping after truly understanding these five faculties' origin, ending, gratification, drawback, and escape.

ayaṃ vuccati, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti.

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

pañcamaṃ.

saṃyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

6. paṭhamasamaṇabrāhmaṇasutta

6. Ascetics and Brahmins (1st)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ indriyānaṃ assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānanti,

There are ascetics and brahmins who don't truly understand the gratification, drawback, and escape when it comes to these five faculties.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayam 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 imesaṃ pañcannaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānanti,

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam 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.”

chatṭhaṃ.

saṃyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

7. dutiyasamaṇabrāhmaṇasutta

7. Ascetics and Brahmins (2nd)

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā saddhindriyaṃ nappajānanti, saddhindriyasamudayaṃ nappajānanti, saddhindriyanirodhaṃ nappajānanti, saddhindriyanirodhagāminīṃ paṭipadaṃ nappajānanti;

“Mendicants, there are ascetics and brahmins who don't understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation.

vīriyindriyaṃ nappajānanti ... pe ...

They don't understand the faculty of energy ...

satindriyaṃ nappajānanti ... pe ...

mindfulness ...

samādhindriyaṃ nappajānanti ... pe ...

immersion ...

paññindriyaṃ nappajānanti, paññindriyasamudayaṃ nappajānanti, paññindriyanirodhaṃ nappajānanti, paññindriyanirodhagāminīṃ paṭipadaṃ nappajānanti,

wisdom, its origin, its cessation, and the practice that leads to its cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammataṃ brāhmaṇesu vā brāhmaṇasammataṃ, na ca panete āyasanto sāmāññatthaṃ 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 saddhindriyaṃ pajānanti, saddhindriyasamudayaṃ pajānanti, saddhindriyanirodhaṃ pajānanti, saddhindriyanirodhagāminīṃ paṭipadaṃ pajānanti;

There are ascetics and brahmins who do understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation.

vīriyindriyaṃ pajānanti, vīriyindriyasamudayaṃ pajānanti, vīriyindriyanirodhaṃ pajānanti, vīriyindriyanirodhagāminīṃ paṭipadaṃ pajānanti;

They do understand the faculty of energy ...

satindriyaṃ pajānanti ... pe ...

mindfulness ...

samādhindriyaṃ pajānanti ... pe ...

immersion ...

paññindriyaṃ pajānanti, paññindriyasamudayaṃ pajānanti, paññindriyanirodhaṃ pajānanti, paññindriyanirodhagāminīṃ paṭipadaṃ pajānanti,

wisdom, its origin, its cessation, and the practice that leads to its cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammataṃ brāhmaṇesu ca brāhmaṇasammataṃ, te ca panāyasanto sāmāññatthaṃ 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.”

sattamaṃ.

samyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

8. dātṭhabbasutta

8. *Should Be Seen*

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

kattha ca, bhikkhave, saddhindriyaṃ dātṭhabbaṃ?

And where should the faculty of faith be seen?

catūsu sotāpattiyaṅgesu—

In the four factors of stream-entry.

ettha saddhindriyaṃ dātṭhabbaṃ.

kattha ca, bhikkhave, vīriyindriyaṃ dātṭhabbaṃ?

And where should the faculty of energy be seen?

catūsu sammappadhānesu—

In the four right efforts.

ettha vīriyindriyaṃ dātṭhabbaṃ.

kattha ca, bhikkhave, satindriyaṃ dātṭhabbaṃ?

And where should the faculty of mindfulness be seen?

catūsu satipaṭṭhānesu—

In the four kinds of mindfulness meditation.

ettha satindriyaṃ dātṭhabbaṃ.

kattha ca, bhikkhave, samādhindriyaṃ dātṭhabbaṃ?

And where should the faculty of immersion be seen?

catūsu jhānesu—

In the four absorptions.

ettha samādhindriyaṃ dātṭhabbaṃ.

kattha ca, bhikkhave, paññindriyaṃ dātṭhabbaṃ?

And where should the faculty of wisdom be seen?

catūsu ariyasaccesu—

In the four noble truths.

ettha paññindriyaṃ dātṭhabbaṃ.

imāni kho, bhikkhave, pañcindriyānī”ti.

These are the five faculties.”

aṭṭhamam.

samyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

9. paṭhamavibhaṅgasutta

9. Analysis (1st)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ ... pe ... paññindriyaṃ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

katamañca, bhikkhave, saddhindriyaṃ?
And what is the faculty of faith?

idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:
It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti—
*‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and
conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods
and humans, awakened, blessed.’*

idaṃ vuccati, bhikkhave, saddhindriyaṃ.
This is called the faculty of faith.

katamañca, bhikkhave, vīriyindriyaṃ?
And what is the faculty of energy?

idha, bhikkhave, ariyasāvako āradhāvīriyo viharati akusalānaṃ dhammānaṃ
pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo
anikkhittadhuro kusalesu dhammesu—
*It's when a mendicant lives with energy roused up for giving up unskillful qualities and
embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes
to developing skillful qualities.*

idaṃ vuccati, bhikkhave, vīriyindriyaṃ.
This is called the faculty of energy.

katamañca, bhikkhave, satindriyaṃ?
And what is the faculty of mindfulness?

idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato
cirakatampi cirabhāsitaṃ saritā anussaritaṃ—
*It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can
remember and recall what was said and done long ago.*

idaṃ vuccati, bhikkhave, satindriyaṃ.
This is called the faculty of mindfulness.

katamañca, bhikkhave, samādhindriyaṃ?
And what is the faculty of immersion?

idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ, labhati
cittassa ekaggatā—
It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

idaṃ vuccati, bhikkhave, samādhindriyaṃ.
This is called the faculty of immersion.

katamañca, bhikkhave, paññindriyaṃ?
And what is the faculty of wisdom?

idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyaṃ paññāya samannāgato
ariyāya nibbedhikāya, sammā dukkhakkhayagāminiyaṃ—
*It's when a noble disciple is wise. They have the wisdom of arising and passing away which is
noble, penetrative, and leads to the complete ending of suffering.*

idaṃ vuccati, bhikkhave, paññindriyaṃ.
This is called the faculty of wisdom.

imāni kho, bhikkhave, pañcendriyānī”ti.

These are the five faculties.”

navamaṃ.

samyutta nikāya 48

Linked Discourses 48

1. suddhikavagga

1. Plain Version

10. dutiyavibhaṅgasutta

10. Analysis (2nd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

katamañca, bhikkhave, saddhindriyaṃ?

And what is the faculty of faith?

idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā”ti—

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhindriyaṃ.

This is called the faculty of faith.

katamañca, bhikkhave, vīriyindriyaṃ?

And what is the faculty of energy?

idha, bhikkhave, ariyasāvako āradhāvīriyo viharati akusalānaṃ dhammānaṃ
pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dāḥaparakkamo
anikkhittadhuro kusalesu dhammesu.

It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

so anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti
vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti
vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

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

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṃ vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammōsāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati—

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

idaṃ vuccati, bhikkhave, vīriyindriyaṃ.

This is called the faculty of energy.

katamañca, bhikkhave, satindriyaṃ?

And what is the faculty of mindfulness?

idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.

It's when a noble disciple is mindful. It's have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

so kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

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

vedanāsu ... pe ...

They meditate observing an aspect of feelings ...

citte ... pe ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ—

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

idaṃ vuccati, bhikkhave, satindriyaṃ.

This is called the faculty of mindfulness.

katamañca, bhikkhave, samādhindriyaṃ?

And what is the faculty of immersion?

idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ, labhati cittaṃ ekaggataṃ.

It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

so vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamamā jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain 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 pītisukkaṃ 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 adukkhamasukkaṃ 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.

idaṃ vuccati, bhikkhave, samādhindriyaṃ.

This is called the faculty of immersion.

katamañca, bhikkhave, paññindriyaṃ?

And what is the faculty of wisdom?

idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya, sammā dukkhakkhayagāminiya.

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

so 'idaṃ dukkhaṃ' 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'.

idaṃ vuccati, bhikkhave, paññindriyaṃ.

This is called the faculty of wisdom.

imāni kho, bhikkhave, pañcendriyāni” ti.

These are the five faculties.”

dasamaṃ.

suddhikavaggo paṭhamo.

suddhikañceva dve sotā,

arahantā apare duve;

samaṇabrāhmaṇā daṭṭhabbam,

vibhaṅgā apare duveti.

samyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

11. paṭilābhasutta

11. Gain

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ ... pe

The faculties of faith, energy, mindfulness, immersion, and wisdom.

katamañca, bhikkhave, saddhindriyaṃ?

And what is the faculty of faith?

idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti—

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhindriyaṃ.

This is called the faculty of faith.

katamañca, bhikkhave, vīriyindriyaṃ?

And what is the faculty of energy?

yaṃ kho, bhikkhave, cattāro sammappadhāne ārabha vīriyaṃ paṭilabhati—

The energy that's gained in connection with the four right efforts.

idaṃ vuccati, bhikkhave, vīriyindriyaṃ.

This is called the faculty of energy.

katamañca, bhikkhave, satindriyaṃ?

And what is the faculty of mindfulness?

yaṃ kho, bhikkhave, cattāro satipaṭṭhāne ārabha satim paṭilabhati—

The mindfulness that's gained in connection with the four kinds of mindfulness meditation.

idaṃ vuccati, bhikkhave, satindriyaṃ.

This is called the faculty of mindfulness.

katamañca, bhikkhave, samādhindriyaṃ?

And what is the faculty of immersion?

idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhim, labhati cittassa ekaggaṃ—

It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

idaṃ vuccati, bhikkhave, samādhindriyaṃ.

This is called the faculty of immersion.

katamañca, bhikkhave, paññindriyaṃ?

And what is the faculty of wisdom?

idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiya—

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

idaṃ vuccati, bhikkhave, paññindriyaṃ.

This is called the faculty of wisdom.

imāni kho, bhikkhave, pañcindriyāṇī”ti.

These are the five faculties.”

paṭhamam.

saṃyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

12. pathamasāṅkhattasutta

12. In Brief (1st)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti”ti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of the teachings. If they’re weaker still, they’re a follower by faith.”

dutiyaṃ.

samyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

13. dūtiyaśaṅkhittasutta

13. In Brief (2nd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti, phalavemattatā puggalavemattatā”ti.

So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

tatiyaṃ.

samyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

14. tatiyaśaṅkhittasutta

14. In Brief (3rd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā araham hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're a non-returner ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

iti kho, bhikkhave, paripūraṃ paripūrakārī ārādheti, padesaṃ padesakārī ārādheti.
So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.

‘avañjhāni tvevāhaṃ, bhikkhave, pañcindriyānī’ ti vadāmi” ti.
These five faculties are not a waste, I say.”

catuttham.

samyutta nikāya 48
Linked Discourses 48

2. mudutaravagga
2. Weaker

15. paṭhamavittthārasutta
15. In Detail (1st)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā araham hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamso hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti” ti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.”

pañcamaṃ.

samyutta nikāya 48
Linked Discourses 48

2. mudutaravagga
2. Weaker

16. dutiyavittthārasutta
16. In Detail (2nd)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoṭo hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānūsārī hoti, tato mudutarehi saddhānūsārī hoti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti, phalavemattatā puggalavemattatā hoti”ti.

So from a diversity of faculties there's a diversity of fruits. And from a diversity of fruits there's a diversity of persons.”

chaṭṭhaṃ.

samyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

17. tatiyavithhārasutta

17. In Detail (3rd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoṭo hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānūsārī hoti, tato mudutarehi saddhānūsārī hoti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

iti kho, bhikkhave, paripūraṃ paripūrakārī ārādheti, padesaṃ padesakārī ārādheti.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.

‘avañjhāni tvevāhaṃ, bhikkhave, pañcindriyānī’ti vadāmi”ti.

These five faculties are not a waste, I say.”

sattamaṃ.

samyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

18. paṭipannasutta

18. Practicing

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi arahattaphalasacchikiriyaṃ paṭipanno hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi anāgāmiphalasacchikiriyaṃ paṭipanno hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sakadāgāmiphalasacchikiriyaṃ paṭipanno hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi sotāpattiphalasacchikiriyaṃ paṭipanno hoti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're practicing to realize the fruit of perfection ... a non-returner ... practicing to realize the fruit of non-return ... a once-returner ... practicing to realize the fruit of once-return ... a stream-enterer ... practicing to realize the fruit of stream-entry.

yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbhaṃ sabbathā sabbhaṃ natthi, tamaḥaṃ ‘bāhiro puthujjanapakke ṭhito’ti vadāmi’ti.

Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

aṭṭhamāṃ.

samyutta nikāya 48

Linked Discourses 48

2. mudutaravagga

2. Weaker

19. sampannasutta

19. Endowed

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

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

“indriyasampanno, indriyasampanno’ti, bhante, vuccati.

“Sir, they speak of someone who is ‘accomplished regarding the faculties’.

kittāvatā nu kho, bhante, indriyasampanno hoti’ti?

How is someone accomplished regarding the faculties defined?”

“idha, bhikkhu, bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ, vīriyindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ, satindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ, samādhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ, paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ.

“Mendicant, it’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom that lead to peace and awakening.

ettāvata kho, bhikkhu, bhikkhu indriyasampanno hotī”ti.
This is how someone who is accomplished regarding the faculties is defined.”

navamaṃ.
-

samyutta nikāya 48
Linked Discourses 48

2. mudutaravagga
2. Weaker

20. āsavakkhayasutta
20. The Ending of Defilements

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā bahulīkatattā bhikkhu
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ
abhiññā sacchikatvā upasampajja viharatī”ti.
*It's because of developing and cultivating these five faculties that a mendicant realizes the
undefiled freedom of heart and freedom by wisdom in this very life. And they live having
realized it with their own insight due to the ending of defilements.”*

dasamaṃ.
-

mudutaravaggo dutiyo.
-

paṭilābho tayo saṃkhittā,

vitthārā apare tayo;
-

paṭipanno ca sampanno,

dasamaṃ āsavakkhayanti.
-

samyutta nikāya 48
Linked Discourses 48

3. chaḷindriyavagga
3. The Six Faculties

21. punabbhavasutta
21. Future Lives

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

saddhindriyaṃ ... pe ... paññindriyaṃ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ indriyānaṃ samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nābhhaññāsiṃ,
neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ
abhisambuddho’ti paccaññāsiṃ.

As long as I didn’t truly understand these five faculties’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

yato ca khvāhaṃ, bhikkhave, imesaṃ pañcannaṃ indriyānaṃ samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ abbhhaññāsiṃ,
athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ
pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti
paccaññāsiṃ.

But when I did truly understand these five faculties’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

ñāṇaṃ 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.’”

paṭhamam.

saṃyutta nikāya 48

Linked Discourses 48

3. chālindriyavagga

3. The Six Faculties

22. jīvitindriyasutta

22. The Life Faculty

“tīṇimāni, bhikkhave, indriyāni.

“Mendicants, there are these three faculties.

katamāni tīni?

What three?

itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ—

The faculties of femininity, masculinity, and life.

imāni kho, bhikkhave, tīni indriyāni”ti.

These are the three faculties.”

dutiyaṃ.

saṃyutta nikāya 48

Linked Discourses 48

3. chālindriyavagga

3. The Six Faculties

23. aññindriyasutta

23. The Faculty of Enlightenment

“tīṇimāni, bhikkhave, indriyāni.

“Mendicants, there are these three faculties.

katamāni tīni?

What three?

anaññātāññassāmīndriyaṃ, aññindriyaṃ, aññātāvindriyaṃ—

The faculty of understanding that one's enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened.

imāni kho, bhikkhave, tīṇi indriyāni”ti.

These are the three faculties.”

tatiyaṃ.

samyutta nikāya 48

Linked Discourses 48

3. chaḷindriyavagga

3. The Six Faculties

24. ekabījīsutta

24. A One-Seeder

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhamsoṭṭho akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi ekabījī hoti, tato mudutarehi kolaṃkolo hoti, tato mudutarehi sattakkhattuparamo hoti, tato mudutarehi dhammānūsārī hoti, tato mudutarehi saddhānūsārī hoti”ti.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a one-seeder ... one who goes from family to family ... one who has seven rebirths at most ... a follower of the teachings ... a follower by faith.”

catuttham.

samyutta nikāya 48

Linked Discourses 48

3. chaḷindriyavagga

3. The Six Faculties

25. suddhakasutta

25. Plain Version

“chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

katamāni cha?

What six?

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ—

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

imāni kho, bhikkhave, cha indriyāni”ti.

These are the six faculties.”

pañcamam.

samyutta nikāya 48
Linked Discourses 48

3. chalindriyavagga
3. The Six Faculties

26. sotāpannasutta
26. A Stream-Enterer

“chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

katamāni cha?
What six?

cakkhundriyam ... pe ... manindriyam.
The faculties of the eye, ear, nose, tongue, body, and mind.

yato kho, bhikkhave, ariyasāvako imesaṃ channaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti—
A noble disciple comes to truly understand these six faculties’ origin, ending, gratification, drawback, and escape.

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

chatṭhaṃ.

samyutta nikāya 48
Linked Discourses 48

3. chalindriyavagga
3. The Six Faculties

27. arahantasutta
27. A Perfected One

“chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

katamāni cha?
What six?

cakkhundriyam, sotindriyam, ghānindriyam, jivhindriyam, kāyindriyam, manindriyam.
The faculties of the eye, ear, nose, tongue, body, and mind.

yato kho, bhikkhave, bhikkhu imesaṃ channaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā anupādāvimutto hoti—
A mendicant comes to be freed by not grasping after truly understanding these six faculties’ origin, ending, gratification, drawback, and escape.

ayaṃ vuccati, bhikkhave, ‘bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīnabhavasamyojano sammadaññāvimutto””ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

sattamaṃ.

samyutta nikāya 48
Linked Discourses 48

3. chalindriyavagga

3. The Six Faculties

28. sambuddhasutta

28. Awakened

“chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

katamāni cha?

What six?

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ.

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

yāvakīvañcāhaṃ, bhikkhave, imesaṃ channaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃca yathābhūtaṃ nābhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

As long as I didn’t truly understand these six faculties’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

yato ca khvāhaṃ, bhikkhave, imesaṃ channaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃca yathābhūtaṃ abbaññāsiṃ, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

But when I did truly understand these six faculties’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.

ñānañca 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.’”

aṭṭhamam.

samyutta nikāya 48

Linked Discourses 48

3. chalindriyavagga

3. The Six Faculties

29. paṭhamasamaṇabrāhmaṇasutta

29. Ascetics and Brahmins (1st)

“chayimāni, bhikkhave, indriyāni.

“Mendicants, there are these six faculties.

katamāni cha?

What six?

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ.

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

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ channaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃca yathābhūtaṃ nappajānanti,

There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete 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 imesaṃ channaṃ indriyānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānanti,

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca paṇāyasmanto sāmaññatthañca brahmaññatthañca 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.”

navamaṃ.

samyutta nikāya 48

Linked Discourses 48

3. cālindriyavagga

3. The Six Faculties

30. dutiyasamanabrāhmaṇasutta

30. Ascetics and Brahmins (2nd)

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā cakkhundriyaṃ nappajānanti, cakkhundriyasamudayaṃ nappajānanti, cakkhundriyanirodhaṃ nappajānanti, cakkhundriyanirodhagāmininim paṭipadaṃ nappajānanti;

“Mendicants, there are ascetics and brahmins who don't understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation.

sotindriyaṃ ... pe ...

They don't understand the ear faculty ...

ghānindriyaṃ ... pe ...

nose faculty ...

jivhindriyaṃ ... pe ...

tongue faculty ...

kāyindriyaṃ ... pe ...

body faculty ...

manindriyaṃ nappajānanti, manindriyasamudayaṃ nappajānanti, manindriyanirodhaṃ nappajānanti, manindriyanirodhagāmininim paṭipadaṃ nappajānanti.

mind faculty, its origin, its cessation, and the practice that leads to its cessation.

na me te, bhikkhave ... pe ... 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 cakkhundriyaṃ pajānanti, cakkhundriyasamudayaṃ pajānanti, cakkhundriyanirodhaṃ pajānanti, cakkhundriyanirodhagāmininim paṭipadaṃ pajānanti,

There are ascetics and brahmins who do understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation.

sotindriyaṃ ... pe ...

They understand the ear faculty ...

ghānindriyaṃ ... pe ...
nose faculty ...

jivhindriyaṃ ... pe ...
tongue faculty ...

kāyindriyaṃ ... pe ...
body faculty ...

manindriyaṃ pajānanti, manindriyasamudayaṃ pajānanti, manindriyanirodhaṃ
pajānanti, manindriyanirodhagāminiṃ paṭipadaṃ pajānanti,
mind faculty, its origin, its cessation, and the practice that leads to its cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammata
brāhmaṇesu ca brāhmaṇasammata, te ca paṇāyasmanto sāmaññatthaṇca
brahmaññatthaṇca 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.”*

dasamaṃ.

chaḷindriyavaggo tatiyo.

punabbhavo jīvitaññāya,

ekabījī ca suddhakaṃ;

soto arahasambuddho,

dve ca samaṇabrāhmaṇāti.

saṃyutta nikāya 48
Linked Discourses 48

4. sukhindriyavagga
4. The Pleasure Faculty

31. suddhikasutta
31. Plain Version

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ,
upekkhindriyaṃ—
The faculties of pleasure, pain, happiness, sadness, and equanimity.

imāni kho, bhikkhave, pañcindriyāni”ti.
These are the five faculties.”

paṭhamam.

saṃyutta nikāya 48
Linked Discourses 48

4. sukhindriyavagga
4. The Pleasure Faculty

32. sotāpannasutta
32. A Stream-Enterer

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ,
upekkhindriyaṃ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

yato kho, bhikkhave, ariyasāvako imesaṃ pañcannaṃ indriyānaṃ samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti—
A noble disciple comes to truly understand these five faculties’ origin, ending, gratification,
drawback, and escape.

ayaṃ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato
sambodhiparāyaṇo”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.”

dutiyaṃ.

saṃyutta nikāya 48
Linked Discourses 48

4. sukhindriyavagga
4. The Pleasure Faculty

33. arahantasutta
33. A Perfected One

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?
What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ,
upekkhindriyaṃ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

yato kho, bhikkhave, bhikkhu imesaṃ pañcannaṃ indriyānaṃ samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā
anupādāvimutto hoti—
A mendicant comes to be freed by not grasping after truly understanding these five faculties’
origin, ending, gratification, drawback, and escape.

ayaṃ vuccati, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo
ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the
spiritual journey, done what had to be done, laid down the burden, achieved their own true
goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

tatiyaṃ.

saṃyutta nikāya 48
Linked Discourses 48

4. sukhindriyavagga
4. The Pleasure Faculty

34. paṭhamasamaṇabrāhmaṇasutta
34. Ascetics and Brahmins (1st)

“pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

katamāni pañca?

What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ.

The faculties of pleasure, pain, happiness, sadness, and equanimity.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ indriyānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti,

There are ascetics and brahmins who don't truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmāññatthaṃ 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 imesaṃ pañcannaṃ indriyānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti,

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmāññatthaṇca brahmaññatthaṇca 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.”

catutthaṃ.

samyutta nikāya 48

Linked Discourses 48

4. sukhindriyavagga

4. The Pleasure Faculty

35. dutiyasamaṇabrāhmaṇasutta

35. Ascetics and Brahmins (2nd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ.

The faculties of pleasure, pain, happiness, sadness, and equanimity.

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sukhindriyaṃ nappajānanti, sukhindriyasamudayaṃ nappajānanti, sukhindriyanirodhaṃ nappajānanti, sukhindriyanirodhagāmininṃ paṭipadaṃ nappajānanti;

“Mendicants, there are ascetics and brahmins who don't understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation.

dukkhindriyaṃ nappajānanti ... pe ...

There are ascetics and brahmins who don't understand the faculty of pain ...

somanassindriyaṃ nappajānanti ... pe ...

happiness ...

domanassindriyaṃ nappajānanti ... pe ...

sadness ...

upekkhindriyaṃ nappajānanti, upekkhindriyasamudayaṃ nappajānanti,
upekkhindriyanirodhaṃ nappajānanti, upekkhindriyanirodhagāminiṃ paṭipadaṃ
nappajānanti;

equanimity, its origin, its cessation, and the practice that leads to its cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammataṃ
brāhmaṇesu vā brāhmaṇasammataṃ, na ca panete 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 sukhindriyaṃ pajānanti,
sukhindriyasamudayaṃ pajānanti, sukhindriyanirodhaṃ pajānanti,
sukhindriyanirodhagāminiṃ paṭipadaṃ pajānanti;

*There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its
cessation, and the practice that leads to its cessation.*

dukkhindriyaṃ pajānanti ... pe ...

There are ascetics and brahmins who do understand the faculty of pain ...

somanassindriyaṃ pajānanti ... pe ...

happiness ...

domanassindriyaṃ pajānanti ... pe ...

sadness ...

upekkhindriyaṃ pajānanti, upekkhindriyasamudayaṃ pajānanti,
upekkhindriyanirodhaṃ pajānanti, upekkhindriyanirodhagāminiṃ paṭipadaṃ
pajānanti,

equanimity, its origin, its cessation, and the practice that leads to its cessation.

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammataṃ
brāhmaṇesu ca brāhmaṇasammataṃ, te ca pañāyasmanto sāmaññatthaṃ
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.”*

pañcamāṃ.

samyutta nikāya 48

Linked Discourses 48

4. sukhindriyavagga

4. The Pleasure Faculty

36. paṭhamavibhaṅgasutta

36. Analysis (1st)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ,
upekkhindriyaṃ.

The faculties of pleasure, pain, happiness, sadness, and equanimity.

katamañca, bhikkhave, sukhindriyaṃ?

And what is the faculty of pleasure?

yaṃ kho, bhikkhave, kāyikaṃ sukhaṃ, kāyikaṃ sātāṃ, kāyasamphassajaṃ sukhaṃ
sātāṃ vedayitaṃ—

Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, sukhindriyaṃ.

This is called the faculty of pleasure.

katamañca, bhikkhave, dukkhindriyaṃ?

And what is the faculty of pain?

yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātāṃ, kāyasamphassajaṃ
dukkhaṃ asātāṃ vedayitaṃ—

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, dukkhindriyaṃ.

This is called the faculty of pain.

katamañca, bhikkhave, somanassindriyaṃ?

And what is the faculty of happiness?

yaṃ kho, bhikkhave, cetasikaṃ sukhaṃ, cetasikaṃ sātāṃ, manosamphassajaṃ
sukhaṃ sātāṃ vedayitaṃ—

Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, somanassindriyaṃ.

This is called the faculty of happiness.

katamañca, bhikkhave, domanassindriyaṃ?

And what is the faculty of sadness?

yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātāṃ, manosamphassajaṃ
dukkhaṃ asātāṃ vedayitaṃ—

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, domanassindriyaṃ.

This is called the faculty of sadness.

katamañca, bhikkhave, upekkhindriyaṃ?

And what is the faculty of equanimity?

yaṃ kho, bhikkhave, kāyikaṃ vā cetasikaṃ vā nevasātāṃ nāsātāṃ vedayitaṃ—

Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṃ vuccati, bhikkhave, upekkhindriyaṃ.

This is the faculty of equanimity.

imāni kho, bhikkhave, pañcendriyāni”ti.

These are the five faculties.”

chaṭṭhaṃ.

samyutta nikāya 48

Linked Discourses 48

4. sukhindriyavagga

4. The Pleasure Faculty

37. dutiyavibhaṅgasutta

37. Analysis (2nd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ.

The faculties of pleasure, pain, happiness, sadness, and equanimity.

katamañca, bhikkhave, sukhindriyaṃ?

And what is the faculty of pleasure?

yaṃ kho, bhikkhave, kāyikaṃ sukhaṃ, kāyikaṃ sātāṃ, kāyasamphassaṃ sukhaṃ sātāṃ vedayitaṃ—

Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, sukhindriyaṃ.

This is called the faculty of pleasure.

katamañca, bhikkhave, dukkhindriyaṃ?

And what is the faculty of pain?

yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātāṃ, kāyasamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṃ vuccati, bhikkhave, dukkhindriyaṃ.

This is called the faculty of pain.

katamañca, bhikkhave, somanassindriyaṃ?

And what is the faculty of happiness?

yaṃ kho, bhikkhave, cetasikaṃ sukhaṃ, cetasikaṃ sātāṃ, manosamphassaṃ sukhaṃ sātāṃ vedayitaṃ—

Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, somanassindriyaṃ.

This is called the faculty of happiness.

katamañca, bhikkhave, domanassindriyaṃ?

And what is the faculty of sadness?

yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātāṃ, manosamphassaṃ dukkhaṃ asātāṃ vedayitaṃ—

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccati, bhikkhave, domanassindriyaṃ.

This is called the faculty of sadness.

katamañca, bhikkhave, upekkhindriyaṃ?

And what is the faculty of equanimity?

yaṃ kho, bhikkhave, kāyikaṃ vā cetasikaṃ vā nevasātāṃ nāsātāṃ vedayitaṃ—

Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṃ vuccati, bhikkhave, upekkhindriyaṃ.

This is the faculty of equanimity.

tatra, bhikkhave, yañca sukhindriyaṃ yañca somanassindriyaṃ, sukhā sā vedanā daṭṭhabbā.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling.

tatra, bhikkhave, yañca dukkhindriyaṃ yañca domanassindriyaṃ, dukkhā sā vedanā daṭṭhabbā.

The faculties of pain and sadness should be seen as painful feeling.

tatra, bhikkhave, yadidaṃ upekkhindriyaṃ, adukkhamasukhā sā vedanā daṭṭhabbā.

The faculty of equanimity should be seen as neutral feeling.

imāni kho, bhikkhave, pañcendriyānī”ti.

These are the five faculties.”

sattamaṃ.

samyutta nikāya 48

Linked Discourses 48

4. sukhindriyavagga

4. The Pleasure Faculty

38. tatiyavibhaṅgasutta

38. Analysis (3rd)

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ,
upekkhindriyaṃ.

The faculties of pleasure, pain, happiness, sadness, and equanimity.

katamañca, bhikkhave, sukhindriyaṃ?

And what is the faculty of pleasure?

yaṃ kho, bhikkhave, kāyikaṃ sukhaṃ, kāyikaṃ sātāṃ, kāyasamphassajaṃ sukhaṃ
sātāṃ vedayitaṃ—

*Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from
physical contact.*

idaṃ vuccati, bhikkhave, sukhindriyaṃ.

This is called the faculty of pleasure.

katamañca, bhikkhave, dukkhindriyaṃ?

And what is the faculty of pain?

yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātāṃ, kāyasamphassajaṃ
dukkhaṃ asātāṃ vedayitaṃ—

*Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical
contact.*

idaṃ vuccati, bhikkhave, dukkhindriyaṃ.

This is called the faculty of pain.

katamañca, bhikkhave, somanassindriyaṃ?

And what is the faculty of happiness?

yaṃ kho, bhikkhave, cetasikaṃ sukhaṃ, cetasikaṃ sātāṃ, manosamphassajaṃ
sukhaṃ sātāṃ vedayitaṃ—

*Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind
contact.*

idaṃ vuccati, bhikkhave, somanassindriyaṃ.

This is called the faculty of happiness.

katamañca, bhikkhave, domanassindriyaṃ?

And what is the faculty of sadness?

yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātāṃ, manosamphassajaṃ
dukkhaṃ asātāṃ vedayitaṃ—

Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact.

idaṃ vuccati, bhikkhave, domanassindriyaṃ.

This is called the faculty of sadness.

katamañca, bhikkhave, upekkhindriyaṃ?

And what is the faculty of equanimity?

yaṃ kho, bhikkhave, kāyikaṃ vā cetasikaṃ vā neva sātāṃ nāsātāṃ vedayitaṃ—

Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṃ vuccati, bhikkhave, upekkhindriyaṃ.

This is the faculty of equanimity.

tatra, bhikkhave, yañca sukhindriyaṃ yañca somanassindriyaṃ, sukhā sā vedanā datṭhabbā.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling.

tatra, bhikkhave, yañca dukkhindriyaṃ yañca domanassindriyaṃ, dukkhā sā vedanā datṭhabbā.

The faculties of pain and sadness should be seen as painful feeling.

tatra, bhikkhave, yadidaṃ upekkhindriyaṃ, adukkhamasukhā sā vedanā datṭhabbā.

The faculty of equanimity should be seen as neutral feeling.

iti kho, bhikkhave, imāni pañcindriyāni pañca hutvā tīṇi honti, tīṇi hutvā pañca honti pariyāyena”ti.

That’s how these five faculties, depending on how they’re explained, having been five become three, and having been three become five.”

aṭṭhamam.

samyutta nikāya 48

Linked Discourses 48

4. sukhindriyavagga

4. The Pleasure Faculty

39. kaṭṭhopamasutta

39. The Simile of the Fire Sticks

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ.

The faculties of pleasure, pain, happiness, sadness, and equanimity.

sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhindriyaṃ.

The faculty of pleasure arises dependent on a contact to be experienced as pleasant.

so sukhitova samāno ‘sukhitosmī’ti pajānāti.

When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’

tasseva sukhavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannaṃ sukhindriyaṃ taṃ nirujjhati, taṃ vūpasamma”ti pajānāti.

With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati dukkhindriyaṃ.

The faculty of pain arises dependent on a contact to be experienced as painful.

so dukkhitova samāno ‘dukkhitosmī’ti pajānāti.

When in a state of pain, you understand: ‘I’m in a state of pain.’

tasseva dukkhavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannaṃ dukkhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops.

somanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati somanassindriyaṃ.
The faculty of happiness arises dependent on a contact to be experienced as happiness.

so sumanova samāno ‘sumanosmī’ti pajānāti.

When in a state of happiness, you understand: ‘I’m in a state of happiness.’

tasseva somanassavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ somanassavedaniyaṃ phassaṃ paṭicca uppannaṃ somanassindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops.

domanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati domanassindriyaṃ.
The faculty of sadness arises dependent on a contact to be experienced as sadness.

so dummanova samāno ‘dummanosmī’ti pajānāti.

When in a state of sadness, you understand: ‘I’m in a state of sadness.’

tasseva domanassavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ domanassavedaniyaṃ phassaṃ paṭicca uppannaṃ domanassindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops.

upekkhāvedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati upekkhindriyaṃ.
The faculty of equanimity arises dependent on a contact to be experienced as equanimous.

so upekkhakova samāno ‘upekkhakosmī’ti pajānāti.

When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’

tasseva upekkhāvedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ upekkhāvedaniyaṃ phassaṃ paṭicca uppannaṃ upekkhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.

seyyathāpi, bhikkhave, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭanasamodhānā usmā jāyati, tejo abhinibbattati; tesameva kaṭṭhānaṃ nānābhāvavinikkhepā yā tajaṃ usmā sā nirujjhati sā vūpasammati;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhave, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhindriyaṃ.
In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant.

so sukhitova samāno ‘sukhitosmī’ti pajānāti.

When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’

tasseva sukhavedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ti pajānāti.

With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca ... pe ...
The faculty of pain ...

somanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca ... pe ...
happiness ...

domanassavedaniyaṃ, bhikkhave, phassaṃ paṭicca ... pe ...

sadness ...

upekkhāvedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati upekkhindriyaṃ.

equanimity arises dependent on a contact to be experienced as equanimous.

so upekkhakova samāno ‘upekkhakosmī’ ti pajānāti.

When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’

tasveva upekkhāvedaniyassa phassassa nirodhā ‘yaṃ tajaṃ vedayitaṃ upekkhāvedaniyaṃ phassaṃ paṭicca uppajjati upekkhindriyaṃ taṃ nirujjhati, taṃ vūpasammatī’ ti pajānāti”.

With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.”

navamaṃ.

samyutta nikāya 48

Linked Discourses 48

4. sukhindriyavagga

4. The Pleasure Faculty

40. uppaṭipāṭikasutta

40. Irregular Order

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

dukkhindriyaṃ, domanassindriyaṃ, sukhindriyaṃ, somanassindriyaṃ, upekkhindriyaṃ.

The faculties of pain, sadness, pleasure, happiness, and equanimity.

idha, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati dukkhindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises.

so evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ dukkhindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

‘The faculty of pain has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ dukkhindriyaṃ uppajjissatī’ ti—netam thānaṃ vijjati.

It’s not possible for the faculty of pain to arise without a foundation, a source, a condition, or a reason.’

so dukkhindriyañca pajānāti, dukkhindriyasamudayañca pajānāti, dukkhindriyanirodhañca pajānāti, yattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.

They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that’s arisen ceases without anything left over.

kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of pain that’s arisen cease without anything left over?

idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ paṭhamam 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.

ettha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of pain that's arisen ceases without anything left over.

ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi dukkhindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharati'.

They're called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati domanassindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises.

so evaṃ pajānāti:

They understand:

'uppannaṃ kho me idaṃ domanassindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

'The faculty of sadness has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ domanassindriyaṃ uppajjissatī'ti—netam thānaṃ vijjati.

It's not possible for the faculty of sadness to arise without a foundation, a source, a condition, or a reason.'

so domanassindriyañca pajānāti, domanassindriyasamudayañca pajānāti, domanassindriyanirodhañca pajānāti, yattha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.

They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that's arisen ceases without anything left over.

kattha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of sadness that's arisen cease without anything left over?

idha, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati,

It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains 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.

ettha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of sadness that's arisen ceases without anything left over.

ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi domanassindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharati'.

They're called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati sukhindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises.

so evaṃ pajānāti:

They understand:

'uppannaṃ kho me idaṃ sukhindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

'The faculty of pleasure has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ sukhindriyaṃ uppajjissatī'ti—netam thānaṃ vijjati.

it's not possible for the faculty of pleasure to arise without a foundation, a source, a condition, or a reason.'

so sukhindriyañca pajānāti, sukhindriyasamudayañca pajānāti,
sukhindriyanirodhañca pajānāti, yathā cuppannaṃ sukhindriyaṃ aparisesaṃ
nirujjhati tañca pajānāti.

They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that's arisen ceases without anything left over.

kattha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of pleasure that's arisen cease without anything left over?

idha, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno
sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā
sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati,

It's when, with the fading away of rapture, a mendicant enters and remains 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.'

ettha cuppannaṃ sukhindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of pleasure that's arisen ceases without anything left over.

ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi sukhindriyassa nirodhaṃ, tadatthāya
cittaṃ upasaṃharati'.

They're called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato
uppajjati somanassindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises.

so evaṃ pajānāti:

They understand:

'uppannaṃ kho me idaṃ somanassindriyaṃ, tañca kho sanimittaṃ sanidānaṃ
asañkhāraṃ sappaccayaṃ.

'The faculty of happiness has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asañkhāraṃ appaccayaṃ somanassindriyaṃ
uppajjissatī'ti—netam thānaṃ vijjati.

it's not possible for the faculty of happiness to arise without a foundation, a source, a condition, or a reason.'

so somanassindriyañca pajānāti, somanassindriyasamudayañca pajānāti,
somanassindriyanirodhañca pajānāti, yathā cuppannaṃ somanassindriyaṃ
aparisesaṃ nirujjhati tañca pajānāti.

They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that's arisen ceases without anything left over.

kattha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of happiness that's arisen cease without anything left over?

idha, bhikkhave, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catuttham jhānaṃ upasampajja viharati,

It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ettha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati.

That's where the faculty of happiness that's arisen ceases without anything left over.

ayaṃ vuccati, bhikkhave, 'bhikkhu aññāsi somanassindriyassa nirodhaṃ, tadatthāya
cittaṃ upasaṃharati'.

They're called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppañjati upekkhindriyaṃ.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises.

so evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ upekkhindriyaṃ, tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

‘The faculty of equanimity has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ upekkhindriyaṃ uppañjissatī’ti—netam thānaṃ vijjati.

It’s not possible for the faculty of equanimity to arise without a foundation, a source, a condition, or a reason.’

so upekkhindriyañca pajānāti, upekkhindriyasamudayañca pajānāti, upekkhindriyanirodhañca pajānāti, yattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati tañca pajānāti.

They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that’s arisen ceases without anything left over.

kattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati?

And where does that faculty of equanimity that’s arisen cease without anything left over?

idha, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodhaṃ upasampajja viharati,

It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

ettha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati.

That’s where the faculty of equanimity that’s arisen ceases without anything left over.

ayaṃ vuccati, bhikkhave, ‘bhikkhu aññāsi upekkhindriyassa nirodhaṃ, tadatthāya cittaṃ upasaṃharatī’”ti.

They’re called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end.”

dasamaṃ.

sukhindriyavaggo catuttho.

suddhikañca soto arahā,

duve samaṇabrāhmaṇā;

vibhaṅgena tayo vuttā,

kaṭṭho uppaṭipāṭikanti.

samyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

41. jarādhammasutta

41. Old Age

evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

tena kho pana samayena bhagavā sāyanhasamayam paṭisallānā vuṭṭhito pacchātape nisinno hoti piṭṭhiṃ otāpayamāno.

Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā bhagavato gattāni paṇinā anomajjanto bhagavantam etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing,

na cevaṃ dāni, bhante, bhagavato tāva parisuddho chavivaṇṇo pariyodāto, sithilāni ca gattāni sabbāni valiyajātāni, purato pabbhāro ca kāyo, dissati ca indriyānaṃ aññathattaṃ—

how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassā”ti.

of eye, ear, nose, tongue, and body.”

“evañhetam, ānanda, hoti—

“That's how it is, Ānanda.

jarādhammo yobbaññe, byādhdhammo ārogye, maraṇadhammo jīvite.

When young you're liable to grow old; when healthy you're liable to get sick; and when alive you're liable to die.

na ceva tāva parisuddho hoti chavivaṇṇo pariyodāto, sithilāni ca honti gattāni sabbāni valiyajātāni, purato pabbhāro ca kāyo, dissati ca indriyānaṃ aññathattaṃ—

The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it's apparent that there has been a deterioration in the faculties

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassā”ti.

of eye, ear, nose, tongue, and body.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvā ca sugato athāparam etadavoca satthā:

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

“dhī taṃ jammi jare atthu,

“Curse this wretched old age,

dubbaṇṇakaraṇī jare;

which makes you so ugly.

tāva manoramam bimbam,

That's how much this delightful puppet

jarāya abhimadditaṃ.

is ground down by old age.

yopi vassasataṃ jīve,

Even if you live for a hundred years,

sopi maccuparāyaṇo;

you'll still end up dying.

na kiñci parivajjeti,

Death spares no-one,

sabbamevābhimaddatī”ti.
but crushes all underfoot.”

paṭhamam.

samyutta nikāya 48
Linked Discourses 48

5. jarāvagga
5. Old Age

42. unṇābhabrāhmaṇasutta
42. The Brahmin Unṇābha

sāvattthinidānam.
At Sāvattthī.

atha kho unṇābho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Unṇābha the brahmin went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho unṇābho brāhmaṇo bhagavantaṃ etadavoca:

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

“pañcimāni, bho gotama, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti.

“Master Gotāma, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range.

katamāni pañca?
What five?

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
The faculties of the eye, ear, nose, tongue, and body.

imesaṃ nu kho, bho gotama, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotī”ti?

What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“pañcimāni, brāhmaṇa, indriyāni nānāvisayāni nānāgocarāni na aññamaññassa gocaravisayaṃ paccanubhonti.

“Brahmin, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range.

katamāni pañca?
What five?

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
The faculties of the eye, ear, nose, tongue, and body.

imesaṃ kho, brāhmaṇa, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ, manova nesaṃ gocaravisayaṃ paccanubhotī”ti.

These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“manassa pana, bho gotama, kiṃ paṭisaraṇaṃ”ti?

“But Master Gotāma, what does the mind have recourse to?”

“manassa kho, brāhmaṇa, sati paṭisaraṇaṃ”ti.

“The mind has recourse to mindfulness.”

“satiyā pana, bho gotama, kiṃ paṭisaraṇaṃ”ti?

“But what does mindfulness have recourse to?”

“satiyā kho, brāhmaṇa, vimutti paṭisaraṇaṃ”ti.

“Mindfulness has recourse to freedom.”

“vimuttiyā pana, bho gotama, kiṃ paṭisaraṇaṃ”ti?

“But what does freedom have recourse to?”

“vimuttiyā kho, brāhmaṇa, nibbānaṃ paṭisaraṇaṃ”ti.

“Freedom has recourse to extinguishment.”

“nibbānassa pana, bho gotama, kiṃ paṭisaraṇaṃ”ti?

“But what does extinguishment have recourse to?”

“accayāsi, brāhmaṇa, pañhaṃ, nāsakkhi pañhassa pariyantaṃ gahetuṃ.

“This question goes too far, brahmin! You weren’t able to grasp the limit of questioning.

nibbānogadhañhi, brāhmaṇa, brahmacariyaṃ vussati nibbānaparāyaṇaṃ
nibbānapariyosānaṃ”ti.

For extinguishment is the culmination, destination, and end of the spiritual life.”

atha kho unṇābho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā
utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

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

atha kho bhagavā acirapakkante unṇābhe brāhmaṇe bhikkhū āmantesi:

Then, not long after he had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, kūtāgāre vā kūtāgārasālāyaṃ vā pācīnavātapānā sūriye
uggacchante vātapānena rasmi pavisitvā kvāssa paṭiṭṭhitā”ti?

“Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“pacchimāyaṃ, bhante, bhittiyaṃ”ti.

“On the western wall, sir.”

“evameva kho, bhikkhave, unṇābhassa brāhmaṇassa tathāgate saddhā nivṭṭhā
mūlajātā paṭiṭṭhitā dāḥā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena
vā brahmunā vā kenaci vā lokasmiṃ.

“In the same way, the brahmin Unṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

imamhi ce, bhikkhave, samaye unṇābho brāhmaṇo kālaṃ kareyya, natthi taṃ
saṃyojanaṃ yena saṃyojanena saṃyutto unṇābho brāhmaṇo puna imaṃ lokaṃ
āgaccheyyā”ti.

If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”

duṭṭiyaṃ.

saṃyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

43. sāketasutta

43. At Sāketa

evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti”ti?

“Mendicants, is there a way in which the five faculties become the five powers, and the five powers become the five faculties?”

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti ... pe ...

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti.

“Mendicants, there is a way in which the five faculties become the five powers, and the five powers become the five faculties.

katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti?

And what is that method?

yaṃ, bhikkhave, saddhindriyaṃ taṃ saddhābalaṃ, yaṃ saddhābalaṃ taṃ saddhindriyaṃ;

The faculty of faith is the power of faith, and the power of faith is the faculty of faith.

yaṃ vīriyindriyaṃ taṃ vīriyabalaṃ, yaṃ vīriyabalaṃ taṃ vīriyindriyaṃ;

The faculty of energy is the power of energy, and the power of energy is the faculty of energy.

yaṃ satindriyaṃ taṃ satibalaṃ, yaṃ satibalaṃ taṃ satindriyaṃ;

The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

yaṃ samādhindriyaṃ taṃ samādhibalaṃ, yaṃ samādhibalaṃ taṃ samādhindriyaṃ;

The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion.

yaṃ paññindriyaṃ taṃ paññābalaṃ, yaṃ paññābalaṃ taṃ paññindriyaṃ.

The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

seyyathāpi, bhikkhave, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā, tassa majjhe dīpo.

Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island.

atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama tassā nadiyā eko sototveva saṅkhyāṃ gacchati.

There's a way in which that river can be reckoned to have just one stream.

atthi pana, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama tassā nadiyā dve sotānitveva saṅkhyāṃ gacchanti.

But there's also a way in which that river can be reckoned to have two streams.

katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama tassā nadiyā eko sototveva saṅkhyāṃ gacchati?

And what's the way in which that river can be reckoned to have just one stream?

yañca, bhikkhave, tassa dīpassa purimante udakaṃ, yañca pacchimante udakaṃ—

By taking into account the water to the east and the west of the island,

ayaṃ kho, bhikkhave, pariyaṃ yaṃ pariyaṃ āgamma tassā nadiyā eko sototveva saṅkhyāṃ gacchati.

that river can be reckoned to have just one stream.

katamo ca, bhikkhave, pariyaṃ yaṃ pariyaṃ āgamma tassā nadiyā dve sotānitveva saṅkhyāṃ gacchanti?

And what's the way in which that river can be reckoned to have two streams?

yañca, bhikkhave, tassa dīpassa uttarante udakaṃ, yañca dakkhiṇante udakaṃ—

By taking into account the water to the north and the south of the island,

ayaṃ kho, bhikkhave, pariyaṃ yaṃ pariyaṃ āgamma tassā nadiyā dve sotānitveva saṅkhyāṃ gacchanti.

that river can be reckoned to have two streams.

evameva kho, bhikkhave, yaṃ saddhindriyaṃ taṃ saddhābalaṃ, yaṃ saddhābalaṃ taṃ saddhindriyaṃ;

In the same way, the faculty of faith is the power of faith, and the power of faith is the faculty of faith.

yaṃ vīriyindriyaṃ taṃ vīriyabalaṃ, yaṃ vīriyabalaṃ taṃ vīriyindriyaṃ;

The faculty of energy is the power of energy, and the power of energy is the faculty of energy.

yaṃ satindriyaṃ taṃ satibalaṃ, yaṃ satibalaṃ taṃ satindriyaṃ;

The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

yaṃ samādhindriyaṃ taṃ samādhībalaṃ, yaṃ samādhībalaṃ taṃ samādhindriyaṃ;

The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion.

yaṃ paññindriyaṃ taṃ paññābalaṃ, yaṃ paññābalaṃ taṃ paññindriyaṃ.

The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

pañcannaṃ, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayāṃ abhiñña sacchikatvā upasampajja viharatī”ti.

It's because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

tatiyaṃ.

samyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

44. pubbakoṭṭhakaṣutta

44. At the Eastern Gate

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbakoṭṭhake.

At one time the Buddha was staying in Sāvatthī at the eastern gate.

tatra kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi:

Then the Buddha said to Venerable Sārīputta:

“saddaḥasi tvaṃ, sārīputta—

“Sārīputta, do you have faith that

saddhindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ”ti?

the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless?”

“na khvāhaṃ ettha, bhante, bhagavato saddhāya gacchāmi—

“Sir, in this case I don’t rely on faith in the Buddha’s claim that

saddhindriyaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.

yesañhetam, bhante, aññātam assa adittham aviditam asacchikatam aphassitam paññāya, te tattha paresam saddhāya gaccheyyū—

There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter.

saddhindriyaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ.

yesañca kho etaṃ, bhante, ñātam dittham viditam sacchikatam phassitam paññāya, nikkāṅkhā te tattha nibbicikicchā—

But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter.

saddhindriyaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ.

mayhañca kho etaṃ, bhante, ñātam dittham viditam sacchikatam phassitam paññāya.

I have known, seen, understood, realized, and experienced this with wisdom.

nikkāṅkhvāhaṃ tattha nibbicikiccho saddhindriyaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ”ti.

I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

“sādhū sādhū, sārīputta.

“Good, good, Sārīputta!

yesañhetam, sārīputta, aññātam assa adittham aviditam asacchikatam aphassitam paññāya, te tattha paresam saddhāya gaccheyyū—

There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter.

saddhindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ.

yesañca kho etaṃ, sārīputta, ñātam dittham viditam sacchikatam phassitam paññāya, nikkāṅkhā te tattha nibbicikicchā—

But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties that

saddhindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ ... pe ... paññindriyaṃ bhāviṃ bahulīkatam amatogadham hoti amataparāyaṇaṃ amatapariyosānaṃ”ti.

the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

catuttham.

saṃyutta nikāya 48
Linked Discourses 48

5. jarāvagga
5. Old Age

45. pathamapubbārāmasutta
45. At the Eastern Monastery (1st)

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“katinam nu kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:
“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi’”ti?
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...
“Our teachings are rooted in the Buddha. ...”

“ekassa kho, bhikkhave, indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:
“A mendicant must develop and cultivate one faculty so that they can declare enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi’.

katamassa ekassa paññindriyassa paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā saṇṭhāti, tadanvayaṃ vīriyaṃ saṇṭhāti, tadanvayā sati saṇṭhāti, tadanvayo samādhi saṇṭhāti.

What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.

imassa kho, bhikkhave, ekassa indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:
This is the one faculty that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi’”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

pañcamaṃ.

saṃyutta nikāya 48
Linked Discourses 48

5. jarāvagga
5. Old Age

46. dutiyapubbārāmasutta
46. At the Eastern Monastery (2nd)

taṃyeva nidānaṃ.

The same setting.

“katināṃ nu kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāmi”’ti?

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“Our teachings are rooted in the Buddha. ...”

“dvinnāṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“A mendicant must develop and cultivate two faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāmi.

katamesaṃ dvinnāṃ?

What two?

ariyāya ca paññāya, ariyāya ca vimuttiyā.

Noble wisdom and noble freedom.

yā hissa, bhikkhave, ariyā paññā tadassa paññindriyaṃ.

For their noble wisdom is the faculty of wisdom.

yā hissa, bhikkhave, ariyā vimutti tadassa samādhindriyaṃ.

And their noble freedom is the faculty of immersion.

imesaṃ kho, bhikkhave, dvinnāṃ indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

These are the two faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāmi”’ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

chaṭṭhaṃ.

samyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

47. tatiyapubbārāmasutta

47. At the Eastern Monastery (3rd)

taṃyeva nidānaṃ.

The same setting.

“katināṃ nu kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi”ti?

“I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“Our teachings are rooted in the Buddha. ...”

“catunnaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“A mendicant must develop and cultivate four faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi.

katamesaṃ catunnaṃ?

What four?

vīriyindriyassa, satindriyassa, samādhindriyassa, paññindriyassa—

The faculties of energy, mindfulness, immersion, and wisdom.

imesaṃ kho, bhikkhave, catunnaṃ indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

These are the four faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi”ti.

“I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”.”

sattamaṃ.

samyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

48. catutthapubbārāmasutta

48. At the Eastern Monastery (4th)

tameva nidānaṃ.

The same setting.

“katinaṃ nu kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi”ti?

“I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“Our teachings are rooted in the Buddha. ...”

“pañcannaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti:

“A mendicant must develop and cultivate five faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmi.

katamesaṃ pañcannaṃ?

What five?

saddhindriyassa, vīriyindriyassa, satindriyassa, samādhindriyassa, paññindriyassa—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo
bhikkhu aññaṃ byākaroti:

*These are the five faculties that a mendicant must develop and cultivate so that they can
declare enlightenment:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāmi”ti.

*‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be
done has been done, there is no return to any state of existence.”’*

aṭṭhamāṃ.

samyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

49. piṇḍolabhāradvājasutta

49. About Piṇḍola Bhāradvāja

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme.

At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.

tena kho pana samayena āyasmatā piṇḍolabhāradvājena añña byākatā hoti:

Now at that time Venerable Piṇḍola Bhāradvāja had declared enlightenment:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti
pajānāmi”ti.

*“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be
done has been done, there is no return to any state of existence.’”*

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisīnnā kho te
bhikkhū bhagavantaṃ etadavocum:

*Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him
what had happened. Then they said,*

“āyasmatā, bhante, piṇḍolabhāradvājena añña byākatā:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāmi”ti.

kiṃ nu kho, bhante, atthavaṣaṃ sampassamānena āyasmatā piṇḍolabhāradvājena
añña byākatā:

“What reason does Piṇḍola Bhāradvāja see for doing this?”

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāmi”ti?

“tiṇṇannaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā
piṇḍolabhāradvājena bhikkhunā añña byākatā:

*“It’s because Piṇḍola Bhāradvāja has developed and cultivated three faculties that he declares
enlightenment:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

katamesaṃ tiṇṇannaṃ?

What three?

satindriyassa, samādhindriyassa, paññindriyassa—

The faculties of mindfulness, immersion, and wisdom.

imesaṃ kho, bhikkhave, tiṇṇannaṃ indriyānaṃ bhāvitattā bahulīkatattā piṇḍolabhāradvāja bhikkhuna aññā byākatā:

It’s because Piṇḍola Bhāradvāja has developed and cultivated these three faculties that he declares enlightenment.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.

imāni ca, bhikkhave, tīṇindriyāni kimantāni?

What’s the culmination of these three faculties?

khayantāni.

They culminate in ending.

kissa khayantāni?

In the ending of what?

jātijarāmarāṇassa.

Of rebirth, old age, and death.

‘jātijarāmarāṇaṃ khayaṇ’ti kho, bhikkhave, sampassamānena piṇḍolabhāradvāja bhikkhuna aññā byākatā:

It’s because he sees that they culminate in the ending of rebirth, old age, and death that Piṇḍola Bhāradvāja declares enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmīti.”

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

navamaṃ.

samyutta nikāya 48

Linked Discourses 48

5. jarāvagga

5. Old Age

50. āpaṇasutta

50. At Āpaṇa

evaṃ me suttaṃ—

So I have heard.

ekaṃ samayaṃ bhagavā āṅgesu viharati āpaṇaṃ nāma āṅgānaṃ nigamo.

At one time the Buddha was staying in the land of the Āṅgas, near the Āṅga town called Āpaṇa.

tatra kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi:

Then the Buddha said to Venerable Sārīputta:

“yo so, sārīputta, ariyasāvako tathāgate ekantaṃ abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā”ti?

“Sārīputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“yo so, bhante, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā.

“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions.

saddhassa hi, bhante, ariyasāvakassa etaṃ pāṭikaṅkham yaṃ āradhaviṛiyo viharissati—akusalānaṃ dhammānaṃ pahāṇāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

yaṃ hissa, bhante, vīriyaṃ tadassa vīriyindriyaṃ.

For their energy is the faculty of energy.

saddhassa hi, bhante, ariyasāvakassa āradhaviṛiyassa etaṃ pāṭikaṅkham yaṃ satimā bhavissati, paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃpi saritā anussaritā.

You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago.

yā hissa, bhante, sati tadassa satindriyaṃ.

For their mindfulness is the faculty of mindfulness.

saddhassa hi, bhante, ariyasāvakassa āradhaviṛiyassa upaṭṭhitassatino etaṃ pāṭikaṅkham yaṃ vossaggārammaṇaṃ karitvā labhissati samādhim, labhissati cittassa ekaggataṃ.

You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind.

yo hissa, bhante, samādhi tadassa samādhindriyaṃ.

For their samādhi is the faculty of immersion.

saddhassa hi, bhante, ariyasāvakassa āradhaviṛiyassa upaṭṭhitassatino samāhitacittassa etaṃ pāṭikaṅkham yaṃ evaṃ pajānissati—

You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this:

anamataḡo kho saṃsāro.

‘Transmigration has no known beginning.

pubbakoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvataṃ saṃsaratam.

No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

avijjāya tveva tamokāyassa asesavirāgaṇirodho santametam padaṃ pañītametaṃ padaṃ, yadidaṃ—

But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime.

sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ.

That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

yā hissa, bhante, paññā tadassa paññindriyaṃ.

For their noble wisdom is the faculty of wisdom.

saddho so, bhante, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati:

When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this:

‘ime kho te dhammā ye me pubbe sutavā ahesuṃ.

‘I have previously heard of these things.

tenāhaṃ etarahi kāyena ca phusitvā viharāmi, paññāya ca ativijjha passāmi'ti.

But now I have direct meditative experience of them, and see them with penetrating wisdom.'

yā hissa, bhante, saddhā tadassa saddhindriyaṃ'ti.

For their faith is the faculty of faith."

“sādhū sādhū, sārīputta.

“Good, good, Sārīputta!

yo so, sārīputta, ariyasāvakā tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā.

“Sārīputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. ...”

saddhassa hi, sārīputta, ariyasāvakassa etaṃ pāṭikaṅkhaṃ yaṃ āradhaviṇṇiya viharissati—

(The Buddha then repeated Sārīputta's answer word for word.)

akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

yaṃ hissa, sārīputta, vīriyaṃ tadassa vīriyindriyaṃ.

saddhassa hi, sārīputta, ariyasāvakassa āradhaviṇṇiyassa etaṃ pāṭikaṅkhaṃ yaṃ satimā bhavissati, paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.

yā hissa, sārīputta, sati tadassa satindriyaṃ.

saddhassa hi, sārīputta, ariyasāvakassa āradhaviṇṇiyassa upatthitassatino etaṃ pāṭikaṅkhaṃ yaṃ vossaggārammaṇaṃ karitvā labhissati samādhiṃ, labhissati cittaṃ ekaggaṃ.

yo hissa, sārīputta, samādhi tadassa samādhindriyaṃ.

saddhassa hi, sārīputta, ariyasāvakassa āradhaviṇṇiyassa upatthitassatino samāhitacittaṃ etaṃ pāṭikaṅkhaṃ yaṃ evaṃ pajānissati—

anamataḥ kho saṃsāro.

pubbakoti na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvaṃ saṃsarataṃ.

avijjāya tveva tamokāyassa asesavirāgaṇirodho santameṃ padaṃ pañītametaṃ padaṃ, yadidaṃ—

sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhaya virāgo nirodho nibbānaṃ.

yā hissa, sārīputta, paññā tadassa paññindriyaṃ.

saddho so, sārīputta, ariyasāvakā evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati:

‘ime kho te dhammā ye me pubbe sutavā ahesuṃ.

tenāhaṃ etarahi kāyena ca phusitvā viharāmi, paññāya ca ativijjha passāmi’ti.

yā hissa, sārīputta, saddhā tadassa saddhindriyaṃ”ti.

dasamaṃ.

jarāvaggo pañcamaṃ.

jarā uṇṇābho brāhmaṇo,

sāketo pubbakotṭhako;

pubbārāme ca cattāri,

piṇḍolo āpaṇena cāti.

saṃyutta nikāya 48
Linked Discourses 48

6. sūkarakhataavagga
6. The Boar’s Cave

51. sālāsutta
51. At Sālā

evaṃ me sutam—
So I have heard.

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

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, ye keci tiracchānagatā pāṇā, sīho migarājā tesam
aggamakkhāyati, yadidaṃ—thāmena javena sūrena;
*“Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength,
speed, and courage.*

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam
aggamakkhāyati, yadidaṃ—bodhāya.
*In the same way, the faculty of wisdom is said to be the best of the qualities that lead to
awakening in terms of becoming awakened.*

katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati;
The faculties of faith,

vīriyindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati;
energy,

satindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati;
mindfulness,

samādhindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati;
immersion,

paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.
and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, ye keci tiracchānagatā pāṇā, sīho migarājā tesam
aggamakkhāyati, yadidaṃ—thāmena javena sūrena;

The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam
aggamakkhāyati, yadidaṃ—bodhāyā”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

paṭhamam.

samyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar's Cave

52. mallikasutta

52. In the Land of the Mallas

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā mallesu viharati uruvelakappaṃ nāma mallānaṃ nigamo.

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“yāvakīvaṇca, bhikkhave, ariyasāvakassa ariyañāṇaṃ na uppannaṃ hoti neva tāva
catunnaṃ indriyānaṃ saṅghīti hoti, neva tāva catunnaṃ indriyānaṃ avatṭhīti hoti.

“Mendicants, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed.

yato ca kho, bhikkhave, ariyasāvakassa ariyañāṇaṃ uppannaṃ hoti, atha catunnaṃ
indriyānaṃ saṅghīti hoti, atha catunnaṃ indriyānaṃ avatṭhīti hoti.

But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

seyyathāpi, bhikkhave, yāvakīvaṇca kūṭāgārassa kūṭaṃ na ussitam hoti, neva tāva
gopānasīnaṃ saṅghīti hoti, neva tāva gopānasīnaṃ avatṭhīti hoti.

It's just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed.

yato ca kho, bhikkhave, kūṭāgārassa kūṭaṃ ussitam hoti, atha gopānasīnaṃ saṅghīti
hoti, atha gopānasīnaṃ avatṭhīti hoti.

But when the roof peak is lifted into place, the rafters become stable and fixed.

evameva kho, bhikkhave, yāvakīvaṇca ariyasāvakassa ariyañāṇaṃ na uppannaṃ
hoti, neva tāva catunnaṃ indriyānaṃ saṅghīti hoti, neva tāva catunnaṃ indriyānaṃ
avatṭhīti hoti.

In the same way, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed.

yato ca kho, bhikkhave, ariyasāvakassa ariyañāṇaṃ uppannaṃ hoti, atha catunnaṃ
indriyānaṃ ... pe ... avatṭhīti hoti.

But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

katamesaṃ catunnaṃ?

What four?

saddhindriyassa, vīriyindriyassa, satindriyassa, samādhindriyassa.

The faculties of faith, energy, mindfulness, and immersion.

paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā sañthāti, tadanvayaṃ vīriyaṃ sañthāti, tadanvayā sati sañthāti, tadanvayo samādhi sañthāti”ti.

When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.”

duṭṭiyaṃ.

samyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar’s Cave

53. sekhasutta

53. A Trainee

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme.

At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajāneyya, asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajāneyyā”ti?

“Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ...

“Our teachings are rooted in the Buddha. ...”

“atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajāneyya, asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajāneyya.

“There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajānāti?

And what is a way that a mendicant who is a trainee can understand that they are a trainee?

idha, bhikkhave, sekho bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ pajānāti—

It’s when a mendicant who is a trainee 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’.

ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajānāti.

This is a way that a mendicant who is a trainee can understand that they are a trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu iti paṭisañcikkhati:

Furthermore, a mendicant who is a trainee reflects:

‘atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathaṃ dhammaṃ deseti yathā bhagavā’ti?

‘Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?’

so evaṃ pajānāti:

They understand:

‘natthi kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tatham dhammaṃ deseti yathā bhagavā’ti.

‘There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.’

ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama sekho bhikkhu sekhabhūmiyaṃ t̥hito ‘sekhosmī’ti pajānāti.

This too is a way that a mendicant who is a trainee can understand that they are a trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu pañcindriyāni pajānāti—

Furthermore, a mendicant who is a trainee understands the five faculties:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

yaṅgatikāni yaṃparamāni yaṃphalāni yaṃpariyosānāni. na heva kho kāyena phusitvā viharatī;

And although they don’t have direct meditative experience of their destination, apex, fruit, and culmination,

paññāya ca ativijjha passatī.

they do see them with penetrating wisdom.

ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama sekho bhikkhu sekhabhūmiyaṃ t̥hito ‘sekhosmī’ti pajānāti.

This too is a way that a mendicant who is a trainee can understand that they are a trainee.

katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama asekho bhikkhu asekhabhūmiyaṃ t̥hito ‘asekhosmī’ti pajānāti?

And what is the way that a mendicant who is an adept can understand that they are an adept?

idha, bhikkhave, asekho bhikkhu pañcindriyāni pajānāti—

It’s when a mendicant who is an adept understands the five faculties:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

yaṅgatikāni yaṃparamāni yaṃphalāni yaṃpariyosānāni. kāyena ca phusitvā viharatī;

They have direct meditative experience of their destination, apex, fruit, and culmination,

paññāya ca ativijjha passatī.

and they see them with penetrating wisdom.

ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama asekho bhikkhu asekhabhūmiyaṃ t̥hito ‘asekhosmī’ti pajānāti.

This is a way that a mendicant who is an adept can understand that they are an adept.

puna caparaṃ, bhikkhave, asekho bhikkhu cha indriyāni pajānāti.

Furthermore, a mendicant who is an adept understands the six faculties:

‘cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ—

eye, ear, nose, tongue, body, and mind.

imāni kho cha indriyāni sabbena sabbam sabbathā sabbam aparisesaṃ nirujjhissanti, aññāni ca cha indriyāni na kuhiñci kismiñci uppajjissanti’ti pajānāti.

They understand: ‘These six faculties will totally and utterly cease without anything left over. And no other six faculties will arise anywhere anyhow.’

ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgama asekho bhikkhu asekhabhūmiyaṃ t̥hito ‘asekhosmī’ti pajānāti’ti.

This too is a way that a mendicant who is an adept can understand that they are an adept.”

tatiyaṃ.

saṃyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar's Cave

54. padasutta

54. Footprints

“seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati, yadidaṃ—mahantattena;

“The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.

evameva kho, bhikkhave, yāni kānici padāni bodhāya saṃvattanti, paññindriyaṃ padaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya.

In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.

katamāni ca, bhikkhave, padāni bodhāya saṃvattanti?

And what are the steps that lead to awakening?

saddhindriyaṃ, bhikkhave, padaṃ, taṃ bodhāya saṃvattati;

The faculties of faith,

viriyindriyaṃ padaṃ, taṃ bodhāya saṃvattati;

energy,

satindriyaṃ padaṃ, taṃ bodhāya saṃvattati;

mindfulness,

samādhindriyaṃ padaṃ, taṃ bodhāya saṃvattati;

immersion,

paññindriyaṃ padaṃ, taṃ bodhāya saṃvattati.

and wisdom are steps that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati, yadidaṃ—mahantattena;

The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.

evameva kho, bhikkhave, yāni kānici padāni bodhāya saṃvattanti, paññindriyaṃ padaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya”ti.

In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.”

catutthaṃ.

saṃyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar's Cave

55. sārasutta

55. Heartwood

“seyyathāpi, bhikkhave, ye keci sāragandhā, lohitaacandanaṃ tesam aggamakkhāyati;

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

The faculties of faith,

vīriyindriyaṃ ... pe ...

energy,

satindriyaṃ ... pe ...

mindfulness,

samādhindriyaṃ ... pe ...

immersion,

paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, ye keci sārāgandhā, lohitaṇḍanaṃ tesāṃ aggamaṅkhaṇāyati;

Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesāṃ
aggamaṅkhaṇāyati, yadidaṃ—bodhāyā”ti.

*In the same way, the faculty of wisdom is said to be the best of the qualities that lead to
awakening in terms of becoming awakened.”*

pañcamāṃ.

saṃyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar’s Cave

56. patitṭhitasutta

56. Grounded

“ekadhamme patitṭhitassa, bhikkhave, bhikkhuno pañcindriyāni bhāvitāni honti
subbhāvitāni.

*“Mendicants, when a mendicant is grounded in one thing the five faculties become developed,
well developed.*

katamasmim ekadhamme?

What one thing?

appamāde.

Diligence.

katamo ca bhikkhave, appamādo?

And what is diligence?

idha, bhikkhave, bhikkhu cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu.

*It’s when a mendicant looks after their mind when it comes to defilements and things that
stimulate defilements.*

tassa cittaṃ rakkhato āsavesu ca sāsavesu ca dhammesu saddhindriyampi
bhāvanāpāripūriṃ gacchati.

As they do so the faculties of faith,

vīriyindriyampi bhāvanāpāripūriṃ gacchati.

energy,

satindriyampi bhāvanāpāripūriṃ gacchati.

mindfulness,

samādhindriyampi bhāvanāpāripūriṃ gacchati.

immersion,

paññindriyampi bhāvanāpāripūriṃ gacchati.
and wisdom are fully developed.

evampi kho, bhikkhave, ekadhamme patiṭṭhitassa bhikkhuno pañcindriyāni bhāvitāni honti subhāvitāni”ti.
That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

chaṭṭhaṃ.

samyutta nikāya 48
Linked Discourses 48

6. sūkarakhatavagga
6. The Boar’s Cave

57. sahampatibrahmasutta
57. With Brahṃā Sahampati

ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.

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

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

“pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni.

“When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

katamāni pañca?
What five?

saddhindriyaṃ bhāviṭaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosānaṃ.
The faculties of faith,

vīriyindriyaṃ ... pe ...
energy,

satindriyaṃ ... pe ...
mindfulness,

samādhindriyaṃ ... pe ...
immersion,

paññindriyaṃ bhāviṭaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosānaṃ.
and wisdom.

imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni”ti.

When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

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

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

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

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

“evametam, bhagavā, evametam sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni.

When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

katamāni pañca?

What five?

saddhindriyam bhāvitam bahulīkatam amatogadham hoti amataparāyaṇam amatapariyosānam ... pe ... paññindriyam bhāvitam bahulīkatam amatogadham hoti amataparāyaṇam amatapariyosānam.

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni.

When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

bhūtapubbāham, bhante, kassape sammāsambuddhe brahmacariyam acariṃ.

Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa.

tatrapī maṃ evaṃ jānanti:

There they knew me as

‘sahako bhikkhu, sahako bhikkhū’ti.

the mendicant Sahaka.

so khvāham, bhante, imesaṃyeva pañcannaṃ indriyaṇaṃ bhāvitattā bahulīkatattā kāmesu kāmaccandaṃ virājetvā kāyassa bhedā paraṃ maraṇaṃ sugatiṃ brahmalokaṃ upapanno.

Because of developing and cultivating these same five faculties I lost desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the Brahmā realm.

tatrapī maṃ evaṃ jānanti:

There they know me as

‘brahmā sahampati, brahmā sahampatī’ti.

Brahmā Sahampati.

evametam, bhagavā, evametam sugata.

That’s so true, Blessed One! That’s so true, Holy One!

ahametam jānāmi, ahametam passāmi yathā imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni”ti.

I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

sattamaṃ.

saṃyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar’s Cave

58. sūkarakhatasutta

58. The Boar’s Cave

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate sūkarakhatāyaṃ.

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

tatra kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi:

Then the Buddha said to Venerable Sāriputta:

“kiṃ nu kho, sārīputta, atthavaṣaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti?

“Sārīputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?”

“anuttarañhi, bhante, yogakkhemaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti.

“Sir, it is considering the supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”

“sādhū sādhū, sārīputta.

“Good, good, Sārīputta!

anuttarañhi, sārīputta, yogakkhemaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati.

For it is considering the supreme sanctuary that a mendicant whose defilements are ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.

katamo ca, sārīputta, anuttaro yogakkhemo yaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti?

And what is that supreme sanctuary?”

“idha, bhante, khīṇāsavo bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ,

“It’s when a mendicant with defilements ended develops the faculties of faith,

vīriyindriyaṃ bhāveti ... pe ...
energy,

satindriyaṃ bhāveti ...
mindfulness,

samādhindriyaṃ bhāveti ...
immersion,

paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ.
and wisdom, which lead to peace and awakening.

ayaṃ kho, bhante, anuttaro yogakkhemo yaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti.

It is considering this supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”

“sādhū sādhū, sārīputta.

“Good, good, Sārīputta!

eso hi, sārīputta, anuttaro yogakkhemo yaṃ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati.

For this is that supreme sanctuary.

katamo ca, sārīputta, paramanipaccakāro yaṃ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti?

And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?”

“idha, bhante, khīṇāsavo bhikkhu satthari sagāro viharati sappatisso, dhamme sagāro viharati sappatisso, saṃghe sagāro viharati sappatisso, sikkhāya sagāro viharati sappatisso, samādhismiṃ sagāro viharati sappatisso.

“It’s when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

ayaṃ kho, bhante, paramanipaccakāro yaṃ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti.

This is that utmost devotion.”

“sādhū sādhū, sārīputta.

“Good, good, Sārīputta!

eso hi, sārīputta, paramanipaccakāro yaṃ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṃ pavattamāno pavattati”ti.

For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions.”

aṭṭhamam.

saṃyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar’s Cave

59. pathamauppādasutta

59. Arising (1st)

sāvatthinidānaṃ.

At Sāvatthī.

“pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra tathāgataṃ pātubhāvā arahato sammāsambuddhassa.

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

katamāni pañca?

What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra tathāgataṃ pātubhāvā arahato sammāsambuddhassa”ti.

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

navamaṃ.

saṃyutta nikāya 48

Linked Discourses 48

6. sūkarakhatavagga

6. The Boar’s Cave

60. dutiyauppādasutta

60. Arising (2nd)

“pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra sugatavinayā.

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

katamāni pañca?

What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra sugatavinayā”ti.

These five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.”

dasamaṃ.

sūkarakhatavaggo chaṭṭho.

sālaṃ mallikaṃ sekho ca,

padam sāraṃ patiṭṭhitam;

brahmasūkarakhatāyo,

uppādā apare duveti.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

61. saṃyojanasutta

61. Fetters

sāvatthinidānaṃ.

At Sāvatthī.

“pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni saṃyojanappahānāya samvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters.”

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni saṃyojanappahānāya samvattanti”ti.

When these five faculties are developed and cultivated they lead to giving up the fetters.”

paṭhamam.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

62. anusayasutta

62. Tendencies

“pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni anusayasamugghātāya samvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni anusayasamugghātāya samvattanti”ti.

When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

dutiyaṃ.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

63. pariññāsutta

63. Complete Understanding

“pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni addhānapariññāya saṃvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni addhānapariññāya saṃvattanti”ti.

When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

tatiyaṃ.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

64. āsavakkhayasutta

64. Ending of Defilements

“pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni āsavānaṃ khayāya saṃvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni āsavānaṃ khayāya saṃvattanti”ti.

When these five faculties are developed and cultivated they lead to the ending of defilements.”

pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni saṃyojanappahānāya saṃvattanti, anusayasamugghātāya saṃvattanti, addhānapariññāya saṃvattanti, āsavānaṃ khayāya saṃvattanti.

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni saṃyojanappahānāya saṃvattanti, anusayasamugghātāya saṃvattanti, addhānapariññāya saṃvattanti, āsavānaṃ khayāya saṃvattanti”ti.

When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

catutthaṃ.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

65. pathamaphalasutta

65. Two Fruits

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā bahulīkatattā dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ—

Because of developing and cultivating these five faculties, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

enlightenment in the present life, or if there’s something left over, non-return.”

pañcamaṃ.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

66. dutiyaphalasutta

66. Seven Benefits

“pañcimāni, bhikkhave, indriyāni.

“Mendicants, there are these five faculties.

katamāni pañca?

What five?

saddhindriyaṃ ... pe ... paññindriyaṃ—

The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.

These are the five faculties.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā bahulīkatattā satta phalā sattānisamsā pāṭikaṅkhā.

Because of developing and cultivating these five faculties, seven fruits and benefits can be expected.

katame satta phalā sattānisamsā?

What seven?

dittheva dhamme paṭikacca aññaṃ ārādheti,
They attain enlightenment early on in this very life.

no ce dittheva dhamme paṭikacca aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti.
If not, they attain enlightenment at the time of death.

no ce dittheva dhamme aññaṃ ārādheti, no ce maraṇakāle aññaṃ ārādheti, atha pañcannāṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti,
If not, with the ending of the five lower fetters, they're extinguished between one life and the next ...

upahaccaparinibbāyī hoti,
they're extinguished upon landing ...

asaṅkhāraparinibbāyī hoti,
they're extinguished without extra effort ...

sasaṅkhāraparinibbāyī hoti,
they're extinguished with extra effort ...

uddhaṃsoto hoti akaniṭṭhagāmī.
they head upstream, going to the Akaniṭṭha realm.

imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ bhāvitattā bahulīkatattā ime satta phalā sattānisamsā paṭikaṅkhā”ti.
Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected.”

chaṭṭhaṃ.

saṃyutta nikāya 48
Linked Discourses 48

7. bodhipakkhiyavagga
7. Leading to Awakening

67. pathamarukkkhasutta
67. A Tree (1st)

“seyyathāpi, bhikkhave, ye keci jambudīpakā rukkhā, jambū tesam aggamakkhāyati;
“Mendicants, of all the trees in India, the rose-apple is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.
The faculties of faith,

vīriyindriyaṃ ... pe ...
energy,

satindriyaṃ ...
mindfulness,

samādhindriyaṃ ...
immersion,

paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.
and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, ye keci jambudīpakā rukkhā, jambū tesam aggamakkhāyati;
Of all the trees in India, the rose-apple is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāyā”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

sattamaṃ.

samyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

68. dutiyarukkhasutta

68. A Tree (2nd)

“seyyathāpi, bhikkhave, ye keci devānaṃ tāvatimsānaṃ rukkhā, pārīchattako tesam aggamakkhāyati;

“Mendicants, of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāyā.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

The faculties of faith,

vīriyindriyaṃ ... pe ...

energy,

satindriyaṃ ...

mindfulness,

samādhindriyaṃ ...

immersion,

paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, ye keci devānaṃ tāvatimsānaṃ rukkhā, pārīchattako tesam aggamakkhāyati;

Of all the trees belonging to the gods of the Thirty-Three, the shady orchid tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāyā”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

aṭṭhamam.

samyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

69. tatiyarukkhasutta

69. A Tree (3rd)

“seyyathāpi, bhikkhave, ye keci asurānaṃ rukkhā, cittaṭṭāli tesam aggamaṅkhaṇāyati;
“Mendicants, of all the trees belonging to the demons, the trumpet-flower tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati ... pe ... paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, ye keci asurānaṃ rukkhā, cittaṭṭāli tesam aggamaṅkhaṇāyati;

Of all the trees belonging to the demons, the trumpet-flower tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

navamaṃ.

saṃyutta nikāya 48

Linked Discourses 48

7. bodhipakkhiyavagga

7. Leading to Awakening

70. catuttharukkhassutta

70. A Tree (4th)

“seyyathāpi, bhikkhave, ye keci supaṇṇānaṃ rukkhā, kūṭasimbalī tesam aggamakkhāyati;

“Mendicants, of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

katame ca, bhikkhave, bodhipakkhiyā dhammā?

And what are the qualities that lead to awakening?

saddhindriyaṃ, bhikkhave, bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati ... pe ... paññindriyaṃ bodhipakkhiyo dhammo, taṃ bodhāya saṃvattati.

The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

seyyathāpi, bhikkhave, ye keci supaṇṇānaṃ rukkhā, kūṭasimbalī tesam aggamakkhāyati;

Of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṃ tesam aggamakkhāyati, yadidaṃ—bodhāya”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

dasamaṃ.

bodhipakkhiyavaggo sattamo.

saṃyojanā anuśayā,

pariññā āśavakkhaya;

dve phalā caturō rukkhā,

vaggo tena pavuccatīti.

saṃyutta nikāya 48

Linked Discourses 48

8. gaṅgāpeyyālavagga

8. Abbreviated Texts on the Ganges

71–82. pācīnādisutta

71–82. Slanting East, Etc.

“seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

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

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

In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

kathaṇca, bhikkhave, bhikkhu pañcīndriyāni bhāvento pañcīndriyāni bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

How so?

idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ,

It’s when a mendicant develops the faculties of faith,

vīriyīndriyaṃ ... pe ...

energy,

satīndriyaṃ ...

mindfulness,

samādhīndriyaṃ ...

immersion,

paññīndriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.

and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, bhikkhave, bhikkhu pañcīndriyāni bhāvento pañcīndriyāni bahulīkaronto
nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

dvādasamaṃ.

gaṅgāpeyyālavaggo aṭṭhamo.

(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 dvādasā honti,

these two sixes make twelve,

vaggo tena pavuccatīti.
and that's how this chapter is recited.

samyutta nikāya 48
Linked Discourses 48

9. appamādavagga
9. Diligence

83. appamādavagga
83–92. Diligence

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

tathāgataṃ padaṃ kūṭaṃ,
The Realized One, footprint, roof peak,

mūlaṃ sārena vassikaṃ;
roots, heartwood, jasmine,

rājā candimasūriyā,
monarch, sun and moon,

vatthena dasamaṃ padanti.
and cloth is the tenth.

samyutta nikāya 48
Linked Discourses 48

10. balakaraṇīyavagga
10. Hard Work

93. balakaraṇīyavagga
93–104. 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,

ākāsena ca dve meghā,
the sky, and two on clouds,

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

samyutta nikāya 48
Linked Discourses 48

11. esanāvagga
11. Searches

105. esanāvagga
105–114. 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.

saṃyutta nikāya 48
Linked Discourses 48

12. oghavagga
12. Floods

115–124. oghādisutta
115–124. Floods

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

katamāni pañca?
What five?

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

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

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya pañcindriyāni bhāvetabbāni.
The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... pe ... paññindriyaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation and ripen as letting go.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya pariññāya parikkhayāya pahānāya imāni pañcindriyāni bhāvetabbāni”ti.
These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

dasamaṃ.

(yathā maggasaṃyuttaṃ, tathā vitthāretabbam.)
(To be expanded as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)

oghavaggo dvādasamo.

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.

saṃyutta nikāya 48

Linked Discourses 48

13. punagaṅgāpeyyālavagga

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

125–136. punapācīnādisutta

125–136. Another on Sloping East, Etc.

“seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

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

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

In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

kathaṇca, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?

How so?

idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ ... pe ... paññindriyaṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ.

It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

evaṃ kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That's how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

dvādasamaṃ.

gaṅgāpeyyālavaggo terasamo.

(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 dvādasā honti,

these two sixes make twelve,

vaggo tena pavuccatīti.

and that's how this chapter is recited.

saṃyutta nikāya 48

Linked Discourses 48

13. punagaṅgāpeyyālavagga

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

137. punaappamādavagga

137. Another Chapter on Diligence

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(This text consists of the title only. To be expanded as in SN 45.139–148, removal of greed version.)

saṃyutta nikāya 48

Linked Discourses 48

13. punagaṅgāpeyyālavagga

13. Another Chapter of Abbreviated Texts on the Ganges, Etc.

147. punabalakaraṇīyavagga
147. Another Chapter on Hard Work

on display: title of section only
(This text consists of the title only. To be expanded as in SN 45.149–160, removal of greed version.)

saṃyutta nikāya 48
Linked Discourses 48

14. punaesanāvagga
14. Another Chapter on Searches

159. punaesanāvagga
159–168. Another Chapter on Searches

(appamādavagga-balakaraṇīyavagga-esanāvaggā vitthāretabbā.)
(To be expanded as in SN 45.161–170, removal of greed version.)

saṃyutta nikāya 48
Linked Discourses 48

15. punaoghavagga
15. Another Chapter on Floods

169–178. punaoghādisutta
169–178. Another Series on Floods, Etc.

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

katamāni pañca?
What five?

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

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

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya
pariññāya parikkhayāya pahānāya pañcindriyāni bhāvetabbāni.
The five faculties should be developed for the direct knowledge, complete understanding,
finishing, and giving up of these five higher fetters.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhu saddhindriyaṃ bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ. vīriyindriyaṃ ... pe ...
satindriyaṃ ... samādhindriyaṃ ... paññindriyaṃ bhāveti rāgavinayapariyosānaṃ
dosavinayapariyosānaṃ mohavinayapariyosānaṃ.
It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and
wisdom, which culminate in the removal of greed, hate, and delusion.

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ abhiññāya
pariññāya parikkhayāya pahānāya imāni pañcindriyāni bhāvetabbāni”ti.
These five faculties should be developed for the direct knowledge, complete understanding,
finishing, and giving up of these five higher fetters.”

oghavaggo sattarasamo.
(To be expanded as in SN 45.171–179, with the above as the final discourse, removal of greed version.)

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.

indriyaṣaṃyuttaṃ catutthaṃ.
The Linked Discourses on the Faculties is the fourth section.