

Linked Discourses

Bhikkhu Sujato

LINKED DISCOURSES

A plain translation of the Saṃyutta Nikāya



translated and introduced by

BHIKKHU SUJATO

VOLUME 4

SN 35–44

THE GROUP OF LINKED DISCOURSES
BEGINNING WITH THE SIX SENSE FIELDS

SAḶĀYATANAVAGGASAMĪYUTTA

 SUTTACENTRAL

Linked Discourses is a translation of the Saṃyuttanikāya by Bhikkhu Sujato.

Creative Commons Zero (CCo)

To the extent possible under law, Bhikkhu Sujato has waived all copyright and related or neighboring rights to *Linked Discourses*.

This work is published from Australia.

This translation is an expression of an ancient spiritual text that has been passed down by the Buddhist tradition for the benefit of all sentient beings. It is dedicated to the public domain via Creative Commons Zero (CCo). You are encouraged to copy, reproduce, adapt, alter, or otherwise make use of this translation. The translator respectfully requests that any use be in accordance with the values and principles of the Buddhist community.

Web publication date 2018

This edition 2022-11-30 08:48:21

Publication type paperback

Edition ed5

Number of volumes 5

Publication ISBN 978-1-76132-086-6

Publication URL <https://suttacentral.net/editions/sn/en/sujato>

Source URL <https://github.com/suttacentral/bilara-data/tree/published/translation/en/sujato/sutta/sn>

Publication number scpub4

Published by SuttaCentral

*SuttaCentral,
c/o Alwis & Alwis Pty Ltd
Kaurua Country,
Suite 12,
198 Greenhill Road,
Eastwood,
SA 5063,
Australia*

Contents

LINKED DISCOURSES ON THE SIX SENSE FIELDS

THE FIRST FIFTY

The Chapter on Impermanence

SN 35.1	The Interior as Impermanent (<i>Ajjhattāniccasutta</i>)	3
SN 35.2	The Interior as Suffering (<i>Ajjhattadukkhasutta</i>)	4
SN 35.3	The Interior as Not-Self (<i>Ajjhattānattasutta</i>)	4
SN 35.4	The Exterior as Impermanent (<i>Bāhirāniccasutta</i>)	5
SN 35.5	The Exterior as Suffering (<i>Bāhiradukkhasutta</i>)	5
SN 35.6	The Exterior as Not-Self (<i>Bāhirānattasutta</i>)	6
SN 35.7	The Interior as Impermanent in the Three Times (<i>Ajjhattāniccātītānāgatasutta</i>)	6
SN 35.8	The Interior as Suffering in the Three Times (<i>Ajjhattadukkhātītānāgatasutta</i>)	6
SN 35.9	The Interior as Not-Self in the Three Times (<i>Ajjhattānattātītānāgatasutta</i>)	7
SN 35.10	The Exterior as Impermanent in the Three Times (<i>Bāhirāniccātītānāgatasutta</i>)	7
SN 35.11	The Exterior as Suffering in the Three Times (<i>Bāhiradukkhātītānāgatasutta</i>)	7
SN 35.12	The Exterior as Not-Self in the Three Times (<i>Bāhirānattātītānāgatasutta</i>)	8

The Chapter on Pairs

SN 35.13	Before My Awakening (Interior) (<i>Paṭhamapubbesambodhasutta</i>)	9
SN 35.14	Before My Awakening (Exterior) (<i>Dutiyapubbesambodhasutta</i>)	10
SN 35.15	In Search of Gratification (Interior) (<i>Paṭhamaassādapariyesanasutta</i>)	10
SN 35.16	In Search of Gratification (Exterior) (<i>Dutiyaassādapariyesanasutta</i>)	11
SN 35.17	If There Were No Gratification (Interior) (<i>Paṭhamanoceassādasutta</i>)	11
SN 35.18	If There Were No Gratification (Exterior) (<i>Dutiyanoceassādasutta</i>)	12
SN 35.19	Taking Pleasure (Interior) (<i>Paṭhamābhinandasutta</i>)	12
SN 35.20	Taking Pleasure (Exterior) (<i>Dutiyābhinandasutta</i>)	13
SN 35.21	The Arising of Suffering (Interior) (<i>Paṭhamadukkhuṭṭhappādasutta</i>)	13
SN 35.22	The Arising of Suffering (Exterior) (<i>Dutiyadukkhuṭṭhappādasutta</i>)	14

The Chapter on the All

SN 35.23	All (<i>Sabbasutta</i>)	15
SN 35.24	Giving Up (<i>Pahānasutta</i>)	15
SN 35.25	Giving Up By Direct Knowledge and Complete Understanding (<i>Abhiññāpariññāpahānasutta</i>)	16
SN 35.26	Without Completely Understanding (1st) (<i>Paṭhamaaparijānanasutta</i>)	17
SN 35.27	Without Completely Understanding (2nd) (<i>Dutiyaaparijānanasutta</i>)	18
SN 35.28	Burning (<i>Ādittasutta</i>)	19

SN 35.29	Oppressed (<i>Addhabhūtasutta</i>)	20
SN 35.30	The Practice Fit for Uprooting (<i>Samugghātasārappasutta</i>)	21
SN 35.31	The Practice Conducive to Uprooting (1st) (<i>Paṭhamasamugghātasappāyasutta</i>)	22
SN 35.32	The Practice Conducive to Uprooting (2nd) (<i>Dutiyasamugghātasappāyasutta</i>)	23

The Chapter on Liable to Be Reborn

SN 35.33–42	Ten on Liable to Be Reborn, Etc. (<i>Jātidhammāsutta</i>)	25
-------------	--	----

The Chapter on All is Impermanent

SN 35.43–51	Nine on Impermanence, Etc. (<i>Aniccādisuttanavaka</i>)	27
SN 35.52	Disturbed (<i>Upasaṭṭhasutta</i>)	28

THE SECOND FIFTY

The Chapter on Ignorance

SN 35.53	Giving Up Ignorance (<i>Avijjāpahānasutta</i>)	30
SN 35.54	Giving Up Fetters (<i>Saṃyojanappahānasutta</i>)	31
SN 35.55	Uprooting the Fetters (<i>Saṃyojanasamugghātasutta</i>)	31
SN 35.56	Giving Up Defilements (<i>Āsavapahānasutta</i>)	31
SN 35.57	Uprooting Defilements (<i>Āsavasamugghātasutta</i>)	31
SN 35.58	Giving Up Tendencies (<i>Anusayapahānasutta</i>)	32
SN 35.59	Uprooting Tendencies (<i>Anusayasamugghātasutta</i>)	32
SN 35.60	The Complete Understanding of All Grasping (<i>Sabbupādānapariññāsutta</i>)	32
SN 35.61	The Depletion of All Fuel (1st) (<i>Paṭhamasabbupādānapariyādānasutta</i>)	33

SN 35.62	The Depletion of All Fuel (2nd) (<i>Dutiyasabbupādānapariyādānasutta</i>)	34
----------	--	----

The Chapter with Migajāla

SN 35.63	With Migajāla (1st) (<i>Paṭhamamigajālasutta</i>)	36
SN 35.64	With Migajāla (2nd) (<i>Dutiyamigajālasutta</i>)	37
SN 35.65	Samiddhi's Question About Māra (<i>Paṭhamasamiddhimārapañhāsutta</i>)	38
SN 35.66	Samiddhi's Question About a Sentient Being (<i>Samiddhisattapañhāsutta</i>)	39
SN 35.67	Samiddhi's Question About Suffering (<i>Samiddhidukkhapañhāsutta</i>)	40
SN 35.68	Samiddhi's Question About the World (<i>Samiddhilokapañhāsutta</i>)	40
SN 35.69	Upasena and the Viper (<i>Upasenaāsivisasutta</i>)	40
SN 35.70	Upavāṇa on What is Visible in This Very Life (<i>Upavāṇasandiṭṭhikasutta</i>)	41
SN 35.71	Six Fields of Contact (1st) (<i>Paṭhamachaphassāyatanasutta</i>)	43
SN 35.72	Six Fields of Contact (2nd) (<i>Dutiyachaphassāyatanasutta</i>)	43
SN 35.73	Six Fields of Contact (3rd) (<i>Tatiyachaphassāyatanasutta</i>)	44

The Chapter on Sick

SN 35.74	Sick (1st) (<i>Paṭhamagilānasutta</i>)	46
SN 35.75	Sick (2nd) (<i>Dutiyagilānasutta</i>)	48
SN 35.76	With Rādha on Impermanence (<i>Rādhaaniccasutta</i>)	49
SN 35.77	With Rādha on Suffering (<i>Rādhadukkkhasutta</i>)	50
SN 35.78	With Rādha on Not-Self (<i>Rādhaanattasutta</i>)	50

SN 35.79	Giving Up Ignorance (1st) (<i>Paṭhamaavijjāpahānasutta</i>)	50
SN 35.80	Giving Up Ignorance (2nd) (<i>Dutiyaavijjāpahānasutta</i>)	51
SN 35.81	Several Mendicants (<i>Sambahulabhikkhusutta</i>)	52
SN 35.82	A Question On the World (<i>Lokapañhāsutta</i>)	53
SN 35.83	Phaggunā's Question (<i>Phaggunapañhāsutta</i>)	54

The Chapter with Channa

SN 35.84	Liabile to Wear Out (<i>Palokadhammasutta</i>)	55
SN 35.85	The World is Empty (<i>Suññatalokasutta</i>)	56
SN 35.86	A Teaching In Brief (<i>Samkhittadhammasutta</i>)	56
SN 35.87	With Channa (<i>Channasutta</i>)	58
SN 35.88	With Puṇṇa (<i>Puṇṇasutta</i>)	61
SN 35.89	With Bāhiya (<i>Bāhiyasutta</i>)	63
SN 35.90	Turbulence (1st) (<i>Paṭhamaejāsutta</i>)	65
SN 35.91	Turbulence (2nd) (<i>Dutiyaejāsutta</i>)	66
SN 35.92	A Duality (1st) (<i>Paṭhamadvayasutta</i>)	67
SN 35.93	A Duality (2nd) (<i>Dutiyadvayasutta</i>)	67

The Chapter on the Sixes

SN 35.94	Untamed, Unguarded (<i>Adantaaguttasutta</i>)	69
SN 35.95	Mālunkyaputta (<i>Mālunkyaputtasutta</i>)	71
SN 35.96	Liabile to Decline (<i>Parihānadhammasutta</i>)	77
SN 35.97	One Who Lives Negligently (<i>Pamādavihārisutta</i>)	78
SN 35.98	Restraint (<i>Samvarasutta</i>)	79
SN 35.99	Immersion (<i>Samādhisutta</i>)	80
SN 35.100	Retreat (<i>Paṭisallānasutta</i>)	81
SN 35.101	It's Not Yours (1st) (<i>Paṭhamanatumhākasutta</i>)	81

SN 35.102	It's Not Yours (2nd) (<i>Dutiyanatumhākasutta</i>)	82
SN 35.103	About Uddaka (<i>Udakasutta</i>)	83

THE THIRD FIFTY

The Chapter on Sanctuary

SN 35.104	Sanctuary (<i>Yogakkhemisutta</i>)	86
SN 35.105	Because of Grasping (<i>Upādāyasutta</i>)	87
SN 35.106	The Origin of Suffering (<i>Dukkhasamudayasutta</i>)	88
SN 35.107	The Origin of the World (<i>Lokasamudayasutta</i>)	89
SN 35.108	I'm Better (<i>Seyyohamasmisutta</i>)	90
SN 35.109	Things Prone to Being Fettered (<i>Samyojaniyasutta</i>)	91
SN 35.110	Things Prone to Being Grasped (<i>Upādāniyasutta</i>)	91
SN 35.111	Complete Understanding of the Interior (<i>Ajjhattikāyatanaparijānanasutta</i>)	92
SN 35.112	Complete Understanding of the Exterior (<i>Bāhirāyatanaparijānanasutta</i>)	92
SN 35.113	Listening In (<i>Upassutisutta</i>)	93

The Chapter on the World and the Kinds of Sensual Stimulation

SN 35.114	Māra's Snare (1st) (<i>Paṭhamamārapāsasutta</i>)	95
SN 35.115	Māra's Snare (2nd) (<i>Dutiyaamārapāsasutta</i>)	96
SN 35.116	Traveling to the End of the World (<i>Lokantagamanasutta</i>)	97
SN 35.117	The Kinds of Sensual Stimulation (<i>Kāmaguṇasutta</i>)	99
SN 35.118	The Question of Sakka (<i>Sakkapañhasutta</i>)	102

SN 35.119	The Question of Pañcasikha (<i>Pañcasikhasutta</i>)	103
SN 35.120	Sāriputta and the Pupil (<i>Sāriputtasaddhivihārikasutta</i>)	104
SN 35.121	Advice to Rāhula (<i>Rāhulovādasutta</i>)	105
SN 35.122	Things Prone to Being Fettered (<i>Samyojanīyadhammasutta</i>)	108
SN 35.123	Things Prone to Being Grasped (<i>Upādānīyadhammasutta</i>)	108

The Chapter on Householders

SN 35.124	At Vesālī (<i>Vesālīsutta</i>)	110
SN 35.125	In the Land of the Vajjis (<i>Vajjisutta</i>)	111
SN 35.126	At Nālandā (<i>Nālandasutta</i>)	112
SN 35.127	With Bhāradvāja (<i>Bhāradvājasutta</i>)	112
SN 35.128	With Soṇa (<i>Soṇasutta</i>)	115
SN 35.129	With Ghosita (<i>Ghositasutta</i>)	115
SN 35.130	With Hālidikāni (<i>Hālidikānisutta</i>)	116
SN 35.131	Nakula's Father (<i>Nakulapitusutta</i>)	117
SN 35.132	With Lohicca (<i>Lohiccasutta</i>)	117
SN 35.133	Verahaccāni (<i>Verahaccānisutta</i>)	121

The Chapter at Devadaha

SN 35.134	At Devadaha (<i>Devadahasutta</i>)	124
SN 35.135	Opportunity (<i>Khaṇasutta</i>)	125
SN 35.136	Liking Sights (1st) (<i>Paṭhamarūpārāmasutta</i>)	126
SN 35.137	Liking Sights (2nd) (<i>Dutiyaarūpārāmasutta</i>)	128
SN 35.138	Not Yours (1st) (<i>Paṭhamanatumhākasutta</i>)	128
SN 35.139	Not Yours (2nd) (<i>Dutiyanatumhākasutta</i>)	129
SN 35.140	Interior and Cause Are Impermanent (<i>Ajjhattaaniccahetusutta</i>)	129

SN 35.141	Interior and Cause Are Suffering (<i>Ajjhattadukkhahetusutta</i>)	130
SN 35.142	Interior and Cause Are Not-Self (<i>Ajjhattānattahetusutta</i>)	130
SN 35.143	Exterior and Cause Are Impermanent (<i>Bāhirāniccahetusutta</i>)	131
SN 35.144	Exterior and Cause Are Suffering (<i>Bāhiradukkhahetusutta</i>)	131
SN 35.145	Exterior and Cause Are Not-Self (<i>Bāhirānattahetusutta</i>)	132

The Chapter on the Old and the New

SN 35.146	The Cessation of Action (<i>Kammanirodhasutta</i>)	133
SN 35.147	The Impermanent as Conducive to Extinguishment (<i>Aniccanibbānasappāyasutta</i>)	134
SN 35.148	The Suffering as Conducive to Extinguishment (<i>Dukkhanibbānasappāyasutta</i>)	135
SN 35.149	Not-Self as Conducive to Extinguishment (<i>Anattanibbānasappāyasutta</i>)	135
SN 35.150	A Practice Conducive to Extinguishment (<i>Nibbānasappāyapaṭipadāsutta</i>)	136
SN 35.151	A Student (<i>Antevāsikasutta</i>)	137
SN 35.152	What's the Purpose of the Spiritual Life? (<i>Kimatthiyabrahmacariyasutta</i>)	138
SN 35.153	Is There a Method? (<i>Atthinukhopariyāyasutta</i>)	139
SN 35.154	Endowed With Faculties (<i>Indriyasampannasutta</i>)	141
SN 35.155	A Dhamma Speaker (<i>Dhammakathikapucchāsutta</i>)	141

THE FOURTH FIFTY

The Chapter on the End of Relishing

SN 35.156	The Interior and the End of Relishing (<i>Ajjhattanandikkhayasutta</i>)	144
SN 35.157	The Exterior and the End of Relishing (<i>Bāhiraanandikkhayasutta</i>)	144
SN 35.158	Focus, the Interior, and the End of Relishing (<i>Ajjhattaaniccanandikkhayasutta</i>)	145
SN 35.159	Focus, the Exterior, and the End of Relishing (<i>Bāhiraanicanandikkhayasutta</i>)	145
SN 35.160	On Immersion at Jīvaka's Mango Grove (<i>Jivakambavanasamādhisutta</i>)	146
SN 35.161	On Retreat at Jīvaka's Mango Grove (<i>Jivakambavanapaṭisallānasutta</i>)	146
SN 35.162	With Koṭṭhita on Impermanence (<i>Koṭṭhikaanicasutta</i>)	147
SN 35.163	With Koṭṭhita on Suffering (<i>Koṭṭhikadukkhassutta</i>)	148
SN 35.164	With Koṭṭhita on Not-Self (<i>Koṭṭhikaanattasutta</i>)	148
SN 35.165	Giving Up Wrong View (<i>Micchādiṭṭhipahānasutta</i>)	149
SN 35.166	Giving Up Identity View (<i>Sakkāyadiṭṭhipahānasutta</i>)	149
SN 35.167	Giving Up View of Self (<i>Attānudiṭṭhipahānasutta</i>)	150

The Chapter on Sixty Abbreviated Texts

SN 35.168	Desire for the Impermanent Interior (<i>Ajjhattaaniccachandasutta</i>)	151
-----------	---	-----

SN 35.169	Greed for the Impermanent Interior (<i>Ajjhattaaniccarāgasutta</i>)	151
SN 35.170	Desire and Greed for the Impermanent Interior (<i>Ajjhattaaniccachandarāgasutta</i>)	152
SN 35.171–173	Desire, Etc. for the Suffering Interior (<i>Dukkachandādisutta</i>)	152
SN 35.174–176	Desire, Etc. for the Not-Self Interior (<i>Anattachandādisutta</i>)	152
SN 35.177–179	Desire, Etc. for the Impermanent Exterior (<i>Bāhirāniccachandādisutta</i>)	152
SN 35.180–182	Desire, Etc. for the Suffering Exterior (<i>Bāhiradukkachandādisutta</i>)	153
SN 35.183–185	Desire, Etc. for the Not-Self Exterior (<i>Bāhirānattachandādisutta</i>)	153
SN 35.186	The Interior Was Impermanent in the Past (<i>Ajjhattātītānīccasutta</i>)	153
SN 35.187	The Interior Will Be Impermanent in the Future (<i>Ajjhattānāgatānīccasutta</i>)	154
SN 35.188	The Interior Is Impermanent in the Present (<i>Ajjhattapaccuppannānīccasutta</i>)	154
SN 35.189–191	The Interior as Suffering in the Three Times (<i>Ajjhattātītādidukkkhasutta</i>)	154
SN 35.192–194	The Interior as Not-Self in the Three Times (<i>Ajjhattātītādianattasutta</i>)	155
SN 35.195–197	The Exterior as Impermanent in the Three Times (<i>Bāhirātītādianīccasutta</i>)	155
SN 35.198–200	The Exterior as Suffering in the Three Times (<i>Bāhirātītādidukkkhasutta</i>)	155
SN 35.201–203	The Exterior as Not-Self in the Three Times (<i>Bāhirātītādianattasutta</i>)	155
SN 35.204	The Interior and What's Impermanent in the Past (<i>Ajjhattātītāyadanīccasutta</i>)	156

SN 35.205	The Interior and What's Impermanent in the Future (<i>Ajjhattānāgatayadanिकासutta</i>)	156
SN 35.206	The Interior and What's Impermanent in the Present (<i>Ajjhattapaccuppannayadanिकासutta</i>)	156
SN 35.207–209	The Interior and What's Suffering in the Three Times (<i>Ajjhattātītādiyamdukkhasutta</i>)	157
SN 35.210–212	The Interior and What's Not-Self in the Three Times (<i>Ajjhattātītādiyanattasutta</i>)	157
SN 35.213–215	The Exterior and What's Impermanent in the Three Times (<i>Bāhirātītādiyanिकासutta</i>)	157
SN 35.216–218	The Exterior and What's Suffering in the Three Times (<i>Bāhirātītādiyamdukkhasutta</i>)	158
SN 35.219–221	The Exterior and What's Not-Self in the Three Times (<i>Bāhirātītādiyanattasutta</i>)	158
SN 35.222	The Interior as Impermanent (<i>Ajjhattāyatanaanिकासutta</i>)	158
SN 35.223	The Interior as Suffering (<i>Ajjhattāyanadukkkhasutta</i>)	159
SN 35.224	The Interior as Not-Self (<i>Ajjhattāyatanaanattasutta</i>)	159
SN 35.225	The Exterior as Impermanent (<i>Bāhirāyatanaanिकासutta</i>)	159
SN 35.226	The Exterior as Suffering (<i>Bāhirāyanadukkkhasutta</i>)	159
SN 35.227	The Exterior as Not-Self (<i>Bāhirāyatanaanattasutta</i>)	160

The Chapter on the Ocean

SN 35.228	The Ocean (1st) (<i>Paṭhamasamuddasutta</i>)	161
SN 35.229	The Ocean (2nd) (<i>Dutiyasamuddasutta</i>)	162
SN 35.230	The Simile of the Fisherman (<i>Bāḷisikopamasutta</i>)	163
SN 35.231	The Simile of the Latex-Producing Tree (<i>Khīrarukkhopamasutta</i>)	164
SN 35.232	With Koṭṭhita (<i>Koṭṭhikasutta</i>)	166
SN 35.233	With Kāmbhū (<i>Kāmbhūsutta</i>)	168
SN 35.234	With Udāyī (<i>Udāyīsutta</i>)	169
SN 35.235	The Exposition on Burning (<i>Ādittapariyāyasutta</i>)	170
SN 35.236	The Simile of Hands and Feet (1st) (<i>Paṭhamahatthapādopamasutta</i>)	172
SN 35.237	The Simile of Hands and Feet (2nd) (<i>Dutiyahatthapādopamasutta</i>)	173

The Chapter on the Simile of the Vipers

SN 35.238	The Simile of the Vipers (<i>Āsivisopamasutta</i>)	174
SN 35.239	The Simile of the Chariot (<i>Rathopamasutta</i>)	176
SN 35.240	The Simile of the Tortoise (<i>Kummopamasutta</i>)	178
SN 35.241	The Simile of the Tree Trunk (1st) (<i>Paṭhamadārukkhandhopamasutta</i>)	179
SN 35.242	The Simile of the Tree Trunk (2nd) (<i>Dutiyadārukkhandhopamasutta</i>)	181
SN 35.243	The Explanation on the Corrupt (<i>Avassutapariyāyasutta</i>)	182
SN 35.244	Entailing Suffering (<i>Dukkhadhammasutta</i>)	186
SN 35.245	The Simile of the Parrot Tree (<i>Kiṃsukopamasutta</i>)	189
SN 35.246	The Simile of the Harp (<i>Vīṇopamasutta</i>)	191

SN 35.247	The Simile of Six Animals (<i>Chappāṇakopamasutta</i>)	193
SN 35.248	The Sheaf of Barley (<i>Yavakalāpisutta</i>)	196

LINKED DISCOURSES ON FEELINGS

The Chapter with Verses

SN 36.1	Immersion (<i>Samādhisutta</i>)	200
SN 36.2	Pleasure (<i>Sukhasutta</i>)	200
SN 36.3	Giving Up (<i>Pahānasutta</i>)	201
SN 36.4	The Abyss (<i>Pātālasutta</i>)	202
SN 36.5	Should Be Seen (<i>Daṭṭhabbasutta</i>)	203
SN 36.6	An Arrow (<i>Sallasutta</i>)	204
SN 36.7	The Infirmary (1st) (<i>Paṭhamagelaññasutta</i>)	206
SN 36.8	The Infirmary (2nd) (<i>Dutiyaagelaññasutta</i>)	209
SN 36.9	Impermanent (<i>Aniccasutta</i>)	211
SN 36.10	Rooted in Contact (<i>Phassamūlakasutta</i>)	211

The Chapter on In Private

SN 36.11	In Private (<i>Rahogatasutta</i>)	213
SN 36.12	In the Sky (1st) (<i>Paṭhamaākāśasutta</i>)	215
SN 36.13	In the Sky (2nd) (<i>Dutiyaākāśasutta</i>)	216
SN 36.14	A Guest House (<i>Agārasutta</i>)	216
SN 36.15	With Ānanda (1st) (<i>Paṭhamaānandasutta</i>)	216
SN 36.16	With Ānanda (2nd) (<i>Dutiyaānandasutta</i>)	218
SN 36.17	With Several Mendicants (1st) (<i>Paṭhamasambahulasutta</i>)	218
SN 36.18	With Several Mendicants (2nd) (<i>Dutiyasambahulasutta</i>)	219
SN 36.19	With Pañcakaṅga (<i>Pañcakaṅgasutta</i>)	220
SN 36.20	A Mendicant (<i>Bhikkhusutta</i>)	224

The Chapter on the Explanation of the Hundred and Eight

SN 36.21	With Sīvaka (<i>Sīvakasutta</i>)	225
SN 36.22	The Explanation of the Hundred and Eight (<i>Aṭṭhasatasutta</i>)	226
SN 36.23	With a Mendicant (<i>Aññatarabhikkhusutta</i>)	227
SN 36.24	Before (<i>Pubbasutta</i>)	228
SN 36.25	Knowledge (<i>Ñāṇasutta</i>)	228
SN 36.26	With Several Mendicants (<i>Sambahulabhikkhusutta</i>)	229
SN 36.27	Ascetics and Brahmins (1st) (<i>Paṭṭhasamaṇabrāhmaṇasutta</i>)	229
SN 36.28	Ascetics and Brahmins (2nd) (<i>Dutiyasamaṇabrāhmaṇasutta</i>)	230
SN 36.29	Ascetics and Brahmins (3rd) (<i>Tatīyasamaṇabrāhmaṇasutta</i>)	230
SN 36.30	Plain Version (<i>Suddhikasutta</i>)	231
SN 36.31	Spiritual (<i>Nirāmisasutta</i>)	231

LINKED DISCOURSES ON FEMALES

First Chapter of Abbreviated Texts

SN 37.1	A Female (<i>Mātugāmasutta</i>)	235
SN 37.2	A Man (<i>Purisasutta</i>)	235
SN 37.3	Particular Suffering (<i>Āveṇikadukkhassutta</i>)	236
SN 37.4	Three Qualities (<i>Tīhidhammehissutta</i>)	236
SN 37.5	Irritable (<i>Kodhanasutta</i>)	237
SN 37.6	Hostility (<i>Upanāhissutta</i>)	237
SN 37.7	Jealous (<i>Issukīsutta</i>)	238
SN 37.8	Stingy (<i>Maccharīsutta</i>)	238
SN 37.9	Adultery (<i>Aticārīsutta</i>)	238
SN 37.10	Unethical (<i>Dussīlasutta</i>)	238

SN 37.11	Unlearned (<i>Appassutasutta</i>)	239
SN 37.12	Lazy (<i>Kusītasutta</i>)	239
SN 37.13	Unmindful (<i>Muṭṭhassatisutta</i>)	239
SN 37.14	Five Threats (<i>Pañcaverasutta</i>)	239

Second Chapter of Abbreviated Texts

SN 37.15	Loving (<i>Akkodhanasutta</i>)	240
SN 37.16	Free of Hostility (<i>Anupanāhisutta</i>)	241
SN 37.17	Free of Jealousy (<i>Anissukīsutta</i>)	241
SN 37.18	Free of Stinginess (<i>Amaccharīsutta</i>)	241
SN 37.19	Not Adulterous (<i>Anaticārīsutta</i>)	241
SN 37.20	Ethical (<i>Susīlasutta</i>)	242
SN 37.21	Educated (<i>Bahussutasutta</i>)	242
SN 37.22	Energetic (<i>Āraddhavīriyasutta</i>)	242
SN 37.23	Mindful (<i>Upaṭṭhitassatisutta</i>)	242
SN 37.24	Five Precepts (<i>Pañcasīlasutta</i>)	243

The Chapter on Fools

SN 37.25	Assured (<i>Visāradasutta</i>)	244
SN 37.26	Under Her Thumb (<i>Pasayhasutta</i>)	244
SN 37.27	Mastered (<i>Abhibhuyyasutta</i>)	245
SN 37.28	One (<i>Ekasutta</i>)	245
SN 37.29	In That Respect (<i>Āṅgasutta</i>)	245
SN 37.30	They Send Her Away (<i>Nāsentisutta</i>)	246
SN 37.31	Cause (<i>Hetusutta</i>)	247
SN 37.32	Things (<i>Ṭhānasutta</i>)	247
SN 37.33	Living With Self-Assurance (<i>Pañcasīlavīsāradasutta</i>)	248
SN 37.34	Growth (<i>Vaḍḍhīsutta</i>)	249

LINKED DISCOURSES WITH JAMBUKHĀDAKA

The Chapter with Jambukhāda

SN 38.1	A Question About Extinguishment (<i>Nibbānapañhāsutta</i>)	251
SN 38.2	A Question About Perfection (<i>Arahattapañhāsutta</i>)	252
SN 38.3	Principled Speech (<i>Dhammavādīpañhāsutta</i>)	252
SN 38.4	What's the Purpose (<i>Kimatthiyasutta</i>)	253
SN 38.5	Solace (<i>Assāsappattasutta</i>)	253
SN 38.6	Ultimate Solace (<i>Paramassāsappattasutta</i>)	254
SN 38.7	A Question About Feeling (<i>Vedanāpañhāsutta</i>)	254
SN 38.8	A Question About Defilements (<i>Āsavapañhāsutta</i>)	255
SN 38.9	A Question About Ignorance (<i>Avijjāpañhāsutta</i>)	255
SN 38.10	A Question About Craving (<i>Taṇhāpañhāsutta</i>)	255
SN 38.11	A Question About Floods (<i>Oghapañhāsutta</i>)	256
SN 38.12	A Question About Grasping (<i>Upādānapañhāsutta</i>)	256
SN 38.13	A Question About States of Existence (<i>Bhavapañhāsutta</i>)	257
SN 38.14	A Question About Suffering (<i>Dukkhapañhāsutta</i>)	257
SN 38.15	A Question About Identity (<i>Sakkāyapañhāsutta</i>)	257
SN 38.16	A Question About What's Hard to Do (<i>Dukkarapañhāsutta</i>)	258

LINKED DISCOURSES WITH SĀMAṆḌAKA

The Chapter with Sāmaṇḍaka

SN 39.1–15	With Sāmaṇḍaka on Extinguishment (<i>Sāmaṇḍakasutta</i>)	260
SN 39.16	Hard to Do (<i>Dukkarasutta</i>)	261

LINKED DISCOURSES WITH MOGGALLĀNA

The Chapter with Moggallāna

SN 40.1	A Question About the First Absorption (<i>Paṭhamajhānapaṇhāsutta</i>)	263
SN 40.2	A Question About the Second Absorption (<i>Dutiyaṭhānapaṇhāsutta</i>)	264
SN 40.3	A Question About the Third Absorption (<i>Tatiyaṭhānapaṇhāsutta</i>)	265
SN 40.4	A Question About the Fourth Absorption (<i>Catutthajhānapaṇhāsutta</i>)	265
SN 40.5	A Question About the Dimension of Infinite Space (<i>Ākāśāṇāṇcāyatanapaṇhāsutta</i>)	266
SN 40.6	A Question About the Dimension of Infinite Consciousness (<i>Viññāṇāṇcāyatanapaṇhāsutta</i>)	267
SN 40.7	A Question About the Dimension of Nothingness (<i>Ākiñcaṇṇāyatanapaṇhāsutta</i>)	268
SN 40.8	A Question About the Dimension of Neither Perception Nor Non-Perception (<i>Nevasaññānāsaññāyatanapaṇhāsutta</i>)	268
SN 40.9	A Question About the Signless (<i>Animittapaṇhāsutta</i>)	269
SN 40.10	With Sakka (<i>Sakkasutta</i>)	270
SN 40.11	With Candana, Etc. (<i>Candanasutta</i>)	273

LINKED DISCOURSES WITH CITTA THE HOUSEHOLDER

The Chapter with Citta

SN 41.1	The Fetter (<i>Samyojanasutta</i>)	275
SN 41.2	Isidatta (1st) (<i>Paṭhamaisidattasutta</i>)	276
SN 41.3	With Isidatta (2nd) (<i>Dutiyaisidattasutta</i>)	278
SN 41.4	Mahaka's Demonstration (<i>Mahakapāṭihāriyasutta</i>)	281
SN 41.5	With Kāmabhū (1st) (<i>Paṭhamakāmabhūsutta</i>)	282
SN 41.6	With Kāmabhū (2nd) (<i>Dutiyakāmabhūsutta</i>)	284
SN 41.7	With Godatta (<i>Godattasutta</i>)	287
SN 41.8	Nigaṇṭha Nāṭaputta (<i>Nigaṇṭhanāṭaputtasutta</i>)	289
SN 41.9	With Kassapa, the Naked Ascetic (<i>Acelakassapasutta</i>)	291
SN 41.10	Seeing the Sick (<i>Gilānadassanasutta</i>)	293

LINKED DISCOURSES WITH CHIEFS

The Chapter on Chiefs

SN 42.1	Vicious (<i>Caṇḍasutta</i>)	296
SN 42.2	With Tālapuṭa (<i>Tālapuṭasutta</i>)	297
SN 42.3	A Warrior (<i>Yodhājīvasutta</i>)	299
SN 42.4	An Elephant Warrior (<i>Hatthārohasutta</i>)	300
SN 42.5	A Cavalryman (<i>Assārohasutta</i>)	300
SN 42.6	With Asibandhaka's Son (<i>Asibandhakaputtasutta</i>)	301
SN 42.7	The Simile of the Field (<i>Khettūpamasutta</i>)	303
SN 42.8	A Horn Blower (<i>Sanṅkhadhamasutta</i>)	305
SN 42.9	Families (<i>Kulasutta</i>)	308
SN 42.10	With Maṇicūḷaka (<i>Maṇicūḷakasutta</i>)	310
SN 42.11	With Bhadraka (<i>Bhadrakasutta</i>)	311

SN 42.12	With Rāsiya (<i>Rāsiyasutta</i>)	313
SN 42.13	With Pāṭaliya (<i>Pāṭaliyasutta</i>)	320

LINKED DISCOURSES ON THE UNCONDITIONED

Chapter One

SN 43.1	Mindfulness of the Body (<i>Kāyagatāsatisutta</i>)	332
SN 43.2	Serenity and Discernment (<i>Samathavipassanāsutta</i>)	332
SN 43.3	Placing the Mind and Keeping it Connected (<i>Savitakkasavicārasutta</i>)	333
SN 43.4	Emptiness Immersion (<i>Suññatasamādhisutta</i>)	333
SN 43.5	Mindfulness Meditation (<i>Satipaṭṭhānasutta</i>)	333
SN 43.6	Right Efforts (<i>Sammappadhānasutta</i>)	334
SN 43.7	Bases of Psychic Power (<i>Iddhipādasutta</i>)	334
SN 43.8	Faculties (<i>Indriyasutta</i>)	334
SN 43.9	Powers (<i>Balasutta</i>)	334
SN 43.10	Awakening Factors (<i>Bojjhaṅgasutta</i>)	335
SN 43.11	The Path (<i>Maggaṅgasutta</i>)	335

Chapter Two

SN 43.12	The Unconditioned (<i>Asaṅkhatasutta</i>)	336
SN 43.13	Uninclined (<i>Anatasutta</i>)	338
SN 43.14–43	Unfiled, Etc. (<i>Anāsavādisutta</i>)	338
SN 43.44	The Haven (<i>Parāyanasutta</i>)	339

LINKED DISCOURSES ON THE UNDECLARED

The Chapter on the Undeclared Points

SN 44.1	With Khemā (<i>Khemāsutta</i>)	342
SN 44.2	With Anurādha (<i>Anurādhasutta</i>)	345
SN 44.3	With Sāriputta and Koṭṭhita (1st) (<i>Paṭhamasāriputtakotṭhikasutta</i>)	348

SN 44.4	With Sāriputta and Koṭṭhita (2nd) (<i>Dutiyasāriputtakotṭhikasutta</i>)	349
SN 44.5	With Sāriputta and Koṭṭhita (3rd) (<i>Tatīyasāriputtakotṭhikasutta</i>)	350
SN 44.6	With Sāriputta and Koṭṭhita (4th) (<i>Catutthasāriputtakotṭhikasutta</i>)	350
SN 44.7	With Moggallāna (<i>Moggallānasutta</i>)	352
SN 44.8	With Vacchagotta (<i>Vacchagottasutta</i>)	354
SN 44.9	The Debating Hall (<i>Kutūhalasālāsutta</i>)	355
SN 44.10	With Ānanda (<i>Ānandasutta</i>)	357
SN 44.11	With Sabhiya Kaccāna (<i>Sabhiyakaccānasutta</i>)	358
Colophon		359

LINKED DISCOURSES ON THE SIX SENSE FIELDS

THE FIRST FIFTY

The Chapter on Impermanence

SN 35.1

The Interior as Impermanent

Ajjhattānīccasutta

So I have heard. At one time the Buddha was staying near Sāvattthī 1.1
in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha
addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, the eye is impermanent. What’s impermanent is 2.1
suffering. What’s suffering is not-self. And what’s not-self should
be truly seen with right understanding like this: ‘This is not mine,
I am not this, this is not my self.’

The ear is impermanent. ... 2.5

The nose is impermanent. ... 2.7

The tongue is impermanent. ... 2.9

The body is impermanent. ... 2.13

The mind is impermanent. What’s impermanent is suffering. 2.15
What’s suffering is not-self. And what’s not-self should be truly
seen with right understanding like this: ‘This is not mine, I am not
this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with 2.19
the eye, ear, nose, tongue, body, and mind. Being disillusioned,

desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

- 2.21 They 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.'

SN 35.2

The Interior as Suffering

Ajjhattadukkhassutta

- 1.1 "Mendicants, the eye is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'
- 1.4 The ear, nose, tongue, body, and mind are suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'
- 1.11 Seeing this ... They understand: '... there is no return to any state of existence.'

SN 35.3

The Interior as Not-Self

Ajjhattānattasutta

- 1.1 "Mendicants, the eye is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'
- 1.3 The ear, nose, tongue, body, and mind are not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'
- 1.9 Seeing this ... They understand: '... there is no return to any state of existence.'

SN 35.4

The Exterior as Impermanent

Bāhirāniccasutta

“Mendicants, sights are impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ 1.1

Sounds, smells, tastes, touches, and thoughts are impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ 1.5

Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. 1.13

They 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.’” 1.15

SN 35.5

The Exterior as Suffering

Bāhiradukkkhasutta

“Mendicants, sights are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...” 1.1

SN 35.6

The Exterior as Not-Self

Bāhirānattasutta

- 1.1 “Mendicants, sights are not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

SN 35.7

The Interior as Impermanent in the Three Times

Ajjhattāniccātītānāgasutta

- 1.1 “Mendicants, the eye of the past and future is impermanent, let alone the present.
- 1.3 Seeing this, a learned noble disciple doesn’t worry about the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present.
- 1.6 The ear ... nose ... tongue ... body ... mind of the past and future is impermanent, let alone the present.
- 1.16 Seeing this, a learned noble disciple doesn’t worry about the mind of the past, they don’t look forward to enjoying the mind in the future, and they practice for disillusionment, dispassion, and cessation regarding the mind in the present.”

SN 35.8

The Interior as Suffering in the Three Times

Ajjhattadukkhātītānāgasutta

- 1.1 “Mendicants, the eye of the past and future is suffering, let alone the present.

Seeing this, a learned noble disciple doesn't worry about the eye of the past, they don't look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. ...” 1.3

SN 35.9

The Interior as Not-Self in the Three Times

Ajjhattānattātītānāgatasutta

“Mendicants, the eye of the past and future is not-self, let alone the present. 1.1

Seeing this, a learned noble disciple doesn't worry about the eye of the past, they don't look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. ...” 1.3

SN 35.10

The Exterior as Impermanent in the Three Times

Bāhirāniccātītānāgatasutta

“Mendicants, sights of the past and future are impermanent, let alone the present. ...” 1.1

SN 35.11

The Exterior as Suffering in the Three Times

Bāhiradukkhātītānāgatasutta

“Mendicants, sights of the past and future are suffering, let alone the present. ...” 1.1

SN 35.12

The Exterior as Not-Self in the Three Times

Bāhirānattātītānāgatasutta

- 1.1 “Mendicants, sights of the past and future are not-self, let alone the present. ...”

The Chapter on Pairs

SN 35.13

Before My Awakening (Interior)

Paṭhamapubbesambodhasutta

At Sāvattthī.

1.1

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the eye ... ear ... nose ... tongue ... body ... and mind?’

Then it occurred to me: ‘The pleasure and happiness that arise from the eye: this is its gratification. That the eye is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the eye: this is its escape.

The pleasure and happiness that arise from the ear ... nose ... tongue ... body ... mind: this is its gratification. That the mind is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the mind: this is its escape.’

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

But when I did truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I

announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

- 2.3 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 35.14

Before My Awakening (Exterior)

Dutiyapubbesambodhasutta

- 1.1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to sights ... sounds ... smells ... tastes ... touches ... and thoughts?’ ...”

SN 35.15

In Search of Gratification (Interior)

Paṭhamaassādapariyesanasutta

- 1.1 “Mendicants, I went in search of the eye’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of the eye’s gratification. I went in search of the eye’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the eye’s drawback. I went in search of escape from the eye, and I found it. I’ve seen clearly with wisdom the full extent of escape from the eye.
- 1.10 I went in search of the ear’s ... nose’s ... tongue’s ... body’s ... mind’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of the mind’s gratification. I went in search of the mind’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the mind’s drawback. I went in search of escape from the mind, and I found it. I’ve seen clearly with wisdom the full extent of escape from the mind.

As long as I didn't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening ... 2.1

But when I did truly understand ... 2.2

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.' 2.3

SN 35.16

In Search of Gratification (Exterior)

Dutiyaassādapariyesanasutta

"Mendicants, I went in search of the gratification of sights, and I found it. ... 1.1

SN 35.17

If There Were No Gratification (Interior)

Paṭhamanoceassādasutta

"Mendicants, if there were no gratification in the eye, sentient beings wouldn't be aroused by it. But since there is gratification in the eye, sentient beings do love it. If the eye had no drawback, sentient beings wouldn't grow disillusioned with it. But since the eye has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the eye, sentient beings wouldn't escape from it. But since there is an escape from the eye, sentient beings do escape from it. 1.1

If there were no gratification in the ear ... nose ... tongue ... body ... mind, sentient beings wouldn't be aroused by it. But since there is gratification in the mind, sentient beings do love it. If the mind had no drawback, sentient beings wouldn't grow disillusioned with it. But since the mind has a drawback, sentient beings do grow disillusioned with it. If there were no escape from 1.7

the mind, sentient beings wouldn't escape from it. But since there is an escape from the mind, sentient beings do escape from it.

2.1 As long as sentient beings don't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

2.2 But when sentient beings truly understand these six interior sense fields' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

SN 35.18

If There Were No Gratification (Exterior)

Dutiyañoceassādasutta

1.1 “Mendicants, if there were no gratification in sights, sentient beings wouldn't be aroused by them. ...”

SN 35.19

Taking Pleasure (Interior)

Paṭhamābhinandasutta

1.1 “Mendicants, if you take pleasure in the eye, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering.

1.3 If you take pleasure in the ear ... nose ... tongue ... body ... mind, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering.

If you don't take pleasure in the eye, you don't take pleasure 2.1
in suffering. If you don't take pleasure in suffering, I say you're
exempt from suffering.

If you don't take pleasure in the ear ... nose ... tongue ... body 2.3
... mind, you don't take pleasure in suffering. If you don't take
pleasure in suffering, I say you're exempt from suffering."

SN 35.20

Taking Pleasure (Exterior)

Dutiyābhinandasutta

"Mendicants, if you take pleasure in sights, you take pleasure in 1.1
suffering. If you take pleasure in suffering, I say you're not exempt
from suffering. ..."

SN 35.21

The Arising of Suffering (Interior)

Paṭhamadukkhuppādasutta

"Mendicants, the arising, continuation, rebirth, and manifestation 1.1
of the eye is the arising of suffering, the continuation of diseases,
and the manifestation of old age and death. The arising, continua-
tion, rebirth, and manifestation of the ear ... nose ... tongue ...
body ... and mind is the arising of suffering, the continuation of
diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the eye is the cessation 2.1
of suffering, the settling of diseases, and the ending of old age and
death. The cessation, settling, and ending of the ear, nose, tongue,
body, and mind is the cessation of suffering, the settling of diseases,
and the ending of old age and death."

SN 35.22

The Arising of Suffering (Exterior)

Dutiyadukkhuppādasutta

- 1.1 “Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.
- 2.1 The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

The Chapter on the All

SN 35.23

All

Sabbasutta

- At Sāvattthī. 1.1
- “Mendicants, I will teach you the all. Listen ... 1.2
- And what is the all? It’s just the eye and sights, the ear and 1.4
sounds, the nose and smells, the tongue and tastes, the body and
touches, and the mind and thoughts. This is called the all.
- Mendicants, suppose someone was to say: ‘I’ll reject this all 1.7
and describe another all.’ They’d have no grounds for that, they’d
be stumped by questions, and, in addition, they’d get frustrated.
Why is that? Because they’re out of their element.”

SN 35.24

Giving Up

Pahānasutta

- “Mendicants, I will teach you the principle for giving up the all. 1.1
Listen ...
- And what is the principle for giving up the all? The eye should 1.3
be given up. Sights should be given up. Eye consciousness should
be given up. Eye contact should be given up. The painful, pleasant,

or neutral feeling that arises conditioned by eye contact should also be given up.

- 1.5 The ear ... nose ... tongue ... body ... mind should be given up. Thoughts should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up.
- 1.9 This is the principle for giving up the all.”

SN 35.25

Giving Up By Direct Knowledge and Complete Understanding

Abhiññāpariññāpahānasutta

- 1.1 “Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding. Listen ...
- 1.3 And what is the principle for giving up the all by direct knowledge and complete understanding? The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding.
- 1.5 The ear ... nose ... tongue ... body ... mind should be given up by direct knowledge and complete understanding. Thoughts should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact

should be given up by direct knowledge and complete understanding.

This is the principle for giving up the all by direct knowledge 1.9
and complete understanding.”

SN 35.26

Without Completely Understanding (1st)

Paṭhamaaparijānanasutta

“Mendicants, without directly knowing and completely understand- 1.1
ing the all, without dispassion for it and giving it up, you can’t end
suffering. And what is the all, without directly knowing and com-
pletely understanding which, without dispassion for it and giving
it up, you can’t end suffering?

Without directly knowing and completely understanding the 1.3
eye, without dispassion for it and giving it up, you can’t end suf-
fering. Without directly knowing and completely understanding
sights ... eye consciousness ... eye contact ... painful, pleasant,
or neutral feeling that arises conditioned by eye contact, without
dispassion for it and giving it up, you can’t end suffering.

Without directly knowing and completely understanding the 1.8
ear ... the nose ... the tongue ... the body ... the mind, without
dispassion for it and giving it up, you can’t end suffering. Without
directly knowing and completely understanding thoughts ... mind
consciousness ... mind contact ... painful, pleasant, or neutral
feeling that arises conditioned by mind contact, without dispassion
for it and giving it up, you can’t end suffering.

This is the all, without directly knowing and completely un- 1.19
derstanding which, without dispassion for it and giving it up, you
can’t end suffering.

By directly knowing and completely understanding the all, 2.1
having dispassion for it and giving it up, you can end suffering.
And what is the all, directly knowing and completely understand-

ing which, having dispassion for it and giving it up, you can end suffering?

2.3 By directly knowing and completely understanding the eye ... the ear ... the nose ... the tongue ... the body ... the mind, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding thoughts ... mind consciousness ... mind contact ... painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion for it and giving it up, you can end suffering.

2.19 This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

SN 35.27

Without Completely Understanding (2nd)

Dutiyaaparijānanasutta

1.1 “Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

1.3 The eye, sights, eye consciousness, and things known by eye consciousness.

1.4 The ear ... nose ... tongue ... body ...

1.6 The mind, thoughts, mind consciousness, and things known by mind consciousness.

1.7 This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

2.1 By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understand-

ing which, having dispassion for it and giving it up, you can end suffering?

The eye, sights, eye consciousness, and things known by eye consciousness. 2.3

The ear ... nose ... tongue ... body ... 2.4

The mind, thoughts, mind consciousness, and things known by mind consciousness. 2.6

This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.” 2.7

SN 35.28

Burning

Ādittasutta

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants: 1.1

“Mendicants, all is burning. And what is the all that is burning? 1.3

The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress. 1.5

The ear ... nose ... tongue ... body ... 1.8

The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say. 1.11

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow 1.14

disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

1.15 They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

1.16 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

1.17 They 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.'

2.1 That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

SN 35.29

Oppressed

Addhabhūtasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants:

1.4 "Mendicants, all is oppressed. And what is the all that is oppressed?

1.6 The eye is oppressed. Sights are oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed. Oppressed by what? Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

1.9 The ear ... nose ... tongue ... body ... mind is oppressed. Thoughts are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed. Oppressed

by what? Oppressed by greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. 1.16

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. 1.17

They 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.' 1.19

SN 35.30

The Practice Fit for Uprooting

Samugghātasārappasutta

"Mendicants, I will teach you the practice fit for uprooting all identifying. Listen and pay close attention, I will speak. ... 1.1

And what is the practice fit for uprooting all identifying? 1.3

It's when a mendicant does not identify with the eye, does not identify regarding the eye, does not identify as the eye, and does not identify 'the eye is mine.' They don't identify with sights, they don't identify regarding sights, they don't identify as sights, and they don't identify 'sights are mine.' They don't identify with eye consciousness ... eye contact ... They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don't identify regarding that, they don't identify as that, and they don't identify 'that is mine.' 1.4

They don't identify with the ear ... nose ... tongue ... body ... mind ... They don't identify with the pleasant, painful, or neutral 1.9

feeling that arises conditioned by mind contact. They don't identify regarding that, they don't identify as that, and they don't identify 'that is mine.'

- 1.19 They don't identify with all, they don't identify regarding all, they don't identify as all, and they don't identify 'all is mine.' Not identifying, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.
- 1.22 They 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.'
- 1.23 This is the practice fit for uprooting all identifying."

SN 35.31

The Practice Conducive to Uprooting (1st)

Paṭhamasamugghātasappāyasutta

- 1.1 "Mendicants, I will teach you the practice that's conducive to uprooting all identifying. Listen ...
- 1.3 And what is the practice that's conducive to uprooting all identifying? It's when a mendicant does not identify with the eye, does not identify in the eye, does not identify from the eye, and does not identify: 'The eye is mine.' They don't identify with sights ... eye consciousness ... eye contact. And they don't identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don't identify in that, they don't identify from that, and they don't identify: 'That is mine.'
- 1.7 For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.
- 1.9 They don't identify with the ear ... nose ... tongue ... body ... mind ... They don't identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don't identify

in that, they don't identify from that, and they don't identify: 'That is mine.'

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else. 1.19

As far as the aggregates, elements, and sense fields extend, they don't identify with that, they don't identify in that, they don't identify from that, and they don't identify: 'That is mine.' Not identifying, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. 1.21

They 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.' 1.24

This is the practice that's conducive to uprooting all identifying." 1.25

SN 35.32

The Practice Conducive to Uprooting (2nd)

Dutiyasamugghātasappāyasutta

"Mendicants, I will teach you the practice that's conducive to uprooting all identifying. Listen ... 1.1

And what is the practice that's conducive to uprooting all identifying? 1.3

What do you think, mendicants? Is the eye permanent or impermanent?" 2.1

"Impermanent, sir." 3.1

"But if it's impermanent, is it suffering or happiness?" 4.1

"Suffering, sir." 5.1

"But if it's impermanent, suffering, and liable to wear out, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" 6.1

"No, sir." 7.1

- 8.1 “Are sights ... eye consciousness ... eye contact ...
- 10.1 The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”
- 11.1 “Impermanent, sir.”
- 12.1 “But if it’s impermanent, is it suffering or happiness?”
- 13.1 “Suffering, sir.”
- 14.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 15.1 “No, sir.” ...
- 16.1 “Is the ear ... nose ... tongue ...
- 20.1 body ... mind ...
- 22.1 The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”
- 23.1 “Impermanent, sir.”
- 24.1 “But if it’s impermanent, is it suffering or happiness?”
- 25.1 “Suffering, sir.”
- 26.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 27.1 “No, sir.”
- 28.1 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.
- 28.3 They grow disillusioned with the ear ... nose ... tongue ... body ... They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.
- 28.6 Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.
- 28.7 They 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.’ This is the practice that’s conducive to uprooting all identifying.”

The Chapter on Liable to Be Reborn

SN 35.33–42

Ten on Liable to Be Reborn, Etc.

Jātidhammāsutta

At Sāvatthī.

1.1

“Mendicants, all is liable to be reborn. And what is the all that is liable to be reborn? The eye, sights, eye consciousness, and eye contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also liable to be reborn.” 1.3

The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also liable to be reborn. 1.10

Seeing this a learned noble disciple grows disillusioned ... They understand: ‘... there is no return to any state of existence.’” 1.18

“Mendicants, all is liable to grow old. ...” 1.1

“Mendicants, all is liable to fall sick. ...” 1.1

“Mendicants, all is liable to die. ...” 1.1

“Mendicants, all is liable to sorrow. ...” 1.1

“Mendicants, all is liable to be corrupted. ...” 1.1

“Mendicants, all is liable to end. ...” 1.1

“Mendicants, all is liable to vanish. ...” 1.1

- 1.1 “Mendicants, all is liable to originate. ...”
- 1.1 “Mendicants, all is liable to cease. ...”

The Chapter on All is Impermanent

SN 35.43–51

Nine on Impermanence, Etc.

Aniccādisuttanavaka

- At Sāvattthī. 1.1
- “Mendicants, all is impermanent. And what is the all that is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. 1.3
- The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are impermanent. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent. 1.7
- Seeing this, a learned noble disciple grows disillusioned ... 1.12
- They 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.’” 1.17
- “Mendicants, all is suffering. ...” 1.1
- “Mendicants, all is not-self. ...” 1.1
- “Mendicants, all is to be directly known. ...” 1.1
- “Mendicants, all is to be completely understood. ...” 1.1
- “Mendicants, all is to be given up. ...” 1.1
- “Mendicants, all is to be realized. ...” 1.1

- 1.1 “Mendicants, all is to be directly known and completely understood. ...”
- 1.1 “Mendicants, all is troubled. ...”

SN 35.52

Disturbed

Upassatthasutta

- 1.1 “Mendicants, all is disturbed. And what is the all that is disturbed?
The eye, sights, eye consciousness, and eye contact are disturbed.
And the pleasant, painful, or neutral feeling that arises conditioned
by eye contact is also disturbed.
- 1.5 The ear ... nose ... tongue ... body ...
- 1.8 The mind, thoughts, mind consciousness, and mind contact
are disturbed. And the pleasant, painful, or neutral feeling that
arises conditioned by mind contact is also disturbed.
- 1.10 Seeing this, a learned noble disciple grows disillusioned ...
- 1.15 They 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.’”

THE SECOND FIFTY

The Chapter on Ignorance

SN 35.53

Giving Up Ignorance

Avijjāpahānasutta

1.1 At Sāvattthī.

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

1.3 “Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

2.1 “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises.

2.6 Knowing and seeing the ear ... nose ... tongue ... body ...

2.10 Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

2.15 That’s how to know and see so as to give up ignorance and give rise to knowledge.”

SN 35.54

Giving Up Fetters

Samyojanappahānasutta

“Sir, how does one know and see so that the fetters are given up?” 1.1

“Mendicant, knowing and seeing the eye as impermanent, the
fetters are given up ...” 1.2

SN 35.55

Uprooting the Fetters

Samyojanasamugghātasutta

“Sir, how does one know and see so that the fetters are uprooted?” 1.1

“Mendicant, knowing and seeing the eye as not-self, the fetters
are uprooted ...” 1.2

SN 35.56

Giving Up Defilements

Āsavapahānasutta

“Sir, how does one know and see so that the defilements are given
up?” ... 1.1

SN 35.57

Uprooting Defilements

Āsavaśamugghātasutta

“Sir, how does one know and see so that the defilements are up-
rooted?” ... 1.1

SN 35.58

Giving Up Tendencies

Anusayapahānasutta

- 1.1 “Sir, how does one know and see so that the underlying tendencies are given up?” ...

SN 35.59

Uprooting Tendencies

Anusayasamugghātasutta

- 1.1 “Sir, how does one know and see so that the underlying tendencies are uprooted?” ...

SN 35.60

The Complete Understanding of All Grasping

Sabbupādānapariññāsutta

- 1.1 “Mendicants, I will teach you the principle for the complete understanding of all grasping. Listen ...
- 1.3 And what is the principle for the complete understanding of all grasping?
- 1.4 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling.
- 1.6 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’
- 1.8 Ear consciousness arises dependent on the ear and sounds. ...
- 1.9 Nose consciousness arises dependent on the nose and smells.
- ...

Tongue consciousness arises dependent on the tongue and tastes. ... 1.10

Body consciousness arises dependent on the body and touches. ... 1.11

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. 1.12

Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely understood grasping.' 1.14

This is the principle for the complete understanding of all grasping." 1.16

SN 35.61

The Depletion of All Fuel (1st)

Paṭhamasabbupādānapariyādānasutta

"Mendicants, I will teach you the principle for depleting all fuel. Listen ... 1.1

And what is the principle for depleting all fuel? 1.3

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. 1.4

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely depleted grasping.' 1.6

Ear ... nose ... tongue ... body ... 1.8

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. 1.9

- 1.11 Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are released, they understand: 'I have completely depleted grasping.'
- 1.13 This is the principle for depleting all fuel."

SN 35.62

The Depletion of All Fuel (2nd)

Dutiyasabbupādanāpariyādanāsutta

- 1.1 "Mendicants, I will teach you the principle for depleting all fuel. Listen ...
- 1.3 And what is the principle for depleting all fuel?
- 2.1 What do you think, mendicants? Is the eye permanent or impermanent?"
- 3.1 "Impermanent, sir."
- 4.1 "But if it's impermanent, is it suffering or happiness?"
- 5.1 "Suffering, sir."
- 6.1 "But if it's impermanent, suffering, and liable to wear out, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"
- 7.1 "No, sir."
- 8.1 "Sights ... eye consciousness ... eye contact ...
- 12.1 The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?"
- 13.1 "Impermanent, sir." ...
- 14.1 "Ear ... nose ... tongue ... body ... mind ... thoughts ... mind consciousness ... mind contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?"
- 15.1 "Impermanent, sir."
- 16.1 "But if it's impermanent, is it suffering or happiness?"
- 17.1 "Suffering, sir."

“But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” 18.1

“No, sir.” 19.1

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. 20.1

They grow disillusioned with the ear ... nose ... tongue ... body ... 20.3

They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. 20.4

They 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.’ 20.7

This is the principle for depleting all fuel.” 20.8

The Chapter with Migajāla

SN 35.63

With Migajāla (1st)

Paṭhamamigajālasutta

1.1 At Sāvattthī.

1.2 Then Venerable Migajāla went up to the Buddha ... and said to him:

1.4 “Sir, they speak of one who lives alone. How is one who lives alone defined? And how is living with a partner defined?”

2.1 “Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is a fetter. A mendicant who is fettered by relishing is said to live with a partner.

2.7 There are sounds ... smells ... tastes ... touches ...

2.8 There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is a fetter. A mendicant who is fettered by relishing is said to live with a partner.

2.14 A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote

from human settlements, and fit for retreat. Why is that? For craving is their partner, and they haven't given it up. That's why they're said to live with a partner.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When there's no relishing there's no lust. When there's no lust there's no fetter. A mendicant who is not fettered by relishing is said to live alone. 3.1

There are sounds ... smells ... tastes ... touches ... 3.7

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When there's no relishing there's no lust. When there's no lust there's no fetter. 3.8

A mendicant who is not fettered by relishing is said to live alone. A mendicant who lives like this is said to live alone, even if they live within a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples. Why is that? For craving is their partner, and they have given it up. That's why they're said to live alone." 3.13

SN 35.64

With Migajāla (2nd)

Dutiyamigajālasutta

Then Venerable Migajāla went up to the Buddha ... and said to him: 1.1

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." 1.3

"Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say. 2.1

- 2.5 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.
- 3.1 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.
- 3.4 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say."
- 4.1 And then Venerable Migajāla 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.
- 4.2 Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.
- 4.3 He understood: "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." And Migajāla became one of the perfected.

SN 35.65

Samiddhi's Question About Māra

Paṭhamasamiddhimārapañhāsutta

- 1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Samiddhi went up to the Buddha ... and said to him:

“Sir, they speak of this thing called ‘Māra’. How do we define 1.4
Māra or what is known as Māra?”

“Samiddhi, where there is the eye, sights, eye consciousness, 2.1
and phenomena to be known by eye consciousness, there is Māra
or what is known as Māra.

Where there is the ear, sounds, ear consciousness, and phe- 2.2
nomena to be known by ear consciousness, there is Māra or what
is known as Māra.

Where there is the nose, smells, nose consciousness, and phe- 2.3
nomena to be known by nose consciousness, there is Māra or what
is known as Māra.

Where there is the tongue, tastes, tongue consciousness, and 2.4
phenomena to be known by tongue consciousness, there is Māra
or what is known as Māra.

Where there is the body, touches, body consciousness, and 2.5
phenomena to be known by body consciousness, there is Māra or
what is known as Māra.

Where there is the mind, thoughts, mind consciousness, and 2.6
phenomena to be known by mind consciousness, there is Māra or
what is known as Māra.

Where there is no eye, no sights, no eye consciousness, and no 3.1
phenomena to be known by eye consciousness, there is no Māra
or what is known as Māra.

Where there is no ear ... no nose ... no tongue ... no body ... 3.2

Where there is no mind, no thoughts, no mind consciousness, 3.6
and no phenomena to be known by mind consciousness, there is
no Māra or what is known as Māra.”

SN 35.66

Samiddhi's Question About a Sentient Being

Samiddhisattapañhāsutta

“Sir, they speak of this thing called a ‘sentient being’. How do we 1.1
define a sentient being or what is known as a sentient being?” ...

SN 35.67

Samiddhi's Question About Suffering

Samiddhidukkhapañhāsutta

- 1.1 “Sir, they speak of this thing called ‘suffering’. How do we define suffering or what is known as suffering?” ...

SN 35.68

Samiddhi's Question About the World

Samiddhilokapañhāsutta

- 1.1 “Sir, they speak of this thing called ‘the world’. How do we define the world or what is known as the world?”
- 1.3 “Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is the world or what is known as the world. Where there is the ear ... nose ... tongue ... body ... Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is the world or what is known as the world.
- 2.1 Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no world or what is known as the world. Where there is no ear ... nose ... tongue ... body ... Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no world or what is known as the world.”

SN 35.69

Upasena and the Viper

Upasenaāsivisasutta

- 1.1 At one time the venerables Sāriputta and Upasena were staying near Rājagaha in the Cool Grove, under the Snake's Hood Grotto. Now at that time a viper fell on Upasena's body, and he addressed

the mendicants, “Come, reverends, lift this body onto a cot and carry it outside before it’s scattered right here like a handful of chaff.”

When he said this, Sāriputta said to him, “But we don’t see any 2.1
impairment in your body or deterioration of your faculties. Yet you say: ‘Come, reverends, lift this body onto a cot and carry it outside before it’s scattered right here like a handful of chaff.’”

“Reverend Sāriputta, there may be an impairment in body or 2.7
deterioration of faculties for someone who thinks: ‘I am the eye’ or ‘the eye is mine.’ Or ‘I am the ear ... nose ... tongue ... body ...’ Or ‘I am the mind’ or ‘the mind is mine.’

But I don’t think like that. So why would there be an impair- 2.12
ment in my body or deterioration of my faculties?”

“That must be because Venerable Upasena has long ago totally 3.1
eradicated ego, possessiveness, and the underlying tendency to conceit.

That’s why it doesn’t occur to you: ‘I am the eye’ or ‘the eye is 3.2
mine.’ Or ‘I am the ear ... nose ... tongue ... body ...’ Or ‘I am the mind’ or ‘the mind is mine.’”

Then those mendicants lifted Upasena’s body onto a cot and 3.6
carried it outside. And his body was scattered right there like a handful of chaff.

SN 35.70

Upavāṇa on What is Visible in This Very Life

Upavāṇasandiṭṭhikasutta

Then Venerable Upavāṇa went up to the Buddha ... and said to 1.1
him:

“Sir, they speak of ‘a teaching visible in this very life’. In what 1.3
way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

- 2.1 “Upavāṇa, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight. There is desire for sights in them, and they understand that. Since this is so, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.
- 3.1 Next, take a mendicant who hears ... smells ... tastes ... touches ...
- 4.1 Next, take a mendicant who knows a thought with their mind. They experience both the thought and the desire for the thought. There is desire for thoughts in them, and they understand that. Since this is so, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.
- 5.1 Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight. There is no desire for sights in them, and they understand that. Since this is so, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.
- 6.1 Next, take a mendicant who hears ... smells ... tastes ... touches ...
- 7.1 Next, take a mendicant who knows a thought with their mind. They experience the thought but no desire for the thought. There is no desire for thoughts in them, and they understand that. Since this is so, this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

SN 35.71

Six Fields of Contact (1st)

Paṭhamachaphassāyatanasutta

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.” 1.1

When he said this, one of the mendicants said to the Buddha, 2.1
 “Here, sir, I’m lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Do you regard the eye like 3.1
 this: ‘This is mine, I am this, this is my self’?”

“No, sir.” 4.1

“Good, mendicant! And regarding the eye, you will truly see 5.1
 clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.

Do you regard the ear ... nose ... tongue ... body ... 5.3

Do you regard the mind like this: ‘This is mine, I am this, this 7.1
 is my self’?”

“No, sir.” 8.1

“Good, mendicant! And regarding the mind, you will truly see 9.1
 clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.”

SN 35.72

Six Fields of Contact (2nd)

Dutiyachaphassāyatanasutta

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.” 1.1

- 2.1 When he said this, one of the mendicants said to the Buddha,
“Here, sir, I’m lost, truly lost. For I don’t truly understand the six
fields of contact’s origin, ending, gratification, drawback, and es-
cape.”
- 3.1 “What do you think, mendicant? Do you regard the eye like
this: ‘This is not mine, I am not this, this is not my self’?”
- 4.1 “Yes, sir.”
- 5.1 “Good, mendicant! And regarding the eye, you will truly see
clearly with right wisdom that: ‘This is not mine, I am not this, this
is not my self.’ In this way you will give up the first field of contact,
so that there are no more future lives.
- 6.1 Do you regard the ear ... nose ... tongue ... body ...
- 9.1 Do you regard the mind like this: ‘This is not mine, I am not
this, this is not my self’?”
- 10.1 “Yes, sir.”
- 11.1 “Good, mendicant! And regarding the mind, you will truly see
clearly with right wisdom that: ‘This is not mine, I am not this, this
is not my self.’ In this way you will give up the sixth field of contact,
so that there are no more future lives.”

SN 35.73

Six Fields of Contact (3rd)

Tatiyachaphassāyatanasutta

- 1.1 “Mendicants, anyone who doesn’t truly understand the six fields of
contact’s origin, ending, gratification, drawback, and escape has
not completed the spiritual journey and is far from this teaching
and training.”
- 2.1 When he said this, one of the mendicants said to the Buddha,
“Here, sir, I’m lost, truly lost. For I don’t truly understand the six
fields of contact’s origin, ending, gratification, drawback, and es-
cape.”
- 3.1 “What do you think, mendicant? Is the eye permanent or
impermanent?”

- “Impermanent, sir.” 4.1
- “But if it’s impermanent, is it suffering or happiness?” 5.1
- “Suffering, sir.” 6.1
- “But if it’s impermanent, suffering, and liable to wear out, is it 7.1
fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- “No, sir.” 8.1
- “Is the ear ... nose ... tongue ... body ... mind permanent or 9.1
impermanent?”
- “Impermanent, sir.” 10.1
- “But if it’s impermanent, is it suffering or happiness?” 11.1
- “Suffering, sir.” 12.1
- “But if it’s impermanent, suffering, and liable to wear out, is it 13.1
fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- “No, sir.” 14.1
- “Seeing this, a learned noble disciple grows disillusioned with 15.1
the eye, ear, nose, tongue, body, and mind. Being disillusioned,
desire fades away. When desire fades away they’re freed. When
they’re freed, they know they’re freed.
- They understand: ‘Rebirth is ended, the spiritual journey has 15.3
been completed, what had to be done has been done, there is no
return to any state of existence.’”

The Chapter on Sick

SN 35.74

Sick (1st)

Paṭhamagilānasutta

1.1 At Sāvattḥi.

1.2 Then a mendicant went up to the Buddha, and said to him, “Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of compassion.”

2.1 When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot.

2.4 The Buddha said to that monk, “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.”

2.7 He sat on the seat spread out and said to the mendicant, “I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

3.1 “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

4.1 “I hope you don’t have any remorse or regret?”

5.1 “Indeed, sir, I have no little remorse and regret.”

6.1 “I hope you have no reason to blame yourself when it comes to ethical conduct?”

“No sir, I have no reason to blame myself when it comes to ethical conduct.” 7.1

“In that case, mendicant, why do you have remorse and regret?” 8.1

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.” 9.1

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?” 10.1

“I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.” 11.1

“Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed. For that is indeed the purpose. What do you think, mendicant? Is the eye permanent or impermanent?” 12.1

“Impermanent, sir.” ... 13.1

“Is the ear ... nose ... tongue ... body ... mind permanent or impermanent?” 14.1

“Impermanent, sir.” 15.1

“But if it’s impermanent, is it suffering or happiness?” 16.1

“Suffering, sir.” 17.1

“But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” 18.1

“No, sir.” 19.1

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.” 20.1

They understand: ‘Rebirth is ended ... there is no return to any state of existence.’” 20.3

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant: 21.1

“Everything that has a beginning has an end.” 21.4

SN 35.75

Sick (2nd)

Dutiyaḡilānasutta

- 1.1 Then a mendicant went up to the Buddha ... and asked him, “Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of compassion.”
- 2.1 When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot.
- 2.4 Then the Buddha said to that monk, “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.”
- 2.7 He sat on the seat spread out and said to the mendicant, “I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”
- 3.1 “Sir, I’m not keeping well, I’m not alright. ...
- 3.2 I have no reason to blame myself when it comes to ethical conduct.”
- 4.1 “In that case, mendicant, why do you have remorse and regret?”
- 5.1 “Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”
- 6.1 “If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”
- 7.1 “I understand that the Buddha has taught the Dhamma for the purpose of complete extinguishment by not grasping.”
- 8.1 “Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of complete extinguishment by not grasping. For that is indeed the purpose.
- 9.1 What do you think, mendicant? Is the eye permanent or impermanent?”
- 10.1 “Impermanent, sir.” ...

“Is the ear ... nose ... tongue ... body ... mind ... mind con- 11.1
sciousness ... mind contact ... The pleasant, painful, or neutral
feeling that arises conditioned by mind contact: is that permanent
or impermanent?”

“Impermanent, sir.” 12.1

“But if it’s impermanent, is it suffering or happiness?” 13.1

“Suffering, sir.” 14.1

“But if it’s impermanent, suffering, and liable to wear out, is it 15.1
fit to be regarded thus: ‘This is mine, I am this, this is my self?’”

“No, sir.” 16.1

“Seeing this, a learned noble disciple grows disillusioned with 17.1
the eye ... ear ... nose ... tongue ... body ... mind ... mind con-
sciousness ... mind contact ... They grow disillusioned with the
painful, pleasant, or neutral feeling that arises conditioned by mind
contact. Being disillusioned, desire fades away. When desire fades
away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has 17.7
been completed, what had to be done has been done, there is no
return to any state of existence.’”

That is what the Buddha said. Satisfied, that mendicant was 18.1
happy with what the Buddha said. And while this discourse was be-
ing spoken, the mind of that mendicant was freed from defilements
by not grasping.

SN 35.76

With Rādhā on Impermanence

Rādhānīccasutta

The Venerable Rādhā went up to the Buddha ... and said to him, 1.1
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve
heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Rādhā, you should give up desire for what is impermanent. 1.4
And what is impermanent? The eye, sights, eye consciousness, and
eye contact are impermanent. And the pleasant, painful, or neutral

feeling that arises conditioned by eye contact is also impermanent.
You should give up desire for it.

- 1.9 The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent. You should give up desire for it.

- 1.16 You should give up desire for what is impermanent.”

SN 35.77

With Rāḍha on Suffering

Rāḍhadukkhasutta

- 1.1 “Rāḍha, you should give up desire for what is suffering. ...”

SN 35.78

With Rāḍha on Not-Self

Rāḍhaanattasutta

- 1.1 “Rāḍha, you should give up desire for what is not-self. ...”

SN 35.79

Giving Up Ignorance (1st)

Paṭhamaavijjāpahānasutta

- 1.1 Then a mendicant went up to the Buddha ... and said to him:
1.3 “Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”
2.1 “There is, mendicant.”
3.1 “But what is that one thing?”
4.1 “Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“But how does a mendicant know and see so as to give up 5.1
ignorance and give rise to knowledge?”

“When a mendicant knows and sees the eye, sights, eye con- 6.1
sciousness, and eye contact as impermanent, ignorance is given up
and knowledge arises. And also knowing and seeing the pleasant,
painful, or neutral feeling that arises conditioned by eye contact as
impermanent, ignorance is given up and knowledge arises. ...

Knowing and seeing the mind, thoughts, mind conscious- 6.3
ness, and mind contact as impermanent, ignorance is given up
and knowledge arises. And also knowing and seeing the pleasant,
painful, or neutral feeling that arises conditioned by mind contact
as impermanent, ignorance is given up and knowledge arises.

That’s how a mendicant knows and sees so as to give up igno- 6.5
rance and give rise to knowledge.”

SN 35.80

Giving Up Ignorance (2nd)

Dutiyaavijjāpahānasutta

Then a mendicant went up to the Buddha ... and asked him, “Sir, 1.1
is there one thing such that by giving it up a mendicant gives up
ignorance and gives rise to knowledge?”

“There is, mendicant.” 2.1

“But what is that one thing?” 3.1

“Ignorance is one thing such that by giving it up a mendicant 4.1
gives up ignorance and gives rise to knowledge.”

“But how does a mendicant know and see so as to give up 5.1
ignorance and give rise to knowledge?”

“It’s when a mendicant has heard: ‘Nothing is worth insisting 6.1
on.’ When a mendicant has heard that nothing is worth insisting
on, they directly know all things. Directly knowing all things, they
completely understand all things. Completely understanding all
things, they see all signs as other. They see the eye, sights, eye
consciousness, and eye contact as other. And they also see the

pleasant, painful, or neutral feeling that arises conditioned by eye contact as other. ...

- 6.9 They see the mind, thoughts, mind consciousness, and mind contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind contact as other. That's how a mendicant knows and sees so as to give up ignorance and give rise to knowledge."

SN 35.81

Several Mendicants

Sambahulabhikkhusutta

- 1.1 Then several mendicants went up to the Buddha ... and asked him, "Sir, sometimes wanderers who follow other paths ask us: 'Reverends, what's the purpose of leading the spiritual life under the ascetic Gotama?' We answer them like this: 'The purpose of leading the spiritual life under the Buddha is to completely understand suffering.'
- 1.6 Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."
- 2.1 "Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of leading the spiritual life under me is to completely understand suffering.
- 2.3 If wanderers who follow other paths were to ask you: 'Reverends, what is that suffering?' You should answer them: 'Reverends, the eye is suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

The purpose of leading the spiritual life under the Buddha is to completely understand this.

Ear ... Nose ... Tongue ... Body ... Mind ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this. 2.10

This is that suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.’ When questioned by wanderers who follow other paths, that’s how you should answer them.” 2.13

SN 35.82

A Question On the World

Lokapañhāsutta

Then a mendicant went up to the Buddha ... and said to him: 1.1

“Sir, they speak of this thing called ‘the world’. How is the world defined?” 2.1

“It wears away, mendicant, that’s why it’s called ‘the world’. And what is wearing away? The eye is wearing away. Sights ... eye consciousness ... eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away. 2.3

The ear ... nose ... tongue ... body ... The mind ... thoughts ... mind consciousness ... mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away. 2.7

It wears away, mendicant, that’s why it’s called ‘the world.’” 2.9

SN 35.83

Phaggunā's Question

Phaggunapañhāsutta

- 1.1 And then Venerable Phaggunā went up to the Buddha ... and said to him:
- 2.1 “Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described?
- 2.2 Does the ear ... nose ... tongue ... body exist ...? Does the mind exist by which they could be described?”
- 3.1 “Phaggunā, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described.
- 3.2 The ear ... nose ... tongue ... body does not exist ... The mind does not exist by which they could be described.”

The Chapter with Channa

SN 35.84

Liable to Wear Out

Palokadhammasutta

At Sāvattthī. 1.1

Then Venerable Ānanda went up to the Buddha, bowed, sat 1.2
down to one side, and said to him:

“Sir, they speak of this thing called ‘the world’. How is the world 2.1
defined?”

“Ānanda, that which is liable to wear out is called the world in 2.3
the training of the Noble One. And what is liable to wear out? The
eye is liable to wear out. Sights ... eye consciousness ... eye contact
is liable to wear out. The painful, pleasant, or neutral feeling that
arises conditioned by eye contact is also liable to wear out.

The ear ... nose ... tongue ... body ... The mind ... thoughts 2.6
... mind consciousness ... mind contact is liable to wear out. The
painful, pleasant, or neutral feeling that arises conditioned by mind
contact is also liable to wear out.

That which is liable to wear out is called the world in the train- 2.8
ing of the Noble One.”

SN 35.85

The World is Empty

Suññatalokasutta

- 1.1 And then Venerable Ānanda ... said to the Buddha:
- 1.2 “Sir, they say that ‘the world is empty’. What does the saying ‘the world is empty’ refer to?”
- 1.4 “Ānanda, they say that ‘the world is empty’ because it’s empty of self or what belongs to self. And what is empty of self or what belongs to self? The eye, sights, eye consciousness, and eye contact are empty of self or what belongs to self. ...
- 1.8 The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self. They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

SN 35.86

A Teaching In Brief

Samkhittadhammasutta

- 1.1 Seated to one side, Venerable Ānanda said to the Buddha:
- 1.2 “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”
- 2.1 “What do you think, Ānanda? Is the eye permanent or impermanent?”
- 3.1 “Impermanent, sir.”
- 4.1 “But if it’s impermanent, is it suffering or happiness?”
- 5.1 “Suffering, sir.”
- 6.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 7.1 “No, sir.”
- 8.1 “Are sights ... eye consciousness ... eye contact ...

- The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent? 10.2
- “Impermanent, sir.” 11.1
- “But if it’s impermanent, is it suffering or happiness?” 12.1
- “Suffering, sir.” 13.1
- “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” 14.1
- “No, sir.” ... 15.1
- “Is the ear ... nose ... tongue ... body ... mind ... 16.1
- The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent? 18.1
- “Impermanent, sir.” 19.1
- “But if it’s impermanent, is it suffering or happiness?” 20.1
- “Suffering, sir.” 21.1
- “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” 22.1
- “No, sir.” 23.1
- “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. 24.1
- They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. 24.2
- Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. 24.3
- They 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.’” 24.4

SN 35.87

With Channa

Channasutta

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

1.2 Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain. Now at that time Venerable Channa was sick, suffering, gravely ill.

1.4 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

1.6 "Yes, reverend," replied Mahācunda.

2.1 And then Sāriputta and Mahācunda went to see Channa and sat down on the seats spread out. Sāriputta said to Channa: "I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

3.1 "Reverend Sāriputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow's belly open with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

3.10 Reverend Sāriputta, I will slit my wrists. I don't wish to live."

4.1 "Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going.

If you don't have any suitable food, we'll find it for you. If you 4.3
don't have suitable medicine, we'll find it for you. If you don't have
a capable carer, we'll find one for you.

Please don't slit your wrists! Venerable Channa, keep going! 4.6
We want you to keep going."

"Reverend Sāriputta, it's not that I don't have suitable food; I 5.1
do have suitable food. It's not that I don't have suitable medicine; I
do have suitable medicine. It's not that I don't have a capable carer;
I do have a capable carer.

Moreover, for a long time now I have served the Teacher with 5.7
love, not without love. For it is proper for a disciple to serve the
Teacher with love, not without love. You should remember this:
"The mendicant Channa will slit his wrists blamelessly."

"I'd like to ask Venerable Channa about a certain point, if you'd 6.1
take the time to answer."

"Ask, Reverend Sāriputta. When I've heard it I'll know." 6.2

"Reverend Channa, do you regard the eye, eye consciousness, 7.1
and things knowable by eye consciousness in this way: 'This is
mine, I am this, this is my self'?"

Do you regard the ear ... nose ... tongue ... body ... mind, 7.2
mind consciousness, and things knowable by mind consciousness
in this way: 'This is mine, I am this, this is my self'?"

"Reverend Sāriputta, I regard the eye, eye consciousness, and 8.1
things knowable by eye consciousness in this way: 'This is not
mine, I am not this, this is not my self."

I regard the ear ... nose ... tongue ... body ... mind, mind 8.2
consciousness, and things knowable by mind consciousness in this
way: 'This is not mine, I am not this, this is not my self'."

"Reverend Channa, what have you seen, what have you directly 9.1
known in these things that you regard them in this way: 'This is
not mine, I am not this, this is not my self'?"

"Reverend Sāriputta, after seeing cessation, after directly know- 10.1
ing cessation in these things I regard them in this way: 'This is not
mine, I am not this, this is not my self'."

- 11.1 When he said this, Venerable Mahācunda said to Venerable Channa, “So, Reverend Channa, you should pay close attention to this instruction of the Buddha whenever you can:
- 11.3 ‘For the dependent there is agitation. For the independent there’s no agitation. When there’s no agitation there is tranquility. When there’s tranquility there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and going, there’s no passing away and reappearing. When there’s no passing away and reappearing, there’s no this world or world beyond or between the two. Just this is the end of suffering.’”
- 12.1 And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left. Not long after those venerables had left, Venerable Channa slit his wrists.
- 13.1 Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Channa has slit his wrists. Where has he been reborn in his next life?”
- 13.4 “Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”
- 13.5 “Sir, there is a Vajjian village named Pubbavijjhana where Channa had families with whom he was friendly, intimate, and familiar.”
- 13.7 “The mendicant Channa did indeed have such families, Sāriputta. But this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing.
- 13.11 You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

SN 35.88

With Puṇṇa

Puṇṇasutta

And then Venerable Puṇṇa went up to the Buddha, bowed, sat 1.1
down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When 1.2
I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Puṇṇa, there are sights known by the eye that are likable, 2.1
desirable, agreeable, pleasant, sensual, and arousing. If a mendicant
approves, welcomes, and keeps clinging to them, this gives rise to
relishing. Relishing is the origin of suffering, I say.

There are sounds ... smells ... tastes ... touches ... There 2.5
are thoughts known by the mind that are likable, desirable, agree-
able, pleasant, sensual, and arousing. If a mendicant approves,
welcomes, and keeps clinging to them, this gives rise to relishing.
Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, 3.1
agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t
approve, welcome, and keep clinging to them, relishing ceases.
When relishing ceases, suffering ceases, I say. ...

There are thoughts known by the mind that are likable, desir- 3.4
able, agreeable, pleasant, sensual, and arousing. If a mendicant
doesn’t approve, welcome, and keep clinging to them, relishing
ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I’ve given you this brief advice, what country 4.1
will you live in?”

“Sir, there’s a country called Sunāparanta; I will live there.” 4.2

“The people of Sunāparanta are wild and rough, Puṇṇa. If they 5.1
abuse and insult you, what will you think of them?”

“If they abuse and insult me, I will think: ‘These people of 6.1
Sunāparanta are gracious, truly gracious, since they don’t hit me
with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll
think, Holy One.”

- 7.1 “But if they do hit you with their fists, what will you think of them then?”
- 8.1 “If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”
- 9.1 “But if they do throw stones at you, what will you think of them then?”
- 10.1 “If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”
- 11.1 “But if they do beat you with a club, what will you think of them then?”
- 12.1 “If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”
- 13.1 “But if they do stab you with a knife, what will you think of them then?”
- 14.1 “If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”
- 15.1 “But if they do take your life with a sharp knife, what will you think of them then?”
- 16.1 “If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“Good, good Puṇṇa! Having such self-control and peaceful- 17.1
ness, you will be quite capable of living in Sunāparanta. Now,
Puṇṇa, go at your convenience.”

And then Puṇṇa welcomed and agreed with the Buddha’s 18.1
words. He got up from his seat, bowed, and respectfully circled
the Buddha, keeping him on his right. Then he set his lodgings in
order and, taking his bowl and robe, set out for Sunāparanta.

Traveling stage by stage, he arrived at Sunāparanta, and stayed 18.2
there. Within that rainy season he confirmed around five hundred
male and five hundred female lay followers. And within that same
rainy season he realized the three knowledges. And within that
same rainy season he became completely extinguished.

Then several mendicants went up to the Buddha ... and asked 19.1
him, “Sir, the gentleman named Puṇṇa, who was advised in brief
by the Buddha, has passed away. Where has he been reborn in his
next life?”

“Mendicants, Puṇṇa was astute. He practiced in line with the 20.1
teachings, and did not trouble me about the teachings. Puṇṇa has
become completely extinguished.”

SN 35.89

With Bāhiya

Bāhiyasutta

Then Venerable Bāhiya went up to the Buddha, bowed, sat down 1.1
to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When 1.2
I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Bāhiya? Is the eye permanent or imper- 2.1
manent?”

“Impermanent, sir.” 3.1

“But if it’s impermanent, is it suffering or happiness?” 4.1

“Suffering, sir.” 5.1

- 6.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- 7.1 “No, sir.”
- 8.1 “Are sights ... eye consciousness ... eye contact ...
- 9.4 The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”
- 10.1 “Impermanent, sir.”
- 11.1 “But if it’s impermanent, is it suffering or happiness?”
- 12.1 “Suffering, sir.”
- 13.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- 14.1 “No, sir.”
- 15.1 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.
- 15.2 They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.
- 15.3 Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.
- 15.4 They 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.’”
- 16.1 And then Venerable Bāhiya 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.
- 16.2 Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.
- 16.3 He understood: “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.” And Venerable Bāhiya became one of the perfected.

SN 35.90

Turbulence (1st)

Paṭhamaejāsutta

“Mendicants, turbulence is a disease, a boil, a dart. That’s why the 1.1
Realized One lives unperturbed, with dart drawn out.

Now, a mendicant might wish: ‘May I live unperturbed, with 1.3
dart drawn out.’

So let them not identify with the eye, let them not identify re- 1.4
garding the eye, let them not identify as the eye, let them not iden-
tify ‘the eye is mine.’ Let them not identify sights ... eye conscious-
ness ... eye contact ... Let them not identify with the pleasant,
painful, or neutral feeling that arises conditioned by eye contact.
Let them not identify regarding that, let them not identify as that,
and let them not identify ‘that is mine.’

Let them not identify the ear ... nose ... tongue ... body ... 2.1
mind ... thoughts ... mind consciousness ... mind contact ...
Let them not identify with the pleasant, painful, or neutral feeling
that arises conditioned by mind contact. Let them not identify re-
garding that, let them not identify as that, and let them not identify
‘that is mine.’

Let them not identify with all, let them not identify regarding 3.7
all, let them not identify as all, let them not identify ‘all is mine.’

Not identifying, they don’t grasp at anything in the world. Not 4.1
grasping, they’re not anxious. Not being anxious, they personally
become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has 4.3
been completed, what had to be done has been done, there is no
return to any state of existence.’”

SN 35.91

Turbulence (2nd)

Dutiyaējāsutta

- 1.1 “Mendicants, turbulence is a disease, a boil, a dart. That’s why the Realized One lives unperturbed, with dart drawn out.
- 1.3 Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’
- 1.4 So let them not identify with the eye, let them not identify in the eye, let them not identify from the eye, let them not identify: ‘The eye is mine.’ Let them not identify with sights ... eye consciousness ... eye contact ... Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not identify in that, let them not identify from that, and let them not identify: ‘That is mine.’ For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.
- 2.1 Let them not identify with the ear ... nose ... tongue ... body ...
- 3.1 Let them not identify with the mind ... mind consciousness ... mind contact ... Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not identify in that, let them not identify as that, and let them not identify: ‘That is mine.’ For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.
- 4.1 As far as the aggregates, elements, and sense fields extend, they don’t identify with that, they don’t identify in that, they don’t identify as that, and they don’t identify: ‘That is mine.’

Not identifying, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. 4.2

They 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.' 4.4

SN 35.92

A Duality (1st)

Paṭhamadvayasutta

"Mendicants, I will teach you a duality. Listen ... 1.1

And what is a duality? It's just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts. This is called a duality. 1.3

Mendicants, suppose someone was to say: 'I'll reject this duality and describe another duality.' They'd have no grounds for that, they'd be stumped by questions, and, in addition, they'd get frustrated. Why is that? Because they're out of their element." 2.1

SN 35.93

A Duality (2nd)

Dutiyadvayasutta

"Mendicants, consciousness exists dependent on a duality. And what is that duality? 1.1

Eye consciousness arises dependent on the eye and sights. The eye is impermanent, decaying, and perishing. Sights are impermanent, decaying, and perishing. So this duality is tottering and toppling; it's impermanent, decaying, and perishing. Eye consciousness is impermanent, decaying, and perishing. And the causes and reasons that give rise to eye consciousness are also impermanent, decaying, and perishing. But since eye conscious- 1.3

ness has arisen dependent on conditions that are impermanent, how could it be permanent?

1.10 The meeting, coming together, and joining together of these three things is called eye contact. Eye contact is also impermanent, decaying, and perishing. And the causes and reasons that give rise to eye contact are also impermanent, decaying, and perishing. But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent?

1.14 Contacted, one feels, intends, and perceives. So these things too are tottering and toppling; they're impermanent, decaying, and perishing.

2.1 Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ...

3.1 Mind consciousness arises dependent on the mind and thoughts. The mind is impermanent, decaying, and perishing. Thoughts are impermanent, decaying, and perishing. So this duality is tottering and toppling; it's impermanent, decaying, and perishing. Mind consciousness is impermanent, decaying, and perishing. And the causes and reasons that give rise to mind consciousness are also impermanent, decaying, and perishing. But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

3.8 The meeting, coming together, and joining together of these three things is called mind contact. Mind contact is also impermanent, decaying, and perishing. And the causes and reasons that give rise to mind contact are also impermanent, decaying, and perishing. But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent?

3.12 Contacted, one feels, intends, and perceives. So these things too are tottering and toppling; they're impermanent, decaying, and perishing.

3.14 This is how consciousness exists dependent on a duality."

The Chapter on the Sixes

SN 35.94

Untamed, Unguarded

Adantaaguttasutta

- At Sāvatthī. 1.1
- “Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained. What six? 1.2
- The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained. 1.4
- The field of ear contact ... nose contact ... tongue contact ... body contact ... 1.5
- The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained. 1.6
- These six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained. 1.7
- These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained. What six? 2.1
- The field of eye contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained. 2.3
- The field of ear contact ... nose contact ... tongue contact ... body contact ... 2.4
- The field of mind contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained. 2.5

- 2.6 These six fields of contact bring happiness when they're well tamed, well guarded, well protected, and well restrained."
- 2.7 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 3.1 "Mendicants, it's just the six fields of contact that lead the unrestrained to suffering. Those who understand how to restrain them live with faith as partner, uncorrupted.
- 4.1 When you've seen pleasant sights and unpleasant ones, too, get rid of all manner of desire for the pleasant, without hating what you don't like.
- 5.1 When you've heard sounds both liked and disliked, don't fall under the thrall of sounds you like, get rid of hate for the unliked, and don't hurt your mind by thinking of what you don't like.
- 6.1 When you've smelled a pleasant, fragrant scent, and one that's foul and unpleasant, get rid of repulsion for the unpleasant, while not yielding to desire for the pleasant.
- 7.1 When you've enjoyed a sweet, delicious taste, and sometimes those that are bitter, don't be attached to enjoying sweet tastes, and don't despise the bitter.
- 8.1 Don't be intoxicated by a pleasant touch, and don't tremble at a painful touch. Look with equanimity at the duality of pleasant and painful contacts, without favoring or opposing anything.

People generally let their perceptions proliferate; 9.1
 perceiving and proliferating, they are attracted.
 When you've expelled all thoughts of the lay life,
 wander intent on renunciation.

When the mind is well developed like this regarding 10.1
 the six,
 it doesn't waver at contacts at all.
 Mendicants, those who have mastered greed and hate
 go beyond birth and death."

SN 35.95

Mālunkyaputta

Mālunkyaputtasutta

Then Venerable Mālunkyaputta went up to the Buddha ... and 1.1
 asked him, "Sir, may the Buddha please teach me Dhamma in brief.
 When I've heard it, I'll live alone, withdrawn, diligent, keen, and
 resolute."

"Well now, Mālunkyaputta, what are we to say to the young 2.1
 monks, when even an old man like you, elderly and senior, ad-
 vanced in years, having reached the final stage of life, asks for brief
 advice?"

"Sir, even though I'm an old man, elderly and senior, may the 3.1
 Buddha please teach me Dhamma in brief! May the Holy one
 please teach me in brief! Hopefully I can understand the meaning
 of what the Buddha says. Hopefully I can be an heir of the Buddha's
 teaching!"

"What do you think, Mālunkyaputta? Do you have any desire 4.1
 or greed or fondness for sights known by the eye that you haven't
 seen, you've never seen before, you don't see, and you don't think
 would be seen?"

"No, sir." 4.3

- 5.1 “Do you have any desire or greed or affection for sounds known by the ear ...
- 6.1 smells known by the nose ...
- 7.1 tastes known by the tongue ...
- 8.1 touches known by the body ...
- 9.1 thoughts known by the mind that you haven’t known, you’ve never known before, you don’t know, and you don’t think would be known?”
- 9.2 “No, sir.”
- 10.1 “In that case, when it comes to things that are to be seen, heard, thought, and known: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known. When this is the case, you won’t be ‘by that’. When you’re not ‘by that’, you won’t be ‘in that’. When you’re not ‘in that’, you won’t be in this world or the world beyond or in between the two. Just this is the end of suffering.”
- 11.1 “This is how I understand the detailed meaning of the Buddha’s brief statement:
- 12.1 ‘When you see a sight, mindfulness is lost as attention latches on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.
- 13.1 Many feelings grow arising from sights. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.
- 14.1 When you hear a sound, mindfulness is lost as attention latches on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

- Many feelings grow
arising from sounds. 15.1
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.
- When you smell an odor, mindfulness is lost 16.1
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
- Many feelings grow 17.1
arising from smells.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.
- When you enjoy a taste, mindfulness is lost 18.1
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
- Many feelings grow 19.1
arising from tastes.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.
- When you sense a touch, mindfulness is lost 20.1
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

- 21.1 Many feelings grow
arising from touches.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.
- 22.1 When you know a thought, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
- 23.1 Many feelings grow
arising from thoughts.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.
- 24.1 When you see a sight with mindfulness,
there's no desire for sights.
Experiencing it with a mind free of desire,
you don't keep clinging to it.
- 25.1 Even as you see a sight
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.
- 26.1 When you hear a sound with mindfulness,
there's no desire for sounds.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Even as you hear a sound 27.1
 and get familiar with how it feels,
 you wear away, you don't heap up:
 that's how to live mindfully.
 Eroding suffering like this,
 you're said to be in the presence of extinguishment.

When you smell an odor with mindfulness, 28.1
 there's no desire for odors.
 Experiencing it with a mind free of desire,
 you don't keep clinging to it.

Even as you smell an odor 29.1
 and get familiar with how it feels,
 you wear away, you don't heap up:
 that's how to live mindfully.
 Eroding suffering like this,
 you're said to be in the presence of extinguishment.

Enjoying a taste with mindfulness, 30.1
 there's no desire for tastes.
 Experiencing it with a mind free of desire,
 you don't keep clinging to it.

Even as you savor a taste 31.1
 and get familiar with how it feels,
 you wear away, you don't heap up:
 that's how to live mindfully.
 Eroding suffering like this,
 you're said to be in the presence of extinguishment.

When you sense a touch with mindfulness, 32.1
 there's no desire for touches.
 Experiencing it with a mind free of desire,
 you don't keep clinging to it.

- 33.1 Even as you sense a touch
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.
- 34.1 When you know a thought with mindfulness,
there's no desire for thoughts.
Experiencing it with a mind free of desire,
you don't keep clinging to it.
- 35.1 Even as you know a thought
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.'
- 36.1 That's how I understand the detailed meaning of the Buddha's
brief statement."
- 36.2 "Good, good, Māluṅkyaputta! It's good that you understand
the detailed meaning of what I've said in brief like this.
- 37.1 (The Buddha repeats the verses in full.)
- 41.1 This is how to understand the detailed meaning of what I said
in brief."
- 42.1 And then Venerable Māluṅkyaputta approved and agreed with
what the Buddha said. He got up from his seat, bowed, and respect-
fully circled the Buddha, keeping him on his right, before leaving.
Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and
resolute, soon realized the supreme end of the spiritual path in this
very life. He lived having achieved with his own insight the goal for
which gentlemen rightly go forth from the lay life to homelessness.
- 42.3 He understood: "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.” And Venerable Mālunkyaṇputta became one of the perfected.

SN 35.96

Liable to Decline

Parihānadhammasutta

“Mendicants, I will teach you who is liable to decline, who is not 1.1
liable to decline, and the six fields of mastery. Listen ...

And how is someone liable to decline? When a mendicant sees 1.3
a sight with the eye, bad, unskillful phenomena arise: memories
and thoughts prone to fetters. Suppose that mendicant tolerates
them and doesn’t give them up, get rid of them, eliminate them,
and obliterate them. They should understand: ‘My skillful qualities
are declining. For this is what the Buddha calls decline.’

Furthermore, when a mendicant hears a sound ... smells an 2.1
odor ... tastes a flavor ... feels a touch ... knows a thought with the
mind, bad, unskillful phenomena arise: memories and thoughts
prone to fetters. If that mendicant tolerates them and doesn’t give
them up, get rid of them, eliminate them, and obliterate them, they
should understand: ‘My skillful qualities are declining. For this
is what the Buddha calls decline.’ That’s how someone is liable to
decline.

And how is someone not liable to decline? When a mendi- 3.1
cant sees a sight with the eye, bad, unskillful phenomena arise:
memories and thoughts prone to fetters. Suppose that mendicant
doesn’t tolerate them but gives them up, gets rid of them, elimi-
nates them, and obliterates them. They should understand: ‘My
skillful qualities are not declining. For this is what the Buddha calls
non-decline.’

Furthermore, when a mendicant hears a sound ... smells an 4.1
odor ... tastes a flavor ... feels a touch ... knows a thought with the
mind, bad, unskillful phenomena arise: memories and thoughts
prone to fetters. Suppose that mendicant doesn’t tolerate them but

gives them up, gets rid of them, eliminates them, and obliterates them. They should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ That’s how someone is not liable to decline.

- 5.1 And what are the six fields of mastery? When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. They should understand: ‘This sense field has been mastered. For this is what the Buddha calls a field of mastery.’ ... Furthermore, when a mendicant knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. They should understand: ‘This sense field has been mastered. For this is what the Buddha calls a field of mastery.’ These are the six fields of mastery.”

SN 35.97

One Who Lives Negligently

Pamādavīhārīsutta

- 1.1 “Mendicants, I will teach you who lives negligently and who lives diligently. Listen ...
- 1.3 And how does someone live negligently?
- 1.4 When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently.
- 1.12 When you live with the ear ... nose ... tongue ... body ... mind faculty unrestrained, your mind becomes polluted when it comes to thoughts known by the mind. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When

there's no rapture, there's no tranquility. When there's no tranquility, there's suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you're considered to live negligently.

That's how someone lives negligently. 1.23

And how does someone live diligently? 2.1

When you live with the eye faculty restrained, your mind doesn't become polluted when it comes to sights known by the eye. When the mind isn't polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you're considered to live diligently. 2.2

When you live with the ear ... nose ... tongue ... body ... mind faculty restrained, your mind doesn't become polluted when it comes to thoughts known by the mind. When the mind isn't polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you're considered to live diligently. 2.10

That's how someone lives diligently." 2.20

SN 35.98

Restraint

Saṃvarasutta

"Mendicants, I will teach you who is restrained and who is unrestrained. Listen ... 1.1

And how is someone unrestrained? 1.3

- 1.4 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’
- 1.8 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’
- 1.13 This is how someone is unrestrained.
- 2.1 And how is someone restrained?
- 2.2 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’
- 2.6 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’
- 2.11 This is how someone is restrained.”

SN 35.99

Immersion

Samādhisutta

- 1.1 “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand?
- 1.4 They truly understand that the eye is impermanent. They truly understand that sights ... eye consciousness ... eye contact ... the

pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent. ...

They truly understand that the mind is impermanent. They truly understand that thoughts ... mind consciousness ... mind contact ... the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent. 1.9

Mendicants, develop immersion. A mendicant who has immersion truly understands.” 1.14

SN 35.100

Retreat

Paṭisallānasutta

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? 1.1

They truly understand that the eye is impermanent. They truly understand that sights ... eye consciousness ... eye contact ... the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent. 1.4

Mendicants, meditate in retreat. A mendicant in retreat truly understands.” 1.9

SN 35.101

It's Not Yours (1st)

Paṭhamanatumhākasutta

“Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? 1.1

The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye contact isn't yours: give it up. Giving it up will be for your welfare and happiness. 1.4

- 2.1 The ear ... nose ... tongue ... body ...
- 3.1 The mind isn't yours: give it up. Giving it up will be for your welfare and happiness. Thoughts ... Mind consciousness ... Mind contact ... The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.
- 4.1 Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: "This person is carrying us off, burning us, or doing what they want with us?"
- 5.1 "No, sir. Why is that? Because that's neither self nor belonging to self."
- 8.1 "In the same way, the eye isn't yours: give it up. Giving it up will be for your welfare and happiness. ...
- 8.7 The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness."

SN 35.102

It's Not Yours (2nd)

Dutiyanatumhākasutta

- 1.1 "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?
- 1.4 The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights ... Eye consciousness ... Eye contact ...
- 1.16 The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.
- 1.19 Give up what's not yours. Giving it up will be for your welfare and happiness."

SN 35.103

About Uddaka

Uddakasutta

“Mendicants, Uddaka, son of Rāma, used to say: ‘This for sure is 1.1
the knowledge master! This for sure is the conqueror of all! This
for sure is the boil’s root dug out, never dug out before!’

Even though Uddaka, son of Rāma, was no knowledge master, 1.3
he said ‘I’m a knowledge master.’ Though he was no conqueror of
all, he said ‘I’m conqueror of all.’ And though the boil’s root was
not dug out, he said ‘I’ve dug out the boil’s root.’

Here’s how a mendicant would rightly say: ‘This for sure is the 1.4
knowledge master! This for sure is the conqueror of all! This for
sure is the boil’s root dug out, never dug out before!’

And how is someone a knowledge master? It’s when a men- 2.1
dicant truly understands the six fields of contact’s origin, ending,
gratification, drawback, and escape. That’s how a mendicant is a
knowledge master.

And how is a mendicant a conqueror of all? It’s when a mendi- 3.1
cant comes to be freed by not grasping after truly understanding
the six fields of contact’s origin, ending, gratification, drawback,
and escape. That’s how a mendicant is a conqueror of all.

And how has a mendicant dug out the boil’s root, which was 4.1
never dug out before? ‘Boil’ is a term for this body made up of the
four primary elements, produced by mother and father, built up
from rice and porridge, liable to impermanence, to wearing away
and erosion, to breaking up and destruction. ‘Boil’s root’ is a term
for craving. It’s when a mendicant has given up craving, cut it off at
the root, made it like a palm stump, obliterated it, so it’s unable to
arise in the future. That’s how a mendicant has dug out the boil’s
root, which was never dug out before.

Uddaka, son of Rāma, used to say: ‘This for sure is the knowl- 5.1
edge master! This for sure is the conqueror of all! This for sure is
the boil’s root dug out, never dug out before!’

- 5.3 Even though Uddaka, son of Rāma, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’
- 5.5 But that’s how a mendicant would rightly say: ‘This for sure is the knowledge master! This for sure is the conqueror of all! This for sure is the boil’s root dug out, never dug out before!’”

THE THIRD FIFTY

The Chapter on Sanctuary

SN 35.104

Sanctuary

Yogakkhemisutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you an exposition of the teaching, an explanation of one who has reached sanctuary. Listen ...

1.4 And what is an exposition of the teaching, an explanation of one who has reached sanctuary?

1.5 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary. ...

1.8 There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary.

1.11 This is an exposition of the teaching, an explanation of one who has reached sanctuary.”

SN 35.105

Because of Grasping

Upādāyasutta

“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?” 1.1

“Our teachings are rooted in the Buddha. . . .” 2.1

“Mendicants, when there’s an eye, because of grasping the eye, pleasure and pain arise in oneself. . . . When there’s a mind, because of grasping the mind, pleasure and pain arise in oneself. 3.1

What do you think, mendicants? Is the eye permanent or impermanent?” 3.3

“Impermanent, sir.” 4.1

“But if it’s impermanent, is it suffering or happiness?” 5.1

“Suffering, sir.” 6.1

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?” 7.1

“No, sir.” . . . 8.1

“Is the ear . . . nose . . . tongue . . . body . . . mind permanent or impermanent?” 9.1

“Impermanent, sir.” 16.1

“But if it’s impermanent, is it suffering or happiness?” 17.1

“Suffering, sir.” 18.1

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?” 19.1

“No, sir.” 20.1

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. 21.1

They 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.’” 21.3

SN 35.106

The Origin of Suffering

Dukkhasamudayasutta

1.1 “Mendicants, I will teach you the origin and ending of suffering. Listen ...

1.3 And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering ...

1.11 Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

2.1 And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering. ...

2.12 Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.”

SN 35.107

The Origin of the World

Lokasamudayasutta

“Mendicants, I will teach you the origin and ending of the world. 1.1
Listen ...

And what, mendicants, is the origin of the world? Eye con- 1.3
sciousness arises dependent on the eye and sights. The meeting of
the three is contact. Contact is a condition for feeling. Feeling is a
condition for craving. Craving is a condition for grasping. Grasping
is a condition for continued existence. Continued existence
is a condition for rebirth. Rebirth is a condition for old age and
death, sorrow, lamentation, pain, sadness, and distress to come to
be. This is the origin of the world. ...

Mind consciousness arises dependent on the mind and 1.13
thoughts. The meeting of the three is contact. Contact is a con-
dition for feeling. Feeling is a condition for craving. Craving is
a condition for grasping. Grasping is a condition for continued
existence. Continued existence is a condition for rebirth. Rebirth
is a condition for old age and death, sorrow, lamentation, pain,
sadness, and distress to come to be. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises 2.1
dependent on the eye and sights. The meeting of the three is con-
tact. Contact is a condition for feeling. Feeling is a condition for
craving. When that craving fades away and ceases with nothing left
over, grasping ceases. When grasping ceases, continued existence
ceases. When continued existence ceases, rebirth ceases. When re-
birth ceases, old age and death, sorrow, lamentation, pain, sadness,
and distress cease. That is how this entire mass of suffering ceases.
This is the ending of the world. ...

Mind consciousness arises dependent on the mind and 2.12
thoughts. The meeting of the three is contact. Contact is a con-
dition for feeling. Feeling is a condition for craving. When that
craving fades away and ceases with nothing left over, grasping

ceases. When grasping ceases ... That is how this entire mass of suffering ceases. This is the ending of the world.”

SN 35.108

I’m Better

Seyyohamasmisutta

- 1.1 “Mendicants, when what exists, because of grasping what and insisting on what, do people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”
- 2.1 “Our teachings are rooted in the Buddha. ...”
- 3.1 “When there’s an eye, because of grasping the eye and insisting on the eye, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.
- ...
- 3.3 When there’s a mind, because of grasping the mind and insisting on the mind, people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.
- 3.4 What do you think, mendicants? Is the eye permanent or impermanent?”
- 4.1 “Impermanent, sir.”
- 5.1 “But if it’s impermanent, is it suffering or happiness?”
- 6.1 “Suffering, sir.”
- 7.1 “But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”
- 8.1 “No, sir.” ...
- 10.1 “Is the mind permanent or impermanent?”
- 11.1 “Impermanent, sir.”
- 12.1 “But if it’s impermanent, is it suffering or happiness?”
- 13.1 “Suffering, sir.”
- 14.1 “But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”
- 15.1 “No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with 16.1
the eye, ear, nose, tongue, body, and mind. Being disillusioned,
desire fades away. When desire fades away they’re freed. When
they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has 16.3
been completed, what had to be done has been done, there is no
return to any state of existence.’”

SN 35.109

Things Prone to Being Fettered

Samyojaniyasutta

“Mendicants, I will teach you the things that are prone to being 1.1
fettered, and the fetter. Listen ...

What are the things that are prone to being fettered? And what 1.3
is the fetter? The eye is something that’s prone to being fettered.
The desire and greed for it is the fetter.

The ear ... nose ... tongue ... body ... mind is something 1.6
that’s prone to being fettered. The desire and greed for it is the
fetter. These are called the things that are prone to being fettered,
and this is the fetter.”

SN 35.110

Things Prone to Being Grasped

Upādāṇīyasutta

“Mendicants, I will teach you the things that are prone to being 1.1
grasped, and the grasping. Listen ...

What are the things that are prone to being grasped? And what 1.3
is the grasping? The eye is something that’s prone to being grasped.
The desire and greed for it is the grasping.

The ear ... nose ... tongue ... body ... mind is something that’s 1.6
prone to being grasped. The desire and greed for it is the grasping.

These are called the things that are prone to being grasped, and this is the grasping.”

SN 35.111

Complete Understanding of the Interior

Ajjhattikāyatanaparijānanasutta

- 1.1 “Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.
- 1.2 Without directly knowing and completely understanding the ear ... nose ... tongue ... body ... mind, without dispassion for it and giving it up, you can’t end suffering.
- 1.7 By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering.
- 1.8 By directly knowing and completely understanding the ear ... nose ... tongue ... body ... mind, having dispassion for it and giving it up, you can end suffering.”

SN 35.112

Complete Understanding of the Exterior

Bāhirāyatanaparijānanasutta

- 1.1 “Mendicants, without directly knowing and completely understanding sights ... sounds ... smells ... tastes ... touches ... thoughts, without dispassion for them and giving them up, you can’t end suffering.
- 1.7 By directly knowing and completely understanding sights ... sounds ... smells ... tastes ... touches ... thoughts, having dispassion for them and giving them up, you can end suffering.”

SN 35.113

Listening In

Upassutisutta

At one time the Buddha was staying at Nāḍika in the brick house. 1.1
Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“Eye consciousness arises dependent on the eye and sights. 1.3
The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Ear ... nose ... tongue ... body ... 1.11

Mind consciousness arises dependent on the mind and 1.12
thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The 2.1
meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Ear ... nose ... tongue ... body ... 2.9

Mind consciousness arises dependent on the mind and 2.10
thoughts. The meeting of the three is contact. Contact is a con-

dition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases . . . That is how this entire mass of suffering ceases.”

3.1 Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said, “Monk, did you hear that exposition of the teaching?”

3.5 “Yes, sir.”

3.6 “Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

The Chapter on the World and the Kinds of Sensual Stimulation

SN 35.114

Māra's Snare (1st)

Paṭhamamārapāśasutta

“Mendicants, there are sights known by the eye that are likable, 1.1
desirable, agreeable, pleasant, sensual, and arousing. If a mendicant
approves, welcomes, and keeps clinging to them, they’re called a
mendicant trapped in Māra’s lair, fallen under Māra’s sway, and
caught in Māra’s snare. They’re bound by Māra’s bonds, and the
Wicked One can do with them what he wants.

There are sounds ... smells ... tastes ... touches ... 2.1

There are thoughts known by the mind that are likable, desir- 3.1
able, agreeable, pleasant, sensual, and arousing. If a mendicant
approves, welcomes, and keep clinging to them, they’re called a
mendicant trapped in Māra’s lair, fallen under Māra’s sway, and
caught in Māra’s snare. They’re bound by Māra, and the Wicked
One can do with them what he wants.

There are sights known by the eye that are likable, desirable, 4.1
agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t
approve, welcome, and keep clinging to them, they’re called a men-
dicant not trapped in Māra’s lair, not fallen under Māra’s sway, and

released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

5.1 There are sounds ... smells ... tastes ... touches ...

6.1 There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants."

SN 35.115

Māra's Snare (2nd)

Dutiyamārapāśasutta

1.1 "Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound when it comes to sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

2.1 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound when it comes to thoughts known by the mind. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

3.1 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and

released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

There are sounds ... smells ... tastes ... touches ... thoughts 4.1
known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants."

SN 35.116

Traveling to the End of the World

Lokantagamanasutta

"Mendicants, I say it's not possible to know or see or reach the end 1.1
of the world by traveling. But I also say there's no making an end of suffering without reaching the end of the world."

When he had spoken, the Blessed One got up from his seat 1.3
and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The 1.4
Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ... Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then those mendicants thought, "This Venerable Ānanda is 2.1
praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Ānanda and exchanged greet- 3.1
ings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, "May Venerable Ānanda please explain this."

- 5.1 “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.
- 5.2 Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”
- 6.1 “Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer.
- 6.5 Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it’s no trouble.”
- 7.1 “Then listen and pay close attention, I will speak.”
- 7.2 “Yes, reverend,” they replied. Ānanda said this:
- 8.1 “Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:
- 8.2 ‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling. But I also say there’s no making an end of suffering without reaching the end of the world.’
- 8.4 This is how I understand the detailed meaning of this passage for recitation.

Whatever in the world through which you perceive the world 8.5
and conceive the world is called the world in the training of the
Noble One. And through what in the world do you perceive the
world and conceive the world?

Through the eye in the world you perceive the world and con- 8.8
ceive the world. Through the ear ... nose ... tongue ... body ...
mind in the world you perceive the world and conceive the world.

Whatever in the world through which you perceive the world 8.14
and conceive the world is called the world in the training of the
Noble One.

When the Buddha gave this brief passage for recitation, then 8.16
entered his dwelling without explaining the meaning in detail:

‘Mendicants, I say it’s not possible to know or see or reach the 8.17
end of the world by traveling. But I also say there’s no making an
end of suffering without reaching the end of the world.’

That is how I understand the detailed meaning of this summary. 8.19

If you wish, you may go to the Buddha and ask him about this. 8.20
You should remember it in line with the Buddha’s answer.”

“Yes, reverend,” replied those mendicants. Then they rose from 9.1
their seats and went to the Buddha, bowed, sat down to one side,
and told him what had happened.

Then they said, “And Ānanda explained the meaning to us in 10.1
this manner, with these words and phrases.”

“Mendicants, Ānanda is astute, he has great wisdom. If you 11.1
came to me and asked this question, I would answer it in exactly
the same way as Ānanda. That is what it means, and that’s how you
should remember it.”

SN 35.117

The Kinds of Sensual Stimulation

Kāmaguṇasutta

“Mendicants, before my awakening—when I was still unawakened 1.1
but intent on awakening—I thought: ‘My mind might often stray

towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’

- 1.3 Then it occurred to me: ‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’

- 1.5 So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little. So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished.

- 1.7 So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ... mind ceases and perception of thoughts fades away.”

- 1.10 When he had spoken, the Blessed One got up from his seat and entered his dwelling.

- 2.1 Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. ... Who can explain in detail the meaning of this brief summary given by the Buddha?”

- 3.1 Then those mendicants thought, “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary given by the Buddha. Let’s go to him, and ask him about this matter.”

- 4.1 Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Ānanda please explain this.”

- “Reverends, suppose there was a person in need of heartwood. 6.1
 ...”
- “Please explain this, if it’s no trouble.” 6.2
- “Then listen and pay close attention, I will speak.” 7.1
- “Yes, reverend,” they replied. Ānanda said this: 7.2
- “Reverends, the Buddha gave this brief summary, then entered 8.1
 his dwelling without explaining the meaning in detail:
- ‘So you should understand that dimension where the eye ceases 8.2
 and perception of sights fades away. You should understand that
 dimension where the ear ... nose ... tongue ... body ... mind
 ceases and perception of thoughts fades away.’
- And this is how I understand the detailed meaning of this 8.4
 summary.
- The Buddha was referring to the cessation of the six sense fields 8.5
 when he said: ‘So you should understand that dimension where
 the eye ceases and perception of sights fades away. You should
 understand that dimension where the ear ... nose ... tongue ...
 body ... mind ceases and perception of thoughts fades away.’
- The Buddha gave this brief summary, then entered his dwelling 8.8
 without explaining the meaning in detail. And this is how I under-
 stand the detailed meaning of this summary.
- If you wish, you may go to the Buddha and ask him about this. 8.12
 You should remember it in line with the Buddha’s answer.”
- “Yes, reverend,” replied those mendicants. Then they rose from 9.1
 their seats and went to the Buddha, bowed, sat down to one side,
 and told him what had happened.
- Then they said, “And Ānanda explained the meaning to us in 10.1
 this manner, with these words and phrases.”
- “Mendicants, Ānanda is astute, he has great wisdom. If you 11.1
 came to me and asked this question, I would answer it in exactly
 the same way as Ānanda. That is what it means, and that’s how you
 should remember it.”

SN 35.118

The Question of Sakka

Sakkapañhasutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:
- 1.3 "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?"
- 2.1 "Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.
- 3.1 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.
- 4.1 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished.
- 5.1 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished.

That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

SN 35.119

The Question of Pañcasikha

Pañcasikhasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then the fairy Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him: 1.1

"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" 1.3

"Pañcasikha, there are sights known by the eye ... 1.5

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life. 1.6

There are sights known by the eye ... 2.1

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life." 2.2

SN 35.120

Sāriputta and the Pupil

Sāriputtasaddhivihārikasutta

1.1 At one time Venerable Sāriputta was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him.

1.3 When the greetings and polite conversation were over, he sat down to one side, and said to him, "Reverend Sāriputta, a mendicant pupil of mine has resigned the training and returned to a lesser life."

2.1 "That's how it is, reverend, when someone doesn't guard the sense doors, eats too much, and is not committed to wakefulness. It's not possible for such a mendicant to maintain the full and pure spiritual life for the rest of their life. But it is possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

3.1 And how does someone guard the sense doors? When a mendicant sees a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how someone guards the sense doors.

4.1 And how does someone eat in moderation? It's when a mendicant reflects properly on the food that they eat: 'Not for fun,

indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’ That’s how someone eats in moderation.

And how is someone committed to wakefulness? It’s when 5.1
a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That’s how someone is committed to wakefulness.

So you should train like this: ‘We will guard the sense doors, 5.7
eat in moderation, and be committed to wakefulness.’ That’s how you should train.”

SN 35.121

Advice to Rāhula

Rāhulovādasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
Anāthapiṇḍika’s monastery.

Then as he was in private retreat this thought came to his mind, 1.2
“The qualities that ripen in freedom have ripened in Rāhula. Why don’t I lead him further to the ending of defilements?”

Then the Buddha robed up in the morning and, taking his 1.5
bowl and robe, wandered for alms in Sāvattthī. After the meal, on his return from almsround, he addressed Venerable Rāhula, “Rāhula, get your sitting cloth. Let’s go to the Dark Forest for the day’s meditation.”

- 1.9 “Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.
- 2.1 Now at that time many thousands of deities followed the Buddha, thinking, “Today the Buddha will lead Rāhula further to the ending of defilements!”
- 2.3 Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:
- 3.1 “What do you think, Rāhula? Is the eye permanent or impermanent?”
- 4.1 “Impermanent, sir.”
- 5.1 “But if it’s impermanent, is it suffering or happiness?”
- 6.1 “Suffering, sir.”
- 7.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 8.1 “No, sir.”
- 9.1 “Are sights ... eye consciousness ... eye contact permanent or impermanent?”
- 14.1 “Impermanent, sir.” ...
- 15.1 “Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”
- 16.1 “Impermanent, sir.”
- 17.1 “But if it’s impermanent, is it suffering or happiness?”
- 18.1 “Suffering, sir.”
- 19.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 20.1 “No, sir.”
- 21.1 “Is the ear ... nose ... tongue ... body ... mind permanent or impermanent?”
- 34.1 “Impermanent, sir.”
- 35.1 “But if it’s impermanent, is it suffering or happiness?”
- 36.1 “Suffering, sir.”

“But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” 37.1

“No, sir.” 38.1

“Are thoughts ... mind consciousness ... mind contact permanent or impermanent?” 39.1

“Impermanent, sir.” ... 44.1

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?” 45.1

“Impermanent, sir.” 46.1

“But if it’s impermanent, is it suffering or happiness?” 47.1

“Suffering, sir.” 48.1

“But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’” 49.1

“No, sir.” 50.1

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact. 51.1

They grow disillusioned with the ear ... nose ... tongue ... body ... 51.2

They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact. 52.1

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. 52.2

They 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.’” 52.3

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping. 53.1

53.4 And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

53.5 “Everything that has a beginning has an end.”

SN 35.122

Things Prone to Being Fettered

Samyojaniyadhammasutta

1.1 “Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen ...

1.3 What are the things that are prone to being fettered? And what is the fetter? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter.

1.7 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter.”

SN 35.123

Things Prone to Being Grasped

Upādāniyadhammasutta

1.1 “Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen ...

1.3 What are the things that are prone to being grasped? And what is the grasping? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping.

1.7 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant,

sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping.”

The Chapter on Householders

SN 35.124

At Vesālī

Vesālīsutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him:
- 1.3 “What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”
- 2.1 “Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.
- 2.4 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.

That's the cause, that's the reason why some sentient beings 2.8
aren't fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, 3.1
agreeable, pleasant, sensual, and arousing. If a mendicant doesn't
approve, welcome, and keep clinging to them, their consciousness
doesn't rely on that and grasp it. A mendicant free of grasping
becomes extinguished.

There are sounds ... smells ... tastes ... touches ... thoughts 3.4
known by the mind that are likable, desirable, agreeable, pleasant,
sensual, and arousing. If a mendicant doesn't approve, welcome,
and keep clinging to them, their consciousness doesn't rely on that
and grasp it. A mendicant free of grasping becomes extinguished.

That's the cause, that's the reason why some sentient beings 3.8
are fully extinguished in the present life."

SN 35.125

In the Land of the Vajjis

Vajjisutta

At one time the Buddha was staying in the land of the Vajjis at the 1.1
village of Hatthi. Then the householder Ugga of Hatthi went up to
the Buddha, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why some sentient 1.3
beings aren't fully extinguished in the present life? What is the
cause, sir, what is the reason why some sentient beings are fully
extinguished in the present life?" ...

(This should be told in full as in the previous discourse.) 1.5

SN 35.126

At Nālandā

NāḤandasutta

- 1.1 At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.
- 1.2 Then the householder Upāli went up to the Buddha ... and asked him, "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ...
- 1.5 (This should be told in full as in SN 35.124.)

SN 35.127

With Bhāradvāja

Bhāradvājasutta

- 1.1 At one time Venerable Bhāradvāja the Alms-gatherer was staying near Kosambi, in Ghosita's Monastery. Then King Udena went up to Bhāradvāja the Alms-gatherer and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him:
- 1.4 "Master Bhāradvāja, there are these young monks who are youthful, black-haired, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?"
- 1.5 "Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:
- 1.6 'Please, monks, think of women your mother's age as your mother. Think of women your sister's age as your sister. And think of women your daughter's age as your daughter.'

This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.” 1.7

“But Master Bhāradvāja, the mind is wanton. Sometimes thoughts of desire come up even for women your mother’s age, your sister’s age, or your daughter’s age. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?” 2.1

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 3.1

‘Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ 3.2

This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time.” 3.4

“This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom. But it’s hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom. Sometimes I plan to focus on something as ugly, but only its beauty comes to mind. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?” 3.5

“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: 4.1

‘Please, monks, live with sense doors guarded. When you see a sight with your eyes, don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve 4.2

its restraint. When you hear a sound with your ears ... When you smell an odor with your nose ... When you taste a flavor with your tongue ... When you feel a touch with your body ... When you know a thought with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

4.11 This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

5.1 "It's incredible, Master Bhāradvāja, it's amazing! How well this was said by the Buddha! This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.

5.4 For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me. But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me.

5.6 Excellent, Master Bhāradvāja! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Bhāradvāja has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Bhāradvāja remember me as a lay follower who has gone for refuge for life."

SN 35.128

With Soṇa

Soṇasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. 1.1

Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him: 1.2

“What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” ... 1.3

(This should be told in full as in SN 35.118.) 1.5

SN 35.129

With Ghosita

Ghositasutta

At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then the householder Ghosita went up to Venerable Ānanda, and said to him: 1.1

“Sir, Ānanda, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?” 1.3

“Householder, the eye element is found, as are agreeable sights, and eye consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The eye element is found, as are disagreeable sights, and eye consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The eye element is found, as are sights that are a basis for equanimity, and eye consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral. 1.5

The ear ... nose ... tongue ... body ... mind element is found, as are agreeable thoughts, and mind consciousness. Pleasant feeling 1.11

arises dependent on a contact to be experienced as pleasant. The mind element is found, as are disagreeable thoughts, and mind consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The mind element is found, as are thoughts that are a basis for equanimity, and mind consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral.

1.23 This is how the Buddha spoke of the diversity of elements.”

SN 35.130

With Hāliddikāni

Hāliddikānisutta

1.1 At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraragghara on Steep Mountain.

1.2 Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and asked him, “Sir, this was said by the Buddha: ‘Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.’ How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?”

1.6 “Householder, it’s when a mendicant sees a sight and understands it to be agreeable. There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they see a sight and understand it to be disagreeable. There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they see a sight and understand it to be a basis for equanimity. There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

2.1 Furthermore, a mendicant hears a sound with the ear ... smells an odor with the nose ... tastes a flavor with the tongue ... feels a touch with the body ... knows a thought with the mind and understands it to be agreeable. There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced

as pleasant. Then they know a thought and understand it to be disagreeable. There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they know a thought and understand it to be a basis for equanimity. Neutral feeling arises dependent on a contact to be experienced as neutral.

That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings." 2.11

SN 35.131

Nakula's Father

Nakulapitusutta

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. 1.1

Then the householder Nakula's father went up to the Buddha ... and asked him, "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" ... 1.2

(This should be told in full as in SN 35.118.) 1.5

SN 35.132

With Lohicca

Lohiccasutta

At one time Venerable Mahākaccāna was staying in the land of the Avantis in a wilderness hut near Makkarakaṭa. 1.1

Then several youths, students of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a dreadful racket and all kinds of jeers: "These shavelings, fake ascetics, riffraff, black spawn from the feet of our kinsman, the Lord! They're hon- 1.2

ored, respected, revered, venerated, and esteemed by those who pretend to inherit Vedic culture.”

- 1.4 And then Mahākaccāna left his dwelling and said to those brahmin students, “Students, stop being so noisy. I will speak to you on the teaching.”
- 1.7 When this was said, the students fell silent. Then Mahākaccāna recited these verses for them.
- 2.1 “The brahmins of old championed ethics,
and remembered the ancient traditions.
Their sense doors were guarded, well protected,
and they had mastered anger.
- 3.1 Those brahmins who remembered the ancient traditions
enjoyed virtue and absorption.
- 4.1 But these have lost their way. Claiming to recite,
they live out of balance, judging everyone by their
clan.
Mastered by anger, they take up many arms,
attacking both the strong and the weak.
- 5.1 All is vain for someone who doesn’t guard the sense
doors,
like the wealth a person finds in a dream.
Fasting, sleeping on bare ground,
bathing at dawn, the three Vedas,
- 6.1 rough hides, dreadlocks, and dirt,
hymns, precepts and observances, and self-
mortification,
those fake bent staffs,
and rinsing with water.
These emblems of the brahmins
are only used to generate profits.

A mind that's serene, 7.1
 clear and undisturbed,
 kind to all creatures:
 that's the path to attainment of Brahmā!"

Then those students, offended and upset, went to the brahmin 8.1
 Lohicca and said to him, "Please, master, you should know this. The
 ascetic Mahākaccāna condemns and rejects outright the hymns of
 the brahmins!"

When they said this, Lohicca was offended and upset. Then he 8.3
 thought, "But it wouldn't be appropriate for me to abuse or insult
 the ascetic Mahākaccāna solely because of what I've heard from
 these students. Why don't I go and ask him about it?"

Then the brahmin Lohicca together with those students went 9.1
 to Venerable Mahākaccāna and exchanged greetings with him.

When the greetings and polite conversation were over, he sat 9.2
 down to one side and said to him, "Master Kaccāna, did several
 young students of mine come by here collecting firewood?"

"They did, brahmin." 9.4

"But did you have some discussion with them?" 9.5

"I did." 9.6

"But what kind of discussion did you have with them?" 9.7

"This is the discussion I had with these students." 9.8

(Mahākaccāna repeats the verses.) 10.1

"Master Kaccāna spoke of someone who doesn't guard the 12.1
 sense doors. How do you define someone who doesn't guard the
 sense doors?"

"Brahmin, take someone who sees a sight with their eyes. If 12.3
 it's pleasant they hold on to it, but if it's unpleasant they dislike it.
 They live with mindfulness of the body unestablished and their
 heart restricted. And they don't truly understand the freedom of
 heart and freedom by wisdom where those arisen bad, unskillful
 qualities cease without anything left over.

- 12.5 When they hear a sound with their ears ...
- 12.6 When they smell an odor with their nose ...
- 12.7 When they taste a flavor with their tongue ...
- 12.8 When they feel a touch with their body ...
- 12.9 When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.
- 12.11 That's how someone doesn't guard the sense doors."
- 12.12 "It's incredible, Master Kaccāna, it's amazing! How accurately you've explained someone whose sense doors are unguarded!
- 13.1 You also spoke of someone who does guard the sense doors. How do you define someone who does guard the sense doors?"
- 13.3 "Brahmin, take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.
- 13.5 When they hear a sound with their ears ...
- 13.6 When they smell an odor with their nose ...
- 13.7 When they taste a flavor with their tongue ...
- 13.8 When they feel a touch with their body ...
- 13.9 When they know a thought with their mind, if it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.
- 13.11 That's how someone guards the sense doors."
- 14.1 "It's incredible, Master Kaccāna, it's amazing! How accurately you've explained someone whose sense doors are guarded! Ex-

cellent, Master Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kaccāna has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.

Please come to my family just as you go to the families of the lay followers in Makkarakaṭṭa. The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness.” 14.7

SN 35.133

Verahaccāni

Verahaccānisutta

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove. 1.1

Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk. 1.2

Then that student went to the brahmin lady of the Verahaccāni clan and said to her, “Please, madam, you should know this. The ascetic Udāyī teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.” 1.5

“Then, student, invite him in my name for tomorrow's meal.” 2.1

“Yes, madam,” he replied. He went to Udāyī and said, “Sir, may Master Udāyī please accept an offering of tomorrow's meal from my teacher's wife, the brahmin lady of the Verahaccāni clan.” Udāyī consented in silence. 2.2

- 2.5 Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out. Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods.
- 2.7 When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him, "Ascetic, preach the Dhamma."
- 2.9 "There will be an occasion for that, sister," he replied, then got up from his seat and left.
- 3.1 For a second time that student went to Venerable Udāyī ...
- 3.4 And for a second time that student went to the brahmin lady of the Verahaccāni clan ...
- 4.1 She said to him, "You keep praising the ascetic Udāyī like this. But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left."
- 4.3 "Madam, that's because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach. For the masters respect the teaching."
- 4.6 "Then, student, invite him in my name for tomorrow's meal."
- 4.7 "Yes, madam," he replied. ...
- 5.1 Then the brahmin lady served and satisfied Udāyī with her own hands with a variety of delicious foods.
- 5.3 When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him, "Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn't exist do the perfected ones not declare that there is pleasure and pain?"
- 6.1 "Sister, when there's an eye, the perfected ones declare that there is pleasure and pain. When there's no eye, the perfected ones don't declare that there is pleasure and pain. When there's an ear ... nose ... tongue ... body ... mind, the perfected ones declare that there is pleasure and pain. When there's no mind, the perfected ones don't declare that there is pleasure and pain."

When he said this, the brahmin lady said to Udāyī, “Excellent, 7.1
 sir! Excellent! As if he were righting the overturned, or revealing
 the hidden, or pointing out the path to the lost, or lighting a lamp in
 the dark so people with good eyes can see what’s there, Venerable
 Udāyī has made the teaching clear in many ways. I go for refuge to
 the Buddha, to the teaching, and to the mendicant Saṅgha. From
 this day forth, may Venerable Udāyī remember me as a lay follower
 who has gone for refuge for life.”

The Chapter at Devadaha

SN 35.134

At Devadaha

Devadahassutta

1.1 At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants:

1.3 “When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence.

1.4 I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment. Why is that?

1.6 They’ve done their work with diligence, and are incapable of negligence.

1.7 I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary. Why is that?

1.9 There are sights known by the eye that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and

unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. ...

There are thoughts known by the mind that are pleasant and also those that are unpleasant. Though experiencing them again and again they don't occupy the mind. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.” 1.13

SN 35.135

Opportunity

Khaṇasutta

“You’re fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life. I’ve seen the hell called ‘the six fields of contact’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. 1.1

Whatever sound you hear ... 1.5

Whatever odor you smell ... 1.6

Whatever flavor you taste ... 1.7

Whatever touch you feel ... 1.8

Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life. I’ve seen the heaven called ‘the six fields of contact’. There, whatever sight you see with your eye is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. 1.9

Whatever sound ... odor ... flavor ... touch ... 1.14

- 1.15 Whatever thought you know with your mind is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. You're fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life."

SN 35.136

Liking Sights (1st)

Paṭhamarūpārāmasutta

- 1.1 "Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering.
- 1.3 Gods and humans like sounds ... smells ... tastes ... touches ... thoughts, they love them and enjoy them. But when thoughts perish, fade away, and cease, gods and humans live in suffering.
- 1.10 The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily.
- 1.12 The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds ... smells ... tastes ... touches ... thoughts, so he doesn't like, love, or enjoy them. When thoughts perish, fade away, and cease, the Realized One lives happily."
- 1.18 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 2.1 "Sights, sounds, tastes, smells,
 touches and thoughts, the lot of them—
 they're likable, desirable, and pleasurable
 as long as you can say that they exist.
- 3.1 For all the world with its gods,
 this is what they agree is happiness.
 And where they cease

is agreed on as suffering for them.

The noble ones have seen that happiness
is the cessation of identity. 4.1
This insight by those who see
contradicts the whole world.

What others say is happiness 5.1
the noble ones say is suffering.
What others say is suffering
the noble ones know as happiness.

See, this teaching is hard to understand, 6.1
it confuses the ignorant.
There is darkness for the shrouded;
blackness for those who don't see.

But the good are open; 7.1
like light for those who see.
Though close, they do not understand,
those fools inexperienced in the teaching.

They're mired in desire to be reborn, 8.1
flowing along the stream of lives,
mired in Māra's sway:
this teaching isn't easy for them to understand.

Who, apart from the noble ones, 9.1
is qualified to understand this state?
Having rightly understood this state,
the undefiled become fully extinguished."

SN 35.137

Liking Sights (2nd)

Dutiyarūpārāmasutta

1.1 “Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. ...

1.9 The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. ...”

SN 35.138

Not Yours (1st)

Paṭhamanatumhākasutta

1.1 “Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? The eye isn’t yours: give it up. Giving it up will be for your welfare and happiness.

1.6 The ear ... nose ... tongue ... body ... mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.

1.10 Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us?’”

1.12 “No, sir. Why is that? Because that’s neither self nor belonging to self.”

1.15 “In the same way, the eye isn’t yours: give it up. Giving it up will be for your welfare and happiness.

1.17 The ear ... nose ... tongue ... body ... mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.”

SN 35.139

Not Yours (2nd)

Dutiyanatumhākasutta

“Mendicants, give up what’s not yours. Giving it up will be for 1.1
your welfare and happiness. And what isn’t yours? Sights aren’t
yours: give them up. Giving them up will be for your welfare and
happiness.

Sounds ... smells ... tastes ... touches ... thoughts aren’t 1.6
yours: give them up. Giving it up will be for your welfare and
happiness.

Suppose a person was to carry off the grass, sticks, branches, 1.12
and leaves in this Jeta’s Grove ...

In the same way, sights aren’t yours: give them up. Giving them 1.13
up will be for your welfare and happiness. ...”

SN 35.140

Interior and Cause Are Impermanent

Ajjhattaaniccahetusutta

“Mendicants, the eye is impermanent. The cause and reason that 1.1
gives rise to the eye is also impermanent. Since the eye is produced
by what is impermanent, how could it be permanent?

The ear ... nose ... tongue ... body ... mind is impermanent. 1.4
The cause and reason that gives rise to the mind is also imper-
manent. Since the mind is produced by what is impermanent, how
could it be permanent?

Seeing this, a learned noble disciple grows disillusioned with 1.10
the eye, ear, nose, tongue, body, and mind. Being disillusioned,
desire fades away. When desire fades away they’re freed. When
they’re freed, they know they’re freed.

- 1.12 They 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.’”

SN 35.141

Interior and Cause Are Suffering

Ajjhattadukkhahetusutta

- 1.1 “Mendicants, the eye is suffering. The cause and reason that gives rise to the eye is also suffering. Since the eye is produced by what is suffering, how could it be happiness?”
- 1.4 The ear ... nose ... tongue ... body ... mind is suffering. The cause and reason that gives rise to the mind is also suffering. Since the mind is produced by what is suffering, how could it be happiness?”
- 1.10 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 35.142

Interior and Cause Are Not-Self

Ajjhattānattahetusutta

- 1.1 “Mendicants, the eye is not-self. The cause and reason that gives rise to the eye is also not-self. Since the eye is produced by what is not-self, how could it be self?”
- 1.4 The ear ... nose ... tongue ... body ... mind is not-self. The cause and reason that gives rise to the mind is also not-self. Since the mind is produced by what is not-self, how could it be self?”
- 1.10 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 35.143

Exterior and Cause Are Impermanent

Bāhirāniccahetusutta

“Mendicants, sights are impermanent. The cause and reason that gives rise to sights is also impermanent. Since sights are produced by what is impermanent, how could they be permanent? 1.1

Sounds ... 1.4

Smells ... 1.5

Tastes ... 1.6

Touches ... 1.7

Thoughts are impermanent. The cause and reason that gives rise to thoughts is also impermanent. Since thoughts are produced by what is impermanent, how could they be permanent? 1.8

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.11

SN 35.144

Exterior and Cause Are Suffering

Bāhiradukkahetusutta

“Mendicants, sights are suffering. The cause and reason that gives rise to sights is also suffering. Since sights are produced by what is suffering, how could they be happiness? 1.1

Sounds ... 1.4

Smells ... 1.5

Tastes ... 1.6

Touches ... 1.7

Thoughts are suffering. The cause and reason that gives rise to thoughts is also suffering. Since thoughts are produced by what is suffering, how could they be happiness? 1.8

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.11

SN 35.145

Exterior and Cause Are Not-Self

Bāhirānattahetusutta

- 1.1 “Mendicants, sights are not-self. The cause and reason that gives rise to sights is also not-self. Since sights are produced by what is not-self, how could they be self?
- 1.4 Sounds ...
- 1.5 Smells ...
- 1.6 Tastes ...
- 1.7 Touches ...
- 1.8 Thoughts are not-self. The cause and reason that gives rise to thoughts is also not-self. Since thoughts are produced by what is not-self, how could they be self?
- 1.11 Seeing this ... Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.
- 1.13 They 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.’”

The Chapter on the Old and the New

SN 35.146

The Cessation of Action

Kammanirodhasutta

“Mendicants, I will teach you old action, new action, the cessation 1.1
of action, and the practice that leads to the cessation of action.
Listen and pay close attention, I will speak. ...

And what is old action? 1.3

The eye is old action. It should be seen as produced by choices 1.4
and intentions, as something to be felt.

The ear ... nose ... tongue ... body ... mind is old action. It 1.5
should be seen as produced by choices and intentions, as some-
thing to be felt.

This is called old action. 1.7

And what is new action? 1.8

The deeds you currently perform by way of body, speech, and 1.9
mind.

This is called new action. 1.10

And what is the cessation of action? 1.11

When you experience freedom due to the cessation of deeds 1.12
by body, speech, and mind.

This is called the cessation of action. 1.13

And what’s the practice that leads to the cessation of action? 1.14

- 1.15 It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.
- 1.17 This is called the practice that leads to the cessation of action.
- 1.18 So, mendicants, I've taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action.
- 1.19 Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

SN 35.147

The Impermanent as Conducive to Extinguishment

Aniccanibbānasappāyasutta

- 1.1 "Mendicants, I will teach you a practice that's conducive to extinguishment. Listen ...
- 1.3 And what is that practice that's conducive to extinguishment?
- 1.4 It's when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.
- 1.5 They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.
- 1.7 This is that practice that's conducive to extinguishment."

SN 35.148

The Suffering as Conducive to Extinguishment

Dukkhanibbānasappāyasutta

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ... 1.1

And what is that practice that’s conducive to extinguishment? 1.3

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering. 1.4

They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering. 1.5

This is that practice that’s conducive to extinguishment.” 1.7

SN 35.149

Not-Self as Conducive to Extinguishment

Anattanibbānasappāyasutta

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ... 1.1

And what is that practice that’s conducive to extinguishment? 1.3

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self. 1.4

They see that the ear ... nose ... tongue ... body ... mind, thoughts, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self. 1.5

This is that practice that’s conducive to extinguishment.” 1.6

SN 35.150

A Practice Conducive to Extinguishment

Nibbānasappāyapaṭipadāsutta

- 1.1 “Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen ...
- 1.3 And what is that practice that’s conducive to extinguishment?
- 1.4 What do you think, mendicants? Is the eye permanent or impermanent?”
- 2.1 “Impermanent, sir.”
- 3.1 “But if it’s impermanent, is it suffering or happiness?”
- 4.1 “Suffering, sir.”
- 5.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- 6.1 “No, sir.”
- 7.1 “Are sights ... eye consciousness ... eye contact ...
- 9.3 The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”
- 10.1 “Impermanent, sir.”
- 11.1 “But if it’s impermanent, is it suffering or happiness?”
- 12.1 “Suffering, sir.”
- 13.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- 14.1 “No, sir.”
- 15.1 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.
- 15.2 They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. ...
- 15.4 They understand: ‘... there is no return to any state of existence.’

This is that practice that's conducive to extinguishment." 15.5

SN 35.151

A Student

Antevāsīkasutta

"Mendicants, this spiritual life is lived without a resident student and 1.1
without a teaching master. A mendicant who lives with a resident
student and a teaching master lives in suffering and discomfort.
A mendicant who lives without a resident student and a teaching
master lives in happiness and comfort.

And how does a mendicant who lives with a resident student 1.4
and a teaching master live in suffering and discomfort?

When a mendicant sees a sight with the eye, bad, unskillful 1.5
phenomena arise: memories and thoughts prone to fetters. Those
qualities reside within. Since they have bad unskillful qualities
residing within, they're said to have a resident student. Those
qualities master them. Since they're mastered by bad unskillful
qualities, they're said to have a teaching master.

Furthermore, when a mendicant hears ... smells ... tastes ... 2.1
touches ... knows a thought with the mind, bad, unskillful phe-
nomena arise: memories and thoughts prone to fetters. Those
qualities reside within. Since they have bad unskillful qualities
residing within, they're said to have a resident student. Those quali-
ties master them. Since they're mastered by bad unskillful qualities,
they're said to have a teaching master. That's how a mendicant who
lives with a resident student and a teaching master lives in suffering
and discomfort.

And how does a mendicant who lives without a resident stu- 4.1
dent and a teaching master live in happiness and comfort?

When a mendicant sees a sight with the eye, bad, unskillful 4.2
phenomena don't arise: memories and thoughts prone to fetters.
Those qualities don't reside within. Since they don't have bad un-
skillful qualities residing within, they're said to not have a resident

student. Those qualities don't master them. Since they're not mastered by bad unskillful qualities, they're said to not have a teaching master.

- 5.1 Furthermore, when a mendicant hears ... smells ... tastes ... touches ... knows a thought with the mind, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters. Those qualities don't reside within. Since they don't have bad unskillful qualities residing within, they're said to not have a resident student. Those qualities don't master them. Since they're not mastered by bad unskillful qualities, they're said to not have a teaching master.
- 6.6 That's how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort.
- 6.7 This spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort."

SN 35.152

What's the Purpose of the Spiritual Life?

Kimatthiyabrahammacariyasutta

- 1.1 "Mendicants, if wanderers who follow another path were to ask you: 'Reverends, what's the purpose of leading the spiritual life under the ascetic Gotama?'
- 1.3 You should answer them: 'The purpose of leading the spiritual life under the Buddha is to completely understand suffering.'
- 1.5 If wanderers who follow other paths were to ask you: 'Reverends, what is that suffering?'
- 1.7 You should answer them: 'The eye is suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this. Sights ... Eye consciousness ... Eye contact ... The pleasant, painful, or neutral feeling that arises conditioned by eye

contact is also suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.

The ear ... nose ... tongue ... body ... mind ... The pleasant, 2.11
painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. This is that suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.’

When questioned by wanderers who follow other paths, that’s 2.18
how you should answer them.”

SN 35.153

Is There a Method?

Atthinukhopariyāyasutta

“Mendicants, is there a method—apart from faith, preference, oral 1.1
tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment? That is: ‘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.””

“Our teachings are rooted in the Buddha. He is our guide and 1.3
our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and pay close attention, I will 1.4
speak.”

“Yes, sir,” they replied. The Buddha said this: 1.5

“There is a method—apart from faith, preference, oral tradi- 1.7
tion, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘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.””

2.1 And what is that method? Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

2.5 “No, sir.”

2.6 “Aren’t they understood by seeing them with wisdom?”

2.7 “Yes, sir.”

2.8 “This is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘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.”’”

3.1 Furthermore, a mendicant hears a sound ... smells an odor ... tastes a flavor ... feels a touch ... knows a thought with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

4.4 “No, sir.”

4.5 “Aren’t they understood by seeing them with wisdom?”

4.6 “Yes, sir.”

4.7 “This too is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is: ‘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.”’”

SN 35.154

Endowed With Faculties

Indriyasampannasutta

Then a mendicant went up to the Buddha ... and asked him, “Sir, 1.1
they speak of someone who is ‘accomplished regarding the facul-
ties.’ How is someone accomplished regarding the faculties de-
fined?”

“Mendicant, if someone meditates observing rise and fall in 2.1
the eye faculty, they grow disillusioned with the eye faculty.

If they meditate observing rise and fall in the ear faculty ... 2.2
nose faculty ... tongue faculty ... body faculty ... mind faculty,
they grow disillusioned with the mind faculty.

Being disillusioned, desire fades away. ... When they’re freed, 2.4
they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has 2.5
been completed, what had to be done has been done, there is no
return to any state of existence.’

This is how someone who is accomplished regarding the facul- 2.6
ties is defined.”

SN 35.155

A Dhamma Speaker

Dhammakathikapucchassutta

Then a mendicant went up to the Buddha ... and asked him, “Sir, 1.1
they speak of a ‘Dhamma speaker’. How is a Dhamma speaker
defined?”

“If a mendicant teaches Dhamma for disillusionment, dispas- 2.1
sion, and cessation regarding the eye, they’re qualified to be called
a ‘mendicant who speaks on Dhamma.’

- 2.2 If they practice for disillusionment, dispassion, and cessation regarding the eye, they're qualified to be called a 'mendicant who practices in line with the teaching'.
- 2.3 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.
- 2.4 If a mendicant teaches Dhamma for disillusionment with the ear ... nose ... tongue ... body ... mind, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'.
- 2.6 If they practice for disillusionment, dispassion, and cessation regarding the mind, they're qualified to be called a 'mendicant who practices in line with the teaching'.
- 2.7 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they're qualified to be called a 'mendicant who has attained extinguishment in this very life.'"

THE FOURTH FIFTY

The Chapter on the End of Relishing

SN 35.156

The Interior and the End of Relishing

Ajjhattanandikkhayasutta

1.1 “Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

1.6 The ear ... nose ... tongue ... body ... mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

SN 35.157

The Exterior and the End of Relishing

Bāhīranandikkhayasutta

1.1 “Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed

ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

Sounds ... Smells ... Tastes ... Touches ... Thoughts really are impermanent. A mendicant sees that they are impermanent: that's their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed." 1.6

SN 35.158

Focus, the Interior, and the End of Relishing

Ajjhattaaniccanandikkhayasutta

"Mendicants, properly attend to the eye. Truly see the impermanence of the eye. When a mendicant does this, they grow disillusioned with the eye. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. 1.1

Properly attend to the ear ... nose ... tongue ... body ... mind. Truly see the impermanence of the mind. When a mendicant does this, they grow disillusioned with the mind. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed." 1.6

SN 35.159

Focus, the Exterior, and the End of Relishing

Bāhiraanicanandikkhayasutta

"Mendicants, properly attend to sights. Truly see the impermanence of sights. When a mendicant does this, they grow disillusioned with sights. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed. 1.1

- 1.6 Properly attend to sounds ... smells ... tastes ... touches ... thoughts. Truly see the impermanence of thoughts. When a mendicant does this, they grow disillusioned with thoughts. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

SN 35.160

On Immersion at Jīvaka’s Mango Grove

Jivakambavanasamādhisutta

- 1.1 At one time the Buddha was staying near Rājagaha in Jīvaka’s Mango Grove. There the Buddha addressed the mendicants:
- 1.4 “Mendicants, develop immersion. For a mendicant with immersion, things become truly clear. And what becomes truly clear?
- 1.7 It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent.
- 1.8 It becomes truly clear that the ear ... nose ... tongue ... body ... mind, thoughts, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.
- 1.11 Mendicants, develop immersion. For a mendicant with immersion, things become truly clear.”

SN 35.161

On Retreat at Jīvaka’s Mango Grove

Jivakambavanapaṭisallānasutta

- 1.1 At one time the Buddha was staying near Rājagaha in Jīvaka’s Mango Grove. There the Buddha addressed the mendicants:

“Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear. And what becomes truly clear? 1.3

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. ... 1.6

It becomes truly clear that the mind, thoughts, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent. 1.7

Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear.” 1.11

SN 35.162

With Koṭṭhita on Impermanence

Koṭṭhikaaniccassutta

Then Venerable Mahākoṭṭhita went up to the Buddha ... and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” 1.1

“Koṭṭhita, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it. 2.1

The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it. 2.8

Koṭṭhita, you should give up desire for what is impermanent.” 2.18

SN 35.163

With Koṭṭhita on Suffering

Koṭṭhikadukkhasutta

- 1.1 Then Venerable Mahākoṭṭhita ... said to the Buddha:
- 1.2 “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”
- 1.3 “Koṭṭhita, you should give up desire for what is suffering. And what is suffering?
- 1.5 The eye, sights, eye consciousness, and eye contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it.
- 1.10 The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it.
- 1.16 Koṭṭhita, you should give up desire for what is suffering.”

SN 35.164

With Koṭṭhita on Not-Self

Koṭṭhikaanattasutta

- 1.3 “Koṭṭhita, you should give up desire for what is not-self. And what is not-self?
- 1.5 The eye, sights, eye consciousness, and eye contact are not-self: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it.
- 1.10 The ear ... nose ... tongue ... body ... The mind, thoughts, mind consciousness, and mind contact ... The pleasant, painful,

or neutral feeling that arises conditioned by mind contact is also not-self: you should give up desire for it.

Koṭṭhita, you should give up desire for what is not-self.” 1.16

SN 35.165

Giving Up Wrong View

Micchādiṭṭhipahānasutta

Then a mendicant went up to the Buddha ... and said to him: 1.1

“Sir, how does one know and see so that wrong view is given up?” 1.3

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, wrong view is given up. ... 2.1

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, wrong view is given up. 2.5

This is how to know and see so that wrong view is given up.” 2.6

SN 35.166

Giving Up Identity View

Sakkāyadiṭṭhipahānasutta

Then a mendicant went up to the Buddha ... and said to him: 1.1

“Sir, how does one know and see so that identity view is given up?” 1.3

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, identity view is given up. ... 1.4

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as suffering, identity view is given up. 1.8

This is how to know and see so that identity view is given up.” 1.9

SN 35.167

Giving Up View of Self

Attānudiṭṭhipahānasutta

- 1.1 Then a mendicant went up to the Buddha ... and said to him:
- 1.3 “Sir, how does one know and see so that view of self is given up?”
- 1.4 “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, view of self is given up. ...
- 1.10 And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as not-self, view of self is given up.”

The Chapter on Sixty Abbreviated Texts

SN 35.168

Desire for the Impermanent Interior

Ajjhattaaniccachandasutta

“Mendicants, you should give up desire for what is impermanent. 1.1

And what is impermanent?

The eye, ear, nose, tongue, body, and mind are impermanent: 1.3
you should give up desire for them. You should give up desire for
what is impermanent.”

SN 35.169

Greed for the Impermanent Interior

Ajjhattaaniccarāgasutta

“Mendicants, you should give up greed for what is impermanent. 1.1

And what is impermanent?

The eye, ear, nose, tongue, body, and mind are impermanent 1.3
...”

SN 35.170

Desire and Greed for the Impermanent Interior

Ajjhattaaniccachandarāgasutta

- 1.1 “Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent?
1.3 The eye, ear, nose, tongue, body, and mind are impermanent ...”

SN 35.171–173

Desire, Etc. for the Suffering Interior

Dukkachandādisutta

- 1.1 “Mendicants, you should give up desire ... greed ... desire and greed for what is suffering. And what is suffering?
1.3 The eye, ear, nose, tongue, body, and mind are suffering ...”

SN 35.174–176

Desire, Etc. for the Not-Self Interior

Anattachandādisutta

- 1.1 “Mendicants, you should give up desire ... greed ... desire and greed for what is not-self. And what is not-self?
1.3 The eye, ear, nose, tongue, body, and mind are not-self ...”

SN 35.177–179

Desire, Etc. for the Impermanent Exterior

Bāhirāniccachandādisutta

- 1.1 “Mendicants, you should give up desire ... greed ... desire and greed for what is impermanent. And what is impermanent?

Sights, sounds, smells, tastes, touches, and thoughts are imper- 1.3
manent ...”

SN 35.180–182

Desire, Etc. for the Suffering Exterior

Bāhiradukkhachandādisutta

“Mendicants, you should give up desire ... greed ... desire and 1.1
greed for what is suffering. And what is suffering?

Sights, sounds, smells, tastes, touches, and thoughts are suffer- 1.3
ing ...”

SN 35.183–185

Desire, Etc. for the Not-Self Exterior

Bāhirānattachandādisutta

“Mendicants, you should give up desire ... greed ... desire and 1.1
greed for what is not-self. And what is not-self?

Sights, sounds, smells, tastes, touches, and thoughts are not- 1.3
self ...”

SN 35.186

The Interior Was Impermanent in the Past

Ajjhattātītānīccasutta

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind 1.1
were impermanent.

Seeing this, a learned noble disciple grows disillusioned with 1.2
the eye, ear, nose, tongue, body, and mind. Being disillusioned,
desire fades away. When desire fades away they’re freed. When
they’re freed, they know they’re freed.

- 1.4 They 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.’”

SN 35.187

The Interior Will Be Impermanent in the Future

Ajjhattānāgatāniccasutta

- 1.1 “Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent ...”

SN 35.188

The Interior Is Impermanent in the Present

Ajjhattapaccuppannāniccasutta

- 1.1 “Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent ...”

SN 35.189–191

The Interior as Suffering in the Three Times

Ajjhattātītādidukkhassutta

- 1.1 “Mendicants, in the past ... future ... present the eye, ear, nose, tongue, body, and mind are suffering ...”

SN 35.192–194

The Interior as Not-Self in the Three Times

Ajjhattātītāḍianattasutta

“Mendicants, in the past ... future ... present the eye, ear, nose, 1.1
tongue, body, and mind are not-self ...”

SN 35.195–197

The Exterior as Impermanent in the Three Times

Bāhirātītāḍianiccasutta

“Mendicants, in the past ... future ... present sights, sounds, smells, 1.1
tastes, touches, and thoughts are impermanent ...”

SN 35.198–200

The Exterior as Suffering in the Three Times

Bāhirātītāḍidukkhasutta

“Mendicants, in the past ... future ... present sights, sounds, smells, 1.1
tastes, touches, and thoughts are suffering ...”

SN 35.201–203

The Exterior as Not-Self in the Three Times

Bāhirātītāḍianattasutta

“Mendicants, in the past ... future ... present sights, sounds, smells, 1.1
tastes, touches, and thoughts are not-self ...”

SN 35.204

The Interior and What's Impermanent in the Past

Ajjhattātītayadanिकासutta

- 1.1 “Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

SN 35.205

The Interior and What's Impermanent in the Future

Ajjhattānāgatayadanिकासutta

- 1.1 “Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent. What’s impermanent is suffering ...”

SN 35.206

The Interior and What's Impermanent in the Present

Ajjhattapaccuppannayadanिकासutta

- 1.1 “Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent. What’s impermanent is suffering. ...”

SN 35.207–209

The Interior and What's Suffering in the Three Times

Ajjhattātītādiyaṃdukkhasutta

“Mendicants, in the past ... future ... present the eye, ear, nose, 1.1
tongue, body, and mind are suffering. What's suffering is not-self
...”

SN 35.210–212

The Interior and What's Not-Self in the Three Times

Ajjhattātītādiyaṇanattasutta

“Mendicants, in the past ... future ... present the eye, ear, nose, 1.1
tongue, body, and mind are not-self. And what's not-self should be
truly seen with right understanding like this: ‘This is not mine, I
am not this, this is not my self.’ ...”

SN 35.213–215

The Exterior and What's Impermanent in the Three Times

Bāhirātītādiyaṇaniccasutta

“Mendicants, in the past ... future ... present sights, sounds, smells, 1.1
tastes, touches, and thoughts are impermanent. What's imper-
manent is suffering ...”

SN 35.216–218

The Exterior and What's Suffering in the Three Times

Bāhirātītādiyamdukkhasutta

- 1.1 “Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are suffering. What's suffering is not-self ...”

SN 35.219–221

The Exterior and What's Not-Self in the Three Times

Bāhirātītādiyanattasutta

- 1.1 “Mendicants, in the past ... future ... present sights, sounds, smells, tastes, touches, and thoughts are not-self. And what's not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ ...”

SN 35.222

The Interior as Impermanent

Ajjhattāyatanaaniccasutta

- 1.1 “Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent.
1.2 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 35.223

The Interior as Suffering

Ajjhattāyatanadukkhasutta

“Mendicants, the eye, ear, nose, tongue, body, and mind are suffering. ...” 1.1

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.2

SN 35.224

The Interior as Not-Self

Ajjhattāyatanaanattasutta

“Mendicants, the eye, ear, nose, tongue, body, and mind are not-self. 1.1

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.2

SN 35.225

The Exterior as Impermanent

Bāhirāyatanaaniccasutta

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are impermanent. 1.1

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.2

SN 35.226

The Exterior as Suffering

Bāhirāyatanadukkhasutta

“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are suffering. 1.1

- 1.2 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 35.227

The Exterior as Not-Self

Bāhirāyatanaanattasutta

- 1.1 “Mendicants, sights, sounds, smells, tastes, touches, and thoughts are not-self.
- 1.2 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

The Chapter on the Ocean

SN 35.228

The Ocean (1st)

Paṭhamasamuddasutta

“Mendicants, an unlearned ordinary person speaks of the ocean. 1.1
But that’s not the ocean in the training of the Noble One. That’s
just a large body of water, a large sea of water. For a person, the eye
is an ocean, and its currents are made of sights.

Someone who can withstand those currents is said to have 2.1
crossed over the ocean of the eye, with its waves and whirlpools,
its saltwater crocodiles and monsters. Crossed over, the brahmin
stands on the far shore.

For a person, the ear ... nose ... tongue ... body ... mind is an 2.3
ocean, and its currents are made of thoughts. Someone who can
withstand those currents is said to have crossed over the ocean of
the mind, with its waves and whirlpools, its saltwater crocodiles
and monsters. Crossed over, the brahmin stands on the far shore.”

That is what the Buddha said. Then the Holy One, the Teacher, 2.11
went on to say:

“A knowledge master who’s crossed the ocean so hard 3.1
to cross,
with its saltwater crocodiles and monsters, its waves,
whirlpools, and dangers;

they've completed the spiritual journey, and gone to
the end of the world,
they're called 'one who has gone beyond'."

SN 35.229

The Ocean (2nd)

Dutiyasamuddasutta

- 1.1 "Mendicants, an unlearned ordinary person speaks of the ocean. But that's not the ocean in the training of the Noble One. That's just a large body of water, a large sea of water.
- 1.4 There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the Noble One. And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.
- 2.1 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the Noble One. And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.
- 3.1 Those in whom greed, hate, and ignorance
have faded away;
have crossed the ocean so hard to cross,
with its saltwater crocodiles and monsters, its waves
and dangers.

They've escaped their chains, given up death, and 4.1
 have no attachments.
 They've given up suffering, so there are no more fu-
 ture lives.
 They've come to an end, and cannot be measured;
 and they've confounded the King of Death, I say."

SN 35.230

The Simile of the Fisherman

Bālīśikopamasutta

"Mendicants, suppose a fisherman was to cast a baited hook into a 1.1
 deep lake. Seeing the bait, a fish would swallow it. And so the fish
 that swallowed the hook would meet with tragedy and disaster,
 and the fisherman can do what he wants with it.

In the same way, there are these six hooks in the world that 2.1
 mean tragedy and slaughter for living creatures. What six?

There are sights known by the eye that are likable, desirable, 2.3
 agreeable, pleasant, sensual, and arousing. If a mendicant approves,
 welcomes, and keeps clinging to them, they're called a mendicant
 who has swallowed Māra's hook. They've met with tragedy and
 disaster, and the Wicked One can do with them what he wants.

There are sounds ... smells ... tastes ... touches ... thoughts 2.6
 known by the mind that are likable, desirable, agreeable, pleasant,
 sensual, and arousing. If a mendicant approves, welcomes, and
 keeps clinging to them, they're called a mendicant who has swal-
 lowed Māra's hook. They've met with tragedy and disaster, and the
 Wicked One can do with them what he wants.

There are sights known by the eye that are likable, desirable, 4.1
 agreeable, pleasant, sensual, and arousing. If a mendicant doesn't
 approve, welcome, and keep clinging to them, they're called a men-
 dicant who hasn't swallowed Māra's hook. They've broken the
 hook, destroyed it. They haven't met with tragedy and disaster,
 and the Wicked One cannot do with them what he wants.

- 5.1 There are sounds ... smells ... tastes ... touches ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do with them what he wants."

SN 35.231

The Simile of the Latex-Producing Tree

Khīrarukkhopamasutta

- 1.1 "Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.
- 2.1 When it comes to sounds ... smells ... tastes ... touches ... thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.
- 4.1 Suppose there was a latex-producing tree—such as a bodhi, a banyan, a wavy leaf fig, or a cluster fig—that's a tender young sapling. If a man were to chop it here and there with a sharp axe, would latex come out?"
- 4.3 "Yes, sir."
- 4.4 Why is that? Because it still has latex."
- 5.1 "In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are

compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds ... smells ... tastes ... touches ... 6.1
thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Take any monk or nun who, when it comes to sights known by 8.1
the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds ... smells ... tastes ... touches ... 9.1
thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

Suppose there was a latex-producing tree—such as a bodhi, a 9.4
banyan, a wavy leaf fig, or a cluster fig—that's dried up, withered, and decrepit. If a man were to chop it here and there with a sharp axe, would latex come out?"

"No, sir. Why is that? Because it has no latex left." 9.6

"In the same way, take any monk or nun who, when it comes 10.1
to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds ... smells ... tastes ... touches ... 11.1
thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts

come into the range of the mind they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up."

SN 35.232

With Koṭṭhita

Koṭṭhikasutta

- 1.1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:
- 2.1 "Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear ... nose ... tongue ... body ... mind the fetter of thoughts, or are thoughts the fetter of the mind?"
- 3.1 "Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.
- 4.1 Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?"
- 4.4 "No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by."
- 5.1 "In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the

fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found. 6.1

If the ear ... nose ... tongue ... body ... mind were the fetter of thoughts, or if thoughts were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found. 7.1

This too is a way to understand how this is so. 9.1

The Buddha has an eye with which he sees a sight. But he has no desire and greed, for his mind is well freed. The Buddha has an ear ... nose ... tongue ... The Buddha has a body with which he senses touch. But he has no desire and greed, for his mind is well freed. The Buddha has a mind 10.1

with which he knows thought. But he has no desire and greed, for his mind is well freed. 10.22

This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.” 11.1

SN 35.233

With Kāmabhū

Kāmabhūsutta

- 1.1 At one time the venerables Ānanda and Kāmabhū were staying near Kosambi, in Ghosita's Monastery.
- 1.2 Then in the late afternoon, Venerable Kāmabhū came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:
- 2.1 “Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear ... nose ... tongue ... body ... mind the fetter of thoughts, or are thoughts the fetter of the mind?”
- 3.1 “Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.
- 4.1 Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”
- 4.4 “No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by.”
- 4.7 “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”

SN 35.234

With Udāyī

Udāyīsutta

At one time the venerables Ānanda and Udāyī were staying near 1.1
Kosambi, in Ghosita's Monastery.

Then in the late afternoon, Venerable Udāyī came out of retreat, 1.2
went to Venerable Ānanda, and exchanged greetings with him.
When the greetings and polite conversation were over, he sat down
to one side and said to Ānanda:

“Reverend Ānanda, the Buddha has explained, opened, and 2.1
illuminated in many ways how this body is not-self. Is it possible to
explain consciousness in the same way? To teach, assert, establish,
clarify, analyze, and reveal how consciousness is not-self?”

“It is possible, Reverend Udāyī. 3.1

Does eye consciousness arise dependent on the eye and 4.1
sights?”

“Yes, reverend. 4.2

“If the cause and reason that gives rise to eye consciousness 4.3
were to totally and utterly cease without anything left over, would
eye consciousness still be found?”

“No, reverend. 4.4

“In this way, too, it can be understood how consciousness is 4.5
not-self.

Does ear ... nose ... tongue ... body ... mind consciousness 5.1
arise dependent on the mind and thoughts?”

“Yes, reverend. 6.2

“If the cause and reason that gives rise to mind consciousness 6.3
were to totally and utterly cease without anything left over, would
mind consciousness still be found?”

“No, reverend. 6.4

“In this way, too, it can be understood how consciousness is 6.5
not-self.

- 7.1 Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and grown free of defects. They'd cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood.
- 7.2 In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self. So seeing, they don't grasp anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.
- 7.5 They 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.'

SN 35.235

The Exposition on Burning

Ādittapariyāyasutta

- 1.1 "Mendicants, I will teach you an exposition of the teaching on burning. Listen ...
- 1.3 And what is the exposition of the teaching on burning?
- 1.4 You'd be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing and glowing, than getting caught up in the features by way of the details in sights known by the eye. For if you die at a time when your consciousness is still tied to gratification in the features or details, it's possible you'll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.
- 2.1 You'd be better off mutilating your ear faculty with a sharp iron spike ...
- 3.1 You'd be better off mutilating your nose faculty with a sharp nail cutter ...
- 4.1 You'd be better off mutilating your tongue faculty with a sharp razor ...

You'd be better off mutilating your body faculty with a sharp 5.1
spear, burning, blazing and glowing, than getting caught up in
the features by way of the details in touches known by the body.
For if you die at a time when your consciousness is still tied to
gratification in the features or details, it's possible you'll go to one
of two destinations: hell or the animal realm. I speak having seen
this drawback.

You'd be better off sleeping. For I say that sleep is useless, 6.1
fruitless, and unconsciousness for the living. But while you're
asleep you won't fall under the sway of such thoughts that would
make you create a schism in the Saṅgha. I speak having seen this
drawback.

A noble disciple reflects on this: 'Forget mutilating the eye 7.1
faculty with a red-hot iron nail, burning, blazing and glowing! I'd
better focus on the fact that the eye, sights, eye consciousness, and
eye contact are impermanent. And the painful, pleasant, or neutral
feeling that arises conditioned by eye contact is also impermanent.

Forget mutilating the ear faculty with a sharp iron spike, burn- 8.1
ing, blazing and glowing! I'd better focus on the fact that the ear,
sounds, ear consciousness, and ear contact are impermanent. And
the painful, pleasant, or neutral feeling that arises conditioned by
ear contact is also impermanent.

Forget mutilating the nose faculty with a sharp nail cutter, burn- 9.1
ing, blazing and glowing! I'd better focus on the fact that the nose,
smells, nose consciousness, and nose contact are impermanent.
And the painful, pleasant, or neutral feeling that arises conditioned
by nose contact is also impermanent.

Forget mutilating the tongue faculty with a sharp razor, burn- 10.1
ing, blazing and glowing! I'd better focus on the fact that the
tongue, tastes, tongue consciousness, and tongue contact are im-
permanent. And the painful, pleasant, or neutral feeling that arises
conditioned by tongue contact is also impermanent.

Forget mutilating the body faculty with a sharp spear, burning, 11.1
blazing and glowing! I'd better focus on the fact that the body,

touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by body contact is also impermanent.

- 12.1 Forget sleeping! I'd better focus on the fact that the mind, thoughts, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.'

- 13.1 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises conditioned by mind contact.

- 13.3 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

- 13.4 They 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.'

- 13.5 This is the exposition of the teaching on burning."

SN 35.236

The Simile of Hands and Feet (1st)

Paṭhamahatthapādopamasutta

- 1.1 "Mendicants, when there are hands, picking up and putting down are found. When there are feet, coming and going are found. When there are joints, contracting and extending are found. When there's a belly, hunger and thirst are found.

- 1.5 In the same way, when there's an eye, pleasure and pain arise internally conditioned by eye contact. When there's an ear ... nose ... tongue ... body ... mind, pleasure and pain arise internally conditioned by mind contact.

- 2.1 When there are no hands, picking up and putting down aren't found. When there are no feet, coming and going aren't found.

When there are no joints, contracting and extending aren't found.
When there's no belly, hunger and thirst aren't found.

In the same way, when there's no eye, pleasure and pain don't 2.5
arise internally conditioned by eye contact. When there's no ear
... nose ... tongue ... body ... mind, pleasure and pain don't arise
internally conditioned by mind contact."

SN 35.237

The Simile of Hands and Feet (2nd)

Dutiyahatthapādopamasutta

"Mendicants, when there are hands, there's picking up and putting 1.1
down. When there are feet, there's coming and going. When there
are joints, there's contracting and extending. When there's a belly,
there's hunger and thirst.

In the same way, when there's an eye, pleasure and pain arise 1.5
internally conditioned by eye contact. When there's an ear ... nose
... tongue ... body ... mind, pleasure and pain arise internally
conditioned by mind contact.

When there are no hands, there's no picking up and putting 2.1
down. When there are no feet, there's no coming and going. When
there are no joints, there's no contracting and extending. When
there's no belly, there's no hunger and thirst.

In the same way, when there's no eye, pleasure and pain don't 2.5
arise internally conditioned by eye contact. When there's no ear
... nose ... tongue ... body ... mind, pleasure and pain don't arise
internally conditioned by mind contact."

The Chapter on the Simile of the Vipers

SN 35.238

The Simile of the Vipers

Āsivisopamasutta

- 1.1 “Mendicants, suppose there were four lethal poisonous vipers. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.
- 1.3 They’d say to him, ‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep. But when one or other of these four poisonous vipers gets angry with you, you’ll meet with death or deadly pain. So then, mister, do what has to be done.’
- 2.1 Then that man, terrified of those four poisonous vipers, would flee this way or that.
- 2.2 They’d say to him, ‘Mister, there are five deadly enemies chasing you, thinking: “When we catch sight of him, we’ll murder him right there!” So then, mister, do what has to be done.’
- 3.1 Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that.
- 3.2 They’d say to him, ‘Mister, there’s a sixth hidden killer chasing you with a drawn sword, thinking: “When I catch sight of him, I’ll chop off his head right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and 4.1
those five deadly enemies and the hidden killer, would flee this way
or that.

He'd see an empty village. But whatever house he enters is 4.2
vacant, deserted, and empty. And whatever vessel he touches is
vacant, hollow, and empty.

They'd say to him, 'Mister, there are bandits who raid villages, 4.5
and they're striking now. So then, mister, do what has to be done.'

Then that man, terrified of those four poisonous vipers and 5.1
those five deadly enemies and the hidden killer and the bandits,
would flee this way or that.

He'd see a large deluge, whose near shore is dubious and per- 5.2
ilous, while the far shore is a sanctuary free of peril. But there's no
ferryboat or bridge for crossing over.

Then that man thought, 'Why don't I gather grass, sticks, 5.4
branches, and leaves and make a raft? Riding on the raft, and pad-
dling with my hands and feet, I can safely reach the far shore.'

And so that man did exactly that. Having crossed over and 6.1
gone beyond, the brahmin stands on the far shore.

I've made up this simile to make a point. And this is the point. 7.1

'Four lethal poisonous vipers' is a term for the four primary 7.3
elements: the elements of earth, water, fire, and air.

'Five deadly enemies' is a term for the five grasping aggregates, 8.1
that is: form, feeling, perception, choices, and consciousness.

'The sixth hidden killer with a drawn sword' is a term for rel- 9.1
ishing and greed.

'Empty village' is a term for the six interior sense fields. If an 10.1
astute, competent, clever person investigates this in relation to the
eye, it appears vacant, hollow, and empty. If an astute, competent,
clever person investigates this in relation to the ear ... nose ...
tongue ... body ... mind, it appears vacant, hollow, and empty.

'Bandits who raid villages' is a term for the six exterior sense 11.1
fields. The eye is struck by both agreeable and disagreeable sights.

The ear ... nose ... tongue ... body ... mind is struck by both agreeable and disagreeable thoughts.

12.1 'Large deluge' is a term for the four floods: the floods of sensual pleasures, desire to be reborn, views, and ignorance.

13.1 'The near shore that's dubious and perilous' is a term for identity.

14.1 'The far shore, a sanctuary free of peril' is a term for extinguishment.

15.1 'The raft' is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

16.1 'Paddling with hands and feet' is a term for being energetic.

17.1 'Crossed over, gone beyond, the brahmin stands on the shore' is a term for a perfected one."

SN 35.239

The Simile of the Chariot

Rathopamasutta

1.1 "Mendicants, when a mendicant has three qualities they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What three?

1.3 They guard the sense doors, eat in moderation, and are committed to wakefulness.

2.1 And how does a mendicant guard the sense doors?

2.2 When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

2.4 When they hear a sound with their ears ...

2.5 When they smell an odor with their nose ...

2.6 When they taste a flavor with their tongue ...

2.7 When they feel a touch with their body ...

When they know a thought with their mind, they don't get 2.8
caught up in the features and details. If the faculty of mind were left
unrestrained, bad unskillful qualities of desire and aversion would
become overwhelming. For this reason, they practice restraint,
protecting the faculty of mind, and achieving its restraint.

Suppose a chariot stood harnessed to thoroughbreds at a level 2.10
crossroads, with a goad ready. Then a deft horse trainer, a master
charioteer, might mount the chariot, taking the reins in his right
hand and goad in the left. He'd drive out and back wherever he
wishes, whenever he wishes.

In the same way, a mendicant trains to protect, control, tame, 2.11
and pacify these six senses.

That's how a mendicant guards the sense doors. 2.12

And how does a mendicant eat in moderation? 3.1

It's when a mendicant reflects properly on the food that they 3.2
eat: 'Not for fun, indulgence, adornment, or decoration, but only to
sustain this body, to avoid harm, and to support spiritual practice.
In this way, I shall put an end to old discomfort and not give rise to
new discomfort, and I will live blamelessly and at ease.'

It's like a person who puts ointment on a wound only so that it 3.4
can heal; or who oils an axle only so that it can carry a load.

In the same way, a mendicant reflects properly on the food that 3.5
they eat: 'Not for fun, indulgence, adornment, or decoration, but
only to sustain this body, to avoid harm, and to support spiritual
practice. In this way, I shall put an end to old discomfort and not
give rise to new discomfort, and I will live blamelessly and at ease.'

That's how a mendicant eats in moderation. 3.7

And how is a mendicant committed to wakefulness? 4.1

It's when a mendicant practices walking and sitting meditation 4.2
by day, purifying their mind from obstacles. In the evening, they
continue to practice walking and sitting meditation. In the middle
of the night, they lie down in the lion's posture—on the right side,
placing one foot on top of the other—mindful and aware, and
focused on the time of getting up. In the last part of the night, they

get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

4.6 This is how a mendicant is committed to wakefulness.

4.7 When a mendicant has these three qualities they're full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements."

SN 35.240

The Simile of the Tortoise

Kummopamasutta

1.1 "Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon. At the same time, a jackal was also hunting along the river bank. The tortoise saw the jackal off in the distance hunting, so it drew its limbs and neck inside its shell, and kept passive and silent.

1.5 But the jackal also saw the tortoise off in the distance grazing. So it went up to the tortoise and waiting nearby, thinking, 'When that tortoise sticks one or other of its limbs or neck out from its shell, I'll grab it right there, rip it out, and eat it!'

1.8 But when that tortoise didn't stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn't find a vulnerability.

2.1 In the same way, Māra the Wicked is always waiting nearby, thinking: 'Hopefully I can find a vulnerability in the eye, ear, nose, tongue, body, or mind.' That's why you should live with sense doors guarded.

2.6 When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint.

2.8 When you hear a sound with your ears ...

2.9 When you smell an odor with your nose ...

When you taste a flavor with your tongue ... 2.10

When you feel a touch with your body ... 2.11

When you know a thought with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint. 2.12

When you live with your sense doors restrained, Māra will leave you disappointed, since he can't find a vulnerability, just like the jackal left the tortoise. 2.14

A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell. 3.1
Independent, not disturbing others,
someone who's extinguished wouldn't blame anyone."

SN 35.241

The Simile of the Tree Trunk (1st)

Paṭhamadārukkhandhopamasutta

At one time the Buddha was staying near Kosambi on the bank of the Ganges river. 1.1

Seeing a large tree trunk being carried along by the current, he addressed the mendicants, "Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?" 1.2

"Yes, sir." 1.5

"Mendicants, assume that that tree trunk doesn't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn't get taken by humans or non-humans or caught up in a whirlpool, and that it doesn't rot away. In that case, that tree trunk will slant, slope, and incline towards the ocean. Why is that? Because the current of the Ganges river slants, slopes, and inclines towards the ocean. 1.6

- 2.1 In the same way, assume that you don't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don't get taken by humans or non-humans or caught up in a whirlpool, and that you don't rot away. In that case, you will slant, slope, and incline towards extinguishment. Why is that? Because right view slants, slopes, and inclines towards extinguishment."
- 2.6 When he said this, one of the mendicants asked the Buddha:
- 2.7 "But sir, what's the near shore and what's the far shore? What's sinking in the middle? What's getting stranded on high ground? What's getting taken by humans or non-humans? What's getting caught up in a whirlpool? And what's rotting away?"
- 3.1 "'The near shore,' mendicant, is a term for the six interior sense fields.
- 3.2 'The far shore' is a term for the six exterior sense fields.
- 3.3 'Sinking in the middle' is a term for greed and relishing.
- 3.4 'Stranded on high ground' is a term for the conceit 'I am'.
- 4.1 And what's getting taken by humans? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business. That's called getting taken by humans.
- 5.1 And what's getting taken by non-humans? It's when someone leads the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' That's called getting taken by non-humans. 'Caught up in a whirlpool' is a term for the five kinds of sensual stimulation.
- 6.1 And what's rotting away? It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. This is called 'rotting away'."
- 7.1 Now at that time Nanda the cowherd was sitting not far from the Buddha. Then he said to the Buddha:

“I won’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won’t get taken by humans or non-humans or caught up in a whirlpool, and I won’t rot away. Sir, may I receive the going forth, the ordination in the Buddha’s presence?” 7.3

“Well then, Nanda, return the cows to their owners.” 7.5

“Sir, the cows will go back by themselves, since they love their calves.” 7.6

“Still, Nanda, you should return them to their owners.” 7.7

Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him, “Sir, I have returned the cows to their owners. May I receive the going forth, the ordination in the Buddha’s presence?” 7.8

And the cowherd Nanda received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Nanda became one of the perfected. 7.11

SN 35.242

The Simile of the Tree Trunk (2nd)

Dutiyadārukkhandhopamasutta

At one time the Buddha was staying near Kimibilā on the bank of the Ganges river. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: “Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?” 1.1

“Yes, sir,” they replied. ... When this was said, Venerable Kimbila said to the Buddha: 1.5

“But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?” ... 1.7

- 1.8 “And what, Kimbila, is rotting away? It’s when a mendicant has committed the kind of corrupt offense from which there is no rehabilitation. This is called ‘rotting away.’”

SN 35.243

The Explanation on the Corrupt

Avassutapariyāyasutta

- 1.1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.
- 1.3 Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.” The Buddha consented in silence.
- 2.1 Knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha and told him of their preparations, saying, “Please, sir, come at your convenience.”
- 2.4 Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of

Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them. The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them, saying, “The night is getting late, Gotamas. Please go at your convenience.”

“Yes, sir,” replied the Sakyans. They got up from their seat, 2.10 bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna, “Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I’ll stretch it.” 3.1

“Yes, sir,” Mahāmoggallāna replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. 3.6

There Venerable Mahāmoggallāna addressed the mendicants: 3.8
“Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahāmoggallāna said this: 3.10

“I will teach you the explanation of the corrupt and the uncorrupted. Listen and pay close attention, I will speak.” 3.12

“Yes, reverend,” they replied. Venerable Mahāmoggallāna said this: 3.14

“And how is someone corrupt? 4.1

Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. 4.2

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with 4.4

mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

4.7 This is called a mendicant who is corrupt when it comes to sights known by the eye, sounds ... smells ... tastes ... touches ... thoughts known by the mind.

4.10 When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them. If Māra comes at them through the ear ... nose ... tongue ... body ... mind he finds a vulnerability and gets hold of them.

5.1 Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire would find a vulnerability, it would get a foothold.

5.9 In the same way, when a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them. If Māra comes at them through the ear ... nose ... tongue ... body ... mind he finds a vulnerability and gets hold of them.

5.12 When a mendicant lives like this, they're mastered by sights, sounds, smells, tastes, touches, and thoughts, they don't master these things.

5.18 This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and thoughts. They're mastered, not a master. Bad, unskillful qualities have mastered them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

5.19 That's how someone is corrupt.

6.1 And how is someone uncorrupted?

6.2 Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and free-

dom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. 6.4

This is called a mendicant who is uncorrupted when it comes to sights known by the eye, sounds ... smells ... tastes ... touches ... thoughts known by the mind. 6.7

When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them. If Māra comes at them through the ear ... nose ... tongue ... body ... mind he doesn't find a vulnerability or get hold of them. 6.9

Suppose there was a bungalow or hall made of thick clay with its plaster still wet. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire wouldn't find a vulnerability, it would get no foothold. 7.1

In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them. If Māra comes at them through the ear ... nose ... tongue ... body ... mind he doesn't find a vulnerability or get hold of them. 7.9

When a mendicant lives like this, they master sights, sounds, smells, tastes, touches, and thoughts, they're not mastered by these things. 7.11

This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and thoughts. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death. 7.17

That's how someone is uncorrupted." 7.18

- 8.1 Then the Buddha got up and said to Venerable Mahāmoggallāna:
- 8.2 “Good, good, Moggallāna! It’s good that you’ve taught this explanation of the corrupt and the uncorrupted.”
- 9.1 This is what Venerable Mahāmoggallāna said, and the teacher approved. Satisfied, the mendicants were happy with what Mahāmoggallāna said.

SN 35.244

Entailing Suffering

Dukkhadhammasutta

- 1.1 “Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering, then they’ve seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures. And they’ve awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don’t overwhelm them.
- 2.1 And how does a mendicant truly understand the origin and ending of all things that entail suffering?
- 2.2 ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... perception ... choices ... consciousness, such is the origin of consciousness, such is the ending of consciousness.’
- 2.7 That’s how a mendicant truly understands the origin and ending of all things that entail suffering.
- 3.1 And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures?
- 3.2 Suppose there was a pit of glowing coals deeper than a man’s height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Then

two strong men grab would grab each arm and drag them towards the pit of glowing coals. They'd writhe and struggle to and fro. Why is that? For that person knows, 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.'

In the same way, when a mendicant has seen sensual pleasures 3.5 as like a pit of glowing coals, they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

And how has a mendicant awakened to a way of conduct and a 4.1 way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them?

Suppose a person was to enter a thicket full of thorns. They'd 4.2 have thorns in front and behind, to the left and right, below and above. So they'd go forward mindfully and come back mindfully, thinking, 'May I not get any thorns!'

In the same way, whatever in the world seems nice and pleasant 4.3 is called a thorn in the training of the Noble One. When they understand what a thorn is, they should understand restraint and lack of restraint.

And how is someone unrestrained? 5.1

Take a mendicant who sees a sight with the eye. If it's pleasant 5.2 they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound ... smell an odor ... taste a flavor ... feel 5.4 a touch ... know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

This is how someone is unrestrained. 5.7

And how is someone restrained? 6.1

- 6.2 Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.
- 6.4 They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.
- 6.7 This is how someone is restrained.
- 7.1 Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.
- 8.1 Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.
- 8.2 In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.
- 8.3 This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and grief don't overwhelm them.
- 8.4 While that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family would invite them to accept wealth,

saying, ‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ But it’s simply impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’ 9.1

What do you think, mendicants? Would they still succeed?” 9.2

“No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.” 9.4

“In the same way, while that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying, ‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ But it’s simply impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life. 9.9

Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.” 9.14

SN 35.245

The Simile of the Parrot Tree

Kimsukopamasutta

Then one mendicant went up to another mendicant and asked, 1.1
“Reverend, at what point is a mendicant’s vision well purified?”

1.3 “When a mendicant truly understands the origin and ending of the six fields of contact, at that point their vision is well purified.”

2.1 Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers:

2.3 “When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified.”

3.3 “When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified.”

4.3 “When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified.”

5.1 Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked, “Sir, at what point is a mendicant’s vision well purified?”

6.1 “Mendicant, suppose a person had never seen a parrot tree. They’d go up to someone who had seen a parrot tree and ask them, ‘Mister, what’s a parrot tree like?’

6.4 They’d say, ‘A parrot tree is blackish, like a charred stump.’ Now, at that time a parrot tree may well have been just as that person saw it.

7.1 Not content with that answer, that person would go up to a series of other people and receive the following answers: ‘A parrot tree is reddish, like a lump of meat.’ ‘A parrot tree has flaking bark and burst pods, like an acacia.’ ‘A parrot tree has luxuriant, shady foliage, like a banyan.’ Now, at each of those times a parrot tree may well have been just as those people saw them.

7.16 In the same way, those good people each answered according to what they were focused on when their vision was well purified.

8.1 Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and six gates. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

8.3 A swift pair of messengers would arrive from the east and say to the gatekeeper, ‘Mister, where is the lord of the city?’

They'd say, 'There he is, sirs, seated at the central square.' 8.5

Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came. 8.7

A swift pair of messengers would come from the west ... north ... south ... deliver a message of truth to the lord of the city and depart the way they came. 8.8

I've made up this simile to make a point. And this is the point. 9.1

'City' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. 9.3

'Six gates' is a term for the six interior sense fields. 9.4

'Gatekeeper' is a term for mindfulness. 9.5

'A swift pair of messengers' is a term for serenity and discernment. 9.6

'The lord of the city' is a term for consciousness. 9.7

'The central square' is a term for the four primary elements: the elements of earth, water, fire, and air. 9.8

'A message of truth' is a term for extinguishment. 9.10

'The way they came' is a term for the noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion." 9.11

SN 35.246

The Simile of the Harp

Vīṇopamasutta

"Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them: 'This path is dangerous and perilous, thorny and tangled; it's a wrong turn, a bad path, a harmful way. This path is frequented by bad people, not by good people. It's not worthy of you.' The mind should be shielded from this when it comes to sights known by the eye. 1.1

1.6 Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds ... smells ... tastes ... touches ... thoughts known by the mind should shield their mind against them: 'This path is dangerous and perilous, thorny and tangled; it's a wrong turn, a bad path, a harmful way. This path is frequented by bad people, not by good people. It's not worthy of you.' The mind should be shielded from this when it comes to thoughts known by the mind.

2.1 Suppose the crops have ripened, but the caretaker is negligent. If an ox fond of crops invades the crops they'd indulge themselves as much as they like.

2.3 In the same way, when an unlearned ordinary person doesn't exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

3.1 Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops the caretaker would grab them firmly by the muzzle. Then they'd grab them above the hump and hold them fast there. Then they'd give them a good thrashing before driving them away. For a second time, and even a third time, the same thing might happen. As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again, remembering the beating they got earlier.

3.14 In the same way, when a mendicant's mind is subdued, well subdued when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

4.1 Suppose a king or their minister had never heard the sound of an arched harp. When he first hears the sound, he'd say, 'My man, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?'

4.5 They'd say to him, 'That, sir, is an arched harp.'

4.7 He'd say, 'Go, my man, fetch me that arched harp.'

4.9 So they'd fetch it and say, 'This, sir, is that arched harp.'

He'd say, 'I've had enough of that arched harp! Just fetch me the sound.' 4.12

They'd say, 'Sir, this arched harp is made of many components assembled together, which make a sound when they're played. That is, it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to play it properly. That's how an arched harp is made of many components assembled together, which make a sound when they're played.' 4.14

But he'd split that harp into ten pieces or a hundred pieces, then splinter it up. He'd burn the splinters with fire, and reduce them to ashes. Then he'd sweep away the ashes in a strong wind, or float them away down a swift stream. 4.19

Then he'd say, 'It seems that there's nothing to this thing called an arched harp or whatever's called an arched harp! But people waste their time with it, negligent and heedless!' 4.22

In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn. As they search in this way, their thoughts of 'I' or 'mine' or 'I am' are no more." 4.24

SN 35.247

The Simile of Six Animals

Chappāṇakopamasutta

"Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of thorny reeds. The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs. And that would cause that person to experience even more pain and distress. 1.1

In the same way, some mendicant goes to a village or a wilderness and gets scolded, 'This venerable, acting like this, behaving like this, is a filthy village thorn.' Understanding that they're a thorn, they should understand restraint and lack of restraint. 1.4

And how is someone unrestrained? 2.1

2.2 Take a mendicant who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

2.4 When they hear a sound with their ears ...

2.5 When they smell an odor with their nose ...

2.6 When they taste a flavor with their tongue ...

2.7 When they feel a touch with their body ...

2.8 When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

3.1 Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tie a knot in the middle and let them loose.

3.9 Then those six animals with diverse domains and territories would each pull towards their own domain and territory. The snake would pull one way, thinking 'I'm going into an anthill!' The crocodile would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, the strongest of them would get their way, and they'd all have to submit to their control.

3.12 In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls towards pleasant

sights, but is put off by unpleasant sights. Their ear ... nose ... tongue ... body ... mind pulls towards pleasant thoughts, but is put off by unpleasant thoughts.

This is how someone is unrestrained. 3.14

And how is someone restrained? 4.1

Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. 4.2

They hear a sound ... smell an odor ... taste a flavor ... feel a touch ... know a thought with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. 4.4

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tether them to a strong post or pillar. 5.1

Then those six animals with diverse domains and territories would each pull towards their own domain and territory. The snake would pull one way, thinking 'I'm going into an anthill!' The crocodile would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, they'd stand or sit or lie down right by that post or pillar. 5.9

5.12 In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull towards pleasant sights, and isn't put off by unpleasant sights. Their ear ... nose ... tongue ... body ... mind doesn't pull towards pleasant thoughts, and isn't put off by unpleasant thoughts. This is how someone is restrained.

6.1 'A strong post or pillar' is a term for mindfulness of the body.

6.2 So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

SN 35.248

The Sheaf of Barley

Yavakalāpisutta

1.1 "Mendicants, suppose a sheaf of barley was placed at a crossroads. Then six people would come along carrying flails, and started threshing the sheaf of barley. So that sheaf of barley would be thoroughly threshed by those six flails. Then a seventh person would come along carrying a flail, and they'd give the sheaf of barley a seventh threshing. So that sheaf of barley would be even more thoroughly threshed by that seventh flail.

1.8 In the same way, an unlearned ordinary person is struck in the eye by both pleasant and unpleasant sights. They're struck in the ear ... nose ... tongue ... body ... mind by both pleasant and unpleasant thoughts. And if that unlearned ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

2.1 Once upon a time, a battle was fought between the gods and the demons. Then Vepacitti, lord of demons, addressed the demons, 'My good sirs, if the demons defeat the gods in this battle, bind

Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the demons.'

Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three, 'My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Sudhamma hall of the gods.' 2.4

In that battle the gods won and the demons lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka's presence in the Sudhamma hall of the gods. 2.6

And there Vepacitti remained bound by his limbs and neck. That is, until he thought, 'It's the gods who are principled, while the demons are unprincipled. Now I belong right here in the castle of the gods.' Then he found himself freed from the bonds on his limbs and neck. He entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation. 2.8

But when he thought, 'It's the demons who are principled, while the gods are unprincipled. Now I will go over there to the citadel of the demons,' he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation disappeared. 2.12

That's how subtly Vepacitti was bound. But the bonds of Māra are even more subtle than that. When you identify, you're bound by Māra. Not identifying, you're free from the Wicked One. 2.15

These are all forms of identifying: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart that does not identify.' 3.1

These are all disturbances: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' Disturbances are a disease, a boil, a dart. So men- 4.1

dicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

- 5.1 These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Trembling is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

- 6.1 These are all proliferations: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Proliferation is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of proliferation.’

- 7.1 These are all conceits: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart that has struck down conceit.’”

The Linked Discourses on the six sense fields are complete.

LINKED DISCOURSES ON FEELINGS

The Chapter with Verses

SN 36.1

Immersion

Samādhisutta

- 1.1 “Mendicants, there are these three feelings. What three?
1.3 Pleasant, painful, and neutral feeling. These are the three feelings.
- 2.1 Stilled, aware,
a mindful disciple of the Buddha
understands feelings,
the cause of feelings,
- 3.1 where they cease,
and the path that leads to their ending.
With the ending of feelings, a mendicant
is hungerless, extinguished.”

SN 36.2

Pleasure

Sukhasutta

- 1.1 “Mendicants, there are these three feelings. What three?
1.3 Pleasant, painful, and neutral feeling. These are the three feelings.

Whatever is felt 2.1
internally and externally—
whether pleasure or pain
as well as what's neutral—

having known this as suffering, 3.1
deceptive, falling apart,
one sees them vanish as they're experienced again
and again:
that's how to be free of desire for them."

SN 36.3

Giving Up

Pahānasutta

"Mendicants, there are these three feelings. What three? 1.1

Pleasant, painful, and neutral feeling. 1.3

The underlying tendency to greed should be given up when it 1.4
comes to pleasant feeling. The underlying tendency to repulsion
should be given up when it comes to painful feeling. The under-
lying tendency to ignorance should be given up when it comes to
neutral feeling.

When a mendicant has given up these underlying tendencies, 1.5
they're called a mendicant without underlying tendencies, who
sees rightly, has cut off craving, untied the fetters, and by rightly
comprehending conceit has made an end of suffering.

When you feel pleasure 2.1
without understanding feeling,
the underlying tendency to greed is there,
if you don't see the escape.

When you feel pain 3.1
without understanding feeling,
the underlying tendency to repulsion is there,

if you don't see the escape.

- 4.1 As for that peaceful, neutral feeling:
he of vast wisdom has taught
that if you relish it,
you're still not released from suffering.
- 5.1 But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.
- 6.1 Completely understanding feelings,
they're without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can't be reckoned."

SN 36.4

The Abyss

Pātālasutta

- 1.1 "Mendicants, when an unlearned ordinary person says that there's a hellish abyss under the ocean, they're speaking of something that doesn't exist.
- 1.5 'Hellish abyss' is a term for painful physical feelings.
- 1.6 When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They're called an unlearned ordinary person who hasn't stood up in the hellish abyss and has gained no footing.
- 1.8 When a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They're called a learned noble disciple who has stood up in the hellish abyss and gained a footing.

If you can't abide 2.1
 those painful physical feelings
 that arise and sap your vitality;
 if you tremble at their touch,

weeping and wailing, 3.1
 a weakling lacking strength—
 you won't stand up in the hellish abyss
 and gain a footing.

If you can endure 4.1
 those painful physical feelings
 that arise and sap your vitality;
 if you don't tremble at their touch—
 you stand up in the hellish abyss
 and gain a footing.”

SN 36.5

Should Be Seen

Datṭhabbasutta

“Mendicants, there are these three feelings. What three? 1.1
 Pleasant, painful, and neutral feeling. 1.3
 Pleasant feeling should be seen as suffering. Painful feeling 1.4
 should be seen as a dart. Neutral feeling should be seen as imper-
 manent.

When a mendicant has seen these three feelings in this way, 1.5
 they're called a mendicant who has cut off craving, untied the
 fetters, and by rightly comprehending conceit has made an end of
 suffering.

A mendicant who sees pleasure as pain, 2.1
 and suffering as a dart,
 and that peaceful, neutral feeling
 as impermanent

- 3.1 sees rightly;
 they completely understand feelings.
 Completely understanding feelings,
 they're without defilements in this very life.
 That knowledge master is firm in principle;
 when their body breaks up, they can't be reckoned."

SN 36.6

An Arrow

Sallasutta

- 1.1 "Mendicants, an unlearned ordinary person feels pleasant, painful, and neutral feelings. A learned noble disciple also feels pleasant, painful, and neutral feelings. What, then, is the difference between an ordinary unlearned person and a learned noble disciple?"
- 1.4 "Our teachings are rooted in the Buddha. ..."
- 1.5 "When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.
- 1.8 It's like a person who is struck with an arrow, only to be struck with a second arrow. That person experiences the feeling of two arrows.
- 1.11 In the same way, when an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.
- 1.14 When they're touched by painful feeling, they resist it. The underlying tendency for repulsion towards painful feeling underlies that.
- 1.16 When touched by painful feeling they look forward to enjoying sensual pleasures. Why is that? Because an unlearned ordinary person doesn't understand any escape from painful feeling apart from sensual pleasures. Since they look forward to enjoying sensual

pleasures, the underlying tendency to greed for pleasant feeling underlies that.

They don't truly understand feelings' origin, ending, gratification, drawback, and escape. The underlying tendency to ignorance about neutral feeling underlies that. 1.20

If they feel a pleasant feeling, they feel it attached. If they feel a painful feeling, they feel it attached. If they feel a neutral feeling, they feel it attached. 1.22

They're called an unlearned ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, I say. 1.25

When a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental. 2.1

It's like a person who is struck with an arrow, but was not struck with a second arrow. That person would experience the feeling of one arrow. 3.1

In the same way, when a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental. 3.4

When they're touched by painful feeling, they don't resist it. There's no underlying tendency for repulsion towards painful feeling underlying that. 3.7

When touched by painful feeling they don't look forward to enjoying sensual pleasures. Why is that? Because a learned noble disciple understands an escape from painful feeling apart from sensual pleasures. Since they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that. 3.9

They truly understand feelings' origin, ending, gratification, drawback, and escape. There's no underlying tendency to ignorance about neutral feeling underlying that. 3.13

- 3.15 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.
- 3.18 They're called a learned noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress, I say.
- 3.19 This is the difference between a learned noble disciple and an unlearned ordinary person.
- 4.1 A wise and learned person isn't affected
by feelings of pleasure and pain.
This is the great difference in skill
between the wise and the ordinary.
- 5.1 A learned person who has assessed the teaching
discerns this world and the next.
Desirable things don't disturb their mind,
nor are they repelled by the undesirable.
- 6.1 Both favoring and opposing
are cleared and ended, they are no more.
Knowing the stainless, sorrowless state,
they who have gone beyond rebirth understand
rightly."

SN 36.7

The Infirmary (1st)

Paṭhamagelaññasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.
- 1.2 Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

“Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you. 2.1

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings . . . They meditate observing an aspect of the mind . . . They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful. 3.1

And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant acts with situational awareness. A mendicant should await their time mindful and aware. This is my instruction to you. 4.1

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: ‘A pleasant feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling. As they do so, they give up the underlying tendency for greed for the body and pleasant feeling. 5.1

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand: ‘A painful feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently origi- 6.1

nated. So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling. As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.

7.1 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand: ‘A neutral feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling. As they do so, they give up the underlying tendency for ignorance towards the body and neutral feeling.

8.1 If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

8.4 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

8.7 Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As 9.1
the oil and the wick are used up, it would be extinguished due to
lack of fuel.

In the same way, feeling the end of the body approaching, a 9.3
mendicant understands: ‘I feel the end of the body approaching.’
Feeling the end of life approaching, a mendicant understands: ‘I
feel the end of life approaching.’ They understand: ‘When my body
breaks up and my life is over, everything that’s felt, since I no longer
take pleasure in it, will become cool right here.’”

SN 36.8

The Infirmary (2nd)

Dutiyagelaṇṇasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, 1.1
in the hall with the peaked roof.

Then in the late afternoon, the Buddha came out of retreat and 1.2
went to the infirmary, where he sat down on the seat spread out,
and addressed the mendicants:

“Mendicants, a mendicant should await their time mindful and 2.1
aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant med- 3.1
itates by observing an aspect of the body—keen, aware, and mind-
ful, rid of desire and aversion for the world. They meditate observ-
ing an aspect of feelings ... They meditate observing an aspect of
the mind ... They meditate observing an aspect of principles—
keen, aware, and mindful, rid of desire and aversion for the world.
That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant acts 4.1
with situational awareness when going out and coming back; when
looking ahead and aside; when bending and extending the limbs;
when bearing the outer robe, bowl and robes; when eating, drink-
ing, chewing, and tasting; when urinating and defecating; when

walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant is aware.

4.4 A mendicant should await their time mindful and aware. This is my instruction to you.

5.1 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling. As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

6.1 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise ... if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact.'

6.9 (Expand in detail as in the previous discourse.)

6.10 They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

7.1 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel.

7.3 In the same way, feeling the end of the body approaching, a mendicant understands: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'"

SN 36.9

Impermanent

Aniccasutta

“Mendicants, these three feelings are impermanent, conditioned, 1.1
dependently originated, liable to end, vanish, fade away, and cease.
What three?

Pleasant, painful, and neutral feeling. These are the three feel- 1.3
ings that are impermanent, conditioned, dependently originated,
liable to end, vanish, fade away, and cease.”

SN 36.10

Rooted in Contact

Phassamūlakasutta

“Mendicants, these three feelings are born, rooted, sourced, and 1.1
conditioned by contact. What three?

Pleasant, painful, and neutral feeling. 1.3

Pleasant feeling arises dependent on a contact to be experi- 1.4
enced as pleasant. With the cessation of that contact to be ex-
perienced as pleasant, the corresponding pleasant feeling ceases
and stops. Painful feeling arises dependent on a contact to be
experienced as painful. With the cessation of that contact to be
experienced as painful, the corresponding painful feeling ceases
and stops. Neutral feeling arises dependent on a contact to be
experienced as neutral. With the cessation of that contact to be
experienced as neutral, the corresponding neutral feeling ceases
and stops.

When you rub two sticks together, heat is generated and fire 1.10
is produced. But when you part the sticks and lay them aside, any
corresponding heat ceases and stops.

In the same way, these three feelings are born, rooted, sourced, 1.11
and conditioned by contact. The appropriate feeling arises de-

pendent on the corresponding contact. When the corresponding contact ceases, the appropriate feeling ceases.”

The Chapter on In Private

SN 36.11

In Private

Rahogatasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Just now, sir, as I was in private retreat this thought came to mind. The Buddha has spoken of three feelings. Pleasant, painful, and neutral feeling. These are the three feelings the Buddha has spoken of. 1.2

But the Buddha has also said: ‘Suffering includes whatever is felt.’ What was the Buddha referring to when he said this?” 1.6

“Good, good, mendicant! I have spoken of these three feelings. Pleasant, painful, and neutral feeling. These are the three feelings I have spoken of. 2.1

But I have also said: ‘Suffering includes whatever is felt.’ 2.5

When I said this I was referring to the impermanence of conditions, to the fact that conditions are liable to end, vanish, fade away, cease, and perish. 2.7

But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing 2.15

has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

2.26 And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. . . . For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

2.31 There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized. For someone who has attained the third absorption, rapture has been tranquilized. For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

SN 36.12

In the Sky (1st)

Paṭhamaākāsaṣutta

“Mendicants, various winds blow in the sky. Winds blow from the 1.1
east, the west, the north, and the south. There are winds that are
dusty and dustless, cool and warm, weak and strong.

In the same way, various feelings arise in this body: pleasant, 1.3
painful, and neutral feelings.

There are many and various 2.1
winds that blow in the sky.
From the east they come, also the west,
the north, and then the south.

They are dusty and dustless, 3.1
cool and sometimes warm,
strong and weak;
these are the different breezes that blow.

So too, in this body 4.1
feelings arise,
pleasant and painful,
and those that are neutral.

But when a mendicant is keen, 5.1
not neglecting situational awareness,
that astute person
understands all feelings.

Completely understanding feelings, 6.1
they’re without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can’t be reckoned.”

SN 36.13

In the Sky (2nd)

Dutiyaākāsasutta

- 1.1 “Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.
- 1.3 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

SN 36.14

A Guest House

Agārasutta

- 1.1 “Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.
- 1.2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings. Also material pleasant, painful, and neutral feelings arise. Also spiritual pleasant, painful, and neutral feelings arise.”

SN 36.15

With Ānanda (1st)

Paṭhamaānandasutta

- 1.1 Then Venerable Ānanda went up to the Buddha ... sat down to one side, and said to him:
- 1.2 “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. 1.4

Feeling originates from contact. When contact ceases, feeling ceases. 1.7

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 1.9

The pleasure and happiness that arise from feeling: this is its gratification. 1.11

That feeling is impermanent, suffering, and perishable: this is its drawback. 1.12

Removing and giving up desire and greed for feeling: this is its escape. 1.13

But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. ... For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased. 1.14

And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. ... For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. 1.18

And I have also explained the progressive tranquilizing of conditions. For someone who has attained the first absorption, speech has been tranquilized. ... For someone who has attained the dimension of infinite space, the perception of form has been tranquilized. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite conscious- 1.22

ness has been tranquilized. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

SN 36.16

With Ānanda (2nd)

Dutiyaānandasutta

- 1.1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”
- 1.4 “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.”
- 1.5 “Well then, Ānanda, listen and pay close attention, I will speak.”
- 1.6 “Yes, sir,” Ānanda replied. The Buddha said this:
- 1.8 “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. ...
- 1.12 For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

SN 36.17

With Several Mendicants (1st)

Paṭhamasambahulasutta

- 1.1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” 1.2

“Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. 1.4

Feeling originates from contact. When contact ceases, feeling ceases. 1.7

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 1.9

The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. 1.11

But I have also explained the progressive cessation of conditions. ... 2.1

For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.” 2.13

SN 36.18

With Several Mendicants (2nd)

Dutiyasambahulasutta

Then several mendicants went up to the Buddha ... The Buddha said to them: 1.1

“Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” 1.3

“Our teachings are rooted in the Buddha. ...” 1.5

“Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. ...” 1.6

- 1.9 (This should be told in full as in the previous discourse.)

SN 36.19

With Pañcakaṅga

Pañcakaṅgasutta

- 1.1 Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him, “Sir, how many feelings has the Buddha spoken of?”
- 1.3 “Master builder, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.”
- 1.6 When he said this, Pañcakaṅga said to Udāyī, “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”
- 2.1 For a second time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”
- 2.6 For a second time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”
- 3.1 And for a third time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”
- 3.6 And for a third time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”
- 3.11 But neither was able to persuade the other.
- 3.12 Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.
- 5.1 “Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

In one explanation I've spoken of two feelings. In another 5.3
 explanation I've spoken of three feelings, or five, six, eighteen,
 thirty-six, or a hundred and eight feelings.

I've explained the teaching in all these different ways. This 5.10
 being so, you can expect that those who don't concede, approve,
 or agree with what has been well spoken will argue, quarrel, and
 dispute, continually wounding each other with barbed words.

I've explained the teaching in all these different ways. This be- 5.12
 ing so, you can expect that those who do concede, approve, or agree
 with what has been well spoken will live in harmony, appreciating
 each other, without quarreling, blending like milk and water, and
 regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. What five? 6.1
 Sights known by the eye that are likable, desirable, agreeable, pleas-
 ant, sensual, and arousing. ... Touches known by the body that
 are likable, desirable, agreeable, pleasant, sensual, and arousing.
 These are the five kinds of sensual stimulation. The pleasure and
 happiness that arise from these five kinds of sensual stimulation is
 called sensual pleasure. There are those who would say that this
 is the highest pleasure and happiness that sentient beings experi-
 ence. But I don't acknowledge that. Why is that? Because there is
 another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, quite se- 7.1
 cluded 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. This is a pleasure that is finer than that. There are those
 who would say that this is the highest pleasure and happiness that
 sentient beings experience. But I don't acknowledge that. Why is
 that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, as the placing of the mind 8.1
 and keeping it connected are stilled, a mendicant enters and re-
 mains in the second absorption, which has the rapture and bliss
 born of immersion, with internal clarity and confidence, and uni-

fied mind, without placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

9.1 And what is that pleasure? 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.' This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

10.1 And what is that pleasure? 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. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

11.1 And what is that pleasure? It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

12.1 And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is a pleasure that is finer than that. There are those

who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally 13.1 beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally 14.1 beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally 15.1 beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

It's possible that wanderers who follow other paths might say: 16.1 "The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?"

When wanderers who follow other paths say this, you should 16.4 say to them: 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.'

SN 36.20

A Mendicant

Bhikkhusutta

- 1.1 “Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.
- 1.2 I’ve taught the Dhamma with all these explanations. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and dispute, continually wounding each other with barbed words.
- 1.4 I’ve taught the Dhamma with all these explanations. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.
- 2.1 There are these five kinds of sensual stimulation. . . .
- 2.2 It’s possible that wanderers who follow other paths might say: “The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What’s up with that?”
- 2.5 Mendicants, when wanderers who follow other paths say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it’s found, and in whatever context.’”

The Chapter on the Explanation of the Hundred and Eight

SN 36.21

With Sīvaka

Sīvakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. 1.1

Then the wanderer Moliyasīvaka went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: 1.2

“Master Gotama, there are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.’ What does Master Gotama say about this?” 1.4

“Sivaka, some feelings stem from bile disorders. You can know this from your own personal experience, and it is generally agreed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally agreed to be true. So those ascetics and brahmins are wrong, I say. 2.1

- 3.1 Some feelings stem from phlegm disorders ... wind disorders ... their conjunction ... change in weather ... not taking care of yourself ... overexertion ... Some feelings are the result of past deeds. You can know this from your own personal experience, and it is generally agreed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally agreed to be true. So those ascetics and brahmins are wrong, I say.”
- 4.1 When he said this, the wanderer Moliyasivaka said to the Buddha, “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”
- 5.1 “Bile, phlegm, and wind,
their conjunction, and the weather,
not taking care of yourself, overexertion,
and the result of deeds is the eighth.”

SN 36.22

The Explanation of the Hundred and Eight

Atthasatasutta

- 1.1 “Mendicants, I will teach you an exposition of the teaching on the hundred and eight. Listen ...
- 1.3 And what is the exposition of the teaching on the hundred and eight? Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.
- 2.1 And what are the two feelings? Physical and mental. These are called the two feelings.
- 2.4 And what are the three feelings? Pleasant, painful, and neutral feelings. ...

And what are the five feelings? The faculties of pleasure, pain, happiness, sadness, and equanimity. ... 2.7

And what are the six feelings? Feeling born of eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact. ... 2.10

And what are the eighteen feelings? There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ... 2.14

And what are the thirty-six feelings? Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. ... 2.17

And what are the hundred and eight feelings? Thirty six feelings in the past, future, and present. These are called the hundred and eight feelings. 2.20

This is the exposition of the teaching on the hundred and eight.” 2.23

SN 36.23

With a Mendicant

Aññatarabhikkhusutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” 1.2

“Mendicant, there are these three feelings: pleasant, painful, and neutral. These are called feeling. 2.1

Feeling originates from contact. Craving is the practice that leads to the origin of feeling. 2.4

When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: 2.6

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

2.9 The pleasure and happiness that arise from feeling: this is its gratification.

2.10 That feeling is impermanent, suffering, and perishable: this is its drawback.

2.11 Removing and giving up desire and greed for feeling: this is its escape.”

SN 36.24

Before

Pubbasutta

1.1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?’

1.4 Then it occurred to me: ‘There are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling . . . Removing and giving up desire and greed for feeling: this is its escape.’”

SN 36.25

Knowledge

Ñāṇasutta

1.1 “‘These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

1.2 ‘This is the origin of feeling.’ . . .

- ‘This is the practice that leads to the origin of feeling.’ ... 1.3
 ‘This is the cessation of feeling.’ ... 1.4
 ‘This is the practice that leads to the cessation of feeling.’ ... 1.5
 ‘This is the gratification of feeling.’ ... 1.6
 ‘This is the drawback of feeling.’ ... 1.7
 ‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.” 1.8

SN 36.26

With Several Mendicants

Sambahulabhikkhusutta

- Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him: 1.1
 “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?” 1.2
 “Mendicants, there are these three feelings. pleasant, painful, and neutral. These are called feeling. 1.5
 Feeling originates from contact. Craving is the practice that leads to the origin of feeling. 1.8
 When contact ceases, feeling ceases. ... 1.10
 Removing and giving up desire and greed for feeling: this is its escape.” 1.11

SN 36.27

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

- “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. 1.1

- 1.4 There are ascetics and brahmins who don't truly understand these three feelings' gratification, drawback, and escape. 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.
- 1.6 There are ascetics and brahmins who do truly understand these three feelings' gratification, drawback, and escape. 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."

SN 36.28

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

- 1.1 "Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.
- 1.4 There are ascetics and brahmins who don't truly understand these three feelings' origin, ending, gratification, drawback, and escape. ...
- 1.5 There are ascetics and brahmins who do truly understand ..."

SN 36.29

Ascetics and Brahmins (3rd)

Tatīyasamaṇabrāhmaṇasutta

- 1.1 "Mendicants, there are ascetics and brahmins who don't understand feeling, its origin, its cessation, and the practice that leads to its cessation. ...
- 1.2 There are ascetics and brahmins who do understand ..."

SN 36.30

Plain Version

Suddhikasutta

“Mendicants, there are these three feelings. What three? Pleasant, 1.1
painful, and neutral feelings. These are the three feelings.”

SN 36.31

Spiritual

Nirāmisasutta

“Mendicants, there is material rapture, spiritual rapture, and even 1.1
more spiritual rapture.

There is material pleasure, spiritual pleasure, and even more 1.2
spiritual pleasure.

There is material equanimity, spiritual equanimity, and even 1.3
more spiritual equanimity.

There is material liberation, spiritual liberation, and even more 1.4
spiritual liberation.

And what is material rapture? There are these five kinds of 1.5
sensual stimulation. What five? Sights known by the eye that
are likable, desirable, agreeable, pleasant, sensual, and arousing.
Sounds ... Smells ... Tastes ... Touches known by the body that
are likable, desirable, agreeable, pleasant, sensual, and arousing.
These are the five kinds of sensual stimulation. The rapture that
arises from these five kinds of sensual stimulation is called material
rapture.

And what is spiritual rapture? It's when a mendicant, quite 2.1
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. 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. This is called spiritual rapture.

- 3.1 And what is even more spiritual rapture? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called even more spiritual rapture.

- 4.1 And what is material pleasure? Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called material pleasure.

- 5.1 And what is spiritual pleasure? 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. 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. 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.' This is called spiritual pleasure.

- 6.1 And what is even more spiritual pleasure? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called even more spiritual pleasure.

- 7.1 And what is material equanimity? There are these five kinds of sensual stimulation. What five? Sights known by the eye that

are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds ... Smells ... Tastes ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The equanimity that arises from these five kinds of sensual stimulation is called material equanimity.

And what is spiritual equanimity? It's when, giving up pleasure 8.1 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. This is called spiritual equanimity.

And what is even more spiritual equanimity? When a mendi- 9.1 cant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called even more spiritual equanimity.

And what is material liberation? Liberation connected with 10.1 form is material.

And what is spiritual liberation? Liberation connected with 11.1 the formless is spiritual.

And what is even more spiritual liberation? When a mendi- 12.1 cant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called even more spiritual liberation."

The Linked Discourses on feeling are complete.

LINKED DISCOURSES ON FEMALES

First Chapter of Abbreviated Texts

SN 37.1

A Female

Mātugāmasutta

“Mendicants, when a female has five factors she is extremely undesirable to a man. What five? She’s not attractive, wealthy, or ethical; she’s idle, and she doesn’t beget children. When a female has these five factors she is extremely undesirable to a man. 1.1

When a female has five factors she is extremely desirable to a man. What five? She’s attractive, wealthy, and ethical; she’s skillful and tireless, and she begets children. When a female has these five factors she is extremely desirable to a man.” 1.5

SN 37.2

A Man

Purisasutta

“Mendicants, when a man has five factors he is extremely undesirable to a female. What five? He’s not attractive, wealthy, or ethical; he’s idle, and he doesn’t beget children. When a man has these five factors he is extremely undesirable to a female. 1.1

- 1.5 When a man has five factors he is extremely desirable to a female. What five? He's attractive, wealthy, and ethical; he's skillful and tireless, and he begets children. When a man has these five factors he is extremely desirable to a female."

SN 37.3

Particular Suffering

Āvenikadukkhasutta

- 1.1 "Mendicants, there are these five kinds of suffering that particularly apply to females. They're undergone by females and not by men. What five?
- 1.3 Firstly, a female, while still young, goes to live with her husband's family and is separated from her relatives. This is the first kind of suffering that particularly applies to females.
- 1.5 Furthermore, a female undergoes the menstrual cycle. This is the second kind of suffering that particularly applies to females.
- 1.7 Furthermore, a female undergoes pregnancy. This is the third kind of suffering that particularly applies to females.
- 1.9 Furthermore, a female gives birth. This is the fourth kind of suffering that particularly applies to females.
- 1.11 Furthermore, a female provides services for a man. This is the fifth kind of suffering that particularly applies to females.
- 1.13 These are the five kinds of suffering that particularly apply to females. They're undergone by females and not by men."

SN 37.4

Three Qualities

Tihidhammehisutta

- 1.1 "Mendicants, when females have three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell. What three?

A female lives at home with a heart full of the stain of stinginess 1.3
in the morning, jealousy in the afternoon, and sexual desire in the
evening.

When females have these three qualities, when their body 1.6
breaks up, after death, they are mostly reborn in a place of loss, a
bad place, the underworld, hell.”

SN 37.5

Irritable

Kodhanasutta

Then Venerable Anuruddha went up to the Buddha, sat down to 1.1
one side, and said to him:

“Sometimes, sir, with my clairvoyance that’s purified and su- 1.2
perhuman, I see that a female—when her body breaks up, after
death—is reborn in a place of loss, a bad place, the underworld,
hell. How many qualities do females have so that they’re reborn in
a place of loss, a bad place, the underworld, hell?”

“Anuruddha, when females have five qualities, when their body 2.1
breaks up, after death, they are reborn in a place of loss, a bad place,
the underworld, hell. What five?

They’re faithless, shameless, imprudent, irritable, and witless. 2.3

When females have these five qualities, when their body breaks 2.4
up, after death, they are reborn in a place of loss, a bad place, the
underworld, hell.”

SN 37.6

Hostility

Upanāhīsutta

“... They’re faithless, shameless, imprudent, hostile, and witless. ...” 1.1

SN 37.7

Jealous

Issukīsutta

- 1.1 “... They’re faithless, shameless, imprudent, jealous, and witless.
...”

SN 37.8

Stingy

Maccharīsutta

- 1.1 “... They’re faithless, shameless, imprudent, stingy, and witless. ...”

SN 37.9

Adultery

Aticārīsutta

- 1.1 “... They’re faithless, shameless, imprudent, adulterous, and witless.
...”

SN 37.10

Unethical

Dussīlasutta

- 1.1 “... They’re faithless, shameless, imprudent, unethical, and witless.
...”

SN 37.11

Unlearned

Appassutasutta

“... They’re faithless, shameless, imprudent, unlearned, and witless. 1.1
...”

SN 37.12

Lazy

Kusītasutta

“... They’re faithless, shameless, imprudent, lazy, and witless. ...” 1.1

SN 37.13

Unmindful

Muṭṭhassatisutta

“... They’re faithless, shameless, imprudent, unmindful, and witless. 1.1
...”

SN 37.14

Five Threats

Pañcaverasutta

“Anuruddha, when females have five qualities, when their body 1.1
breaks up, after death, they are reborn in a place of loss, a bad place,
the underworld, hell. What five? They kill living creatures, steal,
commit sexual misconduct, lie, and consume alcoholic drinks that
cause negligence. When females have these five qualities, when
their body breaks up, after death, they are reborn in a place of loss,
a bad place, the underworld, hell.”

Second Chapter of Abbreviated Texts

SN 37.15

Loving

Akkodhanasutta

- 1.1 Then Venerable Anuruddha went up to the Buddha ... and asked him, “Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm. How many qualities do females have so that they’re reborn in a good place, a heavenly realm?”
- 2.1 “Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They’re faithful, conscientious, prudent, loving, and wise. When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

SN 37.16

Free of Hostility

Anupanāhīsutta

“... They’re faithful, conscientious, prudent, free of hostility, and 1.1
wise. ...”

SN 37.17

Free of Jealousy

Anissukīsutta

“... They’re faithful, conscientious, prudent, free of jealousy, and 1.1
wise. ...”

SN 37.18

Free of Stinginess

Amaccharīsutta

“... They’re faithful, conscientious, prudent, free of stinginess, and 1.1
wise. ...”

SN 37.19

Not Adulterous

Anaticārīsutta

“... They’re faithful, conscientious, prudent, not adulterous, and 1.1
wise. ...”

SN 37.20

Ethical

Susīlasutta

1.1 “... They’re faithful, conscientious, prudent, ethical, and wise. ...”

SN 37.21

Educated

Bahussutasutta

1.1 “... They’re faithful, conscientious, prudent, educated, and wise.
...”

SN 37.22

Energetic

Āraddhavīriyasutta

1.1 “... They’re faithful, conscientious, prudent, energetic, and wise.
...”

SN 37.23

Mindful

Upaṭṭhitassatisutta

1.1 “... They’re faithful, conscientious, prudent, mindful, and wise. ...”

SN 37.24

Five Precepts

Pañcasīlasutta

“Anuruddha, when females have five qualities, when their body 1.1
breaks up, after death, they are reborn in a good place, a heavenly
realm. What five? They don’t kill living creatures, steal, commit
sexual misconduct, lie, or consume alcoholic drinks that cause
negligence. When females have these five qualities, when their
body breaks up, after death, they are reborn in a good place, a
heavenly realm.”

The Chapter on Fools

SN 37.25

Assured

Visāradasutta

- 1.1 “Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five qualities is self-assured.”

SN 37.26

Under Her Thumb

Pasayhasutta

- 1.1 “Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her thumb.”

SN 37.27

Mastered

Abhibhuyyasutta

“Mendicants, there are these five powers of a female. What five? 1.1
Attractiveness, wealth, relatives, children, and ethical behavior.
These are the five powers of a female. A female living at home with
these five powers has her husband under her mastery.”

SN 37.28

One

Ekasutta

“Mendicants, when a man has one power he has a female under his 1.1
mastery. What one power? The power of authority. Mastered by
this, a female’s powers of attractiveness, wealth, relatives, children,
and ethical behavior do not avail her.”

SN 37.29

In That Respect

Angasutta

“Mendicants, there are these five powers of a female. What five? 1.1
Attractiveness, wealth, relatives, children, and ethical behavior. 1.3
A female who has the power of attractiveness but not the power 1.4
of wealth is incomplete in that respect. But when she has the power
of attractiveness and the power of wealth she’s complete in that
respect.
A female who has the powers of attractiveness and wealth, but 1.8
not the power of relatives is incomplete in that respect. But when
she has the powers of attractiveness, wealth, and relatives she’s
complete in that respect.

- 1.12 A female who has the powers of attractiveness, wealth, and relatives, but not the power of children is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, and children she's complete in that respect.
- 1.16 A female who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior she's complete in that respect.
- 1.20 These are the five powers of a female."

SN 37.30

They Send Her Away

Nāsentisutta

- 1.1 "Mendicants, there are these five powers of a female. What five?
- 1.3 Attractiveness, wealth, relatives, children, and ethical behavior.
- 1.4 If a female has the power of attractiveness but not that of ethical behavior, the family will send her away, they won't accommodate her.
- 1.5 If a female has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won't accommodate her.
- 1.6 If a female has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they won't accommodate her.
- 1.7 If a female has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won't accommodate her.
- 1.8 If a female has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won't send her away.
- 1.9 If a female has the power of ethical behavior but not that of wealth, the family will accommodate her, they won't send her away.

If a female has the power of ethical behavior but not that of relatives, the family will accommodate her, they won't send her away. 1.10

If a female has the power of ethical behavior but not that of children, the family will accommodate her, they won't send her away. 1.11

These are the five powers of a female." 1.12

SN 37.31

Cause

Hetusutta

"Mendicants, there are these five powers of a female. What five? 1.1
Attractiveness, wealth, relatives, children, and ethical behavior.

It is not because of the powers of attractiveness, wealth, relatives, or children that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of the power of ethical behavior that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. 1.4

These are the five powers of a female." 1.6

SN 37.32

Things

Thānasutta

"Mendicants, there are five things that are hard to get for females who have not made merit. What five? 1.1

'May I be born into a suitable family!' This is the first thing. 1.3

'Having been born in a suitable family, may I marry into a suitable family!' This is the second thing. 1.5

'Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!' This is the third thing. 1.7

- 1.9 ‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing.
- 1.11 ‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’ This is the fifth thing.
- 1.13 These are the five things that are hard to get for females who have not made merit.
- 2.1 There are five things that are easy to get for females who have made merit. What five?
- 2.3 ‘May I be born into a suitable family!’ This is the first thing.
- 2.5 ‘Having been born into a suitable family, may I marry into a suitable family!’ This is the second thing.
- 2.7 ‘Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing.
- 2.9 ‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing.
- 2.11 ‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’ This is the fifth thing.
- 2.13 These are the five things that are easy to get for females who have made merit.”

SN 37.33

Living With Self-Assurance

Pañcasīlavisāradasutta

- 1.1 “Mendicants, a female living at home with five qualities is self-assured. What five? She doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. A female living at home with these five qualities is self-assured.”

SN 37.34

Growth

Vaḍḍhīsutta

“Mendicants, a female noble disciple who grows in five ways grows 1.1
 nobly, taking on what is essential and excellent in this life. What
 five? She grows in faith, ethics, learning, generosity, and wisdom.
 A female noble disciple who grows in these five ways grows nobly,
 taking on what is essential and excellent in this life.

When she grows in faith and ethics, 2.1
 wisdom, and both generosity and learning—
 a virtuous laywoman such as she
 takes on what is essential for herself in this life.”

The Linked Discourses on females are complete.

LINKED DISCOURSES
WITH JAMBUKHĀDAKA

The Chapter with Jambukhādaka

SN 38.1

A Question About Extinguishment

Nibbānapañhāsutta

At one time Venerable Sāriputta was staying in the land of the Ma- 1.1
gadhans near the little village of Nālaka. Then the wanderer Jambu-
khādaka went up to Venerable Sāriputta and exchanged greetings
with him. When the greetings and polite conversation were over,
he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘extinguish- 2.1
ment’. What is extinguishment?”

“Reverend, the ending of greed, hate, and delusion is called 2.3
extinguishment.”

“But, reverend, is there a path and a practice for realizing this 2.5
extinguishment?”

“There is, reverend.” 2.6

“Well, what is it?” 2.7

“It is simply this noble eightfold path, that is: right view, right 2.8
thought, right speech, right action, right livelihood, right effort,
right mindfulness, and right immersion. This is the path, the prac-
tice, for realizing this extinguishment.”

“Reverend, this is a fine path, a fine practice, for realizing this 2.11
extinguishment. Just this much is enough to be diligent.”

SN 38.2

A Question About Perfection

Arahattapañhāsutta

- 1.1 “Reverend Sāriputta, they speak of this thing called ‘perfection.’ What is perfection?”
- 1.3 “Reverend, the ending of greed, hate, and delusion is called perfection.”
- 1.5 “But, reverend, is there a path and a practice for realizing this perfection?”
- 1.6 “There is, reverend.”
- 1.7 “Well, what is it?”
- 1.8 “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this perfection.”
- 1.11 “Reverend, this is a fine path, a fine practice, for realizing this perfection. Just this much is enough to be diligent.”

SN 38.3

Principled Speech

Dhammavādīpañhāsutta

- 1.1 “Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?”
- 1.2 “Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world. Those who practice for giving up greed, hate, and delusion are practicing well in the world. Those who have given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—are Holy Ones in the world.”

“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?” 2.1

“There is, reverend.” 2.2

“Well, what is it?” 2.3

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion.” 2.4

“This is a fine path, a fine practice, for giving up greed, hate, and delusion. Just this much is enough to be diligent.” 2.7

SN 38.4

What's the Purpose

Kimatthiyasutta

“Reverend Sāriputta, what's the purpose of leading the spiritual life under the ascetic Gotama?” 1.1

“The purpose of leading the spiritual life under the Buddha is to completely understand suffering.” 1.2

“But, reverend, is there a path and a practice for completely understanding this suffering?” 1.3

“There is.” ... 1.4

SN 38.5

Solace

Assāsapattasutta

“Reverend Sāriputta, they speak of this thing called ‘gaining solace’. At what point do you gain solace?” 1.1

“When a mendicant truly understands the six fields of contact's origin, ending, gratification, drawback, and escape, at that point they've gained solace.” 1.3

- 1.4 “But, reverend, is there a path and a practice for realizing this solace?”
- 1.5 “There is.” ...

SN 38.6

Ultimate Solace

Paramassāsappattasutta

- 1.1 “Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’. At what point do you gain ultimate solace?”
- 1.3 “When a mendicant is freed by not grasping after truly understanding the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained ultimate solace.”
- 1.4 “But, reverend, is there a path and a practice for realizing this ultimate solace?”
- 1.5 “There is.” ...

SN 38.7

A Question About Feeling

Vedanāpañhāsutta

- 1.1 “Reverend Sāriputta, they speak of this thing called ‘feeling’. What is feeling?”
- 1.3 “Reverend, there are three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”
- 1.7 “But reverend, is there a path and a practice for completely understanding these three feelings?”
- 1.8 “There is.” ...

SN 38.8

A Question About Defilements

Āsavapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘defilement’. 1.1
What is defilement?”

“Reverend, there are three defilements. The defilements of 1.3
sensuality, desire to be reborn, and ignorance. These are the three
defilements.”

“But, reverend, is there a path and a practice for completely 1.6
understanding these three defilements?”

“There is.” ... 1.7

SN 38.9

A Question About Ignorance

Avijjāpañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. 1.1
What is ignorance?”

“Not knowing about suffering, the origin of suffering, the ces- 1.3
sation of suffering, and the practice that leads to the cessation of
suffering. This is called ignorance.”

“But, reverend, is there a path and a practice for giving up that 1.5
ignorance?”

“There is.” ... 1.6

SN 38.10

A Question About Craving

Taṇhāpañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘craving’. What 1.1
is craving?”

- 1.3 “Reverend, there are these three cravings. Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.”
- 1.6 “But, reverend, is there a path and a practice for completely understanding these cravings?”
- 1.7 “There is.” ...

SN 38.11

A Question About Floods

Oghapañhāsutta

- 1.1 “Reverend Sāriputta, they speak of this thing called ‘a flood’. What is a flood?”
- 1.3 “Reverend, there are these four floods. The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.”
- 1.6 “But, reverend, is there a path and a practice for completely understanding these floods?”
- 1.7 “There is.” ...

SN 38.12

A Question About Grasping

Upādānapañhāsutta

- 1.1 “Reverend Sāriputta, they speak of this thing called ‘grasping’. What is grasping?”
- 1.3 “Reverend, there are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.”
- 1.6 “But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?”
- 1.7 “There is.” ...

SN 38.13

A Question About States of Existence

Bhavapañhāsutta

“Reverend Sāriputta, they speak of these things called ‘states of 1.1
existence’. What are states of existence?”

“Reverend, there are these three states of existence. Existence 1.3
in the sensual realm, the realm of luminous form, and the formless
realm. These are the three states of existence.”

“But, reverend, is there a path and a practice for completely 1.6
understanding these three states of existence?”

“There is.” ... 1.7

SN 38.14

A Question About Suffering

Dukkhapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘suffering’. What 1.1
is suffering?”

“Reverend, there are these three forms of suffering. The suffer- 1.3
ing inherent in painful feeling; the suffering inherent in conditions;
and the suffering inherent in perishing. These are the three forms
of suffering.”

“But, reverend, is there a path and a practice for completely 1.6
understanding these three forms of suffering?”

“There is.” ... 1.7

SN 38.15

A Question About Identity

Sakkāyapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘identity’. What 1.1
is identity?”

- 1.3 “Reverend, the Buddha said that these five grasping aggregates are identity. That is, form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are identity.”
- 1.6 “But, reverend, is there a path and a practice for completely understanding this identity?”
- 1.7 “There is.” ...

SN 38.16

A Question About What’s Hard to Do

Dukkarapañhāsutta

- 1.1 “Reverend Sāriputta, in this teaching and training, what is hard to do?”
- 1.2 “Going forth, reverend, is hard to do in this teaching and training.”
- 1.3 “But what’s hard to do for someone who has gone forth?”
- 1.4 “When you’ve gone forth it’s hard to be satisfied.”
- 1.5 “But what’s hard to do for someone who is satisfied?”
- 1.6 “When you’re satisfied, it’s hard to practice in line with the teaching.”
- 1.7 “But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”
- 1.8 “Not long, reverend.”

The Linked Discourses with Jambukhādaka are complete.

LINKED DISCOURSES
WITH SĀMAṆḌAKA

The Chapter with Sāmaṇḍaka

SN 39.1–15

With Sāmaṇḍaka on Extinguishment

Sāmaṇḍakasutta

- 1.1 At one time Venerable Sāriputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river. Then the wanderer Sāmaṇḍaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:
- 2.1 “Reverend Sāriputta, they speak of this thing called ‘extinguishment’. What is extinguishment?”
- 2.3 “Reverend, the ending of greed, hate, and delusion is called extinguishment.”
- 2.5 “But, reverend, is there a path and a practice for realizing this extinguishment?”
- 2.6 “There is, reverend.”
- 3.1 “Well, what is it?”
- 3.2 “It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment.”
- 3.5 “Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent.”

(These should be expanded in the same way as the Linked Discourses with Jambukhādaka.) 4.1

SN 39.16

Hard to Do

Dukkarasutta

“Reverend Sāriputta, in this teaching and training, what is hard to do?” 1.1

“Going forth, reverend, is hard to do in this teaching and training.” 1.2

“But what’s hard to do for someone who has gone forth?” 1.3

“When you’ve gone forth it’s hard to be satisfied.” 1.4

“But what’s hard to do for someone who is satisfied?” 1.5

“When you’re satisfied, it’s hard to practice in line with the teaching.” 1.6

“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?” 1.7

“Not long, reverend.” 1.8

The Linked Discourses with Sāmañḍaka are complete.

LINKED DISCOURSES
WITH MOGGALLĀNA

The Chapter with Moggallāna

SN 40.1

A Question About the First Absorption

Paṭhamajhānapaṇhāsutta

At one time Venerable Mahāmoggallāna was staying near Sāvattthī 1.1
in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Venerable Mahā-
moggallāna addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahāmoggallāna said this: 1.4

“Just now, reverends, as I was in private retreat this thought 2.1
came to mind: ‘They speak of this thing called the “first absorption”.
What is the first absorption?’ It occurred to me: ‘It’s when a men-
dicant, quite secluded from sensual pleasures, secluded from un-
skillful 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. This is called the first absorption.’

And so ... I was entering and remaining in the first absorp- 2.7
tion. While I was in that meditation, perceptions and attentions
accompanied by sensual pleasures beset me.

Then the Buddha came up to me with his psychic power and 3.1
said, ‘Moggallāna, Moggallāna! Don’t neglect the first absorption,
brahmin! Settle your mind in the first absorption; unify your mind
and immerse it in the first absorption.’

- 3.4 And so, after some time ... I entered and remained in the first absorption.
- 3.5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

SN 40.2

A Question About the Second Absorption

Dutiyajhānapanāhāsutta

- 1.1 "They speak of this thing called the 'second absorption'. What is the second absorption? It occurred to me: '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. This is called the second absorption.'
- 1.6 And so ... I was entering and remaining in the second absorption. While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.
- 2.1 Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.'
- 2.4 And so, after some time ... I entered and remained in the second absorption.
- 2.5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

SN 40.3

A Question About the Third Absorption

Tatīyajhānapaṇhāsutta

“They speak of this thing called the ‘third absorption.’ What is the 1.1
third absorption? It occurred to me: ‘With the fading away of rap-
ture, a mendicant enters and remains in the third absorption, where
they meditate with equanimity, mindful and aware, personally ex-
periencing the bliss of which the noble ones declare, “Equanimous
and mindful, one meditates in bliss.” This is called the third absorp-
tion.’

And so ... I was entering and remaining in the third absorp- 1.6
tion. While I was in that meditation, perceptions and attentions
accompanied by rapture beset me.

Then the Buddha came up to me with his psychic power and 2.1
said, ‘Moggallāna, Moggallāna! Don’t neglect the third absorption,
brahmin! Settle your mind in the third absorption; unify your
mind and immerse it in the third absorption.’

And so, after some time ... I entered and remained in the third 2.4
absorption. So if anyone should be rightly called a disciple who
attained to great direct knowledge with help from the Teacher, it’s
me.”

SN 40.4

A Question About the Fourth Absorption

Catutthajhānapaṇhāsutta

“They speak of this thing called the ‘fourth absorption.’ What is 1.1
the fourth absorption? It occurred to me: ‘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. This is
called the fourth absorption.’

- 1.6 And so ... I was entering and remaining in the fourth absorption. While I was in that meditation, perceptions and attentions accompanied by pleasure beset me.
- 2.1 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’
- 2.4 And so, after some time ... I entered and remained in the fourth absorption.
- 2.5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.5

A Question About the Dimension of Infinite Space

Ākāsānañcāyatanapañhāsutta

- 1.1 “They speak of this thing called the ‘dimension of infinite space.’ What is the dimension of infinite space? It occurred to me: ‘It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that “space is infinite”, enters and remains in the dimension of infinite space. This is called the dimension of infinite space.’
- 1.6 And so ... I was entering and remaining in the dimension of infinite space. While I was in that meditation, perceptions and attentions accompanied by forms beset me.
- 2.1 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.’

And so, after some time ... I entered and remained in the dimension of infinite space. 2.4

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me." 2.5

SN 40.6

A Question About the Dimension of Infinite Consciousness

Viññāṇañcāyatanapañhāsutta

"They speak of this thing called the 'dimension of infinite consciousness'. What is the dimension of infinite consciousness? It occurred to me: 'It's when a mendicant, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enters and remains in the dimension of infinite consciousness. This is called the dimension of infinite consciousness.' 1.1

And so ... I was entering and remaining in the dimension of infinite consciousness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me. 1.6

Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.' 2.1

And so, after some time ... I entered and remained in the dimension of infinite consciousness. 2.4

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me." 2.5

SN 40.7

A Question About the Dimension of Nothingness

Ākiṇcaññāyatanapañhāsutta

- 1.1 “They speak of this thing called the ‘dimension of nothingness’. What is the dimension of nothingness? It occurred to me: ‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness. This is called the dimension of nothingness.’
- 1.6 And so ... I was entering and remaining in the dimension of nothingness. While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me.
- 2.1 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’
- 2.4 And so, after some time ... I entered and remained in the dimension of nothingness.
- 2.5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.8

A Question About the Dimension of Neither Perception Nor Non-Perception

Nevasaññānāsaññāyatanapañhāsutta

- 1.1 “They speak of this thing called the ‘dimension of neither perception nor non-perception’. What is the dimension of neither perception nor non-perception? It occurred to me: ‘It’s when a men-

dicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called the dimension of neither perception nor non-perception.’

And so ... I was entering and remaining in the dimension of 1.6
neither perception nor non-perception. While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me.

Then the Buddha came up to me with his psychic power and 2.1
said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’

And so, after some time ... I entered and remained in the di- 2.4
mension of neither perception nor non-perception.

So if anyone should be rightly called a disciple who attained to 2.5
great direct knowledge with help from the Teacher, it’s me.”

SN 40.9

A Question About the Signless

Animittapañhāsutta

“They speak of this thing called the ‘signless immersion of the heart’. 1.1
What is the signless immersion of the heart? It occurred to me: ‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless immersion of the heart.’

And so ... I was entering and remaining in the signless immer- 1.6
sion of the heart. While I was in that meditation, my consciousness followed after signs.

Then the Buddha came up to me with his psychic power and 2.1
said, ‘Moggallāna, Moggallāna! Don’t neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immer-

sion of the heart; unify your mind and immerse it in the signless immersion of the heart.’

2.4 And so, after some time ... I entered and remained in the signless immersion of the heart.

2.5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.10

With Sakka

Sakkasutta

1.1 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared among the gods of the Thirty-Three. Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

2.1 “Lord of gods, it’s good to go for refuge to the Buddha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It’s good to go for refuge to the teaching. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It’s good to go for refuge to the Saṅgha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

3.1 “My good Moggallāna, it’s good to go for refuge to the Buddha ... the teaching ... the Saṅgha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

4.1 Then Sakka, lord of gods, with six hundred deities ...

4.2 Then Sakka, lord of gods, with seven hundred deities ...

4.3 Then Sakka, lord of gods, with eight hundred deities ...

4.4 Then Sakka, lord of gods, with eighty thousand deities ...

Then Sakka, lord of gods, with five hundred deities came up to 7.1
 Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna
 said to him:

“Lord of gods, it’s good to have experiential confidence in the 8.1
 Buddha: ‘That Blessed One is perfected, a fully awakened Bud-
 dha, 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.’ It’s the reason why some sentient
 beings, when their body breaks up, after death, are reborn in a good
 place, a heavenly realm.

It’s good to have experiential confidence in the teaching: ‘The 9.1
 teaching is well explained by the Buddha—visible in this very
 life, immediately effective, inviting inspection, relevant, so that
 sensible people can know it for themselves.’ It’s the reason why
 some sentient beings, when their body breaks up, after death, are
 reborn in a good place, a heavenly realm.

It’s good to have experiential confidence in the Saṅgha: ‘The 10.1
 Saṅgha of the Buddha’s disciples is practicing the way that’s good,
 direct, methodical, and proper. It consists of the four pairs, the
 eight individuals. This is the Saṅgha of the Buddha’s disciples that
 is worthy of offerings dedicated to the gods, worthy of hospitality,
 worthy of a religious donation, worthy of greeting with joined
 palms, and is the supreme field of merit for the world.’ It’s the
 reason why some sentient beings, when their body breaks up, after
 death, are reborn in a good place, a heavenly realm.

It’s good to have the ethical conduct that’s loved by the noble 11.1
 ones, unbroken, impeccable, spotless, and unmarred, liberating,
 praised by sensible people, not mistaken, and leading to immersion.
 It’s the reason why some sentient beings, when their body breaks
 up, after death, are reborn in a good place, a heavenly realm.”

“My good Moggallāna, it’s good to have experiential confi- 12.1
 dence in the Buddha ... the teaching ... the Saṅgha ... and to have
 the ethical conduct that’s loved by the noble ones ... It’s the reason

why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

16.1 Then Sakka, lord of gods, with six hundred deities ...

16.2 Then Sakka, lord of gods, with seven hundred deities ...

16.3 Then Sakka, lord of gods, with eight hundred deities ...

16.4 Then Sakka, lord of gods, with eighty thousand deities ...

25.1 Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

26.1 “Lord of gods, it’s good to go for refuge to the Buddha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

27.1 It’s good to go for refuge to the teaching ...

28.1 It’s good to go for refuge to the Saṅgha. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.”

29.1 “My good Moggallāna, it’s good to go for refuge to the Buddha ...”

32.1 Then Sakka, lord of gods, with six hundred deities ...

32.2 Then Sakka, lord of gods, with seven hundred deities ...

32.3 Then Sakka, lord of gods, with eight hundred deities ...

32.4 Then Sakka, lord of gods, with eighty thousand deities ...

37.1 Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

38.1 “Lord of gods, it’s good to have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.’ It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other

gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It's good to have experiential confidence in the teaching ... 39.1

It's good to have experiential confidence in the Saṅgha ... 40.1

It's good to have the ethical conduct that's loved by the noble ones ... 41.1

“My good Moggallāna, it's good to have experiential confidence in the Buddha ... 42.1

Then Sakka, lord of gods, with six hundred deities ... 46.1

Then Sakka, lord of gods, with seven hundred deities ... 46.2

Then Sakka, lord of gods, with eight hundred deities ... 46.3

Then Sakka, lord of gods, with eighty thousand deities ... 46.4

SN 40.11

With Candana, Etc.

Candanasutta

Then the god Candana ... 1.1

the god Suyāma ... 2.1

the god Santusita ... 3.1

the god Sunimmita ... 4.1

the god Vasavatti ... 5.1

(These abbreviated texts should be expanded as in the Discourse With Sakka.) 6.1

The Linked Discourses on Moggallāna are complete.

LINKED DISCOURSES WITH
CITTA THE HOUSEHOLDER

The Chapter with Citta

SN 41.1

The Fetter

Samyojanasutta

At one time several senior mendicants were staying near Macchikā- 1.1
saṇḍa in the Wild Mango Grove. Now at that time, after the meal,
on return from almsround, several senior mendicants sat together
in the pavilion and this discussion came up among them:

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: 1.3
do these things differ in both meaning and phrasing? Or do they
mean the same thing, and differ only in the phrasing?”

Some senior mendicants answered like this: “Reverends, the 1.4
‘fetter’ and the ‘things prone to being fettered’: these things differ
in both meaning and phrasing.”

But some senior mendicants answered like this: “Reverends, 1.6
the ‘fetter’ and the ‘things prone to being fettered’ mean the same
thing; they differ only in the phrasing.”

Now at that time the householder Citta had arrived at Mi- 2.1
gapathaka on some business. He heard about what those senior
mendicants were discussing.

So he went up to them, bowed, sat down to one side, and said 3.1
to them, “Sirs, I heard that you were discussing whether the ‘fetter’
and the ‘things prone to being fettered’ differ in both meaning and
phrasing, or whether they mean the same thing, and differ only in
the phrasing.”

- 3.7 “That’s right, householder.”
- 4.1 “Sirs, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.
- 4.2 Well then, sirs, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.
- 4.4 Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”
- 4.7 “No, householder. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.”
- 4.10 “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them.
- 4.12 The ear ... nose ... tongue ... body ... mind is not the fetter of thoughts, nor are thoughts the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”
- 4.19 “You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

SN 41.2

Isidatta (1st)

Paṭhamaisidattasutta

- 1.1 At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.
- 1.2 Then Citta the householder went up to them, bowed, sat down to one side, and said to them, “Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.”
- 1.4 They consented in silence. Knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Then when the night had passed, the senior mendicants robed 1.6
up in the morning and, taking their bowls and robes, went to Citta's
home, and sat down on the seats spread out.

Then Citta went up to them, bowed, sat down to one side, 2.1
and asked the senior venerable, "Sir, they speak of 'the diversity of
elements'. In what way did the Buddha speak of the diversity of
elements?"

When he said this, the senior venerable kept silent. 2.4

For a second time ... 2.5

And for a third time, Citta asked him, "Sir, they speak of 'the 2.9
diversity of elements'. In what way did the Buddha speak of the
diversity of elements?"

And a second time and a third time the senior venerable kept 2.12
silent.

Now at that time Venerable Isidatta was the most junior men- 3.1
dicant in that Saṅgha. He said to the senior venerable, "Sir, may I
answer Citta's question?"

"Answer it, Reverend Isidatta." 3.4

"Householder, is this your question: 'They speak of "the diver- 3.5
sity of elements". In what way did the Buddha speak of the diversity
of elements?'"

"Yes, sir." 3.8

"This is the diversity of elements spoken of by the Buddha. 3.9

The eye element, the sights element, the eye consciousness 3.10
element ...

The mind element, the thought element, the mind conscious- 3.11
ness element.

This is how the Buddha spoke of the diversity of elements." 3.12

Then Citta, having approved and agreed with what Isidatta said, 4.1
served and satisfied the senior mendicants with his own hands with
a variety of delicious foods. When the senior mendicants had eaten
and washed their hands and bowls, they got up from their seats
and left.

- 4.3 Then the senior venerable said to Venerable Isidatta, “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So when a similar question comes up, you should also answer it as you feel inspired.”

SN 41.3

With Isidatta (2nd)

Dutiyaaisidattasutta

- 1.1 At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.
- 1.2 Then Citta the householder went up to them, bowed, sat down to one side, and said to them, “Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.”
- 1.4 They consented in silence. Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.
- 1.6 Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.
- 2.1 So he went up to them, bowed, sat down to one side, and said to the senior venerable:
- 2.2 “Sir, there are many different views that arise in the world. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist. And also the sixty-two misconceptions spoken of in the Prime Net Discourse. When what exists do these views come to be? When what doesn’t exist do these views not come to be?”
- 3.1 When he said this, the senior venerable kept silent.
- 3.2 For a second time ...
- 3.3 And for a third time, Citta said to him:

“Sir, there are many different views that arise in the world. . . . 3.4
When what exists do these views come to be? When what doesn’t
exist do these views not come to be?”

And a second time and a third time the senior venerable kept 3.8
silent.

Now at that time Venerable Isidatta was the most junior men- 4.1
dicant in that Saṅgha. He said to the senior venerable, “Sir, may I
answer Citta’s question?”

“Answer it, Reverend Isidatta.” 4.4

“Householder, is this your question: ‘There are many different 4.5
views that arise in the world . . . When what exists do these views
come to be? When what doesn’t exist do these views not come to
be?’” “Yes, sir.”

“Householder, there are many different views that arise in the 4.10
world. For example: the cosmos is eternal, or not eternal, or finite,
or infinite; the soul and the body are the same thing, or they are
different things; after death, a Realized One exists, or doesn’t exist,
or both exists and doesn’t exist, or neither exists nor doesn’t exist.
And also the sixty-two misconceptions spoken of in the Prime Net
Discourse.

These views come to be when identity view exists. When iden- 4.13
tity view does not exist they do not come to be.”

“But sir, how does identity view come about?” 5.1

“It’s when an unlearned ordinary person has not seen the noble 5.2
ones, and is neither skilled nor trained in the teaching of the noble
ones. They’ve not seen good persons, and are neither skilled nor
trained in the teaching of the good persons.

They regard form as self, self as having form, form in self, or 5.3
self in form. They regard feeling . . . perception . . . choices . . .
consciousness as self, self as having consciousness, consciousness
in self, or self in consciousness.

That’s how identity view comes about.” 5.8

“But sir, how does identity view not come about?” 6.1

- 6.2 “It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.
- 6.3 They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.
- 6.8 That’s how identity view does not come about.”
- 7.1 “Sir, where has Venerable Isidatta come from?”
- 7.2 “I come from Avanti, householder.”
- 7.3 “Sir, there’s a friend of mine called Isidatta who I’ve never met. He’s gone forth from a good family in Avanti. Have you met him?”
- 7.5 “Yes, householder.”
- 7.6 “Sir, where is that venerable now staying?” When he said this, Isidatta kept silent.
- 7.8 “Sir, are you that Isidatta?”
- 7.9 “Yes, householder.”
- 7.10 “Sir, I hope Venerable Isidatta is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I’ll make sure that Venerable Isidatta is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”
- 7.13 “That’s nice of you to say, householder.”
- 8.1 Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.
- 8.3 Then the senior venerable said to Venerable Isidatta, “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So when a similar question comes up, you should also answer it as you feel inspired.”
- 8.7 But Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

SN 41.4

Mahaka's Demonstration

Mahakapāṭihāriyasutta

At one time several senior mendicants were staying near Macchi- 1.1
kāsaṇḍa in the Wild Mango Grove.

Then Citta the householder went up to them, bowed, sat down 1.2
to one side, and said to them, "Sirs, may the senior mendicants
please accept my offering of tomorrow's meal in my barn."

They consented in silence. Then, knowing that the senior men- 1.4
dicants had consented, Citta got up from his seat, bowed, and
respectfully circled them, keeping them on his right, before leav-
ing.

Then when the night had passed, the senior mendicants robed 1.6
up in the morning and, taking their bowls and robes, went to Citta's
barn, and sat down on the seats spread out.

Then Citta served and satisfied the senior mendicants with his 2.1
own hands with delicious milk-rice made with ghee. When the
senior mendicants had eaten and washed their hands and bowls,
they got up from their seats and left. Citta instructed that the
remainder of the food be distributed, then followed behind the
senior mendicants.

Now at that time the heat was sweltering. And those senior 2.4
mendicants walked along as if their bodies were melting, as hap-
pens after a meal.

Now at that time Venerable Mahaka was the most junior men- 3.1
dicant in that Saṅgha. Then Venerable Mahaka said to the senior
venerable, "Wouldn't it be nice, sir, if a cool wind blew, a cloud
canopy formed, and a gentle rain drizzled down?"

"It would indeed be nice, Reverend Mahaka." Then Mahaka 4.1
used his psychic power to will that a cool wind would blow, a cloud
canopy would form, and a gentle rain would drizzle down.

Then Citta thought, "The most junior mendicant in this Saṅgha 4.3
has such psychic power!"

- 4.5 When they reached the monastery, Mahaka said to the senior venerable, “Sir, is that sufficient?”
- 4.7 “That’s sufficient, Reverend Mahaka, you’ve done enough and offered enough.” Then the senior mendicants entered their dwellings, and Mahaka entered his own dwelling.
- 5.1 Then Citta went up to Mahaka, bowed, sat down to one side, and said to him, “Sir, please show me a superhuman demonstration of psychic power.”
- 5.3 “Well, then, householder, place your upper robe on the porch and spread a handful of grass on it.”
- 5.4 “Yes, sir,” replied Citta, and did as he was asked.
- 5.5 Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe. Then Citta shook out his upper robe and stood to one side, shocked and awestruck.
- 5.7 Mahaka left his dwelling and said to Citta, “Is that sufficient, householder?”
- 6.1 “That’s sufficient, sir, you’ve done enough and offered enough. I hope Venerable Mahaka is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I’ll make sure that Venerable Mahaka is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”
- 6.7 “That’s nice of you to say, householder.”
- 6.8 But Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

SN 41.5

With Kāmabhū (1st)

Paṭhamakāmabhūsutta

- 1.1 At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

Then Citta the householder went up to Venerable Kāmaabhū, 1.2
bowed, and sat down to one side. Kāmaabhū said to him, “Householder, there is this saying:

‘With flawless wheel and white canopy, 3.1
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.’

How should we see the detailed meaning of this brief statement?” 4.1

“Sir, was this spoken by the Buddha?” 4.2

“Yes, householder.” 4.3

“Well then, sir, please wait a moment while I consider the meaning of this.” Then after a short silence Citta said to Kāmaabhū: 4.4

“Sir, ‘flawless wheel’ is a term for ethics. 5.1

‘White canopy’ is a term for freedom. 5.2

‘One spoke’ is a term for mindfulness. 5.3

‘Rolls on’ is a term for going forward and coming back. 5.4

‘Chariot’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. 5.5

Greed, hate, and delusion are troubles. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That’s why a mendicant who has ended the defilements is called ‘untroubled’. 5.6

‘The one who comes’ is a term for the perfected one. 5.9

‘Stream’ is a term for craving. A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it’s unable to arise in the future. That’s why a mendicant who has ended the defilements is said to have ‘cut the stream’. 5.10

Greed, hate, and delusion are bonds. A mendicant who has ended the defilements has given these up, cut them off at the root, 5.13

made them like a palm stump, and obliterated them, so they are unable to arise in the future. That's why a mendicant who has ended the defilements is called 'unbound'.

5.16 So, sir, that's how I understand the detailed meaning of what the Buddha said in brief:

6.1 'With flawless wheel and white canopy,
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.'

7.2 "You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

SN 41.6

With Kāmabhū (2nd)

Dutiya-kāmabhū-sutta

1.1 At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him:

1.3 "Sir, how many processes are there?"

1.4 "Householder, there are three processes. Physical, verbal, and mental processes."

1.6 Saying "Good, sir," Citta approved and agreed with what Kāmabhū said. Then he asked another question:

1.7 "But sir, what is the physical process? What's the verbal process? What's the mental process?"

1.8 "Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes."

2.1 Saying "Good, sir," he asked another question:

2.2 "But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?"

“Breathing is physical. It’s tied up with the body, that’s why 2.3
breathing is a physical process. First you place the mind and keep
it connected, then you break into speech. That’s why placing the
mind and keeping it connected are verbal processes. Perception
and feeling are mental. They’re tied up with the mind, that’s why
perception and feeling are mental processes.”

Saying “Good, sir,” he asked another question: 3.1

“But sir, how does someone attain the cessation of perception 3.2
and feeling?”

“A mendicant who is entering such an attainment does not 3.3
think: ‘I will enter the cessation of perception and feeling’ or ‘I am
entering the cessation of perception and feeling’ or ‘I have entered
the cessation of perception and feeling.’ Rather, their mind has
been previously developed so as to lead to such a state.”

Saying “Good, sir,” he asked another question: 4.1

“But sir, which cease first for a mendicant who is entering the 4.2
cessation of perception and feeling: physical, verbal, or mental
processes?”

“Verbal processes cease first, then physical, then mental.” 4.3

Saying “Good, sir,” he asked another question: 5.1

“What’s the difference between someone who has passed away 5.2
and a mendicant who has attained the cessation of perception and
feeling?”

“When someone dies, their physical, verbal, and mental pro- 5.3
cesses have ceased and stilled; their vitality is spent; their warmth
is dissipated; and their faculties have disintegrated. When a men-
dicant has attained the cessation of perception and feeling, their
physical, verbal, and mental processes have ceased and stilled. But
their vitality is not spent; their warmth is not dissipated; and their
faculties are very clear. That’s the difference between someone who
has passed away and a mendicant who has attained the cessation
of perception and feeling.”

Saying “Good, sir,” he asked another question: 6.1

6.2 “But sir, how does someone emerge from the cessation of perception and feeling?”

6.3 “A mendicant who is emerging from such an attainment does not think: ‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

7.1 Saying “Good, sir,” he asked another question:

7.2 “But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

7.3 “Mental processes arise first, then physical, then verbal.”

8.1 Saying “Good, sir,” he asked another question:

8.2 “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

8.3 “They experience three kinds of contact: emptiness, signless, and undirected contacts.”

9.1 Saying “Good, sir,” he asked another question:

9.2 “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

9.3 “Their mind slants, slopes, and inclines to seclusion.”

10.1 Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

10.2 “But sir, how many things are helpful for attaining the cessation of perception and feeling?”

10.3 “Well, householder, you’ve finally asked what you should have asked first! Nevertheless, I will answer you. Two things are helpful for attaining the cessation of perception and feeling: serenity and discernment.”

SN 41.7

With Godatta

Godattasutta

At one time Venerable Godatta was staying near Macchikāsaṇḍa 1.1
in the Wild Mango Grove. Then Citta the householder went up to
Venerable Godatta, bowed, and sat down to one side. Godatta said
to him:

“Householder, the limitless release of the heart, and the re- 1.3
lease of the heart through nothingness, and the release of the heart
through emptiness, and the signless release of the heart: do these
things differ in both meaning and phrasing? Or do they mean the
same thing, and differ only in the phrasing?”

“Sir, there is a way in which these things differ in both meaning 1.4
and phrasing. But there’s also a way in which they mean the same
thing, and differ only in the phrasing.

And what’s the way in which these things differ in both meaning 2.1
and phrasing?

It’s when a mendicant meditates spreading a heart full of love to 2.2
one direction, and to the second, and to the third, and to the fourth.
In the same way above, below, across, everywhere, all around,
they spread a heart full of love to the whole world—abundant,
expansive, limitless, free of enmity and ill will. They meditate
spreading a heart full of compassion ... They meditate spread-
ing a heart full of rejoicing ... They meditate spreading a heart
full of equanimity to one direction, and to the second, and to the
third, and to the fourth. In the same way above, below, across,
everywhere, all around, they spread a heart full of equanimity to
the whole world—abundant, expansive, limitless, free of enmity
and ill will. This is called the limitless release of the heart.

And what is the release of the heart through nothingness? It’s 3.1
when a mendicant, going totally beyond the dimension of infinite
consciousness, aware that ‘there is nothing at all’, enters and re-

mains in the dimension of nothingness. This is called the release of the heart through nothingness.

4.1 And what is the release of the heart through emptiness? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is empty of a self or what belongs to a self.' This is called the release of the heart through emptiness.

5.1 And what is the signless heart's release? It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless release of the heart.

5.4 This is the way in which these things differ in both meaning and phrasing.

6.1 And what's the way in which they mean the same thing, and differ only in the phrasing?

6.2 Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of limitless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

6.6 Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of release of the heart through nothingness. That unshakable release of the heart is empty of greed, hate, and delusion.

6.10 Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of signless release of the heart.

That unshakable release of the heart is empty of greed, hate, and delusion.

This is the way in which they mean the same thing, and differ 6.14 only in the phrasing.”

“You’re fortunate, householder, so very fortunate, to traverse 6.15 the Buddha’s deep teachings with the eye of wisdom.”

SN 41.8

Nigaṇṭha Nāṭaputta

Nigaṇṭhanāṭaputtasutta

Now at that time Nigaṇṭha Nāṭaputta had arrived at Macchikāsaṇḍa 1.1 together with a large assembly of Jain ascetics.

Citta the householder heard that they had arrived. Together 1.2 with several lay followers, he went up to Nigaṇṭha Nāṭaputta and exchanged greetings with him.

When the greetings and polite conversation were over, he sat 1.4 down to one side. Nigaṇṭha Nāṭaputta said to him, “Householder, do you have faith in the ascetic Gotama’s claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

“Sir, in this case I don’t rely on faith in the Buddha’s claim that 2.1 there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected.”

When he said this, Nigaṇṭha Nāṭaputta looked up at his assem- 2.3 bly and said, “See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand.”

“What do you think, sir? Which is better—knowledge or 3.1 faith?”

- 3.3 “Knowledge is definitely better than faith, householder.”
- 3.4 “Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption. And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption.
- 3.8 And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”
- 4.1 When he said this, Nigaṇṭha Nātaputta looked askance at his own assembly and said, “See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!”
- 5.1 “Sir, just now I understood you to say: ‘See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all.’ But then I understood you to say: ‘See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!’ If your first statement is true, the second is wrong. If your first statement is wrong, the second is true.
- 5.7 And also, sir, these ten legitimate questions are relevant. When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me. ‘One thing: question, summary, and answer. Two ... three ... four ... five ... six ... seven ... eight ... nine ... ten things: question, summary, and answer.’”
- 5.19 Then Citta got up from his seat and left without asking Nigaṇṭha Nātaputta these ten legitimate questions.

SN 41.9

With Kassapa, the Naked Ascetic

Acelakassapasutta

Now at that time the naked ascetic Kassapa, who in lay life was an old friend of Citta, had arrived at Macchikāsaṇḍa. 1.1

Citta the householder heard that he had arrived. So he went up to him, and they exchanged greetings. 1.2

When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa, “Sir, Kassapa, how long has it been since you went forth?” 1.4

“It’s been thirty years, householder.” 1.6

“But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?” 1.7

“I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks.” 1.8

Citta said to him, “It’s incredible, it’s amazing, how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks.” 1.9

“But householder, how long have you been a lay follower?” 2.1

“It’s been thirty years, sir.” 2.2

“But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?” 2.3

“How, sir, could I not? For whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled . . . I enter and remain in the second absorption. And whenever I want, with the fading away of rapture . . . I 2.4

enter and remain in the third absorption. And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption.

2.9 If I pass away before the Buddha, it wouldn't be surprising if the Buddha declares of me: "The householder Citta is bound by no fetter that might return him to this world."

2.11 When this was said, Kassapa said to Citta, "It's incredible, it's amazing, how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

3.1 Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them:

3.2 "Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine. May the senior monks give him the going forth, the ordination. I'll make sure that he's provided with robes, almsfood, lodgings, and medicines and supplies for the sick."

3.5 And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

3.7 He understood: "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." And Venerable Kassapa became one of the perfected.

SN 41.10

Seeing the Sick

Gilānadassanasutta

Now at that time the householder Citta was sick, suffering, gravely ill. 1.1

Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta, “Householder, make a wish to become a wheel-turning monarch in the future!” 1.2

When they said this, Citta said to them, “That too is impermanent! That too will pass! That too will be left behind!” 2.1

When he said this, his friends and colleagues, relatives and family members said, “Be mindful, master! Don’t babble.” 2.3

“What have I said that makes you say that?” 2.5

“It’s because you said: ‘That too is impermanent! That too will pass! That too will be left behind!’” 2.7

“Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’” 2.9

“But what reason do they see for saying that to you?” 2.13

“They think: ‘This householder Citta is ethical, of good character. If he makes a wish to become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.’ That’s the reason they see for saying to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’” 2.15

“Then, master, advise us!” 3.1

“So you should train like this: 3.2

- 3.3 We will have experiential confidence in the Buddha: ‘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.’
- 3.5 We will have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’
- 3.7 We will have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’
- 3.9 And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character.”
- 3.10 Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

The Linked Discourses on Citta the Householder are complete.

LINKED DISCOURSES
WITH CHIEFS

The Chapter on Chiefs

SN 42.1

Vicious

Caṇḍasutta

1.1 At Sāvattthī.

1.2 Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him:

1.3 “What is the cause, sir, what is the reason why some people are regarded as furious, while others are regarded as sweet-natured?”

1.5 “Take someone who hasn’t given up greed. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up hate. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up delusion. So they get annoyed by others, and they show it. They’re regarded as furious. This is the cause, this is the reason why some people are regarded as furious.

2.1 But take someone who has given up greed. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up hate. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up delusion. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. This is the cause, this is the reason why some people are regarded as sweet-natured.”

3.1 When he said this, the chief named Fury said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned,

or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 42.2

With Tāḷapuṭa

Tālapuṭasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Tāḷapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha: 1.1

"Sir, I have heard that the dancers of the past who were teachers of teachers said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?" 1.3

"Enough, chief, let it be. Don't ask me that." 1.6

For a second time ... 1.7

And for a third time Tāḷapuṭa said to the Buddha: 1.12

"Sir, I have heard that the dancers of the past who were teachers of teachers said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?" 1.13

"Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you. 2.1

When sentient beings are still not free of greed, and are still bound by greed, a dancer in a stage or festival presents them with even more arousing things. When sentient beings are still not free 2.5

of hate, and are still bound by hate, a dancer in a stage or festival presents them with even more hateful things. When sentient beings are still not free of delusion, and are still bound by delusion, a dancer in a stage or festival presents them with even more delusory things. And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'.

2.12 But if you have such a view: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

3.1 When he said this, Tālapuṭa cried and burst out in tears.

3.2 "This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'"

3.4 "Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.'

3.7 Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

3.11 And the dancing master Tālapuṭa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Tālapuṭa became one of the perfected.

SN 42.3

A Warrior

Yodhājīvasutta

Then Dustin the warrior chief went up to the Buddha, bowed, sat 1.1
down to one side, and said to him:

“Sir, I have heard that the warriors of the past who were teachers 1.2
of teachers said: ‘Suppose a warrior, while striving and struggling
in battle, is killed and finished off by his foes. When his body breaks
up, after death, he’s reborn in the company of the gods of the fallen.’
What does the Buddha say about this?”

“Enough, chief, let it be. Don’t ask me that.” 1.5

For a second time ... 1.6

And for a third time the warrior chief said to the Buddha: 1.7

“Sir, I have heard that the warriors of the past who were teachers 1.8
of teachers said: ‘Suppose a warrior, while striving and struggling
in battle, is killed and finished off by his foes. When his body breaks
up, after death, he’s reborn in the company of the gods of the fallen.’
What does the Buddha say about this?”

“Clearly, chief, I’m not getting through to you when I say: 2.1
‘Enough, chief, let it be. Don’t ask me that.’ Nevertheless, I will
answer you.

When a warrior strives and struggles in battle, their mind is 2.4
already low, degraded, and misdirected as they think: ‘May these
sentient beings be killed, slaughtered, slain, destroyed, or annihi-
lated!’ His foes kill him and finish him off, and when his body
breaks up, after death, he’s reborn in the hell called ‘The Fallen’.

But if you have such a view: ‘Suppose a warrior, while striving 2.8
and struggling in battle, is killed and finished off by his foes. When
his body breaks up, after death, he’s reborn in the company of the
gods of the fallen.’ This is your wrong view. An individual with
wrong view is reborn in one of two places, I say: hell or the animal
realm.”

- 3.1 When he said this, Dustin the warrior chief cried and burst out in tears.
- 3.2 “This is what I didn’t get through to you when I said: ‘Enough, chief, let it be. Don’t ask me that.’”
- 3.4 “Sir, I’m not crying because of what the Buddha said. But sir, for a long time I’ve been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said: ‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’
- 3.7 Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.4

An Elephant Warrior

Hatthārohasutta

- 1.1 Then an elephant warrior chief went up to the Buddha ... “From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.5

A Cavalryman

Assārohasutta

- 1.1 Then a cavalry chief went up to the Buddha ...
- 4.1 “From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.6

With Asibandhaka's Son

Asibandhakaputtasutta

At one time the Buddha was staying near Nālandā in Pāvārika's 1.1
mango grove.

Then Asibandhaka's son the chief went up to the Buddha, 1.2
bowed, sat down to one side, and said to him:

"Sir, there are western brahmins draped with moss who carry 2.1
pitchers, immerse themselves in water, and serve the sacred flame.
When someone has passed away, they truly lift them up, raise them
up, and guide them along to heaven. But what about the Blessed
One, the perfected one, the fully awakened Buddha: is he able
to ensure that the whole world will be reborn in a good place, a
heavenly realm when their body breaks up, after death?"

"Well then, chief, I'll ask you about this in return, and you can 3.1
answer as you like.

What do you think, chief? Take a person who kills living crea- 4.1
tures, steals, and commits sexual misconduct. They use speech
that's false, divisive, harsh, or nonsensical. And they're covetous,
malicious, and have wrong view. And a large crowd comes together
to offer up prayers and praise, circumambulating them with joined
palms and saying: 'When this person's body breaks up, after death,
may they be reborn in a good place, a heavenly realm!' What do
you think, chief? Would that person be reborn in heaven because
of their prayers?"

"No, sir." 4.7

"Chief, suppose a person were to throw a broad rock into a 5.1
deep lake. And a large crowd was to come together to offer up
prayers and praise, circumambulating it with joined palms, and
saying: 'Rise, good rock! Float, good rock! Float to shore, good
rock!' What do you think, chief? Would that broad rock rise up or
float because of their prayers?"

"No, sir." 5.6

- 5.7 “In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view. Even though a large crowd comes together to offer up prayers and praise ... when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.
- 6.1 What do you think, chief? Take a person who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view. And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying: ‘When this person’s body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!’ What do you think, chief? Would that person be reborn in hell because of their prayers?”
- 6.7 “No, sir.”
- 7.1 “Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying: ‘Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!’ What do you think, chief? Would that ghee or oil sink and descend because of their prayers?”
- 7.6 “No, sir.”
- 8.1 “In the same way, take a person who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view. Even though a large crowd comes together to offer up prayers and praise ... when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

When he said this, Asibandhaka's son the chief said to the 8.4
 Buddha, "Excellent, sir! ... From this day forth, may the Buddha
 remember me as a lay follower who has gone for refuge for life."

SN 42.7

The Simile of the Field

Khettūpamasutta

At one time the Buddha was staying near Nālandā in Pāvārika's 1.1
 mango grove. Then Asibandhaka's son the chief went up to the
 Buddha, bowed, sat down to one side, and said to him:

"Sir, doesn't the Buddha live full of compassion for all living 1.3
 beings?"

"Yes, chief." 1.4

"Well, sir, why exactly do you teach some people thoroughly 1.5
 and others less thoroughly?"

"Well then, chief, I'll ask you about this in return, and you can 1.6
 answer as you like. What do you think? Suppose a farmer has three
 fields: one's good, one's average, and one's poor—bad ground of
 sand and salt. What do you think? When that farmer wants to
 plant seeds, where would he plant them first: the good field, the
 average one, or the poor one?"

"Sir, he'd plant them first in the good field, then the average, 1.9
 then he may or may not plant seed in the poor field. Why is that?
 Because at least it can be fodder for the cattle."

"To me, the monks and nuns are like the good field. I teach 2.1
 them the Dhamma that's good in the beginning, good in the mid-
 dle, and good in the end, meaningful and well-phrased. And I
 reveal a spiritual practice that's entirely full and pure. Why is that?
 Because they live with me as their island, protection, shelter, and
 refuge.

To me, the laymen and laywomen are like the average field. I 2.5
 also teach them the Dhamma that's good in the beginning, good
 in the middle, and good in the end, meaningful and well-phrased.

And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

- 2.9 To me, the ascetics, brahmins, and wanderers who follow other paths are like the poor field, the bad ground of sand and salt. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

- 3.1 Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous. What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?"

- 3.3 "Sir, they'd store water first in the jar that's uncracked and nonporous, then the one that's uncracked but porous, then they may or may not store water in the one that's cracked and porous. Why is that? Because at least it can be used for washing the dishes."

- 4.1 "To me, the monks and nuns are like the water jar that's uncracked and nonporous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

- 4.5 To me, the laymen and laywomen are like the water jar that's uncracked but porous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

- 4.9 To me, the ascetics, brahmins, and wanderers who follow other paths are like the water jar that's cracked and porous. I also teach

them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness."

When he said this, Asibandhaka's son the chief said to the Buddha, "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 42.8

A Horn Blower

Saṅkhadhamasutta

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. 1.1

Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him, "Chief, how does Nigaṇṭha Nātaputta teach his disciples?" 1.2

"Sir, this is how Nigaṇṭha Nātaputta teaches his disciples: 'Everyone who kills a living creature, steal, commits sexual misconduct, or lies goes to a place of loss, to hell. You're led on by what you usually live by.' This is how Nigaṇṭha Nātaputta teaches his disciples." 1.4

"'You're led on by what you usually live by': if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell. 1.8

What do you think, chief? Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they're killing or when they're not killing?" 2.1

"The occasions when they're killing are less frequent, while the occasions when they're not killing are more frequent." 2.3

- 2.4 “‘You’re led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.
- 3.1 What do you think, chief? Take a person who steals ...
- 4.1 Take a person who commits sexual misconduct ...
- 5.1 Take a person who lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they’re lying or when they’re not lying?”
- 5.2 “The occasions when they’re lying are less frequent, while the occasions when they’re not lying are more frequent.”
- 5.3 “‘You’re led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nātaputta says, no-one would go to a place of loss, to hell.
- 6.1 Take some teacher who has this doctrine and view: ‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’ And there’s a disciple who is devoted to that teacher. They think: ‘My teacher has this doctrine and view: ‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’ But I’ve killed living creatures ... stolen ... committed sexual misconduct ... or lied. They get the view: ‘I too am going to a place of loss, to hell.’ Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.
- 7.1 But consider when a Realized One arises in the world, 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. In many ways he criticizes and denounces killing living creatures, saying: ‘Stop killing living creatures!’ He criticizes and denounces stealing ... sexual misconduct ... lying, saying: ‘Stop lying!’ And there’s a disciple who is devoted to that teacher. Then they reflect: ‘In many ways the Buddha criticizes and denounces killing living creatures, saying: “Stop killing living creatures!” But I have killed living creatures to a certain extent. That’s not right, it’s not good,

and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up killing living creatures, and in future they don't kill living creatures. That's how to give up this bad deed and get past it.

'In many ways the Buddha criticizes and denounces stealing 8.1

...

'In many ways the Buddha criticizes and denounces sexual 9.1
misconduct ...

'In many ways the Buddha criticizes and denounces lying, say- 10.1
ing: "Stop lying!" But I have lied to a certain extent. That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up lying, and in future they refrain from lying. That's how to give up this bad deed and get past it.

They give up killing living creatures. They give up stealing. 11.1
They give up sexual misconduct. They give up lying. They give up divisive speech. They give up harsh speech. They give up talking nonsense. They give up covetousness. They give up ill will and malevolence. They give up wrong view and have right view.

That noble disciple is rid of desire, rid of ill will, unconfused, 12.1
aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Then that noble disciple is rid of desire, rid of ill will, uncon- 13.1
fused, aware, and mindful. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same

way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They’d easily make themselves heard in the four quarters. In the same way, when the heart’s release by equanimity has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.”

- 14.1 When he said this, Asibandhaka’s son the chief said to the Buddha, “Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.9

Families

Kulasutta

- 1.1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at Nālandā. There he stayed near Nālandā in Pāvārika’s mango grove.
- 2.1 Now that was a time of famine and scarcity in Nālandā, with blighted crops turned to straw. At that time Nigaṇṭha Nāṭaputta was residing at Nālandā together with a large assembly of Jain ascetics. Then Asibandhaka’s son the chief, who was a disciple of the Jains, went up to Nigaṇṭha Nāṭaputta, bowed, and sat down to one side. Nigaṇṭha Nāṭaputta said to him:
- 2.4 “Come, chief, refute the ascetic Gotama’s doctrine. Then you will get a good reputation: ‘Asibandhaka’s son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”
- 3.1 “But sir, how am I to do this?”
- 3.2 “Here, brahmin, go to the ascetic Gotama and say to him: ‘Sir, don’t you in many ways praise kindness, protection, and compassion for families?’ When he’s asked this, if he answers: ‘Indeed I do, chief,’ say this to him: ‘So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of

famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!’ When you put this dilemma to him, the Buddha won’t be able to either spit it out or swallow it down.”

“Yes, sir,” replied Asibandhaka’s son. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nātaputta, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

“Sir, don’t you in many ways praise kindness, protection, and compassion for families?”

“Indeed I do, chief.”

“So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!”

“Well, chief, I recollect ninety eons back but I’m not aware of any family that’s been ruined merely by offering some cooked almsfood. Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint.

Chief, there are eight causes and reasons for the ruin of families. Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth. These are the eight causes and reasons for the ruin of families.

Given that these eight reasons are found, suppose someone says this: ‘The Buddha is practicing to annihilate, collapse, and ruin families!’ Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.”

When he said this, Asibandhaka’s son the chief said to the Buddha, “Excellent, sir! Excellent! . . . From this day forth, may

the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.10

With Mañicūḷaka

Mañicūḷakasutta

- 1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Now at that time while the king’s retinue was sitting together in the royal compound this discussion came up among them, “Gold and money are proper for Sakyan ascetics. They accept and receive gold and money.”
- 2.1 Now at that time the chief Mañicūḷaka was sitting in that assembly. He said to that retinue, “Good sirs, don’t say that. Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.” He was able to persuade that assembly.
- 2.6 Then Mañicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said, “Answering this way, I trust that I repeat what the Buddha has said, and don’t misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”
- 3.1 “Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.
- 3.2 Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.
- 3.3 If gold and money were proper for them, then the five kinds of sensual stimulation would also be proper. And if the five kinds of sensual stimulation are proper for them, you should definitely

regard them as not having the qualities of an ascetic or a follower of the Sakyan.

Rather, chief, I say this: Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman. But I say that there is no way they can accept or look for gold and money.” 3.5

SN 42.11

With Bhadraka

Bhadrakasutta

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Please, sir, teach me the origin and cessation of suffering.” 1.3

“Chief, if I were to teach you about the origin and ending of suffering in the past, saying ‘this is how it was in the past,’ you might have doubts or uncertainties about that. If I were to teach you about the origin and ending of suffering in the future, saying ‘this is how it will be in the future,’ you might have doubts or uncertainties about that. Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there. Listen and pay close attention, I will speak.” 1.4

“Yes, sir,” Bhadraka replied. The Buddha said this: 1.10

“What do you think, chief? Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would cause you sorrow, lamentation, pain, sadness, and distress?” 2.1

“There are, sir.” 2.3

“But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would not cause you sorrow, lamentation, pain, sadness, and distress?” 2.4

2.5 “There are, sir.”

2.6 “What’s the cause, chief, what’s the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?”

2.7 “The people regarding whom this would give rise to sorrow are those I desire and love. The people regarding whom this would not give rise to sorrow are those I don’t desire and love.”

2.9 “With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future: ‘All the suffering that arose in the past was rooted and sourced in desire. For desire is the root of suffering. All the suffering that will arise in the future will be rooted and sourced in desire. For desire is the root of suffering.’”

2.14 “It’s incredible, sir, it’s amazing! How well said this was by the Buddha! ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’

2.18 I have a boy called Ciravāsi, who resides in a house away from here. I rise early and send someone, saying: ‘Go, my man, and check on my boy Ciravāsi.’ Until they get back I worry: ‘I hope nothing’s wrong with Ciravāsi!’”

3.1 “What do you think, chief? If Ciravāsi was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

3.3 “How could it not, sir?”

3.4 “This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’

4.1 What do you think, chief? Before you’d seen or heard of Ciravāsi’s mother, did you have any desire or love or fondness for her?”

4.3 “No, sir.”

4.4 “Then was it because you saw or heard of her that you had desire or love or fondness for her?”

4.6 “Yes, sir.”

“What do you think, chief? If Ciravāsi’s mother was executed, 5.1
imprisoned, fined, or condemned, would it cause you sorrow,
lamentation, pain, sadness, and distress?”

“How could it not, sir?” 5.3

“This too is a way to understand: ‘All the suffering that arises 5.4
is rooted and sourced in desire. For desire is the root of suffering.’”

SN 42.12

With Rāsiya

Rāsiyasutta

Then Rāsiya the chief went up to the Buddha, bowed, sat down to 1.1
one side, and said to him:

“Sir, I have heard this: ‘The ascetic Gotama criticizes all forms 1.2
of mortification. He categorically condemns and denounces those
self-mortifiers who live rough.’ Do those who say this repeat what
the Buddha has said, and not misrepresent him with an untruth? Is
their explanation in line with the teaching? Are there any legitimate
grounds for rebuke and criticism?”

“Chief, those who say this do not repeat what I have said. They 1.4
misrepresent me with what is false, hollow, and untrue.

These two extremes should not be cultivated by one who 2.1
has gone forth. Indulgence in sensual pleasures, which is low,
crude, ordinary, ignoble, and pointless. And indulgence in self-
mortification, which is painful, ignoble, and pointless.

Avoiding these two extremes, the Realized One woke up by 2.3
understanding the middle way of practice, which gives vision and
knowledge, and leads to peace, direct knowledge, awakening, and
extinguishment.

And what is that middle way of practice? It is simply this noble 2.4
eightfold path, that is: right view, right thought, right speech, right
action, right livelihood, right effort, right mindfulness, and right
immersion.

2.7 This, chief, is the middle way of practice, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

3.1 There are these three kinds of pleasure seekers in the world. What three? Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don't share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

4.1 Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

5.1 Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don't share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. They may be criticized on three grounds. What three? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds. 6.1

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. What is the one ground for praise? They make themselves happy and pleased. This is the one ground for praise. This pleasure seeker may be criticized on these two grounds, and praised on this one. 7.1

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. This pleasure seeker may be criticized on one ground, and praised on two. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. What are the two grounds for praise? They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two. 8.1

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on three. What is the one ground for praise? They 9.1

seek wealth using legitimate, non-coercive means. This is the one ground for praise. What are the three grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

10.1 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

11.1 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit. They may be praised on three grounds, and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

12.1 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves

happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on two. What is the one ground for praise? They seek wealth using legitimate, non-coercive means. This is the one ground for praise. What are the two grounds for criticism? They don't make themselves happy and pleased. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using 13.1
legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be praised on two grounds, and criticized on one. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What is the one ground for criticism? They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using 14.1
legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legit- 15.1
imate, non-coercive means, and who makes themselves happy and

pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This pleasure seeker may be praised on four grounds. What are the four grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

16.1 These three self-mortifiers who live rough are found in the world. What three?

16.3 Take a self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. But they don't achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

17.1 Take another self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. And they achieve a skillful quality, but don't realize any superhuman distinction in knowledge and vision worthy of the noble ones.

18.1 Take another self-mortifier who has gone forth from the lay life to homelessness, thinking: 'Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!' They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

In this case, the first self-mortifier may be criticized on three 19.1 grounds. What three? They mortify and torment themselves. This is the first ground for criticism. They don't achieve a skillful quality. This is the second ground for criticism. They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism. This self-mortifier may be criticized on these three grounds.

In this case, the second self-mortifier may be criticized on 20.1 two grounds, and praised on one. What are the two grounds for criticism? They mortify and torment themselves. This is the first ground for criticism. They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism. What is the one ground for praise? They achieve a skillful quality. This is the one ground for praise. This self-mortifier may be criticized on these two grounds, and praised on one.

In this case, the third self-mortifier may be criticized on one 21.1 ground, and praised on two. What is the one ground for criticism? They mortify and torment themselves. This is the one ground for criticism. What are the two grounds for praise? They achieve a skillful quality. This is the first ground for praise. They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise. This self-mortifier may be criticized on this one ground, and praised on two.

There are these three kinds of wearing away that are visible in 22.1 this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves. What three?

A greedy person, because of greed, intends to hurt themselves, 22.3 hurt others, and hurt both. When they've given up greed they don't have such intentions. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person, because of hate, intends to hurt themselves, 22.6 hurt others, and hurt both. When they've given up hate they don't

have such intentions. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

22.9 A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both. When they've given up delusion they don't have such intentions. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

22.12 These are the three kinds of wearing away that are visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves."

23.1 When he said this, Rāsiya the chief said to the Buddha, "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 42.13

With Pāṭaliya

Pāṭaliyasutta

1.1 At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara. Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

1.3 "Sir, I have heard this: 'The ascetic Gotama knows magic.' Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don't want to misrepresent the Blessed One."

2.3 "Chief, those who say this repeat what I have said, and don't misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism."

2.4 "Sir, we didn't believe that what those ascetics and brahmins said was really true. But it seems the ascetic Gotama is a magician!"

“Chief, does someone who says ‘I know magic’ also say ‘I am a magician?’” 2.6

“That’s right, Blessed One! That’s right, Holy One!” 2.7

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like. 2.8

What do you think, chief? Do you know the Koliyan officers with drooping headdresses?” 3.1

“I know them, sir.” 3.3

“And what’s their job?” 3.4

“To put a stop to bandits and to deliver messages for the Koliyans.” 3.5

“What do you think, chief? Are the Koliyan officers with drooping headdresses moral or immoral?” 3.6

“I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.” 3.8

“Would it be right to say that Pāṭaliya knows the Koliyan officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character.” 3.9

“No, sir. I’m quite different from the Koliyan officers with drooping headdresses, we have quite different characters.” 3.11

“So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician? 3.13

I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. 3.14

I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. I understand stealing ... sexual misconduct ... lying ... divisive speech ... harsh speech ... talking nonsense ... covetousness ... ill will ... wrong view and its result. And I understand how those who have wrong view practice so that 4.1

when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

5.1 There are some ascetics and brahmins who have this doctrine and view: 'Everyone who kills living creatures experiences pain and sadness in the present life. Everyone who steals ... commits sexual misconduct ... lies experiences pain and sadness in the present life.'

6.1 But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king. You might ask someone: 'Mister, what did that man do?' And they'd reply: 'Mister, that man attacked the king's enemy and killed them. The king was delighted and gave him this reward. That's why he's garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.'

7.1 And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he's marched from street to street and from square to square to the beating of a harsh drum. Then he's taken out the south gate and there, to the south of the city, they chop off his head. You might ask someone: 'Mister, what did that man do?' And they'd reply: 'Mister, that man is an enemy of the king who has murdered a man or a woman. That's why the rulers arrested him and inflicted such punishment.'

8.1 What do you think, chief? Have you seen or heard of such a thing?"

8.3 "Sir, we have seen it and heard of it, and we will hear of it again."

8.4 "Since this is so, the ascetics and brahmins whose view is that everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?"

8.6 "They're wrong, sir."

8.7 "But those who speak hollow, false nonsense: are they moral or immoral?"

8.8 "Immoral, sir."

“And are those who are immoral, of bad character practicing 8.9
wrongly or rightly?”

“They’re practicing wrongly, sir.” 8.10

“And do those who are practicing wrongly have wrong view or 8.11
right view?”

“They have wrong view, sir.” 8.12

“But is it appropriate to have confidence in those of wrong 8.13
view?”

“No, sir.” 8.14

“You can see someone, garlanded and adorned ... ‘Mister, that 9.1
man attacked the king’s enemy and took their valuables. The king
was delighted and gave him this reward. ...’ ...

And you can see someone else, his arms tied tightly behind 10.1
his back ... ‘Mister, that man took something from a village or
wilderness, with the intention to commit theft. That’s why the
rulers arrested him and inflicted such punishment.’ What do you
think, chief? Have you seen or heard of such a thing?”

“Sir, we have seen it and heard of it, and we will hear of it again.” 10.8

“Since this is so, the ascetics and brahmins whose view is that 10.9
everyone who steals experiences pain and sadness in the present
life: are they right or wrong? ... Is it appropriate to have confidence
in them?”

“No, sir.” 10.12

“You can see someone, garlanded and adorned ... ‘Mister, that 11.1
man had sexual relations with the wives of an enemy king. The
king was delighted and gave him this reward. ...’ ...

And you can see someone else, his arms tied tightly behind his 12.1
back ... ‘Mister, that man had sexual relations with the women and
maidens of good families. That’s why the rulers arrested him and
inflicted such punishment.’ What do you think, chief? Have you
seen or heard of such a thing?”

“Sir, we have seen it and heard of it, and we will hear of it again.” 12.9

“Since this is so, the ascetics and brahmins whose view is that 12.10
everyone who commits sexual misconduct experiences pain and

sadness in the present life: are they right or wrong? ... Is it appropriate to have confidence in them?"

12.13 "No, sir."

13.1 "And you can see someone, garlanded and adorned ... 'Mister, that man amused the king with lies. The king was delighted and gave him this reward. ...' ...

14.1 And you can see someone else, his arms tied tightly behind his back ... 'Mister, that man has ruined a householder or householder's child by lying. That's why the rulers arrested him and inflicted such punishment.' What do you think, chief? Have you seen or heard of such a thing?"

14.9 "Sir, we have seen it and heard of it, and we will hear of it again."

14.10 "Since this is so, the ascetics and brahmins whose view is that everyone who lies experiences pain and sadness in the present life: are they right or wrong?"

14.12 "They're wrong, sir."

14.13 "But those who speak hollow, false nonsense: are they moral or immoral?"

14.14 "Immoral, sir."

14.15 "And are those who are immoral, of bad character practicing wrongly or rightly?"

14.16 "They're practicing wrongly, sir."

14.17 "And do those who are practicing wrongly have wrong view or right view?"

14.18 "They have wrong view, sir."

14.19 "But is it appropriate to have confidence in those of wrong view?"

14.20 "No, sir."

15.1 It's incredible, sir, it's amazing! I have a guest house, where there are cots, seats, water pots, and oil lamps. Whenever an ascetic or brahmin comes to stay, I share what I have as best I can. Once it so happened, sir, that four teachers of different views and opinions came to stay at my guest house.

One teacher had this doctrine and view: ‘There’s no meaning 16.1
in giving, sacrifice, or offerings. There’s no fruit or result of good
and bad deeds. There’s no afterlife. There’s no such thing as mother
and father, or beings that are reborn spontaneously. And there’s
no ascetic or brahmin who is well attained and practiced, and who
describes the afterlife after realizing it with their own insight.’

One teacher had this doctrine and view: ‘There is meaning 17.1
in giving, sacrifice, and offerings. There are fruits and results of
good and bad deeds. There is an afterlife. There are such things
as mother and father, and beings that are reborn spontaneously.
And there are ascetics and brahmins who are well attained and
practiced, and who describe the afterlife after realizing it with their
own insight.’

One teacher had this doctrine and view: ‘The one who acts 18.1
does nothing wrong when they punish, mutilate, torture, aggrieve,
oppress, intimidate, or when they encourage others to do the same.
Nothing bad is done when they kill, steal, break into houses, plunder
wealth, steal from isolated buildings, commit highway robbery,
commit adultery, and lie. If you were to reduce all the living crea-
tures of this earth to one heap and mass of flesh with a razor-edged
chakram, no evil comes of that, and no outcome of evil. If you were
to go along the south bank of the Ganges killing, mutilating, and
torturing, and encouraging others to do the same, no evil comes
of that, and no outcome of evil. If you were to go along the north
bank of the Ganges giving and sacrificing and encouraging others
to do the same, no merit comes of that, and no outcome of merit.
In giving, self-control, restraint, and truthfulness there is no merit
or outcome of merit.’

One teacher had this doctrine and view: ‘The one who acts 19.1
does a bad deed when they punish, mutilate, torture, aggrieve, op-
press, intimidate, or when they encourage others to do the same. A
bad deed is done when they kill, steal, break into houses, plunder
wealth, steal from isolated buildings, commit highway robbery,
commit adultery, and lie. If you were to reduce all the living crea-

tures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.’

20.1 I had doubt and uncertainty about that: ‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

21.1 “Chief, no wonder you’re doubting and uncertain. Doubt has come up in you about an uncertain matter.”

21.3 “I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

22.1 “Chief, there is immersion based on understanding of principle. If you gain such mental immersion, you can give up that cause of uncertainty.

22.3 And what is immersion based on understanding of principle? It’s when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

23.1 Then that noble disciple is rid of desire, rid of ill will, unfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

23.2 They reflect thus: ‘That teacher who had this doctrine and view: “There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is well attained

and practiced, and who describes the afterlife after realizing it with their own insight.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty. 23.7

Then that noble disciple is rid of desire, rid of ill will, unfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. 24.1

They reflect thus: ‘That teacher who had this doctrine and view: “There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ 24.2

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on 24.7

understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

25.1 Then that noble disciple is rid of desire, rid of ill will, unfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

25.2 They reflect thus: ‘That teacher who had this doctrine and view: “The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

25.11 Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, uncon- 26.1
fused, aware, and mindful. They meditate spreading a heart full
of love to one direction, and to the second, and to the third, and
to the fourth. In the same way above, below, across, everywhere,
all around, they spread a heart full of love to the whole world—
abundant, expansive, limitless, free of enmity and ill will.

They reflect thus: ‘That teacher who had this doctrine and 26.2
view: “The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Joy springs up in them. Being joyful, rapture springs up. When 26.11
the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, uncon- 27.1
fused, aware, and mindful. They meditate spreading a heart full
of compassion ... rejoicing ... equanimity to one direction, and

to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

31.1 They reflect thus: ‘If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

31.11 Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.”

32.1 When he said this, Pāṭaliya the chief said to the Buddha, “Excellent, sir! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

The Linked Discourses on chiefs are complete.

LINKED DISCOURSES ON
THE UNCONDITIONED

Chapter One

SN 43.1

Mindfulness of the Body

Kāyagatāsatisutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen ...

1.4 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Mindfulness of the body. This is called the path that leads to the unconditioned.

2.1 So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

SN 43.2

Serenity and Discernment

Samathavipassanāsutta

1.1 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen ...

And what is the unconditioned? The ending of greed, hate, 1.3
and delusion. This is called the unconditioned. And what is the
path that leads to the unconditioned? Serenity and discernment.
This is called the path that leads to the unconditioned. ...”

SN 43.3

Placing the Mind and Keeping it Connected

Savitakkasavicārasutta

“And what is the path that leads to the unconditioned? Immersion 1.1
with placing the mind and keeping it connected. Immersion with-
out placing the mind, but just keeping it connected. Immersion
without placing the mind or keeping it connected. ...”

SN 43.4

Emptiness Immersion

Suññatasamādhisutta

“And what is the path that leads to the unconditioned? Emptiness 1.1
immersion; signless immersion; undirected immersion. ...”

SN 43.5

Mindfulness Meditation

Satipaṭṭhānasutta

“And what is the path that leads to the unconditioned? The four 1.1
kinds of mindfulness meditation. ...”

SN 43.6

Right Efforts

Sammappadhānasutta

- 1.1 “And what is the path that leads to the unconditioned? The four right efforts. ...”

SN 43.7

Bases of Psychic Power

Iddhipādasutta

- 1.1 “And what is the path that leads to the unconditioned? The four bases of psychic power. ...”

SN 43.8

Faculties

Indriyasutta

- 1.1 “And what is the path that leads to the unconditioned? The five faculties. ...”

SN 43.9

Powers

Balasutta

- 1.1 “And what is the path that leads to the unconditioned? The five powers. ...”

SN 43.10

Awakening Factors

Bojjhaṅgasutta

“And what is the path that leads to the unconditioned? The seven 1.1
awakening factors. ...”

SN 43.11

The Path

Maggaṅgasutta

“And what is the path that leads to the unconditioned? The noble 1.1
eightfold path. This is called the path that leads to the unconditioned.

So, mendicants, I’ve taught you the unconditioned and the 1.4
path that leads to the unconditioned. Out of compassion, I’ve
done what a teacher should do who wants what’s best for their
disciples. Here are these roots of trees, and here are these empty
huts. Practice absorption, mendicants! Don’t be negligent! Don’t
regret it later! This is my instruction to you.”

Chapter Two

SN 43.12

The Unconditioned

Asaṅkhatasutta

- 1.1 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen . . .
- 1.3 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned.
- 1.6 And what is the path that leads to the unconditioned? Serenity. This is called the path that leads to the unconditioned.
- 1.9 So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.
- 1.10 Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”
- 2.1 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen . . .
- 2.3 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned.
- 2.6 And what is the path that leads to the unconditioned? Discernment. This is called the path that leads to the unconditioned.
...”
- 3.1 “And what is the path that leads to the unconditioned?

Immersion with placing the mind and keeping it connected. ... 3.2
 Immersion without placing the mind, but just keeping it connected.
 ... Immersion without placing the mind or keeping it connected.
 ...

Emptiness immersion. ... Signless immersion. ... Undirected 4.1
 immersion. ...

A mendicant meditates by observing an aspect of the body— 5.1
 keen, aware, and mindful, rid of desire and aversion for the world.
 ... A mendicant meditates by observing an aspect of feelings ...
 A mendicant meditates by observing an aspect of the mind ... A
 mendicant meditates by observing an aspect of principles ...

A mendicant generates enthusiasm, tries, makes an effort, ex- 6.1
 erts the mind, and strives so that bad, unskillful qualities don't arise.
 ... A mendicant generates enthusiasm, tries, makes an effort, exerts
 the mind, and strives so that bad, unskillful qualities are given up.
 ... A mendicant generates enthusiasm, tries, makes an effort, exerts
 the mind, and strives so that skillful qualities arise. ... A mendicant
 generates enthusiasm, tries, makes an effort, exerts the mind, and
 strives so that skillful qualities that have arisen remain, are not lost,
 but increase, mature, and are fulfilled by development.

A mendicant develops the basis of psychic power that has im- 7.1
 mersion due to enthusiasm, and active effort. ... A mendicant
 develops the basis of psychic power that has immersion due to
 energy ... immersion due to mental development ... immersion
 due to inquiry, and active effort. ...

A mendicant develops the faculty of faith, which relies on seclu- 8.1
 sion, fading away, and cessation, and ripens as letting go. ... A
 mendicant develops the faculty of energy ... mindfulness ... im-
 mersion ... wisdom, which relies on seclusion, fading away, and
 cessation, and ripens as letting go. ...

A mendicant develops the power of faith ... energy ... mind- 9.1
 fulness ... immersion ... wisdom, which relies on seclusion, fading
 away, and cessation, and ripens as letting go. ...

- 10.1 A mendicant develops the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.
- 11.1 A mendicant develops right view ... right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.
- 11.16 This is called the path that leads to the unconditioned.
- 11.17 So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned.
- 11.18 Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

SN 43.13

Uninclined

Anatasutta

- 1.1 "Mendicants, I will teach you the uninclined ..."
- 1.4 (This should be expanded in detail as with the unconditioned in the previous chapter.)

SN 43.14–43

Undefined, Etc.

Anāsavādisutta

- 1.1 "Mendicants, I will teach you the undefined ..."
- 1.1 the truth ...
- 1.1 the far shore ...
- 1.1 the subtle ...

the very hard to see ...	1.1
the unaging ...	1.1
the constant ...	1.1
the not falling apart ...	1.1
the invisible ...	1.1
the unproliferated ...	1.1
the peaceful ...	1.1
the deathless ...	1.1
the sublime ...	1.1
the state of grace ...	1.1
the sanctuary ...	1.1
the ending of craving ...	1.1
the incredible ...	1.1
the amazing ...	1.1
the untroubled ...	1.1
the not liable to trouble ...	1.1
extinguishment ...	1.1
the unafflicted ...	1.1
dispassion ...	1.1
purity ...	1.1
freedom ...	1.1
not adhering ...	1.1
the island ...	1.1
the protection ...	1.1
the shelter ...	1.1
the refuge ...”	1.1

SN 43.44

The Haven

Parāyanasutta

“Mendicants, I will teach you the haven and the path that leads to 1.1
the haven. Listen ...

1.3 And what is the haven? The ending of greed, hate, and delusion.
This is called the haven.

1.6 And what is the path that leads to the haven? Mindfulness of
the body. This is called the path that leads to the haven.

1.9 So, mendicants, I’ve taught you the haven and the path that
leads to the haven. Out of compassion, I’ve done what a teacher
should do who wants what’s best for their disciples. Here are these
roots of trees, and here are these empty huts. Practice absorption,
mendicants! Don’t be negligent! Don’t regret it later! This is my
instruction to you.”

1.12 (This should be expanded as with the unconditioned.)

The Linked Discourses on the unconditioned are complete.

LINKED DISCOURSES ON THE UNDECLARED

The Chapter on the Undeclared Points

SN 44.1

With Khemā

Khemāsutta

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.2 Now at that time the nun Khemā was wandering in the land of the Kosalans between Sāvattthī and Sāketa when she took up residence in Toraṇavatthu. Then King Pasenadi was traveling from Sāketa to Sāvattthī, and he too stayed in Toraṇavatthu for a single night.
- 1.4 Then King Pasenadi addressed a man, “Please, mister, check if there’s a suitable ascetic or brahmin in Toraṇavatthu to whom I can pay homage.”
- 2.1 “Yes, Your Majesty,” replied that man. He searched all over Toraṇavatthu, but he couldn’t see a suitable ascetic or brahmin for the king to pay homage to.
- 2.2 But he saw that the nun Khemā was staying there, so he went to the king and said to him, “Your Majesty, there’s no ascetic or brahmin in Toraṇavatthu for the king to pay homage to. But there is the nun Khemā, who’s a disciple of the Blessed One, the perfected one, the fully awakened Buddha. She has a good reputation as

being astute, competent, clever, learned, a brilliant speaker, and eloquent. Your Majesty may pay homage to her.”

Then King Pasenadi of Kosala went up to the nun Khemā, 4.1
bowed, sat down to one side, and said to her:

“Ma’am, does a Realized One exist after death?” 4.2

“Great king, this has not been declared by the Buddha.” 4.3

“Well then, does a Realized One not exist after death?” 4.5

“This too has not been declared by the Buddha.” 4.6

“Well then, does a Realized One both exist and not exist after death?” 4.8

“This has not been declared by the Buddha.” 4.9

“Well then, does a Realized One neither exist nor not exist after death?” 4.11

“This too has not been declared by the Buddha.” 4.12

“Ma’am, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?” 5.1

“Well then, great king, I’ll ask you about this in return, and you can answer as you like. What do you think, great king? 6.1

Is there any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is, how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?” 6.3

“No, ma’am.” 6.5

“Is there any accountant or finger-tallier or reckoner who can count the water in the ocean, that is, how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?” 6.6

“No, ma’am. Why is that? Because the ocean is deep, immeasurable, and hard to fathom.” 6.8

“In the same way, great king, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of form. They’re 6.11

deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist: none of these apply.

7.1 Any feeling ... perception ... choices ... consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist: none of these apply."

9.5 Then King Pasenadi approved and agreed with what the nun Khemā said. Then he got up from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

10.1 Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers.

13.1 He said, "It's incredible, sir, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! This one time I went to the nun Khemā and asked her about this matter. And she explained it to me with these words and phrases, just like the Buddha. It's incredible, sir, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

13.7 Well, now, sir, I must go. I have many duties, and much to do."

13.9 "Please, great king, go at your convenience."

13.10 Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

SN 44.2

With Anurādha

Anurādhassutta

At one time the Buddha was staying near Vesālī, at the Great Wood, 1.1
in the hall with the peaked roof.

Now at that time Venerable Anurādha was staying not far from 1.2
the Buddha in a wilderness hut. Then several wanderers who fol-
low other paths went up to Venerable Anurādha and exchanged
greetings with him.

When the greetings and polite conversation were over, they 1.4
sat down to one side and said to him:

“Reverend Anurādha, when a Realized One is describing a 1.5
Realized One—a supreme person, highest of people, who has
reached the highest point—they describe them in these four ways:
After death, a Realized One exists, or doesn’t exist, or both exists
and doesn’t exist, or neither exists nor doesn’t exist.”

“Reverends, when a Realized One is describing a Realized 1.7
One—a supreme person, highest of people, who has reached the
highest point—they describe them other than these four ways:
After death, a Realized One exists, or doesn’t exist, or both exists
and doesn’t exist, or neither exists nor doesn’t exist.”

When he said this, the wanderers said to him, “This mendicant 1.9
must be junior, recently gone forth, or else a foolish, incompetent
senior mendicant.” Then, after rebuking Venerable Anurādha by
calling him “junior” and “foolish”, the wanderers got up from their
seat and left.

Soon after they had left, Anurādha thought, “If those wander- 2.1
ers were to inquire further, how should I answer them so as to
repeat what the Buddha has said, and not misrepresent him with
an untruth? How should I explain in line with his teaching, so that
there would be no legitimate grounds for rebuke and criticism?”

Then Venerable Anurādha went up to the Buddha, bowed, sat 2.4
down to one side, and told him what had happened.

- 3.1 “What do you think, Anurādha? Is form permanent or impermanent?”
- 4.1 “Impermanent, sir.”
- 5.1 “But if it’s impermanent, is it suffering or happiness?”
- 6.1 “Suffering, sir.”
- 7.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 8.1 “No, sir.”
- 9.1 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”
- 10.1 “Impermanent, sir.”
- 11.1 “But if it’s impermanent, is it suffering or happiness?”
- 12.1 “Suffering, sir.”
- 13.1 “But if it’s impermanent, suffering, and liable to wear out, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 14.1 “No, sir.”
- 15.1 “So, Anurādha, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ Any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’
- 15.6 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.
- 15.8 They 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.’
- 16.1 What do you think, Anurādha? Do you regard the Realized One as form?”
- 16.3 “No, sir.”

“Do you regard the Realized One as feeling ... perception ... 16.4
choices ... consciousness?”

“No, sir.” 16.11

“What do you think, Anurādhā? Do you regard the Realized 16.12
One as in form?”

“No, sir.” 16.14

“Or do you regard the Realized One as distinct from form?” 16.15

“No, sir.” 16.16

“Do you regard the Realized One as in feeling ... or distinct 16.17
from feeling ... as in perception ... or distinct from perception ...
as in choices ... or distinct from choices ... as in consciousness ...
or as distinct from consciousness?”

“No, sir.” 16.26

“What do you think, Anurādhā? Do you regard the Realized 17.1
One as possessing form, feeling, perception, choices, and con-
sciousness?”

“No, sir.” 17.3

“What do you think, Anurādhā? Do you regard the Realized 17.4
One as one who is without form, feeling, perception, choices, and
consciousness?”

“No, sir.” 17.6

“In that case, Anurādhā, since you don’t acknowledge the Re- 17.7
alized One as a genuine fact in the present life, is it appropriate to
declare: ‘Reverends, when a Realized One is describing a Realized
One—a supreme person, highest of people, who has reached the
highest point—they describe them other than these four ways:
After death, a Realized One exists, or doesn’t exist, or both exists
and doesn’t exist, or neither exists nor doesn’t exist?’”

“No, sir.” 17.11

“Good, good, Anurādhā! In the past, as today, what I describe 17.12
is suffering and the cessation of suffering.”

SN 44.3

With Sāriputta and Koṭṭhita (1st)

Paṭhamasāriputtakotṭhikasutta

- 1.1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.
- 1.2 Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sāriputta:
- 2.1 “Reverend Sāriputta, does a Realized One exist after death?”
- 2.2 “Reverend, this has not been declared by the Buddha.”
- 2.4 “Well then, does a Realized One not exist after death? ...
- 2.7 Does a Realized One both exist and not exist after death? ...
- 2.10 Does a Realized One neither exist nor not exist after death?”
- 2.11 “This too has not been declared by the Buddha.”
- 3.1 “Reverend, when asked these questions, you say that they have not been declared by the Buddha. What’s the cause, what’s the reason why they have not been declared by the Buddha?”
- 4.1 “Reverend, ‘does a Realized One exist after death?’ is included in form. ‘Does a Realized One not exist after death?’ is included in form. ‘Does a Realized One both exist and not exist after death?’ is included in form. ‘Does a Realized One neither exist nor not exist after death?’ is included in form.
- 4.5 ‘Does a Realized One exist after death?’ is included in feeling ... perception ... choices ... consciousness. ‘Does a Realized One not exist after death?’ is included in consciousness. ‘Does a Realized One both exist and not exist after death?’ is included in consciousness. ‘Does a Realized One neither exist nor not exist after death?’ is included in consciousness.
- 4.21 This is the cause, this is the reason why this has not been declared by the Buddha.”

SN 44.4

With Sāriputta and Koṭṭhita (2nd)

Dutiyasāriputtakotṭhikasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were 1.1
staying near Benares, in the deer park at Isipatana. ...

(The same down as far as:) “What’s the cause, reverend, what’s 1.2
the reason why this has not been declared by the Buddha?”

“Reverend, not truly knowing and seeing form, its origin, its 1.4
cessation, and the practice that leads to its cessation, one thinks
‘a Realized One exists after death’ or ‘a Realized One doesn’t exist
after death’ or ‘a Realized One both exists and doesn’t exist after
death’ or ‘a Realized One neither exists nor doesn’t exist after death.’

Not truly knowing or seeing feeling ... perception ... choices 1.8
... consciousness, its origin, its cessation, and the practice that
leads to its cessation, one thinks ‘a Realized One exists after death’
or ‘a Realized One doesn’t exist after death’ or ‘a Realized One both
exists and doesn’t exist after death’ or ‘A Realized One neither exists
nor doesn’t exist after death.’

Truly knowing and seeing form ... feeling ... perception ... 2.1
choices ... consciousness, its origin, its cessation, and the practice
that leads to its cessation, one doesn’t think ‘a Realized One exists
after death’ or ‘a Realized One doesn’t exist after death’ or ‘a Real-
ized One both exists and doesn’t exist after death’ or ‘a Realized
One neither exists nor doesn’t exist after death.’

This is the cause, this is the reason why this has not been de- 2.10
clared by the Buddha.”

SN 44.5

With Sāriputta and Koṭṭhita (3rd)

Tatīyasāriputtakotṭhikasutta

- 1.1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...
- 1.2 (The same down as far as:) “What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”
- 1.4 “Reverend, if you’re not rid of greed, desire, fondness, thirst, passion, and craving for form ... feeling ... perception ... choices ... consciousness, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’
- 1.11 If you are rid of greed for form ... feeling ... perception ... choices ... consciousness, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’
- 1.17 This is the cause, this is the reason why this has not been declared by the Buddha.”

SN 44.6

With Sāriputta and Koṭṭhita (4th)

Catutthasāriputtakotṭhikasutta

- 1.1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.
- 1.2 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other. When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita:
- 1.4 “Reverend Koṭṭhita, does a Realized One exist after death?” ...
- 1.5 “Reverend, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Reverend, if you like, love, and enjoy form, and don’t truly 2.1
see the cessation of form, you think ‘a Realized One exists after
death’ or ‘a Realized One doesn’t exist after death’ or ‘a Realized
One both exists and doesn’t exist after death’ or ‘a Realized One
neither exists nor doesn’t exist after death.’

If you like, love, and enjoy feeling ... perception ... choices ... 2.5
consciousness, and don’t truly see the cessation of consciousness,
you think ‘a Realized One exists after death’ ... ‘a Realized One
neither exists nor doesn’t exist after death.’

If you don’t like, love, and enjoy form ... feeling ... perception 3.1
... choices ... consciousness, and you truly see the cessation of
consciousness, you don’t think ‘a Realized One exists after death’
... ‘a Realized One neither exists nor doesn’t exist after death.’

This is the cause, this is the reason why this has not been de- 3.8
clared by the Buddha.”

“But reverend, could there be another way of explaining why 4.1
this was not declared by the Buddha?”

“There could, reverend. If you like, love, and enjoy existence, 4.2
and don’t truly see the cessation of continued existence, you think
‘a Realized One exists after death’ ... ‘a Realized One neither exists
nor doesn’t exist after death.’ If you don’t like, love, and enjoy
existence, and you truly see the cessation of continued existence,
you don’t think ‘a Realized One exists after death’ ... ‘a Realized
One neither exists nor doesn’t exist after death.’ This too is a way
of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why 5.1
this was not declared by the Buddha?”

“There could, reverend. 5.2

If you like, love, and enjoy grasping, and don’t truly see the 5.3
cessation of grasping, you think ‘a Realized One exists after death’
... ‘a Realized One neither exists nor doesn’t exist after death.’

If you don’t like, love, and enjoy grasping, and you truly see 5.5
the cessation of grasping, you don’t think ‘a Realized One exists

after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’

5.7 This too is a way of explaining why this was not declared by the Buddha.”

6.1 “But reverend, could there be another way of explaining why this was not declared by the Buddha?”

6.2 “There could, reverend.

6.3 If you like, love, and enjoy craving, and don’t truly see the cessation of craving, you think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’

6.5 If you don’t like, love, and enjoy craving, and you truly see the cessation of craving, you don’t think ‘a Realized One exists after death’ ... ‘a Realized One neither exists nor doesn’t exist after death.’

6.7 This too is a way of explaining why this was not declared by the Buddha.”

7.1 “But reverend, could there be another way of explaining why this was not declared by the Buddha?”

7.2 “Seriously, reverend, what more could you want? For one who is freed due to the ending of craving, there is no cycle of rebirths to be found.”

SN 44.7

With Moggallāna

Moggallānasutta

1.1 Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

2.1 “Master Moggallāna, is this right: ‘the cosmos is eternal’?”

2.2 “Vaccha, this has not been declared by the Buddha.”

2.4 “Then is this right: ‘the cosmos is not eternal’ ... ‘the world is finite’ ... ‘the world is infinite’ ... ‘the soul and the body are identi-

cal' ... 'the soul and the body are different things' ... 'a Realized One exists after death' ... 'a Realized One doesn't survive after death' ... 'a Realized One both exists and doesn't exist after death' ... 'a Realized One neither exists nor doesn't exist after death'?"

"This too has not been declared by the Buddha." 2.29

"What's the cause, Master Moggallāna, what's the reason why, 3.1
when the wanderers who follow other paths are asked these questions, they declare one of these to be true? And what's the reason why, when the ascetic Gotama is asked these questions, he does not declare one of these to be true?"

"Vaccha, the wanderers who follow other paths regard the eye 4.1
like this: 'This is mine, I am this, this is my self.' They regard the ear ... nose ... tongue ... body ... mind like this: 'This is mine, I am this, this is my self.'"

That's why, when asked, they declare one of those answers to 4.4
be true.

The Realized One, the perfected one, the fully awakened Bud- 4.7
dha regards the eye like this: 'This is not mine, I am not this, this is not my self.' He regards the ear ... nose ... tongue ... body ... mind like this: 'This is not mine, I am not this, this is not my self.'"

That's why, when asked, he does not declare one of those an- 4.10
swers to be true."

Then the wanderer Vacchagotta got up from his seat and went 5.1
to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers.

He said, "It's incredible, Master Gotama, it's amazing! How the 8.1
meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Mahāmoggallāna and asked him about this matter. And he explained it to me with these words and phrases, just like Master Gotama. It's incredible, Master Gotama, it's amazing! How the meaning and the phrasing of the teacher and

the disciple fit together and agree without contradiction when it comes to the chief matter!”

SN 44.8

With Vacchagotta

Vacchagottasutta

1.1 Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

1.3 “Master Gotama, is this right: ‘the cosmos is eternal’?”

1.4 “This has not been declared by me, Vaccha.” ...

1.5 “Then is this right: ‘a Realized One neither exists nor doesn’t exist after death’?”

1.6 “This too has not been declared by me.”

2.1 “What’s the cause, Master Gotama, what’s the reason why the wanderers who follow other paths answer these questions when asked? And what’s the cause, what’s the reason why Master Gotama doesn’t answer these questions when asked?”

3.1 “Vaccha, the wanderers who follow other paths regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

3.6 That’s why they answer these questions when asked.

3.9 The Realized One doesn’t regard form as self, self as having form, form in self, or self in form. He doesn’t regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

3.14 That’s why he doesn’t answer these questions when asked.”

4.1 Then the wanderer Vacchagotta got up from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down

to one side. He asked Mahāmoggallāna the same questions, and received the same answers.

He said, “It’s incredible, Master Moggallāna, it’s amazing. How 7.1
the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Gotama and asked him about this matter. And he explained it to me with these words and phrases, just like Master Moggallāna. It’s incredible, Master Moggallāna, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

SN 44.9

The Debating Hall

Kutūhalasālāsutta

Then the wanderer Vacchagotta went up to the Buddha and ex- 1.1
changed greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“Master Gotama, a few days ago several ascetics, brahmins, and 2.1
wanderers who follow various other paths were sitting together in the debating hall, and this discussion came up among them: ‘This Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This Makkhali Gosāla ... Nigaṇṭha Nātaputta ... Sañjaya Be- 3.1
laṭṭhiputta ... Pakudha Kaccāyana ... Ajita Kesakambala leads an order and a community, and teaches a community. He’s a well-

known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

4.1 This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there.

4.4 But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn't declare that this one is reborn here, while that one is reborn there. Rather, he declares that they have cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering. I had doubt and uncertainty about that: 'How on earth can I understand the ascetic Gotama's teaching?'"

5.1 "Vaccha, no wonder you're doubting and uncertain. Doubt has come up in you about an uncertain matter.

5.3 I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel. It's like a fire which only burns with fuel, not without fuel. In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel."

6.1 "But when a flame is blown away by the wind, what do you say is its fuel then?"

6.2 "At such a time, I say that it's fueled by wind. For the wind is its fuel then."

6.4 "But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does Master Gotama say is their fuel then?"

6.5 "When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they're fueled by craving. For craving is their fuel then."

SN 44.10

With Ānanda

Ānandasutta

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: 1.1

“Master Gotama, does the self survive?” But when he said this, the Buddha kept silent. 1.3

“Then does the self not survive?” But for a second time the Buddha kept silent. Then the wanderer Vacchagotta got up from his seat and left. 1.5

And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha: 2.1

“Sir, why didn’t you answer Vacchagotta’s question?” 2.2

“Ānanda, when Vacchagotta asked me whether the self survives, if I had answered that ‘the self survives’ I would have been siding with the ascetics and brahmins who are eternalists. When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive’ I would have been siding with the ascetics and brahmins who are annihilationists. 2.3

When Vacchagotta asked me whether the self survives, if I had answered that ‘the self survives’ would that have helped give rise to the knowledge that all things are not-self?” 2.5

“No, sir.” 2.7

“When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive,’ Vacchagotta—who is already confused—would have got even more confused, thinking: ‘It seems that the self that I once had no longer survives.’” 2.8

SN 44.11

With Sabhiya Kaccāna

Sabhiyakaccānasutta

1.1 At one time Venerable Sabhiya Kaccāna was staying at Nāḍika in the brick house. Then the wanderer Vacchagotta went up to him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna:

1.4 “Master Kaccāna, does a Realized One exist after death?”

1.5 “Vaccha, this has not been declared by the Buddha.”

1.7 “Well then, does a Realized One not exist after death?”

1.8 “This too has not been declared by the Buddha.”

2.1 “Well then, does a Realized One both exist and not exist after death?”

2.2 “This has not been declared by the Buddha.”

2.4 “Well then, does a Realized One neither exist nor not exist after death?”

2.5 “This too has not been declared by the Buddha.”

3.1 “Master Kaccāna, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

3.14 “In order to describe him as ‘possessing form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’, there must be some cause or reason for doing so. But if that cause and reason were to totally and utterly cease without anything left over, how could you describe him in any such terms?”

3.16 “Master Kaccāna, how long has it been since you went forth?”

3.17 “Not long, reverend: three years.”

3.18 “Well, you’ve learned a lot already, let alone what lies ahead!”

The Linked Discourses on undeclared questions are complete.

THE BOOK OF THE SIX SENSE FIELDS IS FINISHED.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia

and advocating for women's rights. He continues to teach in Australia and globally, with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

About SuttaCentral

SuttaCentral publishes early Buddhist texts. Since 2005 we have provided root texts in Pali, Chinese, Sanskrit, Tibetan, and other

languages, parallels between these texts, and translations in many modern languages. We build on the work of generations of scholars, and offer our contribution freely.

SuttaCentral is driven by volunteer contributions, and in addition we employ professional developers. We offer a sponsorship program for high quality translations from the original languages. Financial support for SuttaCentral is handled by the SuttaCentral Development Trust, a charitable trust registered in Australia.

About Bilara

“Bilara” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

About SuttaCentral Editions

The SuttaCentral Editions project makes high quality books from selected Bilara translations. These are published in formats including HTML, EPUB, PDF, and print.

If you want to print any of our Editions, please let us know and we will help prepare a file to your specifications.