

# Linked Discourses

Bhikkhu Sujato



# LINKED DISCOURSES

A plain translation of the Saṃyutta Nikāya



*translated and introduced by*

BHIKKHU SUJATO

VOLUME 3

SN 22–34

THE GROUP OF LINKED DISCOURSES  
BEGINNING WITH THE AGGREGATES

*KHANDHAVAGGASĀMYUTTA*



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 AGGREGATES

### THE FIRST FIFTY

#### ***The Chapter on Nakula's Father***

SN 22.1	Nakula's Father ( <i>Nakulapitusutta</i> )	3
SN 22.2	At Devadaha ( <i>Devadahasutta</i> )	6
SN 22.3	With Hālidikāni ( <i>Hālidikānisutta</i> )	9
SN 22.4	Hālidikāni (2nd) ( <i>Dutiyahālidikānisutta</i> )	13
SN 22.5	Development of Immersion ( <i>Samādhisutta</i> )	14
SN 22.6	Retreat ( <i>Paṭisallāṇasutta</i> )	15
SN 22.7	Anxiety Because of Grasping ( <i>Upādāparitassanāsutta</i> )	16
SN 22.8	Anxiety Because of Grasping (2nd) ( <i>Dutiyaupādāparitassanāsutta</i> )	17
SN 22.9	Impermanence in the Three Times ( <i>Kālattayaaniccasutta</i> )	18
SN 22.10	Suffering in the Three Times ( <i>Kālattayadukkhasutta</i> )	19
SN 22.11	Not-Self in the Three Times ( <i>Kālattayaanattasutta</i> )	20

#### ***The Chapter on Impermanence***

SN 22.12	Impermanence ( <i>Aniccasutta</i> )	21
SN 22.13	Suffering ( <i>Dukkhasutta</i> )	21

SN 22.14	Not-Self ( <i>Anattasutta</i> )	22
SN 22.15	That Which is Impermanent ( <i>Yadaniccasutta</i> )	22
SN 22.16	That Which is Suffering ( <i>Yamdukkhasutta</i> )	23
SN 22.17	That Which is Not-Self ( <i>Yadanattāsutta</i> )	23
SN 22.18	Impermanence With Its Cause ( <i>Sahetuaniccasutta</i> )	24
SN 22.19	Suffering With Its Cause ( <i>Sahetudukkhasutta</i> )	24
SN 22.20	Not-Self With Its Cause ( <i>Sahetuanattasutta</i> )	25
SN 22.21	With Ānanda ( <i>Ānandasutta</i> )	25

### ***The Chapter on the Burden***

SN 22.22	The Burden ( <i>Bhārasutta</i> )	27
SN 22.23	Complete Understanding ( <i>Pariññasutta</i> )	28
SN 22.24	Directly Knowing ( <i>Abhijānasutta</i> )	28
SN 22.25	Desire and Greed ( <i>Chandarāgasutta</i> )	29
SN 22.26	Gratification ( <i>Assādasutta</i> )	29
SN 22.27	Gratification (2nd) ( <i>Dutiyaassādasutta</i> )	30
SN 22.28	Gratification (3rd) ( <i>Tatiyaassādasutta</i> )	31
SN 22.29	Taking Pleasure ( <i>Abhinandanasutta</i> )	32
SN 22.30	Arising ( <i>Uppādasutta</i> )	33
SN 22.31	The Root of Misery ( <i>Aghamūlasutta</i> )	33
SN 22.32	The Breakable ( <i>Pabhaṅgusutta</i> )	34

### ***The Chapter on Not Yours***

SN 22.33	It's Not Yours ( <i>Natumhākasutta</i> )	35
SN 22.34	It's Not Yours (2nd) ( <i>Dutiyanatumhākasutta</i> )	36
SN 22.35	A Mendicant ( <i>Aññatarabhikkhusutta</i> )	36
SN 22.36	A Mendicant (2nd) ( <i>Dutiyaaññatarabhikkhusutta</i> )	38
SN 22.37	With Ānanda ( <i>Ānandasutta</i> )	39
SN 22.38	With Ānanda (2nd) ( <i>Dutiyaānandasutta</i> )	40

SN 22.39	In Line With the Teachings ( <i>Anudhammasutta</i> )	42
SN 22.40	In Line with the Teachings (2nd) ( <i>Dutiyaanudhammasutta</i> )	42
SN 22.41	In Line with the Teachings (3rd) ( <i>Tatiyaanudhammasutta</i> )	42
SN 22.42	In Line with the Teachings (4th) ( <i>Catutthaanudhammasutta</i> )	43

### ***The Chapter on Be Your Own Island***

SN 22.43	Be Your Own Island ( <i>Attadīpasutta</i> )	44
SN 22.44	Practice ( <i>Paṭipadāsutta</i> )	45
SN 22.45	Impermanence ( <i>Aniccasutta</i> )	47
SN 22.46	Impermanence (2nd) ( <i>Dutiyaaniccasutta</i> )	48
SN 22.47	Ways of Regarding ( <i>Samanupassanāsutta</i> )	49
SN 22.48	Aggregates ( <i>Khandhasutta</i> )	50
SN 22.49	With Soṇa ( <i>Soṇasutta</i> )	51
SN 22.50	With Soṇa (2nd) ( <i>Dutiyasoṇasutta</i> )	52
SN 22.51	The End of Relishing ( <i>Nandikkhayasutta</i> )	53
SN 22.52	The End of Relishing (2nd) ( <i>Dutiyanandikkhayasutta</i> )	54

## **THE MIDDLE FIFTY**

### ***The Chapter on Involvement***

SN 22.53	Involvement ( <i>Upayasutta</i> )	56
SN 22.54	A Seed ( <i>Bījasutta</i> )	57
SN 22.55	An Inspired Saying ( <i>Udānasutta</i> )	59
SN 22.56	Perspectives ( <i>Upādānaparipavattasutta</i> )	62
SN 22.57	Seven Cases ( <i>Sattatṭhānasutta</i> )	64
SN 22.58	The Fully Awakened Buddha ( <i>Sammāsambuddhasutta</i> )	67

SN 22.59	The Characteristic of Not-Self ( <i>Anattalakkhaṇasutta</i> )	68
SN 22.60	With Mahāli ( <i>Mahālisutta</i> )	70
SN 22.61	Burning ( <i>Ādittasutta</i> )	72
SN 22.62	The Scope of Language ( <i>Niruttipathasutta</i> )	72

### ***The Chapter on the Perfected Ones***

SN 22.63	When You Grasp ( <i>Upādiyamānasutta</i> )	74
SN 22.64	When You Identify ( <i>Maññamānasutta</i> )	75
SN 22.65	When You Take Pleasure ( <i>Abhinandamānasutta</i> )	76
SN 22.66	Impermanence ( <i>Aniccasutta</i> )	77
SN 22.67	Suffering ( <i>Dukkhasutta</i> )	78
SN 22.68	Not-Self ( <i>Anattasutta</i> )	79
SN 22.69	Not Belonging to Self ( <i>Anattaniyasutta</i> )	80
SN 22.70	Definitely Arousing ( <i>Rajanīyasaṇṭhitasutta</i> )	81
SN 22.71	With Rādha ( <i>Rādhasutta</i> )	82
SN 22.72	With Surādha ( <i>Surādhasutta</i> )	83

### ***The Chapter on Itchy***

SN 22.73	Gratification ( <i>Assādasutta</i> )	84
SN 22.74	Origin ( <i>Samudayasutta</i> )	84
SN 22.75	Origin (2nd) ( <i>Dutiyasamudayasutta</i> )	85
SN 22.76	The Perfected Ones ( <i>Arahantasutta</i> )	85
SN 22.77	The Perfected Ones (2nd) ( <i>Dutiyaarahantasutta</i> )	87
SN 22.78	The Lion ( <i>Sīhasutta</i> )	87
SN 22.79	Itchy ( <i>Khajjanīyasutta</i> )	89
SN 22.80	Beggars ( <i>Pinḍolyasutta</i> )	94
SN 22.81	At Pārileyya ( <i>Pālileyyasutta</i> )	97
SN 22.82	A Full Moon Night ( <i>Puṇṇamasutta</i> )	100



### ***The Chapter on Senior Mendicants***

SN 22.83	With Ānanda ( <i>Ānandasutta</i> )	106
SN 22.84	With Tissa ( <i>Tissasutta</i> )	107
SN 22.85	With Yamaka ( <i>Yamakasutta</i> )	110
SN 22.86	With Anurādha ( <i>Anurādhasutta</i> )	115
SN 22.87	With Vakkali ( <i>Vakkalisutta</i> )	118
SN 22.88	With Assaji ( <i>Assajisutta</i> )	122
SN 22.89	With Khemaka ( <i>Khemakasutta</i> )	124
SN 22.90	With Channa ( <i>Channasutta</i> )	127
SN 22.91	Rāhula ( <i>Rāhulasutta</i> )	130
SN 22.92	Rāhula (2nd) ( <i>Dutiyarāhulasutta</i> )	131

### ***The Chapter on Flowers***

SN 22.93	A River ( <i>Nadīsutta</i> )	132
SN 22.94	Flowers ( <i>Pupphasutta</i> )	133
SN 22.95	A Lump of Foam ( <i>Phenapiṇḍūpamasutta</i> )	134
SN 22.96	A Lump of Cow Dung ( <i>Gomayapiṇḍasutta</i> )	138
SN 22.97	A Fingernail ( <i>Nakhasikhāsutta</i> )	140
SN 22.98	Plain Version ( <i>Suddhikasutta</i> )	141
SN 22.99	A Leash ( <i>Gaddulabaddhasutta</i> )	142
SN 22.100	A Leash (2nd) ( <i>Dutiyagaddulabaddhasutta</i> )	143
SN 22.101	The Adze ( <i>Vāsijaṭasutta</i> )	145
SN 22.102	The Perception of Impermanence ( <i>Aniccasaññāsutta</i> )	147

## **THE FINAL FIFTY**

### ***The Chapter on Sides***

SN 22.103	Sides ( <i>Antasutta</i> )	151
SN 22.104	Suffering ( <i>Dukkhasutta</i> )	152
SN 22.105	Identity ( <i>Sakkāyasutta</i> )	153

SN 22.106	Should Be Completely Understood ( <i>Pariññeyyasutta</i> )	153
SN 22.107	Ascetics (1st) ( <i>Samaṇasutta</i> )	154
SN 22.108	Ascetics (2nd) ( <i>Dutiyasamaṇasutta</i> )	155
SN 22.109	A Stream-Enterer ( <i>Sotāpannasutta</i> )	155
SN 22.110	A Perfected One ( <i>Arahantasutta</i> )	156
SN 22.111	Giving Up Desire ( <i>Chandappahānasutta</i> )	156
SN 22.112	Giving Up Desire (2nd) ( <i>Dutiyachandappahānasutta</i> )	157

### ***The Chapter on a Dhamma Speaker***

SN 22.113	Ignorance ( <i>Avijjāsutta</i> )	158
SN 22.114	Knowledge ( <i>Vijjāsutta</i> )	158
SN 22.115	A Dhamma speaker ( <i>Dhammakathikasutta</i> )	159
SN 22.116	A Dhamma speaker (2nd) ( <i>Dutiyadhammakathikasutta</i> )	160
SN 22.117	Shackles ( <i>Bandhanasutta</i> )	161
SN 22.118	Questioning ( <i>Paripucchitasutta</i> )	162
SN 22.119	Questioning (2nd) ( <i>Dutiyaparpucchitasutta</i> )	162
SN 22.120	Things Prone To Being Fettered ( <i>Samyojanīyasutta</i> )	163
SN 22.121	Things Prone To Being Grasped ( <i>Upādānīyasutta</i> )	163
SN 22.122	An Ethical Mendicant ( <i>Sīlavantasutta</i> )	164
SN 22.123	Educated ( <i>Sutavantasutta</i> )	166
SN 22.124	With Kappa ( <i>Kappasutta</i> )	167
SN 22.125	With Kappa (2nd) ( <i>Dutiyakappasutta</i> )	167

### ***The Chapter on Ignorance***

SN 22.126	Liabie To Originate ( <i>Samudayadhammasutta</i> )	169
-----------	---	-----

SN 22.127	Liable To Originate (2nd) ( <i>Dutiyasamudayadhammasutta</i> )	170
SN 22.128	Liable To Originate (3rd) ( <i>Tatīyasamudayadhammasutta</i> )	171
SN 22.129	Gratification ( <i>Assādasutta</i> )	171
SN 22.130	Gratification (2nd) ( <i>Dutiyassādasutta</i> )	172
SN 22.131	Origin ( <i>Samudayasutta</i> )	172
SN 22.132	Origin (2nd) ( <i>Dutiyasamudayasutta</i> )	173
SN 22.133	With Koṭṭhita ( <i>Koṭṭhikasutta</i> )	173
SN 22.134	With Koṭṭhita (2nd) ( <i>Dutiyakoṭṭhikasutta</i> )	174
SN 22.135	With Koṭṭhita (3rd) ( <i>Tatīyakoṭṭhikasutta</i> )	174

### ***The Chapter on Burning Chaff***

SN 22.136	Burning Chaff ( <i>Kukkuḷasutta</i> )	176
SN 22.137	Impermanence ( <i>Aniccāsutta</i> )	177
SN 22.138	Impermanence (2nd) ( <i>Dutiyaaniccāsutta</i> )	177
SN 22.139	Impermanence (3rd) ( <i>Tatīyaaniccāsutta</i> )	178
SN 22.140	Suffering ( <i>Dukkhasutta</i> )	178
SN 22.141	Suffering (2nd) ( <i>Dutiyadukkhasutta</i> )	178
SN 22.142	Suffering (3rd) ( <i>Tatīyadukkhasutta</i> )	179
SN 22.143	Not-Self ( <i>Anattāsutta</i> )	179
SN 22.144	Not-Self (2nd) ( <i>Dutiyaanattāsutta</i> )	179
SN 22.145	Not-Self (3rd) ( <i>Tatīyaanattāsutta</i> )	179
SN 22.146	Full of Disillusionment ( <i>Nibbidābahulasutta</i> )	180
SN 22.147	Observing Impermanence ( <i>Aniccānupassīsutta</i> )	180
SN 22.148	Observing Suffering ( <i>Dukkhānupassīsutta</i> )	180
SN 22.149	Observing Not-Self ( <i>Anattānupassīsutta</i> )	181

### ***The Chapter on Views***

SN 22.150	In Oneself ( <i>Ajjhattasutta</i> )	182
-----------	-------------------------------------	-----

SN 22.151	This Is Mine ( <i>Etammamasutta</i> )	183
SN 22.152	This Is My Self ( <i>Soattāsutta</i> )	184
SN 22.153	It Might Not Be Mine ( <i>Nocamesiyāsutta</i> )	185
SN 22.154	Wrong View ( <i>Micchādiṭṭhisutta</i> )	186
SN 22.155	Identity View ( <i>Sakkāyadiṭṭhisutta</i> )	187
SN 22.156	View of Self ( <i>Attānudiṭṭhisutta</i> )	188
SN 22.157	Insistence ( <i>Abhinivesasutta</i> )	189
SN 22.158	Insistence (2nd) ( <i>Dutiyaabhinivesasutta</i> )	189
SN 22.159	With Ānanda ( <i>Ānandasutta</i> )	190

## LINKED DISCOURSES WITH RĀDHA

### ***First Chapter About Māra***

SN 23.1	About Māra ( <i>Mārasutta</i> )	193
SN 23.2	Sentient Beings ( <i>Sattasutta</i> )	194
SN 23.3	The Conduit To Rebirth ( <i>Bhavanettisutta</i> )	195
SN 23.4	Should Be Completely Understood ( <i>Pariññeyyasutta</i> )	195
SN 23.5	Ascetics and Brahmins ( <i>Samaṇasutta</i> )	196
SN 23.6	Ascetics and Brahmins (2nd) ( <i>Dutiyasamaṇasutta</i> )	196
SN 23.7	A Stream-Enterer ( <i>Sotāpannasutta</i> )	197
SN 23.8	A Perfected One ( <i>Arahantasutta</i> )	197
SN 23.9	Desire and Greed ( <i>Chandarāgasutta</i> )	198
SN 23.10	Desire and Greed (2nd) ( <i>Dutiychandarāgasutta</i> )	198

### ***Second Chapter About Māra***

SN 23.11	About Māra ( <i>Mārasutta</i> )	200
SN 23.12	A Māra-like Nature ( <i>Māradhammasutta</i> )	201
SN 23.13	Impermanence ( <i>Aniccasutta</i> )	201

SN 23.14	Naturally Impermanent ( <i>Aniccadhammasutta</i> )	201
SN 23.15	Suffering ( <i>Dukkhasutta</i> )	202
SN 23.16	Entailing Suffering ( <i>Dukkhadhammasutta</i> )	202
SN 23.17	Not-Self ( <i>Anattasutta</i> )	203
SN 23.18	Naturally Not-Self ( <i>Anattadhammasutta</i> )	203
SN 23.19	Liable To End ( <i>Khayadhammasutta</i> )	203
SN 23.20	Liable To Vanish ( <i>Vayadhammasutta</i> )	204
SN 23.21	Liable To Originate ( <i>Samudayadhammasutta</i> )	204
SN 23.22	Liable To Cease ( <i>Nirodhadhammasutta</i> )	205

### ***The Chapter on Aspiration***

SN 23.23–33	Eleven Discourses on Māra, Etc. ( <i>Mārādisuttaekādasaka</i> )	206
SN 23.34	Liable To Cease ( <i>Nirodhadhammasutta</i> )	207

### ***The Chapter on Sitting Close***

SN 23.35–45	Eleven Discourses on Māra, Etc. ( <i>Mārādisuttaekādasaka</i> )	208
SN 23.46	Liable To Cease ( <i>Nirodhadhammasutta</i> )	209

## LINKED DISCOURSES ON VIEWS

### ***The Chapter on Stream-Entry***

SN 24.1	Winds ( <i>Vātasutta</i> )	211
SN 24.2	This Is Mine ( <i>Etammamasutta</i> )	213
SN 24.3	This Is My Self ( <i>Soattāsutta</i> )	214
SN 24.4	It Might Not Be Mine ( <i>Nocamesiyāsutta</i> )	215
SN 24.5	There's No Meaning in Giving ( <i>Natthidinnasutta</i> )	216
SN 24.6	Acting ( <i>Karotosutta</i> )	217
SN 24.7	Cause ( <i>Hetusutta</i> )	219
SN 24.8	The Extensive View ( <i>Mahādiṭṭhisutta</i> )	220

SN 24.9	The Cosmos is Eternal ( <i>Sassatadiṭṭhisutta</i> )	222
SN 24.10	The Cosmos Is Not Eternal ( <i>Asassatadiṭṭhisutta</i> )	223
SN 24.11	The World Is Finite ( <i>Antavāsutta</i> )	223
SN 24.12	The World Is Infinite ( <i>Anantavāsutta</i> )	223
SN 24.13	The Soul and the Body Are Identical ( <i>Tamjīvaṃtamaṃsarīraṃsutta</i> )	224
SN 24.14	The Soul and the Body Are Different Things ( <i>Aññaṃjīvaṃaññaṃsarīraṃsutta</i> )	224
SN 24.15	A Realized One Exists ( <i>Hotitathāgatosutta</i> )	224
SN 24.16	A Realized One Doesn't Exist ( <i>Nahotitathāgatosutta</i> )	224
SN 24.17	A Realized One Both Exists and Doesn't Exist ( <i>Hoticanacahotitathāgatosutta</i> )	225
SN 24.18	A Realized One Neither Exists Nor Doesn't Exist ( <i>Nevahotinana-hotitathāgatosutta</i> )	225

### ***The Chapter on the Second Round***

SN 24.19	Winds ( <i>Vātasutta</i> )	227
SN 24.20–35	This Is Mine, Etc. ( <i>Etammamādisutta</i> )	228
SN 24.36	Neither Exists Nor Doesn't Exist ( <i>Nevahotinana-hotisutta</i> )	228
SN 24.37	The Self Has Form ( <i>Rūpiattāsutta</i> )	229
SN 24.38	The Self Is Formless ( <i>Arūpiattāsutta</i> )	230
SN 24.39	The Self Has Form and Is Formless ( <i>Rūpīcaarūpīcaattāsutta</i> )	230
SN 24.40	The Self Neither Has Form Nor Is Formless ( <i>Nevarūpīnārūpiattāsutta</i> )	230
SN 24.41	The Self Is Perfectly Happy ( <i>Ekantasukkhīsutta</i> )	230
SN 24.42	Exclusively Suffering ( <i>Ekantadukkhīsutta</i> )	231

SN 24.43 The Self Is Happy and Suffering  
(*Sukhadukkhisutta*) 231

SN 24.44 The Self Is Neither Happy Nor Suffering  
(*Adukkhamasukhisutta*) 231

***The Chapter on the Third Round***

SN 24.45 Winds (*Navātasutta*) 232

SN 24.46–69 This Is Mine, etc. (*Etamamādisutta*) 233

SN 24.70 The Self Is Neither Happy Nor Suffering  
(*Adukkhamasukhisutta*) 233

***The Chapter on the Fourth Round***

SN 24.71 Winds (*Navātasutta*) 235

SN 24.72–95 This Is Mine, Etc. (*Etamamādisutta*) 236

SN 24.96 The Self Is Neither Happy Nor Suffering  
(*Adukkhamasukhisutta*) 237

**LINKED DISCOURSES ON ARRIVAL AT THE TRUTH**

***The Chapter on the Eye***

SN 25.1 The Eye (*Cakkhusutta*) 240

SN 25.2 Sights (*Rūpasutta*) 241

SN 25.3 Consciousness (*Viññāṇasutta*) 241

SN 25.4 Contact (*Samphassasutta*) 242

SN 25.5 Feeling (*Samphassajasutta*) 242

SN 25.6 Perception (*Rūpasaññāsutta*) 243

SN 25.7 Intention (*Rūpasañcetanāsutta*) 243

SN 25.8 Craving For Sights (*Rūpaṭaṇhāsutta*) 243

SN 25.9 Elements (*Pathaviḍhātusutta*) 244

SN 25.10 The Aggregates (*Khandhasutta*) 244

## LINKED DISCOURSES ON ARISING

### ***The Chapter on Arising***

SN 26.1	The Eye ( <i>Cakkhusutta</i> )	247
SN 26.2	Sights ( <i>Rūpasutta</i> )	247
SN 26.3	Consciousness ( <i>Viññāṇasutta</i> )	248
SN 26.4	Contact ( <i>Samphassasutta</i> )	248
SN 26.5	Feeling ( <i>Samphassajasutta</i> )	248
SN 26.6	Perception ( <i>Saññāsutta</i> )	249
SN 26.7	Intention ( <i>Saṅcetanāsutta</i> )	249
SN 26.8	Craving ( <i>Taṇhāsutta</i> )	249
SN 26.9	Elements ( <i>Dhātusutta</i> )	250
SN 26.10	The Aggregates ( <i>Khandhasutta</i> )	250

## LINKED DISCOURSES ON CORRUPTIONS

### ***The Chapter on Corruptions***

SN 27.1	The Eye ( <i>Cakkhusutta</i> )	253
SN 27.2	Sights ( <i>Rūpasutta</i> )	253
SN 27.3	Consciousness ( <i>Viññāṇasutta</i> )	254
SN 27.4	Contact ( <i>Samphassasutta</i> )	254
SN 27.5	Feeling ( <i>Samphassajasutta</i> )	254
SN 27.6	Perception ( <i>Saññāsutta</i> )	255
SN 27.7	Intention ( <i>Saṅcetanāsutta</i> )	255
SN 27.8	Craving ( <i>Taṇhāsutta</i> )	255
SN 27.9	Elements ( <i>Dhātusutta</i> )	256
SN 27.10	The Aggregates ( <i>Khandhasutta</i> )	256

## LINKED DISCOURSES WITH SĀRIPUTTA

### ***The Chapter with Sāriputta***

SN 28.1	Born of Seclusion ( <i>Vivekajasutta</i> )	258
SN 28.2	Without Placing the Mind ( <i>Avitakkasutta</i> )	259



SN 28.3	Rapture ( <i>Pītisutta</i> )	259
SN 28.4	Equanimity ( <i>Upekkhāsutta</i> )	260
SN 28.5	The Dimension of Infinite Space ( <i>Ākāśānañcāyatanasutta</i> )	261
SN 28.6	The Dimension of Infinite Consciousness ( <i>Viññāṇañcāyatanasutta</i> )	261
SN 28.7	The Dimension of Nothingness ( <i>Ākiñcaññāyatanasutta</i> )	261
SN 28.8	The Dimension of Neither Perception Nor Non-Perception ( <i>Nevasaññānāsaññāyatanasutta</i> )	262
SN 28.9	The Attainment of Cessation ( <i>Nirodhasamāpattisutta</i> )	262
SN 28.10	With Sucimukhī ( <i>Sucimukhīsutta</i> )	263

## LINKED DISCOURSES ON DRAGONS

### ***The Chapter on Dragons***

SN 29.1	Plain Version ( <i>Suddhikasutta</i> )	266
SN 29.2	Better ( <i>Pañītatarasutta</i> )	266
SN 29.3	Sabbath ( <i>Uposathasutta</i> )	267
SN 29.4	Sabbath (2nd) ( <i>Dutiyauposathasutta</i> )	267
SN 29.5	Sabbath (3rd) ( <i>Tatiyauposathasutta</i> )	268
SN 29.6	Sabbath (4th) ( <i>Catutthauposathasutta</i> )	268
SN 29.7	They've Heard ( <i>Sutasutta</i> )	268
SN 29.8	They've Heard (2nd) ( <i>Dutiyasutasutta</i> )	269
SN 29.9	They've Heard (3rd) ( <i>Tatiasutasutta</i> )	269
SN 29.10	They've Heard (4th) ( <i>Catutthasutasutta</i> )	270
SN 29.11–20	Ten Discourses On How Giving Helps to Become Egg-Born ( <i>Aṇḍajadānūpakārasuttadasaka</i> )	270

SN 29.21–50	Thirty Discourses On How Giving Helps to Become Womb-Born, Etc. ( <i>Jalābujādīdānūpakārasuttattimsaka</i> )	271
-------------	--	-----

## LINKED DISCOURSES ON PHOENIXES

### ***The Chapter on Phoenixes***

SN 30.1	Plain Version ( <i>Suddhikasutta</i> )	273
SN 30.2	They Carry Off ( <i>Harantisutta</i> )	273
SN 30.3	Both Kinds of Deeds ( <i>Dvayakārīsutta</i> )	274
SN 30.4–6	Both Kinds of Deeds (2nd–4th) ( <i>Dutiyādidvayakārīsuttattika</i> )	274
SN 30.7–16	Ten Discourses On How Giving Helps to Become Egg-Born ( <i>Aṇḍajadānūpakārasuttadasaka</i> )	275
SN 30.17–46	How Giving Helps to Become Womb-Born, Etc. ( <i>Jalābujadānūpakārasutta</i> )	275

## LINKED DISCOURSES ON FAIRIES

### ***The Chapter on Fairies***

SN 31.1	Plain Version ( <i>Suddhikasutta</i> )	278
SN 31.2	Good Conduct ( <i>Sucaritasutta</i> )	278
SN 31.3	A Giver of Fragrant Roots ( <i>Mūlagandhadātāsutta</i> )	279
SN 31.4–12	Nine Discourses On Givers of Fragrant Heartwood, Etc. ( <i>Sāragandhādīdātāsuttanavaka</i> )	280
SN 31.13–22	Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy ( <i>Mūlagandhadānūpakārasuttadasaka</i> )	280

SN 31.23–112	Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy ( <i>Sāragandhādīdānūpakārasuttanavutika</i> )	281
--------------	---	-----

## LINKED DISCOURSES ON CLOUD GODS

### ***The Chapter on Gods of the Clouds***

SN 32.1	Plain Version ( <i>Suddhikasutta</i> )	284
SN 32.2	Good Conduct ( <i>Sucaritasutta</i> )	284
SN 32.3–12	Ten Discourses On How Giving Helps to Become a Cool Cloud God ( <i>Sītavalāhakadānūpakārasuttadasaka</i> )	285
SN 32.13–52	How Giving Helps to Become a Warm Cloud God, Etc. ( <i>Uṇhavalāhakadānūpakārasutta</i> )	286
SN 32.53	Gods of the Cool Clouds ( <i>Sītavalāhakasutta</i> )	286
SN 32.54	Gods of the Warm Clouds ( <i>Uṇhavalāhakasutta</i> )	287
SN 32.55	Gods of the Storm Clouds ( <i>Abbhavalāhakasutta</i> )	287
SN 32.56	Gods of the Windy Clouds ( <i>Vātavalāhakasutta</i> )	287
SN 32.57	Gods of the Rainy Clouds ( <i>Vassavalāhakasutta</i> )	288

## LINKED DISCOURSES WITH VACCHAGOTTA

### ***The Chapter with Vacchagotta***

SN 33.1	Not Knowing Form ( <i>Rūpaaññāṇasutta</i> )	290
SN 33.2	Not Knowing Feeling ( <i>Vedanāaññāṇasutta</i> )	291
SN 33.3	Not Knowing Perception ( <i>Saññāaññāṇasutta</i> )	291
SN 33.4	Not Knowing Choices ( <i>Saṅkhāraaññāṇasutta</i> )	291

SN 33.5	Not Knowing Consciousness ( <i>Viññāṇaāññāṇasutta</i> )	292
SN 33.6–10	Five Discourses on Not Seeing Form, Etc. ( <i>Rūpaadassanādisuttapañcaka</i> )	292
SN 33.11–15	Five Discourses on Not Comprehending Form, Etc. ( <i>Rūpaanabhisamayādisuttapañcaka</i> )	293
SN 33.16–20	Five Discourses on Not Understanding Form, Etc. ( <i>Rūpaananubodhādisuttapañcaka</i> )	293
SN 33.21–25	Five Discourses on Not Penetrating Form, Etc. ( <i>Rūpaappaṭivedhādisuttapañcaka</i> )	293
SN 33.26–30	Five Discourses on Not Distinguishing Form, Etc. ( <i>Rūpaasallakkhaṇādisuttapañcaka</i> )	294
SN 33.31–35	Five Discourses on Not Detecting Form, Etc. ( <i>Rūpaanupalakkhaṇādisuttapañcaka</i> )	294
SN 33.36–40	Five Discourses on Not Differentiating Form, Etc. ( <i>Rūpaappaccupalakkhaṇādisuttapañcaka</i> )	294
SN 33.41–45	Five Discourses on Not Examining Form, Etc. ( <i>Rūpaasamapekhaṇādisuttapañcaka</i> )	294
SN 33.46–50	Five Discourses on Not Scrutinizing Form, Etc. ( <i>Rūpaappaccupekkhaṇādisuttapañcaka</i> )	295
SN 33.51–54	Four Discourses on Not Directly Experiencing Form, Etc. ( <i>Rūpaappaccakkhakkammādisuttacatukka</i> )	295
SN 33.55	Not Directly Experiencing Consciousness ( <i>Viññāṇaappaccakkhakammasutta</i> )	295

## LINKED DISCOURSES ON ABSORPTION

### ***The Chapter on Absorption***

SN 34.1	Entering Immersion ( <i>Samādhimūlakasamāpattisutta</i> )	298
SN 34.2	Remaining in Immersion ( <i>Samādhimūlakaṭṭhisutta</i> )	299
SN 34.3	Emerging From Immersion ( <i>Samādhimūlakavutṭhānasutta</i> )	299
SN 34.4	Gladdening for Immersion ( <i>Samādhimūlakakallitasutta</i> )	300
SN 34.5	Supports For Immersion ( <i>Samādhimūlakaārammaṇasutta</i> )	300
SN 34.6	Meditation Subjects For Immersion ( <i>Samādhimūlakagocarasutta</i> )	300
SN 34.7	Projecting the Mind Purified by Immersion ( <i>Samādhimūlakaabhinihārasutta</i> )	300
SN 34.8	Carefulness in Immersion ( <i>Samādhimūlakasakkaccakārīsutta</i> )	301
SN 34.9	Persistence in Immersion ( <i>Samādhimūlakasātaccakārīsutta</i> )	301
SN 34.10	Conducive to Immersion ( <i>Samādhimūlakasappāyakārīsutta</i> )	301
SN 34.11	Entering and Remaining ( <i>Samāpattimūlakaṭṭhisutta</i> )	302
SN 34.12	Entering and Emerging ( <i>Samāpattimūlakavutṭhānasutta</i> )	302
SN 34.13	Entering and Gladdening ( <i>Samāpattimūlakakallitasutta</i> )	302
SN 34.14	Entering and Supports ( <i>Samāpattimūlakaārammaṇasutta</i> )	302
SN 34.15	Entering and Meditation Subjects ( <i>Samāpattimūlakagocarasutta</i> )	303

SN 34.16	Entering and Projecting ( <i>Samāpattimūlakaabhinīhārasutta</i> )	303
SN 34.17	Entering and Carefulness ( <i>Samāpattimūlakasakkaccasutta</i> )	303
SN 34.18	Entering and Persistence ( <i>Samāpattimūlakasātaccasutta</i> )	304
SN 34.19	Entering and What's Conducive ( <i>Samāpattimūlakasappāyakārīsutta</i> )	304
SN 34.20–27	Eight on Remaining and Emergence, Etc. ( <i>Ṭṭhimūlakavutṭhānasuttādiṭṭhaka</i> )	304
SN 34.28–34	Seven on Emergence and Gladdening, Etc. ( <i>Vutṭhānamūlakakallitasuttādisattaka</i> )	305
SN 34.35–40	Six on Gladdening and Support, Etc. ( <i>Kallitamūlakaārammaṇasuttādichakka</i> )	305
SN 34.41–45	Five on Support and Subjects, Etc. ( <i>Ārammaṇamūlakagocarasuttādīpaṇcaka</i> )	305
SN 34.46–49	Four on Subjects and Projection, Etc. ( <i>Gocaramūlakaabhinīhārasuttādicatukka</i> )	306
SN 34.50–52	Three on Projection and Carefulness ( <i>Abhinīhāramūlakasakkaccasuttāditika</i> )	306
SN 34.53–54	Two on Carefulness and Persistence ( <i>Sakkaccamūlakasātaccakārīsuttadukādi</i> )	306
SN 34.55	Persistence and What's Conducive ( <i>Sātaccamūlakasappāyakārīsutta</i> )	307
Colophon		308

# LINKED DISCOURSES ON THE AGGREGATES

# *THE FIRST FIFTY*



# The Chapter on Nakula's Father

SN 22.1

## Nakula's Father

*Nakulapitusutta*

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

Then the householder Nakula's father went up to the Buddha, 1.3  
bowed, sat down to one side, and said to the Buddha:

"Sir, I'm an old man, elderly and senior. I'm advanced in years 2.1  
and have reached the final stage of life. My body is ailing and I'm  
constantly unwell. I hardly ever get to see the esteemed mendi-  
cants. May the Buddha please advise me and instruct me. It will  
be for my lasting welfare and happiness."

"That's so true, householder! That's so true, householder! For 3.1  
this body is ailing, trapped in its shell. If anyone dragging around  
this body claimed to be healthy even for a minute, what is that but  
foolishness?

So you should train like this: 'Though my body is ailing, my 3.4  
mind will be healthy.' That's how you should train."

And then the householder Nakula's father approved and agreed 4.1  
with what the Buddha said. He got up from his seat, bowed, and  
respectfully circled the Buddha, keeping him on his right. Then he

went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him:

4.2 “Householder, your faculties are so very clear, and your complexion is pure and bright. Did you get to hear a Dhamma talk in the Buddha’s presence today?”

5.1 “What else, sir, could it possibly be?<sup>1</sup> Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk.”<sup>2</sup>

5.3 “But what kind of ambrosial Dhamma talk has the Buddha anointed you with?”

5.4 So Nakula’s father told Sāriputta all that had happened, and said, “That’s the ambrosial Dhamma talk that the Buddha anointed me with.”

7.1 “But didn’t you feel the need to ask the Buddha the further question: ‘Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind?’”

7.3 “Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this.”

8.1 “Well then, householder, listen and pay close attention, I will speak.”

8.2 “Yes, sir,” replied Nakula’s father. Sāriputta said this:

9.1 “And how is a person ailing in body and ailing in mind? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They’ve not seen good persons, and are neither skilled nor trained in the qualities of a good person. They regard form as self, self as having form, form in self, or self in form. They’re obsessed with the thought: ‘I am form, form is mine!’ But that form of theirs

---

1. This idiom is unusual, if not unique, and a translation should try to convey something of the dramatic quality of it. The force of it seems to be, “What else could possibly have had this effect on me?”, which is not well captured by BB’s “Why not”, and better by Thanissaro’s “How could it be otherwise”.

2. Reinforcing the unique and dramatic quality of the previous line, *amatena abhisitto* is another unique usage. It is one of the few, if not only, places in the EBTs where the Rg Vedic sense of “ambrosia” for *amata* is prominent.

decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're obsessed with the thought: 'I am feeling, feeling is mine!' But that feeling of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. 10.1

They regard perception as self, self as having perception, perception in self, or self in perception. They're obsessed with the thought: 'I am perception, perception is mine!' But that perception of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. 11.1

They regard choices as self, self as having choices, choices in self, or self in choices. They're obsessed with the thought: 'I am choices, choices are mine!' But those choices of theirs decay and perish, which gives rise to sorrow, lamentation, pain, sadness, and distress. 12.1

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're obsessed with the thought: 'I am consciousness, consciousness is mine!' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. 13.1

That's how a person is ailing in body and ailing in mind. 13.5

And how is a person ailing in body and healthy in mind? 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. They don't regard form as self, self as having form, form in self, or self in form. They're not obsessed with the thought: 'I am form, form is mine!' So when that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. 14.1

They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're not obsessed with the thought: 'I am feeling, feeling is mine!' So when that feeling of theirs decays and 15.1

perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

16.1 They don't regard perception as self, self as having perception, perception in self, or self in perception. They're not obsessed with the thought: 'I am perception, perception is mine!' So when that perception of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

17.1 They don't regard choices as self, self as having choices, choices in self, or self in choices. They're not obsessed with the thought: 'I am choices, choices are mine!' So when those choices of theirs decay and perish, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

18.1 They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're not obsessed with the thought: 'I am consciousness, consciousness is mine!' So when that consciousness of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

18.5 That's how a person is ailing in body and healthy in mind."

19.1 That's what Venerable Sāriputta said. Satisfied, Nakula's father was happy with what Sāriputta said.

SN 22.2

## At Devadaha

### *Devadahasutta*

1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha.

1.3 Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, we wish to go to a western land to take up residence there."

2.1 "But mendicants, have you consulted with Sāriputta?"

2.2 "No, sir, we haven't."

“You should consult with Sāriputta. He’s astute, and supports 2.3  
his spiritual companions, the mendicants.”

“Yes, sir,” they replied. 2.5

Now at that time Venerable Sāriputta was meditating not far 3.1  
from the Buddha in a clump of golden shower trees.<sup>3</sup> And then  
those mendicants approved and agreed with what the Buddha  
said. They got up from their seat, bowed, and respectfully circled  
the Buddha, keeping him on their right. Then they went up to  
Venerable Sāriputta, and exchanged greetings with him.

When the greetings and polite conversation were over, they sat 3.3  
down to one side and said to him, “Reverend Sāriputta, we wish to  
go to a western land to take up residence there. We have consulted  
with the Teacher.”

“Reverends, there are those who question a mendicant who 4.1  
has gone abroad—astute aristocrats, brahmins, householders, and  
ascetics—for astute people are inquisitive: ‘But what does the  
venerables’ Teacher teach? What does he explain?’ I trust the ven-  
erables have properly heard, learned, attended, and remembered  
the teachings, and penetrated them with wisdom. That way, when  
answering you will repeat what the Buddha has said and not mis-  
represent him with an untruth. You will explain in line with the  
teaching, with no legitimate grounds for rebuke and criticism.”

“Reverend, we would travel a long way to learn the meaning of 5.1  
this statement in the presence of Venerable Sāriputta. May Vener-  
able Sāriputta himself please clarify the meaning of this.”

---

3. The identification of elagala with cassia tora, found in BB, PTS dict, and ultimately probably derived from MW, is unsatisfactory. It is a weed, growing 50cm or so high, hardly a fitting place for meditation, and completely contradicting the commentary. The alternative, *Cassia alata* or *Senna alata* is better, since it grows 3-4 M tall, with a glorious golden flower. However it’s native to Mexico. The Chinese parallels don’t seem to offer any assistance. SA 108 has 𑖀𑖩𑖪𑖫𑖬, where 𑖩𑖪 might stand for gāḍha, and thus the compound ekagāḍha. But this gets us no further in understanding the sanskrit. Moreover 𑖩𑖪 may also stand for sāla or sāla-vṛkṣa, so it could just mean standing under “a” sal tree, where 𑖩 stands for annatara. Sticking with the Cassia family, I’ve gone with cassia fistula, which would at lest be a nice place to meditate!

5.3 “Well then, reverends, listen and pay close attention, I will speak.”

5.4 “Yes, reverend,” they replied. Sāriputta said this:

6.1 “Reverends, there are those who question a mendicant who has gone abroad—astute aristocrats, brahmins, householders, and ascetics—for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ When questioned like this, reverends, you should answer: ‘Reverend, our Teacher explained the removal of desire and lust.’

7.1 When you answer like this, such astute people may inquire further: ‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’ When questioned like this, reverends, you should answer: ‘Our teacher explains the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

8.1 When you answer like this, such astute people may inquire further: ‘But what drawback has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you’re not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. If you’re not free of greed, desire, fondness, thirst, passion, and craving for feeling ... perception ... choices ... consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

9.1 When you answer like this, such astute people may inquire further: ‘But what benefit has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. If

you are rid of greed, desire, fondness, thirst, passion, and craving for feeling ... perception ... choices ... consciousness, when that consciousness decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.'

If those who acquired and kept unskillful qualities were to live 10.1  
happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities. But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

If those who embraced and kept skillful qualities were to live 11.1  
unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise embracing skillful qualities. But since those who embrace and keep skillful qualities live happily in the present life, free of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises embracing skillful qualities."

This is what Venerable Sāriputta said. Satisfied, the mendicants 12.1  
were happy with what Sāriputta said.

SN 22.3

## With Hāliddikāni

*Hāliddikānisutta*

SO I HAVE HEARD. At one time Venerable Mahākaccāna was stay- 1.1  
ing in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the householder Hāliddikāni went up to Venerable Ma- 1.3  
hākaccāna, bowed, sat down to one side, and said to him, "Sir,

this was said by the Buddha in the Chapter of the Eights, in ‘The Questions of Māgandiya’:

- 2.1        ‘After leaving shelter to migrate unsettled,<sup>4</sup>  
               a sage doesn’t get close to anyone in town.  
               Rid of sensual pleasures, expecting nothing,  
               they wouldn’t get in arguments with people.’
- 3.1        How should we see the detailed meaning of the Buddha’s brief statement?”
- 4.1        “Householder, the form element is a shelter for consciousness. One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter. The feeling element is a shelter for consciousness. One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter. The perception element is a shelter for consciousness. One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter. The choices element is a shelter for consciousness. One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter. That’s how one is a migrant going from shelter to shelter.
- 5.1        And how is one a migrant with no shelter? The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

---

4. The line and its metaphorical interpretation work on two levels. The oka and niketa are the same basic meaning, but I have translated in line with the underlying etymology: oka from “place of comfort, shelter”, niketa as “heaping, settlement”. Sari means “wander, roam, drift”. Here it has a literal meaning, a homeless wanderer. But later one is said to be a “okasari” “house-wanderer”. How does this make sense? The root -sari is the same as the root for samsara, and so an okasari is one who wanders in samsara. Compare the standard simile for the dibbacakkhu, where a person walks out of one home down the street, and into another. Cf the modern idiom “couch-surfer”. I use the same term as I use for samsara to bring out this connection.



That's why the Realized One is called a migrant with no shelter. The Realized One has given up any desire, greed, relishing, and craving for the feeling element ... the perception element ... the choices element ... the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has 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 why the Realized One is called a migrant with no shelter. That's how one is a migrant with no shelter.

And how is one a migrant going from settlement to settlement? 6.1  
Being attached to migrating from settlement to settlement in pursuit of sights, one is called a migrant going from settlement to settlement. Being attached to migrating from settlement to settlement in pursuit of sounds ... smells ... tastes ... touches ... thoughts, one is called a migrant going from settlement to settlement. That's how one is a migrant going from settlement to settlement.

And how is one an unsettled migrant? The Realized One has 7.1  
given up attachment to migrating from settlement to settlement in pursuit of sights. He has 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 why the Realized One is called an unsettled migrant. The Realized One has given up attachment to migrating from settlement to settlement in pursuit of sounds ... smells ... tastes ... touches ... thoughts. He has 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 why the Realized One is called an unsettled migrant. That's how one is an unsettled migrant.

And how does one get close to people in town? It's when some- 8.1  
one 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 how one gets close to people in town.

And how does one not get close to people in town? It's when 9.1  
a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when

they're sad—and not getting involved in their business. That's how one doesn't get close to people in town.

10.1 And how is one not rid of sensual pleasures? It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is not rid of sensual pleasures.

11.1 And how is one rid of sensual pleasures? It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is rid of sensual pleasures.

12.1 And how does one have expectations? It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one has expectations.

13.1 And how does one expect nothing? It's when someone doesn't think: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one expects nothing.

14.1 And how does one argue with people? It's when someone takes part in this sort of discussion: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!'<sup>5</sup> That's how one argues with people.

15.1 And how does one not argue with people? It's when a mendicant doesn't take part in this sort of discussion: 'You don't understand this teaching and training ... get yourself out of this—if you can!' That's how one doesn't argue with people.

---

5. Sahita as a quality of dhamma talks is found at AN 4.139 and AN 8.16. The basic meaning is "unified, together". It is the same as the Vedic "sanhita". To me, "consistent" is more of a logical property, whereas what I think this means is "to the point, on topic." Also note that PTS dict for this says reading avicinna is to be preferred. Under vicinna it says adhicinna is preferred. Handy.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya': 16.1

'After leaving shelter to migrate unsettled,  
a sage doesn't get close to anyone in town.  
Rid of sensual pleasures, expecting nothing,  
they wouldn't get in arguments with people.'" 17.1

SN 22.4

## Hāliddikāni (2nd)

*Dutiyahāliddikānisutta*

SO I HAVE HEARD. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. 1.1

Then the householder Hāliddikāni went up to Venerable Mahākaccāna ... and asked him, "Sir, this was said by the Buddha in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'" 1.3

How should we see the detailed meaning of the Buddha's brief statement?" 2.1

"Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be 'well freed'. 3.1

Consider any desire, greed, relishing, and craving for the feeling element ... the perception element ... the choices element ... the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be 'well freed'. 4.1

- 5.1 So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'

SN 22.5

## Development of Immersion

*Samādhisutta*

- 1.1 SO I HAVE HEARD. At Sāvattthī.
- 1.4 "Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness.
- 2.1 And what is the origin of form, feeling, perception, choices, and consciousness? It's when a mendicant approves, welcomes, and keeps clinging.
- 3.1 What do they approve, welcome, and keep clinging to? They approve, welcome, and keep clinging to form. This gives rise to relishing. Relishing forms is grasping. Their 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.
- 4.1 They approve, welcome, and keep clinging to feeling ... perception ... choices ... consciousness. This gives rise to relishing. Relishing consciousness is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

This is the origin of form, feeling, perception, choices, and 5.1  
consciousness.

And what is the ending of form, feeling, perception, choices, 6.1  
and consciousness?

It's when a mendicant doesn't approve, welcome, or keep cling- 7.1  
ing.

What don't they approve, welcome, or keep clinging to? They 8.1  
don't approve, welcome, or keep clinging to form. As a result, rel-  
ishing of form ceases. When that relishing ceases, grasping ceases.  
When grasping ceases, continued existence ceases. ... That is how  
this entire mass of suffering ceases.

They don't approve, welcome, or keep clinging to feeling ... 9.1  
perception ... choices ... consciousness. As a result, relishing of  
consciousness ceases. When that relishing ceases, grasping ceases.  
... That is how this entire mass of suffering ceases.

This is the ending of form, feeling, perception, choices, and 12.1  
consciousness."

SN 22.6

## Retreat

*Paṭisallāṇasutta*

At Sāvattḥi. 1.1

"Mendicants, meditate in retreat. A mendicant in retreat truly 1.2  
understands. What do they truly understand? The origin and  
ending of form, feeling, perception, choices, and consciousness.  
..."

(Expand in detail as in the previous discourse.) 1.6

SN 22.7

## Anxiety Because of Grasping

*Upādāparitassanāsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and pay close attention, I will speak.”

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

2.1 “And how does grasping lead to anxiety? It’s when an unlearned ordinary person has not seen the noble 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 self in form. But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.<sup>6</sup> So they become frightened, worried, concerned, and anxious because of grasping.

3.1 They regard feeling as self ...

4.1 They regard perception as self ...

4.2 They regard choices as self ...

5.1 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That’s how grasping leads to anxiety.

---

6. See <https://discourse.suttacentral.net/t/parallels-and-translation-of-sn-22-7-help/2926>

And how does not grasping lead to freedom from anxiety? 6.1  
 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. They don't regard form as self, self as having form, form in self, or self in form. When that form of theirs decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping.

They don't regard feeling as self ... 7.1

They don't regard perception as self ... 8.1

They don't regard choices as self ... 8.2

They don't regard consciousness as self ... When that consciousness of theirs decays and perishes, consciousness doesn't latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. That's how not grasping leads to freedom from anxiety.” 9.1

SN 22.8

## Anxiety Because of Grasping (2nd)

*Dutiyaupādāparitassanāsutta*

At Sāvatthī. 1.1

“Mendicants, I will teach you how grasping leads to anxiety, 1.2  
 and how not grasping leads to freedom from anxiety. Listen and pay close attention, I will speak. And how does grasping lead to anxiety? It's when an unlearned ordinary person regards form like this: ‘This is mine, I am this, this is my self.’ But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain,

sadness, and distress. They regard feeling ... perception ... choices ... consciousness like this: ‘This is mine, I am this, this is my self.’ But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That’s how grasping leads to anxiety.

- 2.1 And how does not grasping lead to freedom from anxiety? It’s when a learned noble disciple regards form like this: ‘This is not mine, I am not this, this is not my self.’ When that form of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling ... perception ... choices ... consciousness like this: ‘This is not mine, I am not this, this is not my self.’ When that consciousness of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. That’s how not grasping leads to freedom from anxiety.”

SN 22.9

## Impermanence in the Three Times

*Kālattayaaniccasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, form of the past and future is impermanent, let alone the present.
- 1.4 Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form,<sup>7</sup> and they practice for disillusionment, dispassion, and cessation regarding present form.
- 1.7 Feeling ...
- 1.8 Perception ...

---

7. Note that in similar contexts, *anapekkha* and *abhinandati* are regularly oriented towards the past and future respectively. *Nanda* and its variants straddle the meanings of “joy” and “crave”, in fact are standard synonyms of *tanha*, etc. Here it means “has an desire to experience the joys of ...” for which “look forward to” is the closest English idiom.



Choices ... 1.9

Consciousness of the past and future is impermanent, let alone the present. 1.11

Seeing this, a learned noble disciple doesn't worry about past consciousness, doesn't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness." 1.16

SN 22.10

## Suffering in the Three Times

*Kālattayadukkhassutta*

At Sāvatthī. 1.1

"Mendicants, form of the past and future is suffering, let alone the present. 1.2

Seeing this, a learned noble disciple doesn't worry about past form, doesn't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form. 1.4

Feeling ... 1.7

Perception ... 1.8

Choices ... 1.9

Consciousness of the past and future is suffering, let alone the present. 1.10

Seeing this, a learned noble disciple doesn't worry about past consciousness, doesn't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness." 1.12

SN 22.11

## Not-Self in the Three Times

*Kālattayaānattasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, form of the past and future is not-self, let alone the present.
- 1.4 Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.
- 1.7 Feeling ...
- 1.8 Perception ...
- 1.9 Choices ...
- 1.10 Consciousness of the past and future is not-self, let alone the present.
- 1.12 Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for the disillusionment, dispassion, and cessation regarding present consciousness.”

# The Chapter on Impermanence

SN 22.12

## Impermanence

*Aniccāsutta*

SO I HAVE HEARD. At Sāvatthī. 1.1

“Mendicants, form, feeling, perception, choices, and consciousness are impermanent. 1.4

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. 1.5  
When they’re freed, they know they’re freed.

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.’” 1.7

SN 22.13

## Suffering

*Dukkhasutta*

At Sāvatthī. 1.1

“Mendicants, form, feeling, perception, choices, and consciousness are suffering. 1.2

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

SN 22.14

## Not-Self

*Anattasutta*

- 1.1 At Sāvatthī.

- 1.2 “Mendicants, form, feeling, perception, choices, and consciousness are not-self.

- 1.3 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.

- 1.5 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 22.15

## That Which is Impermanent

*Yadanikkasutta*

- 1.1 At Sāvatthī.

- 1.2 “Mendicants, form is 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.’

- 1.6 Feeling is impermanent ...

- 1.10 Perception is impermanent ...

- 1.11 Choices are impermanent ...

- 1.12 Consciousness is 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.’

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.16

SN 22.16

## That Which is Suffering

*Yamdukkhasutta*

At Sāvatthī. 1.1

“Mendicants, form is suffering. What’s suffering is not-self. 1.2

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.’

Feeling is suffering ... 1.5

Perception is suffering ... 1.6

Choices are suffering ... 1.7

Consciousness is suffering. What’s suffering is not-self. And 1.8  
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 ... They understand: ‘... there is no return to any state of existence.’” 1.11

SN 22.17

## That Which is Not-Self

*Yadanattāsutta*

At Sāvatthī. 1.1

“Mendicants, form is not-self. And what’s not-self should be 1.2  
truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Feeling is not-self ... 1.4

Perception is not-self ... 1.5

Choices are not-self ... 1.6

- 1.7 Consciousness 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.'
- 1.9 Seeing this ... They understand: '... there is no return to any state of existence.'

SN 22.18

## Impermanence With Its Cause

*Sahetuaniccasutta*

- 1.1 At Sāvatthī.
- 1.2 "Mendicants, form is impermanent. The cause and reason that gives rise to form is also impermanent. Since form is produced by what is impermanent, how could it be permanent?
- 1.5 Feeling is impermanent ...
- 1.8 Perception is impermanent ...
- 1.9 Choices are impermanent ...
- 1.12 Consciousness is impermanent. The cause and reason that gives rise to consciousness is also impermanent. Since consciousness is produced by what is impermanent, how could it be permanent?
- 1.15 Seeing this ... They understand: '... there is no return to any state of existence.'

SN 22.19

## Suffering With Its Cause

*Sahetudukkkhasutta*

- 1.1 At Sāvatthī.
- 1.2 "Mendicants, form is suffering. The cause and reason that gives rise to form is also suffering. Since form is produced by what is suffering, how could it be happiness?
- 1.5 Feeling is suffering ...

Perception is suffering ...	1.6
Choices are suffering ...	1.7
Consciousness is suffering. The cause and reason that gives rise to consciousness is also suffering. Since consciousness is produced by what is suffering, how could it be happiness?	1.8
Seeing this ... They understand: '... there is no return to any state of existence.'	1.11

SN 22.20

## Not-Self With Its Cause

### *Sahetuanattasutta*

At Sāvatthī.	1.1
“Mendicants, form is not-self. The cause and reason that gives rise to form is also not-self. Since form is produced by what is not-self, how could it be self?	1.2
Feeling is not-self ...	1.5
Perception is not-self ...	1.6
Choices are not-self ...	1.7
Consciousness is not-self. The cause and reason that gives rise to consciousness is also not-self. Since consciousness is produced by what is not-self, how could it be self?	1.8
Seeing this ... They understand: '... there is no return to any state of existence.'	1.11

SN 22.21

## With Ānanda

### *Ānandasutta*

At Sāvatthī.	1.1
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:	1.2

- 1.3 “Sir, they speak of ‘cessation’. The cessation of what things does this refer to?”
- 1.5 “Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to.
- 1.7 Feeling ...
- 1.9 Perception ...
- 1.10 Choices ...
- 1.12 Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to.
- 1.14 When they speak of ‘cessation’, its the cessation of these things that this refers to.”



# The Chapter on the Burden

SN 22.22

## The Burden

*Bhārasutta*

At Sāvattthī. 1.1

“Mendicants, I will teach you the burden, the bearer of the burden, the picking up of the burden, and the putting down of the burden. Listen ... 1.2

And what is the burden? The five grasping aggregates, it should be said. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the burden. 1.4

And who is the bearer of the burden? The person, it should be said; the venerable of such and such name and clan. This is called the bearer of the burden. 2.1

And what is the picking up of the burden? It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,<sup>8</sup> craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the picking up of the burden. 3.1

And what is the putting down of the burden? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it. This is called the putting down of the burden.” 4.1

---

8. As usual, I prefer to translate *tatra tatra* and related idioms as distributive.

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

6.1 “The five aggregates are indeed burdens,  
and the person is the bearer of the burden.  
Picking up the burden is suffering in the world,  
and putting the burden down is happiness.

7.1 When the heavy burden is put down  
without picking up another,  
and having plucked out craving, root and all,  
you’re hungerless, extinguished.”

SN 22.23

## Complete Understanding

*Pariññasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the things that should be completely understood, and complete understanding. Listen . . .

1.4 And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

1.7 And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.”

SN 22.24

## Directly Knowing

*Abhijānasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering.

Without directly knowing and completely understanding feeling ... perception ... choices ... consciousness, without dispassion for it and giving it up, you can't end suffering. 1.3

By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering. 1.7

By directly knowing and completely understanding feeling ... perception ... choices ... consciousness, having dispassion for it and giving it up, you can end suffering." 1.8

SN 22.25

## Desire and Greed

*Chandarāgasutta*

At Sāvatthī. 1.1

"Mendicants, give up desire and greed for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. 1.2

Give up desire and greed for feeling ... perception ... choices ... consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future." 1.4

SN 22.26

## Gratification

*Assādasutta*

At Sāvatthī. 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 form ... feeling ... perception ... choices ... and consciousness?' 1.2

Then it occurred to me: "The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, 1.8

suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling ... perception ... choices ... consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.'

2.1 As long as I didn't truly understand these five grasping aggregates' 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.

2.2 But when I did truly understand these five grasping aggregates' 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.

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

SN 22.27

## Gratification (2nd)

*Dutiyaassādasutta*

1.1 At Sāvatthī.

1.2 "Mendicants, I went in search of form's gratification, and I found it. I've seen clearly with wisdom the full extent of form's gratification. I went in search of form's drawback, and I found it. I've seen clearly with wisdom the full extent of form's drawback. I went in search of form's escape, and I found it. I've seen clearly with wisdom the full extent of form's escape.

1.11 I went in search of the gratification of feeling ... perception ... choices ... and consciousness, and I found it. I've seen clearly with wisdom the full extent of consciousness's gratification. I went in search of consciousness's drawback, and I found it. I've seen

clearly with wisdom the full extent of consciousness's drawback. I went in search of consciousness's escape, and I found it. I've seen clearly with wisdom the full extent of consciousness's escape.

As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening ... But when I did truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening ... 1.23

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.' 1.25

SN 22.28

## Gratification (3rd)

*Tatiyaassādasutta*

At Sāvatthī. 1.1

"Mendicants, if there were no gratification in form, sentient beings wouldn't be aroused by it. But since there is gratification in form, sentient beings do love it. If form had no drawback, sentient beings wouldn't grow disillusioned with it. But since form has a drawback, sentient beings do grow disillusioned with it. If there were no escape from form, sentient beings wouldn't escape from it. But since there is an escape from form, sentient beings do escape from it. 1.2

If there were no gratification in feeling ... perception ... choices ... consciousness, sentient beings wouldn't be aroused by it. But since there is gratification in consciousness, sentient beings do love it. If consciousness had no drawback, sentient beings wouldn't grow disillusioned with it. But since consciousness has a drawback, sentient beings do grow disillusioned with it. If there were no escape from consciousness, sentient beings wouldn't escape from it. But since there is an escape from consciousness, sentient beings do escape from it. 1.8

- 2.1 As long as sentient beings don't truly understand these five grasping aggregates' 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.
- 2.3 But when sentient beings truly understand these five grasping aggregates' 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 22.29

## Taking Pleasure

*Abhinandanasutta*

- 1.1 At Sāvattḥī.
- 1.2 “Mendicants, if you take pleasure in form, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering.
- 1.4 If you take pleasure in feeling ... perception ... choices ... consciousness, you take pleasure in suffering. If you take pleasure in suffering, I say you're not exempt from suffering.
- 1.9 If you don't take pleasure in form, you don't take pleasure in suffering. If you don't take pleasure in suffering, I say you're exempt from suffering.
- 1.11 If you don't take pleasure in feeling ... perception ... choices ... consciousness, you don't take pleasure in suffering. If you don't take pleasure in suffering, I say you're exempt from suffering.”

SN 22.30

## Arising

*Uppādasutta*

At Sāvatthī. 1.1

“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. 1.2

The arising, continuation, rebirth, and manifestation of feeling ... perception ... choices ... consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. 1.3

The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. 1.7

The cessation, settling, and ending of feeling ... perception ... choices ... consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.” 1.8

SN 22.31

## The Root of Misery

*Aghamūlasutta*

At Sāvatthī. 1.1

“Mendicants, I will teach you misery and the root of misery. Listen ... 1.2

And what is misery? Form, feeling, perception, choices, and consciousness are misery. This is called misery. 1.4

And what is the root of misery? It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the root of misery.” 1.7

SN 22.32

## The Breakable

*Pabhaṅgusutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, I will teach you the breakable and the unbreakable. Listen ...
- 1.4 And what is the breakable? What is the unbreakable? Form is breakable, but its cessation, settling, and ending is unbreakable.
- 1.7 Feeling ... perception ... choices ... consciousness is breakable, but its cessation, settling, and ending is unbreakable.”



# The Chapter on Not Yours

SN 22.33

## It's Not Yours

*Natumahākasutta*

- At Sāvattthī. 1.1
- “Mendicants, give up what's not yours. Giving it up will be 1.2  
for your welfare and happiness. And what isn't yours? Form isn't  
yours: give it up. Giving it up will be for your welfare and happiness.
- Feeling ... 1.7
- Perception ... 1.9
- Choices ... 1.10
- Consciousness isn't yours: give it up. Giving it up will be for 1.12  
your welfare and happiness.
- Suppose a person was to carry off the grass, sticks, branches, 2.1  
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, burn-  
ing us, or doing what they want with us?’”
- “No, sir. Why is that? Because that's neither self nor belonging 2.4  
to self.”
- “In the same way, mendicants, form isn't yours: give it up. 2.7  
Giving it up will be for your welfare and happiness.
- Feeling ... 2.9
- Perception ... 2.11
- Choices ... 2.12

- 2.13 Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness."

SN 22.34

## It's Not Yours (2nd)

*Dutiyanatumhākasutta*

- 1.1 At Sāvatthī.
- 1.2 "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?
- 1.5 Form isn't yours: give it up. Giving it up will be for your welfare and happiness.
- 1.7 Feeling ...
- 1.8 Perception ...
- 1.9 Choices ...
- 1.10 Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.
- 1.12 Give up what's not yours. Giving it up will be for your welfare and happiness."

SN 22.35

## A Mendicant

*Aññatarabhikkhusutta*

- 1.1 At Sāvatthī.
- 1.2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to 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."
- 1.5 "Mendicant, you're defined by what you have an underlying tendency for. You're not defined by what you have no underlying tendency for."
- 1.7 "Understood, Blessed One! Understood, Holy One!"

“But how do you see the detailed meaning of my brief statement?” 2.1

“If you have an underlying tendency for form, you’re defined by that. If you have an underlying tendency for feeling ... perception ... choices ... consciousness, you’re defined by that. 2.2

If you have no underlying tendency for form, you’re not defined by that. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you’re not defined by that. 2.7

That’s how I understand the detailed meaning of the Buddha’s brief statement.” 2.12

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. 3.1

If you have an underlying tendency for form, you’re defined by that. If you have an underlying tendency for feeling ... perception ... choices ... consciousness, you’re defined by that. 3.3

If you have no underlying tendency for form, you’re not defined by that. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you’re not defined by that. 3.8

This is how to understand the detailed meaning of what I said in brief.” 3.13

And then that mendicant 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. 4.1

Then that mendicant, 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. 5.1

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 that mendicant became one of the perfected. 5.2

SN 22.36

## A Mendicant (2nd)

*Dutiyaaññatarabhikkhusutta*

1.1 At Sāvatthī.

1.2 Then a mendicant 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.”

1.4 “Mendicant, you’re measured against what you have an under-  
lying tendency for, and you’re defined by what you’re measured  
against. You’re not measured against what you have no underlying  
tendency for, and you’re not defined by what you’re not measured  
against.”

1.8 “Understood, Blessed One! Understood, Holy One!”

2.1 “But how do you see the detailed meaning of my brief state-  
ment?”

2.2 “If you have an underlying tendency for form, you’re measured  
against that, and you’re defined by what you’re measured against.  
If you have an underlying tendency for feeling ... perception ...  
choices ... consciousness, you’re measured against that, and you’re  
defined by what you’re measured against.

2.9 If you have no underlying tendency for form, you’re not mea-  
sured against that, and you’re not defined by what you’re not mea-  
sured against. If you have no underlying tendency for feeling ... per-  
ception ... choices ... consciousness, you’re not measured against  
that, and you’re not defined by what you’re not measured against.

2.16 That’s how I understand the detailed meaning of the Buddha’s  
brief statement.”

3.1 “Good, good, mendicant! It’s good that you understand the  
detailed meaning of what I’ve said in brief like this.

3.3 If you have an underlying tendency for form, you’re measured  
against that, and you’re defined by what you’re measured against.  
If you have an underlying tendency for feeling ... perception ...

choices ... consciousness, you're measured against that, and you're defined by what you're measured against.

If you have no underlying tendency for form, you're not measured against that, and you're not defined by what you're not measured against. If you have no underlying tendency for feeling ... perception ... choices ... consciousness, you're not measured against that, and you're not defined by what you're not measured against.

This is how to understand the detailed meaning of what I said in brief." ... 3.17

And that mendicant became one of the perfected. 3.18

SN 22.37

## With Ānanda

*Ānandasutta*

At Sāvattthī. 1.1

And then Venerable Ānanda ... sitting to one side, the Buddha said to him: 1.2

"Ānanda, suppose they were to ask you: 'Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?' How would you answer?" 2.1

"Sir, suppose they were to ask me: 'What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?' I'd answer like this: 2.4

'Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling ... perception ... choices ... consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.' 2.7

That's how I'd answer such a question." 2.13

"Good, good, Ānanda. The arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling ... perception ... choices ... consciousness is evident, its 3.1

vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

3.8 That's how you should answer such a question."

SN 22.38

## With Ānanda (2nd)

*Dutiyaānandasutta*

1.1 At Sāvattḥī.

1.2 Sitting to one side, the Buddha said to Ānanda:

2.1 "Ānanda, suppose they were to ask you: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' How would you answer?"

2.6 "Sir, suppose they were to ask me: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' I'd answer like this:

2.11 'Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling ... perception ... choices ... consciousness has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

3.1 Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling ... perception ... choices ... consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for

which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, 4.1  
vanishing, and change while persisting is evident. Whatever feeling  
... perception ... choices ... consciousness has been born, and has  
appeared, its arising, vanishing, and change while persisting are  
evident. These are the things for which arising is evident, vanishing  
is evident, and change while persisting is evident.' That's how I'd  
answer such a question."

"Good, good, Ānanda. Whatever form has passed, ceased, and 5.1  
perished, its arising, vanishing, and change while persisting were  
evident. Whatever feeling ... perception ... choices ... conscious-  
ness has passed, ceased, and perished, its arising, vanishing, and  
change while persisting were evident. These the things for which  
arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its 6.1  
arising, vanishing, and change while persisting will be evident.  
Whatever feeling ... perception ... choices ... consciousness is  
not yet born, and has not yet appeared, its arising, vanishing, and  
change while persisting will be evident. These are the things for  
which arising, vanishing, and change while persisting will be evi-  
dent.

Whatever form has been born, and has appeared, its arising, 7.1  
vanishing, and change while persisting are evident. Whatever feel-  
ing ... perception ... choices ... consciousness has been born, and  
has appeared, its arising, vanishing, and change while persisting are  
evident. These are the things for which arising is evident, vanishing  
is evident, and change while persisting is evident.

That's how you should answer such a question." 7.9

SN 22.39

## In Line With the Teachings

*Anudhammasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings.

1.3 They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

SN 22.40

## In Line with the Teachings (2nd)

*Dutiyaanudhammasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. ... They’re freed from suffering, I say.”

SN 22.41

## In Line with the Teachings (3rd)

*Tatiyaanudhammasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should



live observing suffering in form, feeling, perception, choices, and consciousness. ... They're freed from suffering, I say."

SN 22.42

## In Line with the Teachings (4th)

*Catutthaanudhammasutta*

At Sāvatthī.

1.1

"Mendicants, when a mendicant is practicing in line with the teachings, this is what's in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. ...

1.2

*They're freed from suffering, I say."*

# The Chapter on Be Your Own Island

SN 22.43

## Be Your Own Island

*Attadīpasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

1.3 When you live like this, you should examine the cause: ‘From what are sorrow, lamentation, pain, sadness, and distress born and produced?’

2.1 And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced? It’s when an unlearned ordinary person has not seen the noble 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 self in form. But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

2.6 They regard feeling as self ...

2.9 They regard perception as self ...

2.10 They regard choices as self ...

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. 2.11

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with right understanding that all form, whether past or present, is impermanent, suffering, and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect. 3.1

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling ... 3.3

perception ... 3.5

choices ... 3.6

consciousness—its perishing, fading away, and cessation—and you truly see with right understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.” 3.8

SN 22.44

## Practice

*Paṭipadāsutta*

At Sāvatthī. 1.1

“Mendicants, I will teach you the practice that leads to the origin of identity and the practice that leads to the cessation of identity. Listen ... 1.2

And what is the practice that leads to the origin of identity? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. 1.4

They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

1.6 They regard form as self, self as having form, form in self, or self in form.

1.7 They regard feeling as self ...

1.8 They regard perception as self ...

1.9 They regard choices as self ...

1.10 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

1.11 This is called the practice that leads to the origin of identity.<sup>9</sup> And that's why it's called a way of regarding things that leads to the origin of suffering.

2.1 And what is the practice that leads to the cessation of identity? 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.

2.3 They don't regard form as self, self as having form, form in self, or self in form.

2.4 They don't regard feeling as self ...

2.5 They don't regard perception as self ...

2.6 They don't regard choices as self ...

2.7 They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

2.8 This is called the practice that leads to the cessation of identity. And that's why it's called a way of regarding things that leads to the cessation of suffering.”

---

9. Punctuation in MS is misleading.

SN 22.45

## Impermanence

*Aniccasutta*

At Sāvatthī. 1.1

“Mendicants, form is 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.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping. 1.2

Feeling is impermanent ... 1.7

Perception ... 1.8

Choices ... 1.9

Consciousness is 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.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping. 1.10

If a mendicant’s mind is dispassionate towards the form element, the feeling element, the perception element, the choices element, and the consciousness element, it’s freed from defilements by not grasping. 1.15

Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished. 1.19

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.’” 1.20

SN 22.46

## Impermanence (2nd)

*Dutiyaaniccasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, form is 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.’

1.6 Feeling is impermanent ...

1.7 Perception is impermanent ...

1.8 Choices are impermanent ...

1.9 Consciousness is 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.’

2.1 Seeing truly with right understanding like this, they have no theories about the past. Not having theories about the past, they have no theories about the future. Not having theories about the future, they don’t obstinately stick to them. Not misapprehending, the mind becomes dispassionate towards form, feeling, perception, choices, and consciousness; it’s freed from defilements by not grasping.

2.9 Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

2.10 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 22.47

## Ways of Regarding

*Samanupassanāsutta*

At Sāvatthī.

1.1

“Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them. 1.2

What five? It’s when an unlearned ordinary person has not seen the noble 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. 1.3

They 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. 1.5

So they’re not rid of this way of regarding things and the conceit ‘I am.’<sup>10</sup> As long as they’re not rid of the conceit ‘I am’, the five faculties are conceived—the eye, ear, nose, tongue, and body. The mind, thoughts, and the element of ignorance are all present. Struck by feelings born of contact with ignorance, an unlearned ordinary person thinks ‘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 not be percipient’, ‘I will be neither percipient nor non-percipient’. 2.1

The five faculties stay right where they are. But a learned noble disciple gives up ignorance about them and gives rise to knowledge. With the fading away of ignorance and the arising of knowledge, they don’t think ‘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.’” 3.1

---

10. See BB’s note.

SN 22.48

# Aggregates

*Khandhasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the five aggregates and the five grasping aggregates. Listen ...

1.4 And what are the five aggregates?

1.5 Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

1.6 Any kind of feeling at all ...

1.7 Any kind of perception at all ...

1.8 Any kind of choices at all ...

1.9 Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

1.10 These are called the five aggregates.

2.1 And what are the five grasping aggregates?

2.2 Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping.

2.3 Any kind of feeling at all ...

2.4 Any kind of perception at all ...

2.5 Any kind of choices at all ...

2.6 Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping.

2.7 These are called the five grasping aggregates.”



SN 22.49

## With Sona

*Sonāsutta*

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

Then the householder Sona went up to the Buddha ... The 1.3  
Buddha said to him:

"Sona, there are ascetics and brahmins who—based on form, 2.1  
which is impermanent, suffering, and perishable—regard them-  
selves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that  
but a failure to see truly? Based on feeling ... perception ... choices  
... consciousness, which is impermanent, suffering, and perish-  
able, they regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm  
worse'. What is that but a failure to see truly?

There are ascetics and brahmins who—based on form, which 3.1  
is impermanent, suffering, and perishable—don't regard them-  
selves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that  
but seeing truly? Based on feeling ... perception ... choices ...  
consciousness, which is impermanent, suffering, and perishable,  
they don't regard themselves thus: 'I'm better', or 'I'm equal', or  
'I'm worse'. What is that but seeing truly?

What do you think, Sona? Is form permanent or imper- 4.1  
manent?"

"Impermanent, sir." 4.3

"But if it's impermanent, is it suffering or happiness?" 4.4

"Suffering, sir." 4.5

"But if it's impermanent, suffering, and perishable, is it fit to 4.6  
be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir." 4.8

"Is feeling ... perception ... choices ... consciousness per- 4.9  
manent or impermanent?"

"Impermanent, sir." 4.14

"But if it's impermanent, is it suffering or happiness?" 4.15

- 4.16 “Suffering, sir.”
- 4.17 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”
- 4.19 “No, sir.”
- 5.1 “So, Soṇa, 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.’
- 6.1 You should truly see 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.’
- 7.1 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.
- 7.3 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.’”

SN 22.50

## With Soṇa (2nd)

*Dutiyaṣoṇasutta*

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.
- 1.3 Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Soṇa, there are ascetics and brahmins who don’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. I don’t regard them as true ascetics and brah-

mins. 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.

There are ascetics and brahmins who do understand form, its 3.1  
origin, its cessation, and the practice that leads to its cessation. They  
do understand feeling ... perception ... choices ... consciousness,  
its origin, its cessation, and the practice that leads to its cessation.  
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 22.51

## The End of Relishing

*Nandikkhayasutta*

At Sāvatthī. 1.1

"Mendicants, form really is impermanent. A mendicant sees 1.2  
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  
freed, and is said to be well freed.

Feeling ... 1.6

Perception ... 1.10

Choices ... 1.11

Consciousness really is impermanent. A mendicant sees that 1.15  
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 freed,  
and is said to be well freed."

SN 22.52

## The End of Relishing (2nd)

*Dutiyanandikkhayasutta*

1.1 At Sāvatthī.

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

1.6 Properly attend to feeling ...

1.10 perception ...

1.11 choices ...

1.15 consciousness. Truly see the impermanence of consciousness. When a mendicant does this, they grow disillusioned with consciousness. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

# *THE MIDDLE FIFTY*

# The Chapter on Involvement

SN 22.53

## Involvement

*Upayasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, if you’re involved, you’re not free. If you’re not involved, you’re free.

1.3 As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.<sup>11</sup>

1.4 Or consciousness would remain involved with feeling ...

1.5 Or consciousness would remain involved with perception ...

1.6 Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

2.1 Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

---

11. “Stands” is over literal. The point here is to differentiate between the consciousness that “remains” or “lasts”, continuing in samsara because of its supporting condition, or that which does not last. Thiti in its various forms, of course, frequently has this sense.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness. 3.1

If a mendicant has given up greed for the feeling element ... 3.3

perception element ... 3.4

choices element ... 3.5

consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed. 3.6

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. 3.9

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.' 3.10

SN 22.54

## A Seed

*Bījasutta*

At Sāvattthī. 1.1

"Mendicants, there are five kinds of plants propagated from seeds.<sup>12</sup> What five? Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth. 1.2

Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But 1.5

12. Bijajata are not "kinds of seeds "but" plants grown from seeds". <https://suttacentral.net/pi/pi-tv-bu-vb-pc11> Bhūtagāmo nāma pañca bī-jajātāni. Similarly, mulabija is not "root-seeds "but" plants grown from roots", eg ginger, turmeric, etc. BB refers to the Vinaya passage that makes this clear. However he follows the comm for SN, which says bijajātānīti bījāni. This contradicts the Vinaya comm, which says: bījehi jātāni bijajātāni; rukkhādīna-metaṃ adbhivacanāṃ

there's no soil or water.<sup>13</sup> Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?"

1.7 "No, sir."

1.8 "Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?"

1.10 "Yes, sir."

1.11 "The four grounds of consciousness should be seen as like the earth element. Relishing and greed should be seen as like the water element. Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.

2.1 As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

2.2 Or consciousness would remain involved with feeling ...

2.3 Or consciousness would remain involved with perception ...

2.4 Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

3.1 Mendicants, suppose you say: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

4.1 If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.

4.3 If a mendicant has given up greed for the feeling element ...

4.4 perception element ...

4.5 choices element ...

4.6 consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness does not

---

13. sukhasayita doesn't means "well-planted" as per BB; for how could it be planted if there is no soil? It means "well-laid by", i.e. well kept or well preserved, as BB has in AN 3.34



become established and does not grow, with no power to regenerate, it is freed.

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished. 4.9

They understand: 'Rebirth is ended ... there is no return to any state of existence.' 4.10

SN 22.55

## An Inspired Saying

*Udānasutta*

At Sāvatthī. 1.1

There the Buddha expressed this heartfelt sentiment: "It might not be, and it might not be mine. It will not be, and it will not be mine."<sup>14</sup> A mendicant who makes such a resolution can cut off the five lower fetters. 1.2

When he said this, one of the mendicants asked the Buddha, "But sir, how can a mendicant who makes such a resolution cut off the five lower fetters?" 1.5

"Mendicant, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching. 2.1

They 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. 2.2

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent. 3.1

---

14. See BB's note.

- 4.1 They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.
- 5.1 They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.
- 6.1 They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.
- 6.6 They don't truly understand that form will disappear. They don't truly understand that feeling ... perception ... choices ... consciousness will disappear.
- 7.1 But 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. They don't regard form as self ... They don't regard feeling ... perception ... choices ... consciousness as self.
- 8.1 They truly understand form—which is impermanent—as impermanent. They truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.
- 8.6 They truly understand form ... feeling ... perception ... choices ... consciousness—which is suffering—as suffering.
- 8.7 They truly understand form ... feeling ... perception ... choices ... consciousness—which is not-self—as not-self.
- 8.8 They truly understand form ... feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.
- 8.9 They truly understand that form will disappear. They truly understand that feeling ... perception ... choices ... consciousness will disappear.
- 9.1 It's because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a

resolution—‘It might not be, and it might not be mine. It will not be, and it will not be mine’—can cut off the five lower fetters.”

“Sir, a mendicant who makes such a resolution can cut off the 9.4  
five lower fetters.<sup>15</sup>

But how are they to know and see in order to end the defile- 10.1  
ments in the present life?”

“Mendicant, an unlearned ordinary person worries about 10.2  
things that aren’t a worry. For an unlearned ordinary person wor-  
ries: ‘It might not be, and it might not be mine. It will not be, and  
it will not be mine.’

A learned noble disciple doesn’t worry about things that aren’t 11.1  
a worry. For a learned noble disciple doesn’t worry: ‘It might not  
be, and it might not be mine. It will not be, and it will not be mine.’

As long as consciousness remains, it would remain involved 11.4  
with form, supported by form, founded on form. And with a sprin-  
kle of relishing, it would grow, increase, and mature.

Or consciousness would remain involved with feeling ... 11.5

Or consciousness would remain involved with perception ... 11.6

Or consciousness would remain involved with choices, sup- 11.7  
ported by choices, grounded on choices. And with a sprinkle of  
relishing, it would grow, increase, and mature.

Suppose, mendicant, you were to say: ‘Apart from form, feel- 12.1  
ing, perception, and choices, I will describe the coming and going  
of consciousness, its passing away and reappearing, its growth,  
increase, and maturity.’ That is not possible.

If a mendicant has given up greed for the form element, the 13.1  
support is cut off, and there is no foundation for consciousness.

If a mendicant has given up greed for the feeling element ... 13.2

perception element ... 13.3

choices element ... 13.4

consciousness element, the support is cut off, and there is no 13.5  
foundation for consciousness. Since that consciousness does not

---

15. Note that both punctuation and text incorrectly end the direct speech here.

become established and does not grow, with no power to regenerate, it is freed.

- 13.7 Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.
- 13.8 They understand: 'Rebirth is ended ... there is no return to any state of existence.'
- 13.9 The ending of the defilements is for one who knows and sees this."

SN 22.56

## Perspectives

*Upādānaparipavattasutta*

- 1.1 At Sāvatthī.
- 1.2 "Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.
- 1.5 As long as I didn't truly understand these five grasping aggregates from four perspectives, 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.
- 1.6 But when I did truly understand these five grasping aggregates from four perspectives, 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.
- 2.1 And how are there four perspectives? I directly knew form, its origin, its cessation, and the practice that leads to its cessation. I directly knew feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation.
- 3.1 And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form 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.

Whatever ascetics and brahmins have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a firm footing in this teaching and training. 4.1

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. 5.1

And what is feeling? There are these six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path ... 6.1

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path ... 9.1

And what are choices? There are these six classes of intention: intention regarding sights, sounds, smells, tastes, touches, and thoughts. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path ... 10.1

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The 13.1

practice that leads to the cessation of consciousness 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.

14.1 Whatever ascetics and brahmins have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

15.1 Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.”

SN 22.57

## Seven Cases

*Sattatṭhānasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.

1.3 And how is a mendicant skilled in seven cases? It’s when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation. They understand form’s gratification, drawback, and escape. They understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. They understand consciousness’s gratification, drawback, and escape.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form 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. 2.1

The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. 3.1

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a firm footing in this teaching and training. 4.1

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. 5.1

And what is feeling? There are these six classes of feeling: feeling born of eye contact ... feeling born of mind contact. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. 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. 6.1

The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perish- 7.1

able: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. ...

10.1 And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and thoughts. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path ...

11.1 And what are choices? There are these six classes of intention: intention regarding sights ... intention regarding thoughts. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path ...

14.1 And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness 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.

15.1 The pleasure and happiness that arise from consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.

16.1 Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

17.1 Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and es-



cape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. That’s how a mendicant is skilled in seven cases.

And how does a mendicant examine in three ways? It’s when 18.1  
a mendicant examines the elements, sense fields, and dependent origination. That’s how a mendicant examines in three ways.

In this teaching and training, a mendicant who is skilled in 18.4  
seven cases and who examines in three ways is called consummate, accomplished, a supreme person.”

SN 22.58

## The Fully Awakened Buddha

*Sammāsambuddhasutta*

At Sāvatthī. 1.1

“Mendicants, a Realized One, a perfected one, a fully awakened 1.2  
Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a mendicant freed by wisdom.

A Realized One, a perfected one, a fully awakened Buddha 2.1  
is freed by not grasping, due to disillusionment, dispassion, and cessation regarding feeling ...

perception ... 3.1

choices ... 3.2

consciousness. They’re called a fully awakened Buddha. A 3.3  
mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They’re called a mendicant freed by wisdom.

- 4.1 What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?”
- 4.2 “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.”
- 4.3 “Well then, mendicants, listen and pay close attention, I will speak.”
- 4.4 “Yes, sir,” they replied. The Buddha said this:
- 5.1 “The Realized One, the perfected one, the fully awakened Buddha gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.
- 5.3 This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom.”

SN 22.59

## The Characteristic of Not-Self

*Anattalakkhaṇasutta*

- 1.1 At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:
- 1.3 “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’
- 3.1 Feeling is not-self ...
- 4.1 Perception is not-self ...
- 4.2 Choices are not-self ...

Consciousness is not-self. For if consciousness were self, it 5.1  
wouldn't lead to affliction. And you could compel consciousness:  
'May my consciousness be like this! May it not be like that!' But  
because consciousness is not-self, it leads to affliction. And you  
can't compel consciousness: 'May my consciousness be like this!  
May it not be like that!'

What do you think, mendicants? Is form permanent or imper- 6.1  
manent?"

"Impermanent, sir." 6.3

"But if it's impermanent, is it suffering or happiness?" 6.4

"Suffering, sir." 6.5

"But if it's impermanent, suffering, and perishable, is it fit to 6.6  
be regarded thus: 'This is mine, I am this, this is my self?'"

"No, sir." 6.8

"Is feeling permanent or impermanent?" ... 6.9

"Is perception permanent or impermanent?" ... 6.10

"Are choices permanent or impermanent?" ... 6.11

"Is consciousness permanent or impermanent?" 6.12

"Impermanent, sir." 6.13

"But if it's impermanent, is it suffering or happiness?" 6.14

"Suffering, sir." 6.15

"But if it's impermanent, suffering, and perishable, is it fit to 6.16  
be regarded thus: 'This is mine, I am this, this is my self?'"

"No, sir." 6.18

"So you should truly see any kind of form at all—past, future, 7.1  
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 at all ... 8.1

Any kind of perception at all ... 9.1

Any kind of choices at all ... 9.2

You should truly see any kind of consciousness at all—past, 10.1  
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.’

- 11.1 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.
- 11.3 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.’”
- 12.1 That is what the Buddha said. Satisfied, the group of five mendicants were happy with what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

SN 22.60

## With Mahāli

*Mahālisutta*

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.
- 1.3 Then Mahāli the Licchavi went up to the Buddha ... and said to him:
- 2.1 “Sir, Pūraṇa Kassapa says this: ‘There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason.’ What does the Buddha say about this?”
- 3.1 “Mahāli, there is a cause and reason for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and reason for the purification of sentient beings. Sentient beings are purified with cause and reason.”
- 4.1 “But sir, what is the cause and reason for the corruption of sentient beings? How are sentient beings corrupted with cause and reason?”

“Mahāli, if form were exclusively painful—soaked and steeped 5.1  
in pain and not steeped in pleasure—sentient beings wouldn’t  
be aroused by it. But because form is pleasurable—soaked and  
steeped in pleasure and not steeped in pain—sentient beings do  
lust after it. Since they lust after it, they’re caught up in it, and so  
they become corrupted. This is a cause and reason for the corrup-  
tion of sentient beings. This is how sentient beings are corrupted  
with cause and reason.

If feeling ... 6.1

perception ... 7.1

choices ... 7.2

consciousness were exclusively painful—soaked and steeped 8.1  
in pain and not steeped in pleasure—sentient beings wouldn’t be  
aroused by it. But because consciousness is pleasurable—soaked  
and steeped in pleasure and not steeped in pain—sentient beings  
do lust after it. Since they lust after it, they’re caught up in it,  
and so they become corrupted. This is a cause and reason for  
the corruption of sentient beings. This is how sentient beings are  
corrupted with cause and reason.”

“But sir, what is the cause and reason for the purification of 9.1  
sentient beings? How are sentient beings purified with cause and  
reason?”

“Mahāli, if form were exclusively pleasurable—soaked and 9.3  
steeped in pleasure and not steeped in pain—sentient beings  
wouldn’t grow disillusioned with it. But because form is painful—  
soaked and steeped in pain and not steeped in pleasure—sentient  
beings do grow disillusioned with it. Being disillusioned, desire  
fades away. When desire fades away they are purified. This is a  
cause and reason for the purification of sentient beings. This is  
how sentient beings are purified with cause and reason.

If feeling ... 10.1

perception ... 10.2

choices ... 10.3

- 10.4 consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and reason for the purification of sentient beings. This is how sentient beings are purified with cause and reason.”

SN 22.61

## Burning

*Ādittasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, form, feeling, perception, choices, and consciousness are burning.
- 1.3 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.
- 1.5 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 22.62

## The Scope of Language

*Niruttipathasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, there are these three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they

be. Sensible ascetics and brahmins don't look down on them.<sup>16</sup>  
 What three? When form has passed, ceased, and perished, its designation, label, and description is 'was'. It's not 'is' or 'will be'.

When feeling ... 2.1

perception ... 3.1

choices ... 3.2

consciousness has passed, ceased, and perished, its designation, label, and description is 'was'. It's not 'is' or 'will be'.

When form is not yet born, and has not yet appeared, its designation, label, and description is 'will be'. It's not 'is' or 'was'.

When feeling ... 6.1

perception ... 7.1

choices ... 7.2

consciousness is not yet born, and has not yet appeared, its designation, label, and description is 'will be'. It's not 'is' or 'was'.

When form has been born, and has appeared, its designation, label, and description is 'is'. It's not 'was' or 'will be'.

When feeling ... 10.1

perception ... 11.1

choices ... 11.2

consciousness has been born, and has appeared, its designation, label, and description is 'is'. It's not 'was' or 'will be'.

These are the three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these three scopes of language should be criticized or rejected. Why is that? For fear of blame, attack, and condemnation."

16. Contra BB, the "patha" are not the five aggregates (there's three of them!) but the three ways of using language, i.e. the three tenses.

# The Chapter on the Perfected Ones

SN 22.63

## When You Grasp

*Upādiyamānasutta*

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.3 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to 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.”
- 1.5 “When you grasp, mendicant, you’re bound by Māra. Not grasping, you’re free from the Wicked One.”
- 1.7 “Understood, Blessed One! Understood, Holy One!”
- 2.1 “But how do you see the detailed meaning of my brief statement?”
- 2.2 “Sir, when you grasp form you’re bound by Māra. Not grasping, you’re free from the Wicked One. When you grasp feeling ... perception ... choices ... consciousness, you’re bound by Māra. Not grasping, you’re free from the Wicked One.
- 2.10 That’s how I understand the detailed meaning of the Buddha’s brief statement.”
- 3.1 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.



When you grasp form you're bound by Māra. Not grasping, 3.3  
you're free from the Wicked One. When you grasp feeling ...  
perception ... choices ... consciousness, you're bound by Māra.  
Not grasping, you're free from the Wicked One.

This is how to understand the detailed meaning of what I said 3.10  
in brief.”

And then that mendicant approved and agreed with what the 4.1  
Buddha said. He got up from his seat, bowed, and respectfully  
circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, 4.2  
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.

He understood: “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.” And that mendicant became one  
of the perfected.

SN 22.64

## When You Identify

*Maññamānasutta*

At Sāvattthī. 1.1

Then a mendicant went up to the Buddha ... and asked him, 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.”

“When you identify, mendicant, you’re bound by Māra.<sup>17</sup> Not 1.4  
identifying, you’re free from the Wicked One.”

“Understood, Blessed One! Understood, Holy One!” 1.6

---

17. Maññati in such contexts means “think about in terms of a self”.  
Nyanamoli/Bodhi try to capture this with “conceive”, punning on “conceptu-  
alize/conceit”. But the pun is highly obscure without a detailed knowledge of  
the issues. Using “identify” I am trying to make the subtext clearer.

- 2.1 “But how do you see the detailed meaning of my brief statement?”
- 2.2 “Sir, when you identify with form you’re bound by Māra. Not identifying, you’re free from the Wicked One. When you identify with feeling ... perception ... choices ... consciousness, you’re bound by Māra. Not identifying, you’re free from the Wicked One.
- 2.9 That’s how I understand the detailed meaning of the Buddha’s brief statement.”
- 3.1 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.
- 3.3 When you identify with form you’re bound by Māra. Not identifying, you’re free from the Wicked One. When you identify with feeling ... perception ... choices ... consciousness, you’re bound by Māra. Not identifying, you’re free from the Wicked One.
- 3.10 This is how to understand the detailed meaning of what I said in brief.” ...
- 3.11 And that mendicant became one of the perfected.

SN 22.65

## When You Take Pleasure

*Abhinandamānasutta*

- 1.1 At Sāvattthī.
- 1.2 Then a mendicant 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.”
- 1.4 “When you take pleasure, mendicant, you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.”
- 1.6 “Understood, Blessed One! Understood, Holy One!”
- 2.1 “But how do you see the detailed meaning of my brief statement?”
- 2.2 “Sir, when you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling ... perception ... choices ... consciousness

you're bound by Māra. Not taking pleasure, you're free from the Wicked One.

That's how I understand the detailed meaning of the Buddha's brief statement." 2.9

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this. 3.1

When you take pleasure in form you're bound by Māra. Not taking pleasure, you're free from the Wicked One. When you take pleasure in feeling ... perception ... choices ... consciousness you're bound by Māra. Not taking pleasure, you're free from the Wicked One. 3.3

This is how to understand the detailed meaning of what I said in brief." ... 3.10

And that mendicant became one of the perfected. 3.11

SN 22.66

## Impermanence

*Aniccasutta*

At Sāvattthī. 1.1

Then a mendicant 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." 1.2

"Mendicant, give up desire for anything that's impermanent." 1.4

"Understood, Blessed One! Understood, Holy One!" 1.5

"But how do you see the detailed meaning of my brief statement?" 2.1

"Sir, form is impermanent; I should give up desire for it. 2.2

Feeling ... 2.3

Perception ... 2.4

Choices ... 2.5

Consciousness is impermanent; I should give up desire for it. 2.6

That's how I understand the detailed meaning of the Buddha's brief statement." 2.7

- 3.1 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.
- 3.3 Form is impermanent; you should give up desire for it.
- 3.4 Feeling ...
- 3.5 Perception ...
- 3.6 Choices ...
- 3.7 Consciousness is impermanent; you should give up desire for it.
- 3.8 This is how to understand the detailed meaning of what I said in brief.” ...
- 3.9 And that mendicant became one of the perfected.

SN 22.67

## Suffering

*Dukkhasutta*

- 1.1 At Sāvattthī.
- 1.2 Then a mendicant 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.”
- 1.4 “Mendicant, give up desire for anything that’s suffering.”
- 1.5 “Understood, Blessed One! Understood, Holy One!”
- 2.1 “But how do you see the detailed meaning of my brief statement?”
- 2.2 “Sir, form is suffering; I should give up desire for it.
- 2.3 Feeling ...
- 2.4 Perception ...
- 2.5 Choices ...
- 2.6 Consciousness is suffering; I should give up desire for it.
- 2.7 That’s how I understand the detailed meaning of the Buddha’s brief statement.”
- 3.1 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.
- 3.3 Form is suffering; you should give up desire for it.

Feeling ...	3.4
Perception ...	3.5
Choices ...	3.6
Consciousness is suffering; you should give up desire for it.	3.7
This is how to understand the detailed meaning of what I said in brief." ...	3.8
And that mendicant became one of the perfected.	3.9

SN 22.68

## Not-Self

*Anattasutta*

At Sāvatthī.	1.1
Then a mendicant went up to the Buddha ... and asked him,	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."	
"Mendicant, give up desire for what is not-self."	1.4
"Understood, Blessed One! Understood, Holy One!"	1.5
"But how do you see the detailed meaning of my brief statement?"	2.1
"Sir, form is not-self; I should give up desire for it.	2.2
Feeling ...	2.3
Perception ...	2.4
Choices ...	2.5
Consciousness is not-self; I should give up desire for it.	2.6
That's how I understand the detailed meaning of the Buddha's brief statement."	2.7
"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this.	3.1
Form is not-self; you should give up desire for it.	3.3
Feeling ...	3.4
Perception ...	3.5
Choices ...	3.6
Consciousness is not-self; you should give up desire for it.	3.7

- 3.8 This is how to understand the detailed meaning of what I said in brief.” ...
- 3.9 And that mendicant became one of the perfected.

SN 22.69

## Not Belonging to Self

*Anattaniyasutta*

- 1.1 At Sāvatthī.
- 1.2 Then a mendicant 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.”
- 1.4 “Mendicant, give up desire for anything that doesn’t belong to self.”
- 1.5 “Understood, Blessed One! Understood, Holy One!”
- 2.1 “But how do you see the detailed meaning of my brief statement?”
- 2.2 “Sir, form doesn’t belong to self; I should give up desire for it.
- 2.3 Feeling ...
- 2.4 Perception ...
- 2.5 Choices ...
- 2.6 Consciousness doesn’t belong to self; I should give up desire for it.
- 2.7 That’s how I understand the detailed meaning of the Buddha’s brief statement.”
- 3.1 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.
- 3.3 Form doesn’t belong to self; you should give up desire for it.
- 3.4 Feeling ...
- 3.5 Perception ...
- 3.6 Choices ...
- 3.7 Consciousness doesn’t belong to self; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief.” ... 3.8

And that mendicant became one of the perfected. 3.9

SN 22.70

## Definitely Arousing

*Rajaniyasaṅṭhitasutta*

At Sāvattḥi. 1.1

Then a mendicant 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.” 1.2

“Mendicant, give up desire for anything that’s stuck in what’s arousing.”<sup>18</sup> 1.4

“Understood, Blessed One! Understood, Holy One!” 1.5

“But how do you see the detailed meaning of my brief statement?” 2.1

“Sir, form is stuck in what’s arousing; I should give up desire for it. 2.2

Feeling ... 2.3

Perception ... 2.4

Choices ... 2.5

Consciousness is stuck in what’s arousing; I should give up desire for it. 2.6

That’s how I understand the detailed meaning of the Buddha’s brief statement.” 2.7

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this. 3.1

Form is stuck in what’s arousing; you should give up desire for it. 3.3

Feeling ... 3.4

---

18. Not sure why BB has “appears” here. Santhita is fairly rare as a suffix, but it clearly means “established in, firmly fixed in”. Could BB have misread it as sandittha?

- 3.5 Perception ...
- 3.6 Choices ...
- 3.7 Consciousness is stuck in what's arousing; you should give up desire for it.
- 3.8 This is how to understand the detailed meaning of what I said in brief." ...
- 3.9 And that mendicant became one of the perfected.

SN 22.71

## With Rāḍha

*Rāḍhasutta*

- 1.1 At Sāvattḥi.
- 1.2 Then Venerable Rāḍha went up to the Buddha ... and asked him, "Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"
- 1.4 "Rāḍha, one truly sees 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."
- 1.5 One truly sees 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."
- 1.9 That's how to know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli." ...
- 1.10 And Venerable Rāḍha became one of the perfected.



SN 22.72

## With Surādha

*Surādhassutta*

- At Sāvatthī. 1.1
- Then Venerable Surādha said to the Buddha: 1.2
- “Sir, how does one know and see so that the mind is rid of ego, 1.3  
possessiveness, and conceit for this conscious body and all external  
stimuli; and going beyond discrimination, it’s peaceful and well  
freed?”
- “Surādha, one is freed by not grasping having truly seen any 1.4  
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.’
- One is freed by not grasping having truly seen any kind of 1.5  
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.’<sup>19</sup>
- That’s how to know and see so that the mind is rid of ego, 1.12  
possessiveness, and conceit for this conscious body and all external  
stimuli; and going beyond discrimination, it’s peaceful and well  
freed.” ...
- And Venerable Surādha became one of the perfected. 1.13

---

19. Handling of abbreviations here is corrupted. Not in PTS ed; this is found only in burmese edition.

# The Chapter on Itchy

SN 22.73

## Gratification

*Assādasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. A learned noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

SN 22.74

## Origin

*Samudayasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. A learned noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

SN 22.75

## Origin (2nd)

*Dutiyasamudayasutta*

At Sāvatthī. 1.1

“Mendicants, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.” 1.2

SN 22.76

## The Perfected Ones

*Arahantasutta*

At Sāvatthī. 1.1

“Mendicants, form is 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.’ 1.2

Feeling ... 1.6

Perception ... 1.7

Choices ... 1.8

Consciousness is 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.’ 1.9

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. 2.1

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.’ As far as there are abodes of sen- 2.3

tient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

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

4.1 “Oh! How happy are the perfected ones!  
Craving is not found in them,  
the conceit ‘I am’ is cut off,  
and the net of delusion is shattered.

5.1 They’ve attained imperturbability,  
their minds are unclouded,  
nothing in the world clings to them,  
they’ve become holy, undefiled.

6.1 Completely understanding the five aggregates,  
their domain is the seven good qualities.  
Those good people are praiseworthy,  
the Buddha’s rightful children.

7.1 Endowed with the seven gems,  
and trained in the three trainings,  
the great heroes live on,  
with fear and dread given up.

8.1 Endowed with ten factors,  
those giants have immersion.  
These are the best in the world,  
craving is not found in them.

9.1 The master’s knowledge has arisen:  
‘This bag of bones is my last.’  
They are independent of others  
in the core of the spiritual path.

10.1 Unwavering in the face of discrimination,  
they’re freed from future lives.

They've reached the level of the tamed,  
in the world, they're the winners.

Above, below, all round, 11.1  
relishing is not found in them.  
They roar their lion's roar:  
"The awakened are supreme in the world!"

SN 22.77

## The Perfected Ones (2nd)

*Dutiyaarahantasutta*

At Sāvatthī. 1.1

"Mendicants, form is impermanent. What's impermanent is 1.2  
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.'

Seeing this, a learned noble disciple grows disillusioned with 2.1  
form, feeling, perception, choices, and consciousness. Being disil-  
lusioned, 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 2.3  
been completed, what had to be done has been done, there is no  
return to any state of existence.'

As far as there are abodes of sentient beings, even up until the 2.4  
pinnacle of existence, the perfected ones are the foremost and the  
best."

SN 22.78

## The Lion

*Sīhasutta*

At Sāvatthī. 1.1

1.2 “Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt. And whatever animals hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harness in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That’s how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

2.1 In the same way, 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—he teaches the Dhamma: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling . . . Such is perception . . . Such are choices . . . Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

2.7 Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they’re typically filled with fear, awe, and terror. ‘Oh no! It turns out we’re impermanent, though we thought we were permanent! It turns out we don’t last, though we thought we were everlasting! It turns out we’re short-lived, though we thought we were eternal! It turns out that we’re impermanent, not lasting, short-lived, and included within identity.’ That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.”

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

3.1 “The Buddha, the teacher without a peer  
in all the world with its gods,  
rolls forth the Wheel of Dhamma  
from his own insight:

identity, its cessation, 4.1  
the origin of identity,  
and the noble eightfold path  
that leads to the stilling of suffering.

And then the long-lived gods, 5.1  
so beautiful and glorious,  
are afraid and full of terror,  
like the other beasts when they hear a lion.

‘We haven’t transcended identity! 6.1  
It turns out we’re impermanent!’  
So they say when they hear the word  
of the perfected one, free and poised.”

SN 22.79

## Itchy

*Khajjanīyasutta*

At Sāvattthī. 1.1

“Mendicants, whatever ascetics and brahmins recollect many 1.2  
kinds of past lives, all recollect the five grasping aggregates, or one  
of them. What five? ‘I had such form in the past.’ Recollecting thus,  
it’s only form that they recollect. ‘I had such feeling ... perception  
... choices ... consciousness in the past.’ Recollecting thus, it’s  
only consciousness that they recollect.

And why do you call it form? It’s deformed; that’s why it’s 2.1  
called ‘form’. Deformed by what? Deformed by cold, heat, hunger,  
and thirst, and deformed by the touch of flies, mosquitoes, wind,  
sun, and reptiles. It’s deformed; that’s why it’s called ‘form’.

And why do you call it feeling? It feels; that’s why it’s called 3.1  
‘feeling’. And what does it feel? It feels pleasure, pain, and neutral.  
It feels; that’s why it’s called ‘feeling’.

- 4.1 And why do you call it perception? It perceives; that's why it's called 'perception'. And what does it perceive? It perceives blue, yellow, red, and white. It perceives; that's why it's called 'perception'.
- 5.1 And why do you call them choices? Choices produce conditioned phenomena; that's why they're called 'choices'.<sup>20</sup> And what are the conditioned phenomena that they produce? Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling. Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness. Choices produce conditioned phenomena; that's why they're called 'choices'.
- 6.1 And why do you call it consciousness? It cognizes; that's why it's called 'consciousness'. And what does it cognize? It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland.<sup>21</sup> It cognizes; that's why it's called 'consciousness'.
- 7.1 A learned noble disciple reflects on this: 'Currently I'm itched by form.'<sup>22</sup> In the past I was also itched by form just like now. If I were to look forward to enjoying form in the future, I'd be itched by form in the future just as I am today.' Reflecting like this they don't worry about past form, they don't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

---

20. Good luck translating this.

21. *kharika* is to the root *ksayati*, to burn, thus = "hot", not "sharp" (BB) or "alkaline" (Thanissaro)

22. *Khajja* is from the root to eat. But it also has the idiomatic meaning "to itch" <https://suttacentral.net/define/khajjati> The English word "itch" is likewise derived from "eat". In this case, I'm not clear on what it means to say these things "devour" you. The comm explains it as "itch" (see BB's note) and for once I'm inclined to agree with them. At least it gives a straightforward meaning. It's parallel with "tormented".



‘Currently I’m itched by feeling ...	8.1
perception ...	9.1
choices ...	9.2
consciousness. In the past I was also itched by consciousness	10.1
just like now. If I were to look forward to enjoying consciousness in	
the future, I’d be itched by consciousness in the future just as I am	
today.’ Reflecting like this they don’t worry about past conscious-	
ness, they don’t look forward to enjoying future consciousness,	
and they practice for disillusionment, dispassion, and cessation	
regarding present consciousness.	
What do you think, mendicants? Is form permanent or imper-	11.1
manent?”	
“Impermanent, sir.”	11.3
“But if it’s impermanent, is it suffering or happiness?”	11.4
“Suffering, sir.”	11.5
“But if it’s impermanent, suffering, and perishable, is it fit to	11.6
be regarded thus: ‘This is mine, I am this, this is my self?’”	
“No, sir.”	11.8
“Is feeling ... perception ... choices ... consciousness per-	11.9
manent or impermanent?”	
“Impermanent, sir.”	11.13
“But if it’s impermanent, is it suffering or happiness?”	11.14
“Suffering, sir.”	11.15
“But if it’s impermanent, suffering, and perishable, is it fit to	11.16
be regarded thus: ‘This is mine, I am this, this is my self?’”	
“No, sir.”	11.18
“So you should truly see any kind of form at all—past, future,	11.19
or present; internal or external; coarse or fine; inferior or superior;	
far or near: <i>all</i> form—with right understanding: ‘This is not mine,	
I am not this, this is not my self.’ You should truly see 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: <i>all</i> consciousness—with right understanding:	
‘This is not mine, I am not this, this is not my self.’	

- 12.1 This is called a noble disciple who gets rid of things and doesn't accumulate them; who gives things up and doesn't grasp at them; who discards things and doesn't amass them; who dissipates things and doesn't get clouded by them.<sup>23</sup>
- 12.5 And what things do they get rid of and not accumulate? They get rid of form and don't accumulate it. They get rid of feeling ... perception ... choices ... consciousness and don't accumulate it.
- 12.11 And what things do they give up and not grasp? They give up form and don't grasp it. They give up feeling ... perception ... choices ... consciousness and don't grasp it.
- 12.17 And what things do they discard and not amass? They discard form and don't amass it. They discard feeling ... perception ... choices ... consciousness and don't amass it.
- 12.23 And what things do they dissipate and not get clouded by? They dissipate form and don't get clouded by it. They dissipate feeling ... perception ... choices ... consciousness and don't get clouded by it.
- 13.1 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.
- 13.3 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.'
- 14.1 This is called a mendicant who neither gets rid of things nor accumulates them, but remains after getting rid of them. They neither give things up nor grasp them, but remain after giving them up. They neither discard things nor amass them, but remain after discarding them. They neither dissipate things nor get clouded by them, but remain after dissipating them.

---

23. The idiom is dispersing a cloud or steam or smoke, as opposed to creating a cloud of smoke, etc.

And what things do they neither get rid of nor accumulate, 14.2  
but remain after getting rid of them?<sup>24</sup> They neither get rid of nor  
accumulate form, but remain after getting rid of it. They neither  
get rid of nor accumulate feeling ... perception ... choices ...  
consciousness, but remain after getting rid of it.

And what things do they neither give up nor grasp, but remain 14.8  
after giving them up? They neither give up nor grasp form, but  
remain after giving it up. They neither give up nor grasp feeling ...  
perception ... choices ... consciousness, but remain after giving it  
up.

And what things do they neither discard nor amass, but remain 14.14  
after discarding them? They neither discard nor amass form, but  
remain after discarding it. They neither discard nor amass feel-  
ing ... perception ... choices ... consciousness, but remain after  
discarding it.

And what things do they neither dissipate nor get clouded 14.20  
by, but remain after dissipating them? They neither dissipate nor  
get clouded by form, but remain after dissipating it. They neither  
dissipate nor get clouded by feeling ... perception ... choices ...  
consciousness, but remain after dissipating it.

When a mendicant's mind is freed like this, the gods together 14.26  
with Indra, Brahmā, and Pajāpati worship them from afar:

‘Homage to you, O thoroughbred! 15.1  
Homage to you, supreme among men!  
We don’t understand  
the basis of your absorption.’”

---

24. MS punctuation in this passage is wrong, and I have corrected it in the Pali.

SN 22.80

## Beggars

*Piṇḍolyasutta*

- 1.1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.
- 1.2 Then the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood, plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.
- 2.1 Then as he was in private retreat this thought came to his mind, "I've sent the mendicant Saṅgha away. But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. If a young calf doesn't see its mother it may change and fall apart. ... Or if young seedlings don't get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. Why don't I support the mendicant Saṅgha now as I did in the past?"
- 3.1 Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! The Buddha has sent the mendicant Saṅgha away. But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. ... May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

The Buddha consented in silence. Then Brahmā Sahampati, 4.1  
 knowing that the Buddha had consented, bowed, and respectfully  
 circled the Buddha, keeping him on his right, before vanishing  
 right there.

Then in the late afternoon, the Buddha came out of retreat and 5.1  
 went to the Banyan Tree Monastery, where he sat on the seat spread  
 out. Then he used his psychic power to will that the mendicants  
 would come to him timidly, alone or in pairs. Those mendicants  
 approached the Buddha timidly, bowed, and sat down to one side.  
 The Buddha said to them:

“Mendicants, this relying on alms is an extreme lifestyle.<sup>25</sup> The 6.1  
 world curses you: ‘You beggar, walking bowl in hand!’<sup>26</sup> Yet earnest  
 gentlemen take it up for a good reason.<sup>27</sup> Not because they’ve  
 been forced to by kings or bandits, or because they’re in debt or  
 threatened, or to earn a living. But because they’re swamped by  
 rebirth, old age, and death; by sorrow, lamentation, pain, sadness,  
 and distress. They’re swamped by suffering, mired in suffering.  
 And they think, ‘Hopefully I can find an end to this entire mass of  
 suffering.’

That’s how this gentleman has gone forth. Yet they covet sen- 7.1  
 sual pleasures; they’re infatuated, full of ill will and malicious intent.  
 They are unmindful, lacking situational awareness and immersion,  
 with straying mind and undisciplined faculties. Suppose there was  
 a firebrand for lighting a funeral pyre, burning at both ends, and  
 smeared with dung in the middle. It couldn’t be used as timber  
 either in the village or the wilderness. I say that person is just like

25. Not sure about BB’s “lowest” for *anta* here.

26. I found BB’s note here confusing. For the record, *kapāla* is not found in the text, but in the commentary.

27. The meaning of *atthavasika* is clarified at <https://suttacentral.net/pi/pi-tv-pvr14>. A mendicant who is approaching the sangha with some litigation should do so, *maong* a long list of reasons: *atthavasikena bhavitabbaṃ no parisakappikena*. To paraphrase, this seems to mean “looking for a genuinely good outcome for all concerned, not trying to get excused by the assembly”. I choose “earnest” as an English term with a similar sense.

this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

8.1       There are these three unskillful thoughts. Sensual, malicious, and cruel thoughts. And where do these three unskillful thoughts cease without anything left over? In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion. Just this much is quite enough motivation to develop signless immersion. When signless immersion is developed and cultivated it is very fruitful and beneficial.

9.1       There are these two views. Views favoring continued existence and views favoring ending existence. A learned noble disciple reflects on this: 'Is there anything in the world that I could grasp without fault?' They understand: 'There's nothing in the world that I could grasp without fault. For in grasping I would grasp only at form, feeling, perception, choices, or consciousness. That grasping of mine would be 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.

10.1       What do you think, mendicants? Is form permanent or impermanent?"

10.3       "Impermanent, sir."

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

10.5       "Suffering, sir."

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

10.8       "No, sir."

10.9       "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" ...

10.13       "So you should truly see ...

10.14       Seeing this ... They understand: '... there is no return to any state of existence.'

SN 22.81

## At Pārileyya

*Pālileyyasutta*

At one time the Buddha was staying near Kosambi, in Ghosita's 1.1  
Monastery.

Then the Buddha robed up in the morning and, taking his bowl 1.2  
and robe, entered Kosambi for alms. After the meal, on his return  
from almsround, he set his lodgings in order himself. Taking his  
bowl and robe, without informing his attendants or taking leave of  
the mendicant Saṅgha, he set out to go wandering alone, with no  
companion.

Then, not long after the Buddha had left, one of the mendi- 2.1  
cants went to Venerable Ānanda and told him what had happened.  
Ānanda said, "Reverend, when the Buddha leaves like this it means  
he wants to stay alone. At this time no-one should follow him."

Then the Buddha, traveling stage by stage, arrived at Pārileyya, 3.1  
where he stayed at the root of a sacred sal tree. Then several mendi-  
cants went up to Venerable Ānanda and exchanged greetings with  
him.

When the greetings and polite conversation were over, they 3.4  
sat down to one side and said to him, "Reverend, it's been a long  
time since we've heard a Dhamma talk from the Buddha. We wish  
to hear a Dhamma talk from the Buddha."

Then Venerable Ānanda together with those mendicants went 4.1  
to Pārileyya to see the Buddha. They bowed and sat down to one  
side, and the Buddha educated, encouraged, fired up, and inspired  
them with a Dhamma talk.

Now at that time one of the monks had the thought, "How do 4.3  
you know and see in order to end the defilements in the present  
life?"

Then the Buddha, knowing what that monk was thinking, ad- 4.5  
dressed the mendicants:

4.6 “Mendicants, I’ve taught the Dhamma analytically. I’ve analytically taught the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. That’s how I’ve taught the Dhamma analytically. Though I’ve taught the Dhamma analytically, still a certain mendicant present here has this thought:<sup>28</sup> ‘How do you know and see in order to end the defilements in the present life?’

5.1 And how, mendicants, do you know and see in order to end the defilements in the present life? Take an unlearned ordinary person who has not seen the noble 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.

5.3 They regard form as self. But that regarding is just a conditioned phenomenon. And what’s the source, origin, birthplace, and inception of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact,<sup>29</sup> and that ignorance are also impermanent, conditioned, and dependently originated. That’s how you should know and see in order to end the defilements in the present life.

6.1 Perhaps they don’t regard form as self, but they still regard self as possessing form. But that regarding is just a conditioned phenomenon. ...

---

28. Contra BB, I read this as a locative absolute. The context, and the *panidhekaccassa*, suggest the sense of “though, despite”. It seems a bit harsh, but I guess the Buddha was in a bad mood. Unless we take this sense, the structure of the Buddha’s answer is hard to account for.

29. The syntax here suggests that *vedana* and *phassa* are to be taken together. But the later passages show that this is just an artifact of abbreviation.



Perhaps they don't regard form as self, or self as possessing 7.1  
form, but they still regard form in self. But that regarding is just a  
conditioned phenomenon. ...

Perhaps they don't regard form as self, or self as possessing 8.1  
form, or form in self, but they still regard self in form. But that  
regarding is just a conditioned phenomenon. ...

Perhaps they don't regard form as self, or self as possessing 9.1  
form, or form in self, or self in form. But they regard feeling as  
self ... perception as self ... choices as self ... consciousness as  
self ... But that regarding is just a conditioned phenomenon. And  
what's the source of that conditioned phenomenon? When an  
unlearned ordinary person is struck by feelings born of contact  
with ignorance, craving arises. That conditioned phenomenon is  
born from that. So that conditioned phenomenon is impermanent,  
conditioned, and dependently originated. And that craving, that  
feeling, that contact, and that ignorance are also impermanent,  
conditioned, and dependently originated. That's how you should  
know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or 10.1  
choices or consciousness as self. Still, they have such a view: 'The  
self and the cosmos are one and the same. After passing away I  
will be permanent, everlasting, eternal, and imperishable.'<sup>30</sup> But  
that eternalist view is just a conditioned phenomenon. And what's  
the source of that conditioned phenomenon? ... That's how you  
should know and see in order to end the defilements in the present  
life.

Perhaps they don't regard form or feeling or perception or 11.1  
choices or consciousness as self. Nor do they have such a view:  
'The self and the cosmos are one and the same. After passing away  
I will be permanent, everlasting, eternal, and imperishable.' Still,  
they have such a view: 'I might not be, and it might not be mine. I  
will not be, and it will not be mine.' But that annihilationist view

---

30. This kind of double demonstrative construction is an emphatic identity.  
This is in fact the Upanishadic thesis.

is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? ... That's how you should know and see in order to end the defilements in the present life.

- 12.1 Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.' Nor do they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' Still, they have doubts and uncertainties. They're undecided about the true teaching. That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life."

SN 22.82

## A Full Moon Night

*Puṇṇamasutta*

- 1.1 At one time the Buddha was staying near Sāvattḥi in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of mendicants. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.
- 2.1 Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said:

“Sir, I’d like to ask the Buddha about a certain point, if you’d 2.2  
take the time to answer.”

“Well then, mendicant, take your own seat and ask what you 2.3  
wish.”

“Yes, sir,” replied that mendicant. He took his seat and said to 2.4  
the Buddha:

“Sir, are these the five grasping aggregates, that is: form, feeling, 2.5  
perception, choices, and consciousness?”

“Yes, they are,” replied the Buddha. 3.1

Saying “Good, sir”, that mendicant approved and agreed with 3.3  
what the Buddha said. Then he asked another question:

“But sir, what is the root of these five grasping aggregates?” 4.1

“These five grasping aggregates are rooted in desire.” ...<sup>31</sup> “But 4.2  
sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Neither. Rather, the desire and greed for them is the grasping 4.4  
there.”

Saying “Good, sir”, that mendicant asked another question: 4.5

“But sir, can there be different kinds of desire and greed for the 5.1  
five grasping aggregates?”

“There can,” said the Buddha. 5.2

“It’s when someone thinks: ‘In the future, may I be of such 5.3  
form, such feeling, such perception, such choices, or such consciousness!’ That’s how there can be different kinds of desire and greed for the five grasping aggregates.”<sup>32</sup>

Saying “Good, sir”, that mendicant asked another question: 5.6

---

31. It looks like a sadhu passage has been elided here. Indeed, in the parallel at MN 109, this sadhu passage is omitted, and so are the ones following, while here, only this one is omitted.

32. MS question mark here is incorrect.

- 6.1 “Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”<sup>33</sup>
- 6.2 “Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all ... Any kind of perception at all ... Any kind of choices at all ... Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. That’s the scope of the term ‘aggregates’ as applied to the aggregates.”
- 6.8 Saying “Good, sir”, that mendicant asked another question:
- 7.1 “What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling ... perception ... choices ... consciousness is found?”
- 7.6 “The four primary elements are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are the reasons why the aggregate of consciousness is found.”
- 7.11 Saying “Good, sir”, that mendicant asked another question:
- 8.1 “Sir, how does identity view come about?”
- 8.2 “It’s because an unlearned ordinary person has not seen the noble 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 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.”
- 8.9 Saying “Good, sir”, that mendicant ... asked another question:
- 9.1 “But sir, how does identity view not come about?”

---

33. BB’s “in what way” is not quite right here. kittavata means “to what extent” and is used to define or delineate. The question is whether there’s anything outside the khandhas.

It's because a learned noble disciple has seen the noble ones, 9.2  
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. 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. That's how identity  
view does not come about."

Saying "Good, sir", that mendicant ... asked another question: 9.9

"Sir, what's the gratification, the drawback, and the escape 10.1  
when it comes to form, feeling, perception, choices, and conscious-  
ness?"

"The pleasure and happiness that arise from form: this is its 10.6  
gratification. That form is impermanent, suffering, and perishable:  
this is its drawback. Removing and giving up desire and greed  
for form: this is its escape. The pleasure and happiness that arise  
from feeling ... perception ... choices ... consciousness: this is its  
gratification. That consciousness is impermanent, suffering, and  
perishable: this is its drawback. Removing and giving up desire  
and greed for consciousness: this is its escape."

Saying "Good, sir", that mendicant approved and agreed with 10.15  
what the Buddha said. Then he asked another question:

"Sir, how does one know and see so that there's no ego, pos- 11.1  
sessiveness, or underlying tendency to conceit for this conscious  
body and all external stimuli?"

"One truly sees any kind of form at all—past, future, or present; 11.2  
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.' They truly see any kind of feeling ... percep-  
tion ... 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.' That's how to know and see so that

there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli."

12.1 Now at that time one of the mendicants had the thought:

12.2 "So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.<sup>34</sup> Then what self will the deeds done by not-self affect?"

12.4 Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

13.1 "It's possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher's instructions. They think: 'So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?' Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.<sup>35</sup>

14.1 What do you think, mendicants? Is form permanent or impermanent?"

14.3 "Impermanent, sir."

14.4 "Is feeling ... perception ... choices ... consciousness permanent or impermanent?"

14.8 "Impermanent, sir."

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

14.10 "Suffering, sir."

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

14.13 "No, sir."

---

34. Here and in the parallel passage at MN 108, BB omits the *bho*, without comment. Thanissaro does likewise. However it appears in both cases, without variants. In fact the idiom *iti kira* is invariably followed by a vocative, so it can't be a mistake. Horner translates it in MN 108, with the note: "This looks like a case where a monk, in thought, applies *bho* to himself. Or else he is thinking (as translated at K.S. iii. 88) 'so then you say.'"

35. Once again, BB translates *tatra tatra* as "here and there", though it is barely intelligible. Clearly here, as usual, a strongly distributive sense is required.

“So you should truly see ... Seeing this ... They understand: 14.14  
‘... there is no return to any state of existence.’”

“Two on the aggregates; exactly the same; and can 15.1  
there be;<sup>36</sup>  
on the term; and on the cause;  
two questions on identity;  
gratification; and that with consciousness:  
these are the ten questions  
the mendicant came to ask.”

---

36. This is very unusual, a sutta-uddana.

# The Chapter on Senior Mendicants

SN 22.83

With Ānanda

*Ānandasutta*

1.1 At Sāvatthī.

1.2 There Ānanda addressed the mendicants: “Reverends, mendicants!”

1.4 “Reverend,” they replied. Ānanda said this:

2.1 “Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained. He gave me this advice: ‘Reverend Ānanda, the notion “I am” occurs because of grasping, not by not grasping.’<sup>37</sup> Grasping what? The notion “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

3.1 Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. They’d look because of grasping, not by not grasping. In the same way, the notion “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

---

37. Take care of the double nested quotes.



What do you think, Reverend Ānanda? Is form permanent or impermanent?’ 4.1

‘Impermanent, reverend.’<sup>38</sup> 4.3

‘Is feeling ... perception ... choices ... consciousness permanent or impermanent?’ 4.4

‘Impermanent, reverend.’ ... 4.8

‘So you should truly see ... Seeing this ... They understand: ... there is no return to any state of existence.’ 4.9

Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained. He gave me this advice. And now that I’ve heard this teaching from Venerable Puṇṇa son of Mantāṇī, I’ve comprehended the teaching.” 4.12

SN 22.84

## With Tissa

*Tissasutta*

At Sāvattḥī. 1.1

Now at that time Venerable Tissa, the Buddha’s paternal cousin, informed several mendicants: 1.2

“Reverends, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings.” 1.3

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. 2.1

So the Buddha addressed a certain monk, “Please, monk, in my name tell the mendicant Tissa that the Teacher summons him.”<sup>39</sup> 3.1

“Yes, sir,” that monk replied. He went to Tissa and said to him, “Reverend Tissa, the teacher summons you.” 3.3

38. Note here the extreme equality in terms of address: even a newly ordained monk speaks like this to their teacher.

39. PTS has the usual *satthā taṃ, āvuso sārīputta, āmanteti*, which is presumably omitted by mistake in MS.

3.5 “Yes, reverend,” Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

3.6 “Is it really true, Tissa, that you informed several mendicants that your body feels like it’s drugged ... and you have doubts about the teachings?”

3.8 “Yes, sir.”

3.9 “What do you think, Tissa? If you’re not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

3.12 “Yes, sir.”

4.1 “Good, good, Tissa!<sup>40</sup> That’s how it is, Tissa, when you’re not rid of greed for form.

4.4 If you’re not rid of greed for feeling ... perception ... choices ... consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”<sup>41</sup>

5.4 “Yes, sir.”

6.1 “Good, good, Tissa! That’s how it is, Tissa, when you’re not rid of greed for consciousness.

6.4 What do you think, Tissa? If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

6.6 “No, sir.”

7.1 “Good, good, Tissa! That’s how it is, Tissa, when you are rid of greed for form ... feeling ... perception ... choices ... consciousness.

8.4 What do you think, Tissa? Is form permanent or impermanent?”

8.6 “Impermanent, sir.”

8.7 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”

---

40. The Buddha’s incredible skill in teaching ...

41. An obvious typo here in anigata

“Impermanent, sir.” 8.11

“So you should truly see ... Seeing this ... They understand: 8.12  
‘... there is no return to any state of existence.’

Suppose, Tissa, there were two people. One was not skilled 9.1  
in the path, the other was. The one not skilled in the path would  
question the one skilled in the path, who would reply: ‘Come,  
good man, this is the path. Go down it a little, and you’ll see a fork  
in the road. Ignore the left, and take the right-hand path.’<sup>42</sup> Go a  
little further, and you’ll see a dark forest grove. Go a little further,  
and you’ll see an expanse of low-lying marshes. Go a little further,  
and you’ll see a large, steep cliff. Go a little further, and you’ll see  
level, cleared parkland.’

I’ve made up this simile to make a point. And this is what it 10.1  
means.

‘A person who is not skilled in the path’ is a term for an ordinary 10.3  
unlearned person.

‘A person who is skilled in the path’ is a term for the Realized 10.4  
One, the perfected one, the fully awakened Buddha.

‘A fork in the road’ is a term for doubt. 10.5

‘The left-hand path’ is a term for the wrong eightfold path, that 10.6  
is, wrong view ... wrong immersion.

‘The right-hand path’ is a term for the noble eightfold path, 10.8  
that is, right view ... right immersion.

‘A dark forest grove’ is a term for ignorance. 10.10

‘An expanse of low-lying marshes’ is a term for sensual plea- 10.11  
sures.

‘A large, steep cliff’ is a term for anger and distress. 10.12

‘Level, cleared parkland’ is a term for extinguishment. 10.13

Rejoice, Tissa, rejoice! I’m here to advise you, to support you, 10.14  
and to teach you.”<sup>43</sup>

That is what the Buddha said. Satisfied, Venerable Tissa was 11.1  
happy with what the Buddha said.

42. Interesting use of muncati and ganhati.

43. Wow, that’s a major variant. It looks very much like a commentarial gloss.

SN 22.85

## With Yamaka

*Yamakasutta*

- 1.1 At one time Venerable Sāriputta was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.
- 1.2 Now at that time a mendicant called Yamaka had the following harmful misconception: "As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death."
- 2.1 Several mendicants heard about this. They went to Yamaka and exchanged greetings with him.
- 2.4 When the greetings and polite conversation were over, they sat down to one side and said to him, "Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death'?"
- 3.3 "Yes, reverends, that's how I understand the Buddha's teaching."
- 4.1 "Don't say that, Yamaka! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that." But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.
- 5.1 When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sāriputta. They told him what had happened, and said, "May Venerable Sāriputta please go to the mendicant Yamaka out of compassion." Sāriputta consented in silence.
- 5.6 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

“Is it really true, Reverend Yamaka, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death?’” 6.1

“Yes, reverend, that’s how I understand the Buddha’s teaching.” 6.3

“What do you think, Yamaka? Is form permanent or impermanent?” 7.1

“Impermanent, reverend.” 7.3

“Is feeling ... perception ... choices ... consciousness permanent or impermanent?” 7.4

“Impermanent, reverend.” 7.8

“So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’” 7.9

What do you think, Reverend Yamaka? Do you regard the Realized One as form?” 8.1

“No, reverend.” 8.3

“Do you regard the Realized One as feeling ... perception ... choices ... consciousness?” 8.4

“No, reverend.” 8.9

“What do you think, Reverend Yamaka? Do you regard the Realized One as in form?” 9.1

“No, reverend.” 9.3

“Or do you regard the Realized One as distinct from form?” 9.4

“No, reverend.” 9.5

“Do you regard the Realized One as in feeling ... or distinct from feeling ... as in perception ... or distinct from perception ... as in choices ... or distinct from choices ... as in consciousness?” 9.6

“No, reverend.” 9.13

“Or do you regard the Realized One as distinct from consciousness?” 9.14

“No, reverend.” 9.15

10.1 “What do you think, Yamaka?<sup>44</sup> Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

10.3 “No, reverend.”

11.1 “What do you think, Yamaka? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

11.3 “No, reverend.”

11.4 “In that case, Reverend Yamaka, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”

12.1 “Reverend Sāriputta, in my ignorance, I used to have that misconception. But now that I’ve heard the teaching from Venerable Sāriputta I’ve given up that misconception, and I’ve comprehended the teaching.”

13.1 “Reverend Yamaka, suppose they were to ask you: ‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’ How would you answer?”

13.4 “Reverend, if they were to ask this, I’d answer like this: ‘Reverend, form is impermanent. What’s impermanent is suffering. What’s suffering has ceased and ended.

13.10 Feeling ... perception ... choices ... consciousness is impermanent. What’s impermanent is suffering. What’s suffering has ceased and ended.’ That’s how I’d answer such a question.”

14.1 “Good, good, Reverend Yamaka! Well then, I shall give you a simile to make the meaning even clearer. Suppose there was a householder or householder’s son who was rich, with a lot of money and great wealth, and a bodyguard for protection. Then along comes a person who wants to harm, injure, and threaten him, and take his life. They’d think: ‘This householder or house-

---

44. This passage is unclear, see discussion at <https://discourse.suttacentral.net/t/a-problematic-reading-in-the-yamaka-sutta/2944>

holder's son is rich, with a lot of money and great wealth, and a bodyguard for protection. It won't be easy to take his life by force. Why don't I get close to him, then take his life?' So he goes up to that householder or householder's son and says: 'Sir, I would serve you.' Then they would serve that householder or householder's son. They'd get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. The householder or householder's son would consider them as a friend and companion, and come to trust them. But when that person realizes that they've gained the trust of the householder or householder's son, then, when they know he's alone, they'd take his life with a sharp knife.

What do you think, Yamaka? When that person went to the householder or householder's son and offered to serve him, weren't they a killer then, though he didn't know that this was his killer? And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren't they a killer then, though he didn't know that this was his killer? And when, knowing he was alone, they took his life with a sharp knife, weren't they a killer then, though he didn't know that this was his killer?"

"Yes, reverend."

"In the same way, an unlearned ordinary person has not seen the noble 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 self in form. They regard feeling ... perception ... choices ... They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.

- 17.1 They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.
- 18.1 They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.
- 19.1 They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.
- 20.1 They don't truly understand form—which is a killer—as a killer. They don't truly understand feeling ... perception ... choices ... consciousness—which is a killer—as a killer.
- 21.1 They're attracted to form, grasp it, and commit to the notion that it is 'my self'. They're attracted to feeling ... perception ... choices ... consciousness, grasp it, and commit to the notion that it is 'my self'. And when you've gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.
- 22.1 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. 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.
- 23.1 They truly understand form—which is impermanent—as impermanent. They truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.
- 24.1 They truly understand form—which is suffering—as suffering. They truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.



They truly understand form—which is not-self—as not-self. 25.1  
 They truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.

They truly understand form—which is conditioned—as conditioned. 26.1  
 They truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.

They truly understand form—which is a killer—as a killer. 27.1  
 They truly understand feeling ... perception ... choices ... consciousness—which is a killer—as a killer.

Not being attracted to form, they don't grasp it, and commit 28.1  
 to the notion that it is 'my self'. Not being attracted to feeling ... perception ... choices ... consciousness, they don't grasp it, and commit to the notion that it is 'my self'. And when you're not attracted to and don't grasp these five grasping aggregates, they lead to your lasting welfare and happiness."

"Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping." 28.7

SN 22.86

## With Anurādhā

*Anurādhāsutta*

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 Anurādhā was staying not far from the Buddha in a wilderness hut. Then several wanderers who follow other paths went up to Venerable Anurādhā and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

"Reverend Anurādhā, 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.”

2.1 When they said this, Venerable Anurādha said to those wanderers:

2.2 “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.” When he said this, the wanderers said to him:

2.5 “This mendicant 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 seats and left.

3.1 Soon after they had left, Anurādha thought:

3.2 “If those wanderers 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?”

4.1 Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

7.1 “What do you think, Anurādha? Is form permanent or impermanent?”

7.3 “Impermanent, sir.”

7.4 “But if it's impermanent, is it suffering or happiness?”

7.5 “Suffering, sir.”

7.6 “But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

7.8 “No, sir.”

7.9 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”

“Impermanent, sir.” ... “So you should truly see ... Seeing this 7.13  
 ... They understand: ‘... there is no return to any state of existence.’

What do you think, Anurādhā? Do you regard the Realized 8.1  
 One as form?”

“No, sir.” 8.3

“Do you regard the Realized One as feeling ... perception ... 8.4  
 choices ... consciousness?”

“No, sir.” 8.8

“What do you think, Anurādhā? Do you regard the Realized 9.1  
 One as in form?”

“No, sir.” 9.3

“Or do you regard the Realized One as distinct from form?” 9.4

“No, sir.” 9.5

“Do you regard the Realized One as in feeling ... or distinct 9.6  
 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.” 9.14

“What do you think, Anurādhā?<sup>45</sup> Do you regard the Real- 10.1  
 ized One as possessing form, feeling, perception, choices, and  
 consciousness?”

“No, sir.” 10.3

“What do you think, Anurādhā? Do you regard the Realized 11.1  
 One as one who is without form, feeling, perception, choices, and  
 consciousness?”

“No, sir.” 11.3

“In that case, Anurādhā, since you don’t acknowledge the Re- 12.1  
 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:

---

45. This passage is unclear, see discussion at <https://discourse.suttacentral.net/t/a-problematic-reading-in-the-yamaka-sutta/2944>

After death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist'?"

12.4 "No, sir."

13.1 "Good, good, Anurādha! In the past, as today, I describe suffering and the cessation of suffering."

SN 22.87

## With Vakkali

*Vakkalisutta*

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 Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill.

1.3 Then he addressed his carers, "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Vakkali out of compassion.'"

1.8 "Yes, reverend," those monks replied. They did as he asked. The Buddha consented in silence.

2.1 Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali. Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot.

2.3 But the Buddha said to him, "It's all right, Vakkali, don't get up. There are some seats spread out, I will sit there."

2.6 He sat on the seat spread out and said to Vakkali, "I hope you're keeping well, Vakkali; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

2.8 "Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading."

2.9 "I hope you don't have any remorse or regret?"

2.10 "Indeed, sir, I have no little remorse and regret."

“I hope you have no reason to blame yourself when it comes 2.11  
to ethical conduct?”

“No sir, I have no reason to blame myself when it comes to 2.12  
ethical conduct.”

“In that case, Vakkali, why do you have remorse and regret?” 2.13

“For a long time I’ve wanted to go and see the Buddha, but I 2.14  
was physically too weak.”

“Enough, Vakkali! Why would you want to see this rotten 3.1  
body? One who sees the teaching sees me. One who sees me sees  
the teaching. Seeing the teaching, you see me. Seeing me, you see  
the teaching.

What do you think, Vakkali? Is form permanent or imper- 4.1  
manent?”

“Impermanent, sir.” 4.3

“But if it’s impermanent, is it suffering or happiness?” 4.4

“Suffering, sir.” 4.5

“But if it’s impermanent, suffering, and perishable, is it fit to 4.6  
be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” 4.8

“Is feeling ... perception ... choices ... consciousness per- 4.9  
manent or impermanent?”

“Impermanent, sir.” ... 4.13

“So you should truly see ... Seeing this ... They understand: 4.16  
‘... there is no return to any state of existence.’”

And then, after giving Venerable Vakkali this advice, the Bud- 5.1  
dha got up from his seat and went to the Vulture’s Peak Mountain.

Then Venerable Vakkali addressed his carers, “Come on, rev- 5.2  
erends, lift my cot and take me to the Black Rock on the slopes of  
Isigili. It’s unthinkable for one like me to die in an inhabited area!”

“Yes, reverend,” replied those mendicants, and did as he asked. 5.5  
Meanwhile, the Buddha spent the rest of that night and day on  
Vulture’s Peak Mountain.

5.7 Then, late at night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side.

5.8 One deity said to him, "Sir, the mendicant Vakkali is intent on liberation!"

5.10 And another deity said to him, "He'll definitely be well-freed!"

5.12 This is what those deities said. Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

6.1 Then, when the night had passed, the Buddha addressed the mendicants:

6.2 "Come, mendicants, go to the mendicant Vakkali and tell him:

7.1 'Vakkali, hear the word of the Buddha and two deities.

7.2 Late last night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side.

7.3 One deity said to him, "Sir, the mendicant Vakkali is intent on liberation!"<sup>46</sup>

7.5 The other deity said to him, "He'll definitely be well-freed!"

7.7 And the Buddha said, "Do not fear, Vakkali, do not fear! Your death will not be a bad one; your passing will not be a bad one."'''

7.11 "Yes, sir," those monks replied. They went to Vakkali and said to him:

7.12 "Vakkali, hear the word of the Buddha and two deities."

8.1 Then Vakkali addressed his carers, "Please, reverends, help me off my cot. It's unthinkable for one like me to listen to the Buddha's instructions sitting on a high seat."

8.4 "Yes, reverend," replied those mendicants, and helped him off his cot. They repeated what the Buddha had said.

8.14 Vakkali said, "Well then, reverends, in my name bow with your head at the Buddha's feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Form is impermanent. I have no doubt of that. I'm certain that what is impermanent is suffering. And I'm certain that

---

46. MS lack quotes, but here it is double-nested.

I have no desire or greed or fondness for what is impermanent, suffering, and perishable.

Feeling is impermanent ... 8.22

Perception is impermanent ... 8.26

Choices are impermanent ... 8.27

Consciousness is impermanent. I have no doubt of that. I'm certain that what is impermanent is suffering. And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable."<sup>47</sup> 8.31

"Yes, reverend," those monks replied, and left. And then, not long after those mendicants had left, Venerable Vakkali slit his wrists. 8.35

Then those mendicants went up to the Buddha and told him Vakkali's message. 9.1

Then the Buddha said to the mendicants, "Come, mendicants, let's go to the Black Rock on the slopes of Isigili, where Vakkali, the gentleman, slit his wrists." 10.1

"Yes, sir," they replied. 10.4

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.<sup>47</sup> 10.5

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between. 11.1

The Buddha said to the mendicants, "Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?" 11.2

"Yes, sir." 11.4

"That's Māra the Wicked searching for Vakkali's consciousness, wondering: 'Where is Vakkali's consciousness established?' But since his consciousness is not established, Vakkali is extinguished." 11.5

---

47. See discussion <https://discourse.suttacentral.net/t/turning-shoulders-and-casting-off-aggregates/2949>

SN 22.88

## With Assaji

### *Assajisutta*

- 1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill. Then he addressed his carers:
- 1.4 "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Assaji is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Assaji out of compassion.'"
- 1.9 "Yes, reverend," those monks replied. They did as he asked. The Buddha consented in silence.
- 2.1 Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji. Venerable Assaji saw the Buddha coming off in the distance, and tried to rise on his cot.
- 2.4 But the Buddha said to him, "It's all right, Assaji, 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, "I hope you're keeping well, Assaji; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."
- 3.1 "Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading."
- 3.2 "I hope you don't have any remorse or regret?"
- 3.3 "Indeed, sir, I have no little remorse and regret."
- 3.4 "I hope you have no reason to blame yourself when it comes to ethical conduct?"
- 3.5 "No sir, I have no reason to blame myself when it comes to ethical conduct."
- 3.6 "In that case, Assaji, why do you have remorse and regret?"
- 3.7 "Sir, before my time of illness I meditated having completely stilled the physical process. But now I can't get immersion. Since I can't get immersion, I think: 'May I not decline!'"



“Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think: ‘May we not decline!’ 3.10

What do you think, Assaji? Is form permanent or impermanent?” 4.1

“Impermanent, sir.” ... 4.3

“Is consciousness permanent or impermanent?” ... 4.4

“So you should truly see ... Seeing this ... They understand: ‘... there is no return to any state of existence.’ 4.5

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it. 4.8  
If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish 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 relish it. 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. 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 is over, everything that’s felt, being no longer relished, will become cool right here.’

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. 5.1

In the same way, 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 is over, everything that’s felt, being no longer relished, will become cool right here.’” 5.3

SN 22.89

## With Khemaka

*Khemakasutta*

1.1 At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery. Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill.

1.3 In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka, "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.'"

1.7 "Yes, reverends," replied Dāsaka. He went to Khemaka and said to him:

1.8 "Reverend Khemaka, the seniors hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing."

1.10 "Reverend, I'm not keeping well, I'm not alright. My pain is terrible and growing, not fading; its growing is evident, not its fading."

2.1 Then Dāsaka went to those seniors and told them what had happened. They said,

2.4 "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. Do you regard anything among these five grasping aggregates as self or as belonging to self?'"

3.1 "Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied:

3.6 "These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception,

choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self.”

Then Dāsaka went to those seniors and told them what had happened. They said: 4.1

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: ‘Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self, then he is a perfected one, with defilements ended.’” 4.6

“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied: 5.1

“These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this.’” 5.6

Then Dāsaka went to those seniors and told them what had happened. They said: 6.1

“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: ‘Reverend Khemaka, the seniors ask, when you say “I am”, what is it that you’re talking about? Is it form or apart from form? Is it feeling ... perception ... choices ... consciousness, or apart from consciousness? When you say “I am”, what is it that you’re talking about?’” 7.1

“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied: 8.1

“Enough, Reverend Dāsaka! What’s the point in running back and forth? Bring my staff, I’ll go to see the senior mendicants myself.” 8.10

9.1 Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. They said to him:

9.3 “Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about? Is it form or apart from form? Is it feeling ... perception ... choices ... consciousness, or apart from consciousness? When you say ‘I am’, what is it that you’re talking about?”

9.10 “Reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling ... perception ... choices ... consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

10.1 It’s like the scent of a blue water lily, or a pink or white lotus. Would it be right to say that the scent belongs to the petals or the stalk or the pistil?”

10.3 “No, reverend.”

10.4 “Then, reverends, how should it be said?”

10.5 “It would be right to say that the scent belongs to the flower.”

10.6 “In the same way, reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling ... perception ... choices ... consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

11.1 Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is eradicated.

Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer. The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water. Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated. The launderer returns it to its owners, who store it in a fragrant casket. And that lingering scent would be eradicated. 12.1

In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is eradicated.” 12.6

When he said this, the senior mendicants said to Venerable Khemaka, “We didn’t want to trouble Venerable Khemaka with our questions. But you’re capable of explaining, teaching, asserting, establishing, clarifying, analyzing, and revealing the Buddha’s instructions in detail. And that’s just what you’ve done.” 13.1

That’s what Venerable Khemaka said. Satisfied, the senior mendicants were happy with what Venerable Khemaka said. And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping. 14.1

SN 22.90

## With Channa

*Channasutta*

At one time several senior mendicants were staying near Benares, in the deer park at Isipatana. 1.1

- 1.2 Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying, “May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!”
- 2.1 When he said this, the senior mendicants said to Venerable Channa:
- 2.2 “Reverend Channa, form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.”
- 3.1 Then Venerable Channa thought, “I too think in this way. . . . And yet my mind isn’t eager, confident, settled, and decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. Anxiety and grasping arise. And the mind reverts to thinking: ‘So then who exactly is my self?’ But that doesn’t happen for someone who sees the teaching. Who can teach me the Dhamma so that I can see the teaching?”
- 4.1 Then Venerable Channa thought, “The Venerable Ānanda is staying near Kosambi, in Ghosita’s Monastery. He’s praised by the Buddha and esteemed by his sensible spiritual companions. He’s quite capable of teaching me the Dhamma so that I can see the teaching. Since I have so much trust in Venerable Ānanda, why don’t I go to see him?”
- 4.5 Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambi. He went to see Ānanda in Ghosita’s Monastery, exchanged greetings with him, and told him what had happened. Then he said,
- 7.1 “May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!”
- 8.1 “I’m already delighted with Venerable Channa. Hopefully you’ve opened yourself up and cut through your emotional barren-

ness.<sup>48</sup> Listen well, Channa. You are capable of understanding the teaching.”

Then right away Channa was filled with lofty rapture and joy, 8.4  
“It seems I’m capable of understanding the teaching!”

“Reverend Channa, I heard and learned in the presence of the 9.1  
Buddha his advice to the mendicant Kaccānagotta:

‘Kaccāna, this world mostly relies on the dual notions of ex- 9.2  
istence and non-existence.<sup>49</sup>

But when you truly see the origin of the world with right under- 9.3  
standing, you won’t have the notion of non-existence regarding the  
world. And when you truly see the cessation of the world with right  
understanding, you won’t have the notion of existence regarding  
the world.

The world is for the most part shackled by attraction, grasping, 9.5  
and insisting.

But if—when it comes to this attraction, grasping, mental 9.6  
fixation, insistence, and underlying tendency—you don’t get at-  
tracted, grasp, and commit to the notion “my self”, you’ll have no  
doubt or uncertainty that what arises is just suffering arising, and  
what ceases is just suffering ceasing. Your knowledge about this is  
independent of others.

This is how right view is defined. 9.9

“All exists”: this is one extreme. 9.10

“All does not exist”: this is the second extreme. 9.11

Avoiding these two extremes, the Realized One teaches by the 9.12  
middle way:

“Ignorance is a condition for choices. Choices are a condition 9.13  
for consciousness. ... That is how this entire mass of suffering  
originates.

---

48. Reading khila rather than khila. I think this passage has a specific Vinaya meaning: he has confessed and healed the breach in the sangha. It’s difficult to convey that sense.

49. MS omits quote marks. Don’t forget to adjust the nesting level.

- 9.16 When ignorance fades away and ceases with nothing left over, choices cease. ... That is how this entire mass of suffering ceases.””
- 10.1 “Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And now that I’ve heard this teaching from Venerable Ānanda, I’ve comprehended the teaching.”

SN 22.91

## Rāhula

*Rāhulasutta*

- 1.1 At Sāvattthī.
- 1.2 Then Venerable Rāhula 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 that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”
- 2.1 “Rāhula, one truly sees 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.’
- 2.2 One truly sees 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.’
- 2.7 That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”



SN 22.92

## Rāhula (2nd)

*Dutiyarāhulasutta*

- At Sāvatthī. 1.1
- Seated to one side, Rāhula said to the Buddha: 1.2
- “Sir, how does one know and see so that the mind is rid of ego, 1.3  
possessiveness, and conceit for this conscious body and all external  
stimuli; and going beyond discrimination, it’s peaceful and well  
freed?”
- “Rāhula, when one truly sees any kind of form at all—past, 2.1  
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,’ one is freed by not  
grasping.
- One truly sees any kind of feeling ... perception ... choices ... 2.2
- When one truly sees any kind of 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,’ one is freed by not  
grasping.
- That’s how to know and see so that the mind is rid of ego, 2.6  
possessiveness, and conceit for this conscious body and all external  
stimuli; and going beyond discrimination, it’s peaceful and well  
freed.”

# The Chapter on Flowers

SN 22.93

A River

*Nadisutta*

1.1 At Sāvattthī.

1.2 “Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d break off, and they’d come to ruin because of that.

1.3 In the same way, an unlearned ordinary person has not seen the noble 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.

1.4 They regard form as self, self as having form, form in self, or self in form. But their form breaks off, and they come to ruin because of that. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But their consciousness breaks off, and they come to ruin because of that.

1.13 What do you think, mendicants? Is form permanent or impermanent?”

1.15 “Impermanent, sir.” ...

“Is feeling ... perception ... choices ... consciousness per- 1.17  
manent or impermanent?”

“Impermanent, sir.” 1.21

“So you should truly see ... Seeing this ... They understand: 1.22  
‘... there is no return to any state of existence.’”

SN 22.94

## Flowers

*Pupphasutta*

At Sāvatthī. 1.1

“Mendicants, I don’t argue with the world; it’s the world that 1.2  
argues with me. When your speech is in line with the teaching you  
don’t argue with anyone in the world. What the astute agree on as  
not existing, I too say does not exist. What the astute agree on as  
existing, I too say exists.

And what do the astute agree on as not existing, which I too 2.1  
say does not exist? Form that is permanent, everlasting, eternal,  
and imperishable.

Feeling ... 2.3

Perception ... 2.4

Choices ... 2.5

Consciousness that is permanent, everlasting, eternal, and im- 2.6  
perishable. This is what the astute agree on as not existing, which I  
too say does not exist.

And what do the astute agree on as existing, which I too say 3.1  
exists? Form that is impermanent, suffering, and perishable.

Feeling ... Perception ... Choices ... 3.3

Consciousness that is impermanent, suffering, and perishable. 3.4  
This is what the astute agree on as existing, which I too say exists.

- 4.1 There is a temporal phenomenon in the world that the Realized One understands and comprehends.<sup>50</sup> Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.
- 5.1 And what is that temporal phenomenon in the world? Form is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.
- 6.1 This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?
- 6.2 Feeling ...
- 6.3 Perception ...
- 6.4 Choices ...
- 6.5 Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.
- 7.1 This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?
- 8.1 Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world.”

SN 22.95

## A Lump of Foam

*Phenapiṇḍūpamasutta*

- 1.1 At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river. There the Buddha addressed the mendicants:
- 2.1 “Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear

---

50. “Temporal” plays on the dual meanings of “worldly” and “temporary”.

to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam?

In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form? 2.2

Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble? 3.1

In the same way, a mendicant sees and contemplates any kind of feeling at all . . . examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling? 3.2

Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage? 4.1

In the same way, a mendicant sees and contemplates any kind of perception at all . . . examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in perception? 4.2

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 top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear 5.1

to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree?<sup>51</sup>

5.2 In the same way, a mendicant sees and contemplates any kind of choices at all ... examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?

6.1 Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick?

6.2 In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?

7.1 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. They understand: '... there is no return to any state of existence.'

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

9.1 "Form is like a lump of foam;  
feeling is like a bubble;

---

51. Reading akukkuccajata. Here is my note on the corresponding passage at AN 9.196: BB has "without a fruit-bud core" for akukkuccakajāta. It's not supported by comm or CPD. Evidently he's following the comm for SN 22.95, where it refers to a banana tree. But I don't even know what structure "fruit-bud core" refers to. There are multiple readings in the various contexts, but given that it follows ujum navam, I think it's safe to assume that it's meant to be the same word. I think it's also safe to assume it doesn't refer to any specific botanical structure, as these are very different trees. Most likely the term is a pseudo-synonym of uju and nava, and this fits the etymology of akukkucca, "not-ill-made".

perception seems like a mirage;  
choices like a banana tree;  
and consciousness like a magic trick:  
so taught the kinsman of the Sun.

However you contemplate them, 10.1  
examining them carefully,  
they're void and hollow  
when you look at them closely.

Concerning this body, 11.1  
he of vast wisdom has taught  
that when three things are given up,  
you'll see this form discarded.

Vitality, warmth, and consciousness: 12.1  
when they leave the body,  
it lies there tossed aside,  
food for others, mindless.

Such is this process, 13.1  
this illusion, cooed over by fools.  
It's said to be a killer,  
for no substance is found here.

An energetic mendicant 14.1  
should examine the aggregates like this,  
with situational awareness and mindfulness  
whether by day or by night.

They should give up all fetters, 15.1  
and make a refuge for themselves.  
They should live as though their head was on fire,  
aspiring to the imperishable state."

SN 22.96

## A Lump of Cow Dung

*Gomayapiṇḍasutta*

1.1 At Sāvattthī.

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

1.3 “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

1.8 “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

2.1 Then the Buddha, picking up a lump of cow dung, said to the mendicants:

2.2 “There’s not even this much of any incarnation that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

3.1 Once upon a time I was an anointed aristocratic king. I had 84,000 cities, with the capital Kusāvati the foremost. I had 84,000 palaces, with the palace named Principle the foremost. I had 84,000 chambers, with the great foyer the foremost. I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.<sup>52</sup> I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sab-

---

52. PTS has rupiya, with a note that it is absent in Burmese edition. below our text has rupiya, so this must be an oversight.



bath the foremost. I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost. I had 84,000 chariots with gold adornments and banners, covered with gold netting, with the chariot named Triumph the foremost. I had 84,000 jewels, with the jewel-treasure the foremost. I had 84,000 women, with Queen Subhaddā the foremost. I had 84,000 aristocrat vassals, with the counselor-treasure the foremost. I had 84,000 milk cows with silken reins and bronze pails.<sup>53</sup> I had 8,400,000,000 fine cloths of linen, cotton, silk, and wool. I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.

Of those 84,000 cities, I only stayed in one, the capital Kusāvati. 4.1  
Of those 84,000 mansions, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the great foyer. Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver. Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.<sup>54</sup> Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, and wool.

53. Re. *dukūlasandhanāni* with *vll.* as noted here, BB at AN 9.20 has has “jute tethers”, noting “Mp does not provide a gloss and PED does not offer a useful definition under any of those readings. But in PED *sandāna* is defined as “cord, tether, fetter.”. At SN 22.96 he has “tethers of fine jute”. However, jute is a coarse cloth and can hardly be meant here. Skt dictionaries consistently say “Woven silk, silk-garment, a very fine garment in general”, which fits with our context. The only commentarial gloss I can find for this is that on SN 22.96, which says “*Dukūlasandānānīti dukūlasantharāni*”. But this yields the sense, “cover or mat”, which may be right, but is less than convincing. At MN 98, a reference missed by PTS dict, we have *sandāna* as part of the equipment of a horse that is cut by one who is freed. There I render as “reins”, and this seems apt here too.

54. See <https://discourse.suttacentral.net/t/is-there-such-a-word-as-velamika/2952>

Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

- 4.11 And so all those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 22.97

## A Fingernail

*Nakhasikhāsutta*

- 1.1 At Sāvatthī.

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

- 1.3 “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

- 1.8 “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling ... perception ... choices ... consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

- 2.1 Then the Buddha, picking up a little bit of dirt under his fingernail, addressed that mendicant:

- 2.2 “There’s not even this much of any form that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

- 3.1 There’s not even this much of any feeling ...

- 4.1 perception ...

- 4.2 choices ...

consciousness that's permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

What do you think, mendicant? Is form permanent or impermanent?"

"Impermanent, sir." 6.3

"Is feeling ... perception ... choices ... consciousness permanent or impermanent?" 6.4

"Impermanent, sir." ... 6.8

"So you should truly see ... Seeing this ... They understand: '... there is no return to any state of existence.'" 6.9

SN 22.98

## Plain Version

*Suddhikasutta*

At Sāvatthī. 1.1

Seated to one side, that mendicant said to the Buddha: 1.2

"Sir, is there any form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling ... perception ... choices ... consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever?" 1.3

"Mendicant, there is no form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever. There's no feeling ... perception ... choices ... consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever." 1.8

SN 22.99

## A Leash

*Gaddulabaddhasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

1.4 There comes a time when the ocean dries up and evaporates and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

1.6 There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

1.8 There comes a time when the great earth is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

2.1 Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.<sup>55</sup>

2.2 In the same way, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen good persons, and are neither skilled nor trained in their teaching. They regard form ... feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They just keep running and circling around form, feeling, perception, choices, and consciousness. Doing so, they’re not freed from form, feeling, perception, choices, and consciousness. They’re not freed

---

55. sā (= Skt śvan) is a short form for “dog”. Masculine!

from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

A learned noble disciple has seen the noble ones, and is skilled 3.1  
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 per-  
sons. They don't regard form ... feeling ... perception ... choices  
... or consciousness as self, self as having consciousness, conscious-  
ness in self, or self in consciousness. They don't keep running and  
circling around form, feeling, perception, choices, and conscious-  
ness. By not doing so, they're freed from form, feeling, perception,  
choices, and consciousness. They're freed from rebirth, old age,  
and death, from sorrow, lamentation, pain, sadness, and distress.  
They're freed from suffering, I say."

SN 22.100

## A Leash (2nd)

*Dutiyagaddulabaddhasutta*

At Sāvatthī.

1.1

"Mendicants, transmigration has no known beginning. No 1.2  
first point is found of sentient beings roaming and transmigrating,  
shrouded by ignorance and fettered by craving. Suppose a dog on  
a leash was tethered to a strong post or pillar. Whether walking,  
standing, sitting, or lying down, it stays right beside that post or  
pillar.

In the same way, an unlearned ordinary person regards form 1.5  
like this: 'This is mine, I am this, this is my self.' They regard feeling  
... perception ... choices ... consciousness like this: 'This is mine,  
I am this, this is my self.' When walking, they walk right beside the  
five grasping aggregates. When standing ... sitting ... lying down,  
they lie down right beside the five grasping aggregates.

So you should regularly check your own mind: 'For a long time 1.14  
this mind has been corrupted by greed, hate, and delusion.' Sen-

tient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

2.1 Mendicants, have you seen the picture called ‘Conduct’?”<sup>56</sup>

2.2 “Yes, sir.”

2.3 “That picture was elaborated by the mind, but the mind is even more elaborate than that.”<sup>57</sup>

2.4 So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

3.1 I don’t see any other order of beings as elaborate as the animal realm.<sup>58</sup> The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that.

3.3 So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

4.1 Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the image of a woman or a man, complete in all its various parts.

4.2 In the same way, when an unlearned ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness.

4.3 What do you think, mendicants? Is form permanent or impermanent?”

4.5 “Impermanent, sir.”

---

56. See BB’s note for the name of the picture. The commentarial explanation is hardly plausible. Surely the picture must, like very many illustrations in the ancient world, be a pedagogic device, where various kinds of conduct are depicted, perhaps with their results.

57. It is of course impossible to capture in English the pun here between citta = mind and citta = colorful.

58. MS punctuation is wrong, I have corrected it.

“Is feeling ... perception ... choices ... consciousness per- 4.6  
manent or impermanent?” ...

“So you should truly see ... Seeing this ... They understand: 4.10  
‘... there is no return to any state of existence.’”

SN 22.101

## The Adze

*Vāsijaṭasutta*

At Sāvattḥī.

1.1

“Mendicants, I say that the ending of defilements is for one 1.2  
who knows and sees, not for one who does not know or see. For  
one who knows and sees what? ‘Such is form, such is the origin  
of form, such is the ending of form. Such is feeling ... Such is  
perception ... Such are choices ... Such is consciousness, such is  
the origin of consciousness, such is the ending of consciousness.’  
The ending of the defilements is for one who knows and sees this.

When a mendicant is not committed to development, they 2.1  
might wish: ‘If only my mind was freed from the defilements by  
not grasping!’ Even so, their mind is not freed from defilements  
by not grasping. Why is that? You should say: ‘It’s because they’re  
undeveloped.’ Undeveloped in what? Undeveloped in the four  
kinds of mindfulness meditation, the four right efforts, the four  
bases of psychic power, the five faculties, the five powers, the seven  
awakening factors, and the noble eightfold path.<sup>59</sup>

Suppose there was a chicken with eight or ten or twelve eggs. 3.1  
But she had not properly sat on them to keep them warm and  
incubated. That chicken might wish: ‘If only my chicks could break  
out of the eggshell with their claws and beak and hatch safely!’ But  
they can’t break out and hatch safely. Why is that? Because that

59. Note this passage is identical with AN 7.71, except “undeveloped” is absent there.

chicken with eight or ten or twelve eggs has not properly sat on them to keep them warm and incubated.

- 3.9 In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

- 4.1 When a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

- 5.1 Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. That chicken might not wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But still they can break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs properly sat on them to keep them warm and incubated.

- 5.9 In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.



Suppose a carpenter or their apprentice sees the marks of his 6.1  
fingers and thumb on the handle of his adze. They don't know how  
much of the handle was worn away today, how much yesterday,  
and how much previously. They just know what has been worn  
away.

In the same way, when a mendicant is committed to develop- 6.5  
ment, they don't know how much of the defilements were worn  
away today, how much yesterday, and how much previously. They  
just know what has been worn away. Suppose there was a sea-faring  
ship bound together with ropes. For six months they deteriorated  
in the water. Then in the cold season it was hauled up on dry land,  
where the ropes were weathered by wind and sun. When the clouds  
soaked it with rain, the ropes would readily collapse and rot away.<sup>60</sup>  
In the same way, when a mendicant is committed to development  
their fetters readily collapse and rot away."

SN 22.102

## The Perception of Impermanence

*Aniccasaññāsutta*

At Sāvattthī. 1.1

"Mendicants, when the perception of impermanence is devel- 1.2  
oped and cultivated it eliminates all desire for sensual pleasures, for  
rebirth in the realm of luminous form, and for rebirth in a future  
life. It eliminates all ignorance and eradicates all conceit 'I am.'<sup>61</sup>

In the autumn, a farmer ploughing with a large plough shears 2.1  
through all the root networks.<sup>62</sup> In the same way, when the percep-

60. The reading vassamassani is probably a mistake. Other manuscripts have cha māsanī, and MS has that at SN 45.158, AN 7.71 too.

61. The appearance here of both ruparaga and bhavaraga is unusual, perhaps unique. Normally we find ruparaga and aruparaga.

62. Not sure why BB has "ploughshare" here. The ploughshare is the blade, which is nangalaphāla. Nangala must mean the whole plough, which can be carried on a shoulder as in SN 4.19. Also, rootlets is a mistake. Rootlets are

tion of impermanence is developed ... it eradicates all conceit 'I am'.

- 3.1 A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off.<sup>63</sup> In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 4.1 When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 5.1 The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 6.1 Of all kinds of fragrant root, spikenard is said to be the best. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 7.1 Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 8.1 Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 9.1 All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.
- 10.1 The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. In the same way, when the perception of impermanence is developed ... it eradicates all conceit 'I am'.

---

the young sprouts, but the word here is *mūlasantānakāni*, where *santanaka* means "continuity", i.e. "network".

63. See my note on AN 6.53.

After the rainy season the sky is clear and cloudless. And when 11.1  
the sun rises, it dispels all the darkness from the sky as it shines  
and glows and radiates. In the same way, when the perception of  
impermanence is developed and cultivated it eliminates all desire  
for sensual pleasures, for rebirth in the realm of luminous form, and  
for rebirth in a future life. It eliminates all ignorance and eradicates  
all conceit 'I am'.

And how is the perception of impermanence developed and 12.1  
cultivated so that ... it eradicates all conceit 'I am'? 'Such is form,  
such is the origin of form, such is the ending of form. Such is  
feeling ... Such is perception ... Such are choices ... Such is con-  
sciousness, such is the origin of consciousness, such is the ending  
of consciousness.'

That's how the perception of impermanence is developed and 12.7  
cultivated so that it eliminates all desire for sensual pleasures, for  
rebirth in the realm of luminous form, and for rebirth in a future  
life. That's how it eliminates all ignorance and eradicates all conceit  
'I am.'

# *THE FINAL FIFTY*

# The Chapter on Sides

SN 22.103

## Sides

*Antasutta*

At Sāvattḥi.

1.1

“Mendicants, there are these four sides. What four? The side of identity, the side of the origin of identity, the side of the cessation of identity, and the side of the practice that leads to the cessation of identity. And what is the side of identity? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.<sup>64</sup> This is called the side of identity. 1.2

And what is the side of the origin of identity? It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the side of the origin of identity. 2.1

And what is the side of the cessation of identity? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it. This is called the side of the cessation of identity. 3.1

And what is the side of the practice that leads to the cessation of identity? It is simply this noble eightfold path, that is: right 4.1

---

64. This seems clumsy here.

view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the side of the practice that leads to the cessation of identity. These are the four sides.”

SN 22.104

## Suffering

*Dukkhasutta*

1.1 At Sāvattḥī.

1.2 “Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Listen ...

1.4 And what is suffering? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called suffering.

1.9 And what is the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the origin of suffering.

1.12 And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it. This is called the cessation of suffering.

1.15 And what is the practice that leads to the cessation of suffering? 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 called the practice that leads to the cessation of suffering.”

SN 22.105

## Identity

*Sakkāyasutta*

At Sāvatthī.

1.1

“Mendicants, I will teach you identity, the origin of identity, 1.2  
the cessation of identity, and the practice that leads to the cessation  
of identity. Listen ...

And what is identity? It should be said: the five grasping aggre- 1.4  
gates. What five? That is, the grasping aggregates of form, feeling,  
perception, choices, and consciousness. This is called identity.

And what is the origin of identity? It’s the craving that leads to 1.9  
future lives, mixed up with relishing and greed, chasing pleasure  
in various realms. That is, craving for sensual pleasures, craving to  
continue existence, and craving to end existence. This is called the  
origin of identity.

And what is the cessation of identity? It’s the fading away and 1.12  
cessation of that very same craving with nothing left over; giving it  
away, letting it go, releasing it, and not clinging to it. This is called  
the cessation of identity.

And what is the practice that leads to the cessation of iden- 1.15  
tity? 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 called the practice  
that leads to the cessation of identity.”

SN 22.106

## Should Be Completely Understood

*Pariññeyyasutta*

At Sāvatthī.

1.1

1.2 “Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen ...

1.4 And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

1.11 And what is complete understanding? The ending of greed, hate, and delusion.<sup>65</sup> This is called complete understanding.

1.14 And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood.”

SN 22.107

## Ascetics (1st)

*Samañasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

1.5 There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape ...

1.6 There are ascetics and brahmins who do truly understand ...”<sup>66</sup>

65. It is from this definition that I prefer “complete “to” full”. Complete has a suggestion of “to the very end” which is slightly different to the connotations of full.

66. Pali text is incorrectly punctuated here, there should be a ...



SN 22.108

## Ascetics (2nd)

*Dutiyasamaṇasutta*

At Sāvatthī.

1.1

“Mendicants, there are these five grasping aggregates. What 1.2  
five? That is, the grasping aggregates of form, feeling, perception,  
choices, and consciousness.

There are ascetics and brahmins who don’t truly understand 1.5  
these five grasping aggregates’ origin, ending, gratification, draw-  
back, and escape ... Those venerables don’t realize the goal of life  
as an ascetic or brahmin ...

There are ascetics and brahmins who do truly understand ... 1.6  
Those venerables realize the goal of life as an ascetic or brahmin,  
and live having realized it with their own insight.”

SN 22.109

## A Stream-Enterer

*Sotāppanasutta*

At Sāvatthī.

1.1

“Mendicants, there are these five grasping aggregates. What 1.2  
five? That is, the grasping aggregates of form, feeling, perception,  
choices, and consciousness. A noble disciple comes to truly under-  
stand these five grasping aggregates’ origin, ending, gratification,  
drawback, and escape. Such a noble disciple is called a stream-  
enterer, not liable to be reborn in the underworld, bound for awak-  
ening.”

SN 22.110

## A Perfected One

*Arahantasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 22.111

## Giving Up Desire

*Chandappahānasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

1.4 You should give up any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 22.112

## Giving Up Desire (2nd)

*Dutiyachandappahānasutta*

At Sāvatthī.

1.1

“Mendicants, you should give up any desire, greed, relishing, 1.2  
and craving for form; and any attraction, grasping, mental fixation,  
insistence, and underlying tendencies. Thus that form will be given  
up, cut off at the root, made like a palm stump, obliterated, and  
unable to arise in the future.

You should give up any desire, greed, relishing, and craving 1.4  
for feeling ... perception ... choices ... consciousness; and any  
attraction, grasping, mental fixation, insistence, and underlying  
tendencies. Thus that consciousness will be given up, cut off at the  
root, made like a palm stump, obliterated, and unable to arise in  
the future.”

# The Chapter on a Dhamma Speaker

SN 22.113

## Ignorance

*Avijjāsutta*

1.1 At Sāvatthī.

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

1.4 “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

1.7 “Mendicant, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation.

1.12 This is called ignorance. And this is how an ignorant person is defined.”

SN 22.114

## Knowledge

*Vijjāsutta*

1.1 At Sāvatthī.

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

“Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?” 1.3

“Mendicant, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation. 1.6

This is called knowledge. And this is how a knowledgeable person is defined.” 1.11

SN 22.115

## A Dhamma speaker

*Dhammakathikasutta*

At Sāvattthī. 1.1

Seated to one side, that mendicant said to the Buddha: 1.2

“Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?” 1.3

“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. 1.5

If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. 1.6

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. 1.7

If a mendicant teaches Dhamma for disillusionment with feeling ... perception ... choices ... consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. 1.8

If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. 1.12

- 1.13 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who has attained extinguishment in this very life.'"

SN 22.116

## A Dhamma speaker (2nd)

*Dutiyadhammakathikasutta*

- 1.1 At Sāvattḥī.
- 1.2 Seated to one side, that mendicant said to the Buddha:
- 1.3 "Sir, they speak of a 'Dhamma speaker'. How is a Dhamma speaker defined? How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?"
- 1.6 "Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who speaks on Dhamma'.
- 1.7 If they practice for disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who practices in line with the teaching'.
- 1.8 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding form, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.
- 1.9 If a mendicant teaches Dhamma for disillusionment with feeling ... perception ... choices ... consciousness, for its fading away and cessation, they're qualified to be called a 'mendicant who speaks on Dhamma'.
- 1.13 If they practice for disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called a 'mendicant who practices in line with the teaching'.
- 1.14 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be

called a ‘mendicant who has attained extinguishment in this very life.’”

SN 22.117

## Shackles

*Bandhanasutta*

At Sāvattthī.

1.1

“Mendicants, take an unlearned ordinary person who has not 1.2  
seen the noble 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 self in form. They’re called an unlearned ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.<sup>67</sup>

They regard feeling ... perception ... choices ... consciousness 1.5  
as self. They’re called an unlearned ordinary person who is bound to consciousness, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.

A learned noble disciple has seen the noble ones, and is skilled 2.1  
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. They don’t regard form as self, self as having form, form in self, or self in form. They’re called a learned noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They’re exempt from suffering, I say.

They don’t regard feeling ... perception ... choices ... con- 2.4  
sciousness as self. They’re called a learned noble disciple who is

67. Reading jāyati, contra BB. The parallel at SA 74 supports jayati: ☐☐☐☐☐☐

not bound to consciousness, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say."

SN 22.118

## Questioning

*Paripucchitasutta*

1.1 At Sāvatthī.

1.2 "What do you think, mendicants? Do you regard form like this: 'This is mine, I am this, this is my self'?"

1.4 "No, sir."

1.5 "Good, mendicants! Form should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' Do you regard feeling ... perception ... choices ... consciousness like this: 'This is mine, I am this, this is my self'?"

1.11 "No, sir."

1.12 "Good, mendicants! Consciousness should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

1.14 Seeing this ... They understand: '... there is no return to any state of existence.'"

SN 22.119

## Questioning (2nd)

*Dutiya-paripucchitasutta*

1.1 At Sāvatthī.

1.2 "What do you think, mendicants? Do you regard form like this: 'This is not mine, I am not this, this is not my self'?"

1.4 "Yes, sir."

1.5 "Good, mendicants! Form should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' Do you regard feeling ... perception ... choices ...



consciousness like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.” 1.11

“Good, mendicants! Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’” 1.12

Seeing this ... They understand: ‘... there is no return to any state of existence.’” 1.14

SN 22.120

## Things Prone To Being Fettered

*Saṃyojaniyasutta*

At Sāvatthī. 1.1

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen ...” 1.2

What are the things that are prone to being fettered? And what is the fetter? 1.4

Form is something that’s prone to being fettered. The desire and greed for it is the fetter. 1.5

Feeling ... 1.7

Perception ... 1.8

Choices ... 1.9

Consciousness is something that’s prone to being fettered. The desire and greed for it is the fetter. 1.10

These are called the things that are prone to being fettered, and this is the fetter.” 1.12

SN 22.121

## Things Prone To Being Grasped

*Upādāniyasutta*

At Sāvatthī. 1.1

- 1.2 “Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen ...
- 1.4 What are the things that are prone to being grasped? And what is the grasping?
- 1.5 Form is something that’s prone to being grasped. The desire and greed for it is the grasping.
- 1.7 Feeling ...
- 1.8 Perception ...
- 1.9 Choices ...
- 1.10 Consciousness is something that’s prone to being grasped. The desire and greed for it is the grasping.
- 1.12 These are called the things that are prone to being grasped, and this is the grasping.”

SN 22.122

## An Ethical Mendicant

*Sīlavantasutta*

- 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 said:
- 1.3 “Reverend Sāriputta, what things should an ethical mendicant properly attend to?”
- 1.4 “Reverend Koṭṭhita, an ethical mendicant should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An ethical mendicant should properly attend to these five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. It’s possible that an ethical mendicant who

properly attends to the five grasping aggregates will realize the fruit of stream-entry.”

“But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?” 2.1

“A mendicant stream-enterer should also properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant stream-enterer who properly attends to the five grasping aggregates will realize the fruit of once-return.” 2.2

“But Reverend Sāriputta, what things should a mendicant once-returner properly attend to?” 3.1

“A mendicant once-returner should also properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant once-returner who properly attends to the five grasping aggregates will realize the fruit of non-return.” 3.2

“But Reverend Sāriputta, what things should a mendicant non-returner properly attend to?” 4.1

“A mendicant non-returner should also properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant non-returner who properly attends to the five grasping aggregates will realize perfection.” 4.2

“But Reverend Sāriputta, what things should a perfected one properly attend to?” 5.1

“Reverend Koṭṭhita, a perfected one should also properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.” 5.2

SN 22.123

## Educated

*Sutavantasutta*

- 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, bowed, sat down to one side, and said:
- 2.1 “Reverend Sāriputta, what things should a learned mendicant properly attend to?”
- 2.2 “An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An educated mendicant should properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a learned mendicant who properly attends to the five grasping aggregates will realize the fruit of stream-entry.”
- 3.1 “But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?”
- 3.2 “A mendicant stream-enterer should also properly attend to these five grasping aggregates as impermanent ... as not-self. It’s possible that a mendicant stream-enterer who properly attends to the five grasping aggregates will realize the fruit of once-return.” ... “It’s possible that a mendicant once-returner who properly attends to the five grasping aggregates will realize the fruit of non-return.” ... “It’s possible that a mendicant non-returner who regards the five grasping aggregates in this way will realize the fruit of perfection.”
- 4.1 “But Reverend Sāriputta, what things should a perfected one properly attend to?”
- 4.2 “Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when

developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

SN 22.124

## With Kappa

*Kappasutta*

At Sāvattthī.

1.1

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

“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?” 1.3

“Kappa, one truly sees 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.’ 2.1

One truly sees 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.’ 2.2

That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.” 2.6

SN 22.125

## With Kappa (2nd)

*Dutiyakappasutta*

At Sāvattthī.

1.1

Seated to one side, Venerable Kappa said to the Buddha: 1.2

- 1.3 “Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”
- 2.1 “Kappa, one is freed by not grasping having truly seen 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.’
- 2.2 One is freed by not grasping having truly seen 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.’
- 2.6 That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

# The Chapter on Ignorance

SN 22.126

## Liab To Originate

*Samudayadhammasutta*

At Sāvatthī.

1.1

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

“Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?” 1.3

“Mendicant, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate. They don’t truly understand form, which is liable to vanish, as form which is liable to vanish. They don’t truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish. 2.1

They don’t truly understand feeling ... perception ... choices ... consciousness, which is liable to originate, as consciousness which is liable to originate. They don’t truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They don’t truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish. 2.4

This is called ignorance. And this is how an ignorant person is defined.” 2.14

When he said this, the mendicant said to the Buddha: 3.1

3.2 “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

4.1 “Mendicant, it’s when a learned noble disciple truly understands form, which is liable to originate, as form which is liable to originate. They truly understand form, which is liable to vanish, as form which is liable to vanish. They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

4.4 They truly understand feeling ... perception ... choices ... consciousness, which is liable to originate, as consciousness which is liable to originate. They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

4.14 This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.127

## LiabLe To Originate (2nd)

*Dutiyasamudayadhammasutta*

1.1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ...

1.2 Mahākoṭṭhita said to Sāriputta:

1.3 “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

2.1 “Reverend, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish.

2.2 They don’t truly understand feeling ... perception ... choices ... consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish, as consciousness which is liable to originate and vanish.



This is called ignorance. And this is how an ignorant person is defined.” 2.6

SN 22.128

## Liabable To Originate (3rd)

*Tatīyasamudayaḍhammasutta*

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. ... 1.1

Mahākoṭṭhita said to Sāriputta: 1.2

“Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?” 1.3

“Reverend, it’s when a learned noble disciple truly understands form, which is liable to originate ... liable to vanish ... liable to originate and vanish, as form which is liable to originate and vanish. 2.1

They truly understand feeling ... perception ... choices ... consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish, as consciousness which is liable to originate and vanish. 2.2

This is called knowledge. And this is how a knowledgeable person is defined.” 2.6

SN 22.129

## Gratification

*Assāḍasutta*

At Benares. Mahākoṭṭhita said to Sāriputta: 1.1

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?” 1.3

“Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. 2.1

- 2.6 This is called ignorance. And this is how an ignorant person is defined.”

SN 22.130

## Gratification (2nd)

*Dutiyaassādasutta*

- 1.1 At Benares.
- 1.2 “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”
- 2.1 “Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.
- 2.6 This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.131

## Origin

*Samudayasutta*

- 1.1 At Benares.
- 1.2 “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”
- 2.1 “Reverend, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.
- 2.6 This is called ignorance. And this is how an ignorant person is defined.”

SN 22.132

## Origin (2nd)

*Dutiyasamudayasutta*

At Benares. Mahākoṭṭhita said to Sāriputta: 1.1

“Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?” 1.3

“Reverend, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. 2.1

This is called knowledge. And this is how a knowledgeable person is defined.” 2.6

SN 22.133

## With Koṭṭhita

*Koṭṭhikasutta*

At Benares. Sāriputta said to Mahākoṭṭhita: 1.1

“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?” 1.4

“Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. 2.1

This is called ignorance. And this is how an ignorant person is defined.” 2.6

When he said this, Venerable Sāriputta said to him: 3.1

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?” 3.2

“Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. 4.1

- 4.6 This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.134

## With Koṭṭhita (2nd)

*Dutiyakoṭṭhikasutta*

- 1.1 At Benares.
- 1.2 “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”
- 2.1 “Reverend, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.
- 2.6 This is called ignorance. And this is how an ignorant person is defined.”
- 3.1 When he said this, Venerable Sāriputta said to him:
- 3.2 “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”
- 4.1 “Reverend, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.
- 4.6 This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.135

## With Koṭṭhita (3rd)

*Tatiyakōṭṭhikasutta*

- 1.1 The same setting. Sāriputta said to Mahākoṭṭhita:
- 1.3 “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, it’s when an unlearned ordinary person doesn’t 2.1  
understand form, its origin, its cessation, and the practice that leads  
to its cessation. They don’t understand feeling ... perception ...  
choices ... consciousness, its origin, its cessation, and the practice  
that leads to its cessation.

This is called ignorance. And this is how an ignorant person is 2.6  
defined.”

When he said this, Venerable Sāriputta said to him: 3.1

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge.’ 3.2  
What is knowledge? And how is a knowledgeable person defined?”

“Reverend, it’s when a learned noble disciple understands 4.1  
form, its origin, its cessation, and the practice that leads to its  
cessation. They understand feeling ... perception ... choices ...  
consciousness, its origin, its cessation, and the practice that leads  
to its cessation.

This is called knowledge. And this is how a knowledgeable 4.6  
person is defined.”

# The Chapter on Burning Chaff

SN 22.136

## Burning Chaff

*Kukkūlasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, form, feeling, perception, choices, and consciousness are burning chaff.”<sup>68</sup>
- 1.3 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.
- 1.5 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.’”

---

68. Kukkula is a rare term, and there is little early evidence for its meaning. In Pali it appears here and in SN 10.5 where it is parallel to a hell. Elsewhere too it is the name of a hell, so perhaps we should simply use “hellish”. In Skt it has the sense of “chaff, burning chaff”, but this too seems thinly attested. Nevertheless, the sight of burning off chaff of rice and other crops was probably a common one, so I accept this. See <https://static.squarespace.com/static/4f334481cb12c1acadc57623/5177e444e4b0244b5f673736/5177e4a0e4b0244b1.jpg> I can’t find any support for BB’s “hot embers”, though.

SN 22.137

## Impermanence

*Aniccasutta*

- At Sāvatthī. 1.1
- “Mendicants, you should give up desire for what is imper- 1.2  
manent.
- And what is impermanent? Form is impermanent; you should 1.3  
give up desire for it.
- Feeling ... 1.5
- Perception ... 1.6
- Choices ... 1.7
- Consciousness is impermanent; you should give up desire for 1.8  
it.
- You should give up desire for what is impermanent.” 1.9

SN 22.138

## Impermanence (2nd)

*Dutiyaanicasutta*

- At Sāvatthī. 1.1
- “Mendicants, you should give up greed for what is imper- 1.2  
manent. And what is impermanent?
- Form is impermanent; you should give up greed for it. 1.4
- Feeling ... 1.5
- Perception ... 1.6
- Choices ... 1.7
- Consciousness is impermanent; you should give up greed for 1.8  
it.
- You should give up greed for what is impermanent.” 1.9

SN 22.139

## Impermanence (3rd)

*Tatiyaaniccasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent?
- 1.4 Form is impermanent; you should give up desire and greed for it.
- 1.5 Feeling ...
- 1.6 Perception ...
- 1.7 Choices ...
- 1.8 Consciousness is impermanent; you should give up desire and greed for it.
- 1.9 You should give up desire and greed for what is impermanent.”

SN 22.140

## Suffering

*Dukkhasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, you should give up desire for what is suffering.  
...”

SN 22.141

## Suffering (2nd)

*Dutiyadukkhasutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, you should give up greed for what is suffering.  
...”



SN 22.142

## Suffering (3rd)

*Tatīyadukkhasutta*

At Sāvatthī.

1.1

“Mendicants, you should give up desire and greed for what is suffering. ...” 1.2

SN 22.143

## Not-Self

*Anattasutta*

At Sāvatthī.

1.1

“Mendicants, you should give up desire for what is not-self. ...” 1.2

SN 22.144

## Not-Self (2nd)

*Dutiyaanattasutta*

At Sāvatthī.

1.1

“Mendicants, you should give up greed for what is not-self. ...” 1.2

SN 22.145

## Not-Self (3rd)

*Tatiyaanattasutta*

At Sāvatthī.

1.1

“Mendicants, you should give up desire and greed for what is not-self. ...” 1.2

SN 22.146

## Full of Disillusionment

*Nibbidābahulasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

SN 22.147

## Observing Impermanence

*Aniccānupassīsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. . . . They’re freed from suffering, I say.”

SN 22.148

## Observing Suffering

*Dukkhānupassīsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live observing

suffering in form, feeling, perception, choices, and consciousness.  
... They're freed from suffering, I say."

SN 22.149

## Observing Not-Self

*Anattānupassīutta*

At Sāvatthī.

1.1

"Mendicants, when a gentleman has gone forth out of faith, 1.2  
this is what's in line with the teachings. They should live observing  
not-self in form, feeling, perception, choices, and consciousness.  
... They're freed from suffering, I say."

# The Chapter on Views

SN 22.150

## In Oneself

*Ajjhattasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”<sup>69</sup>

1.3 “Our teachings are rooted in the Buddha. ...”<sup>70</sup>

1.4 “When form exists, because of grasping form, pleasure and pain arise in oneself. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself.

1.9 What do you think, mendicants? Is form permanent or impermanent?”

1.11 “Impermanent, sir.”

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

1.13 “Suffering, sir.”

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

1.15 “No, sir.”

---

69. See BB’s notes here and at SN 22.83 on the dual meaning of upadaya. In addition to the reasons he gives, I think it’s useful to use “grasping” in these contexts, as it helps illuminate the sense of upadanakkhandha.

70. missing quotes in MS

- “Is feeling ... perception ... choices ... consciousness per- 1.16  
manent or impermanent?”
- “Impermanent, sir.” 1.20
- “But if it’s impermanent, is it suffering or happiness?” 1.21
- “Suffering, sir.” 1.22
- “But by not grasping what’s impermanent, suffering, and per- 1.23  
ishable, would pleasure and pain arise in oneself?”
- “No, sir.” 1.24
- “Seeing this ... They understand: ‘... there is no return to any 1.25  
state of existence.’”

SN 22.151

## This Is Mine

*Ētaṃmamasutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does someone regard things like this: ‘This is  
mine, I am this, this is my self’?”
- “Our teachings are rooted in the Buddha. ...” 1.4
- “When form exists, because of grasping form and insisting 1.5  
on form ... When consciousness exists, because of grasping con-  
sciousness and insisting on consciousness, someone regards it like  
this: ‘This is mine, I am this, this is my self’
- What do you think, mendicants? Is form permanent or imper- 1.8  
manent?”
- “Impermanent, sir.” ... 1.10
- “But by not grasping what’s impermanent, suffering, and per- 1.11  
ishable, would you regard it like this: ‘This is mine, I am this, this  
is my self’?”
- “No, sir.” 1.12
- “Is feeling ... perception ... choices ... consciousness per- 1.13  
manent or impermanent?”
- “Impermanent, sir.” ... 1.17

- 1.18 “But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”
- 1.19 “No, sir.”
- 1.20 “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 22.152

## This Is My Self

*Soattāsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

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

1.5 “When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

2.1 What do you think, mendicants? Is form permanent or impermanent?”

2.3 “Impermanent, sir.”

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

2.5 “Suffering, sir.”

2.6 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

- “No, sir.” 2.8
- “Is feeling ... perception ... choices ... consciousness permanent or impermanent?” 2.9
- “Impermanent, sir.” 2.13
- “But if it’s impermanent, is it suffering or happiness?” 2.14
- “Suffering, sir.” 2.15
- “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable?’” 2.16
- “No, sir.” 2.18
- “Seeing this ... They understand: ‘... there is no return to any state of existence.’” 2.19

SN 22.153

## It Might Not Be Mine

*Nocamesiyāsutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine?’” 1.2
- “Our teachings are rooted in the Buddha. ...” 1.4
- “When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’” 1.5
- What do you think, mendicants? Is form permanent or impermanent?” 1.12
- “Impermanent, sir.” 1.14
- “But if it’s impermanent, is it suffering or happiness?” 1.15
- “Suffering, sir.” 1.16

- 1.17 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine?’”
- 1.19 “No, sir.”
- 1.20 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”
- 1.24 “Impermanent, sir.”
- 1.25 “But if it’s impermanent, is it suffering or happiness?”
- 1.26 “Suffering, sir.”
- 1.27 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine?’”
- 1.29 “No, sir.”
- 1.30 “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 22.154

## Wrong View

*Micchādiṭṭhisutta*

- 1.1 At Sāvattthī.
- 1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?”
- 1.3 “Our teachings are rooted in the Buddha. ...”
- 1.4 “When form exists, because of grasping form and insisting on form, wrong view arises. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises.
- 1.9 What do you think, mendicants? Is form permanent or impermanent?”
- 1.11 “Impermanent, sir.” ...
- 1.12 “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”
- 1.14 “No, sir.”



- “Is feeling ... perception ... choices ... consciousness per- 1.15  
manent or impermanent?”
- “Impermanent, sir.” 1.19
- “But if it’s impermanent, is it suffering or happiness?” 1.20
- “Suffering, sir.” 1.21
- “But by not grasping what’s impermanent, suffering, and per- 1.22  
ishable, would wrong view arise?”
- “No, sir.” 1.23
- “Seeing this ... They understand: ‘... there is no return to any 1.24  
state of existence.’”

SN 22.155

## Identity View

*Sakkāyadiṭṭhisutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does identity view arise?”
- “Our teachings are rooted in the Buddha. ...” 1.3
- “When form exists, because of grasping form and insisting on 1.4  
form, identity view arises. When feeling ... perception ... choices  
... consciousness exists, because of grasping consciousness and  
insisting on consciousness, identity view arises.
- What do you think, mendicants? Is form permanent or imper- 1.9  
manent?”
- “Impermanent, sir.” ... 1.11
- “But by not grasping what’s impermanent, suffering, and per- 1.12  
ishable, would identity view arise?”
- “No, sir.” 1.14
- “Is feeling ... perception ... choices ... consciousness per- 1.15  
manent or impermanent?”
- “Impermanent, sir.” ... 1.19
- “But by not grasping what’s impermanent, suffering, and per- 1.20  
ishable, would identity view arise?”

- 1.22 “No, sir.”  
 1.23 “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 22.156

## View of Self

*Attānudiṭṭhisutta*

- 1.1 At Sāvatthī.  
 1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?”  
 1.3 “Our teachings are rooted in the Buddha. ...”  
 1.4 “When form exists, because of grasping form and insisting on form, view of self arises. When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises.  
 1.9 What do you think, mendicants? Is form permanent or impermanent?”  
 1.11 “Impermanent, sir.” ...  
 1.12 “But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”  
 1.14 “No, sir.”  
 1.15 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”  
 1.19 “Impermanent, sir.” ...  
 1.20 “But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”  
 1.22 “No, sir.”  
 1.23 “Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 22.157

## Insistence

*Abhinivesasutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, do fetters, insistence, and shackles arise?”
- “Our teachings are rooted in the Buddha. ...” 1.3
- “When form exists, because of grasping form and insisting 1.4  
on form, fetters, insistence, and shackles arise. When feeling ...  
perception ... choices ... consciousness exists, because of grasping  
consciousness and insisting on consciousness, fetters, insistence,  
and shackles arise.
- What do you think, mendicants? Is form permanent or imper- 1.9  
manent?”
- “Impermanent, sir.” ... 1.11
- “But by not grasping what’s impermanent, suffering, and per- 1.12  
ishable, would fetters, insistence, and shackles arise?”
- “No, sir.” ... 1.14
- “Seeing this ... They understand: ‘... there is no return to any 1.15  
state of existence.’”

SN 22.158

## Insistence (2nd)

*Dutiyaabhinivesasutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, do fetters, insistence, shackles, and attachments  
arise?”
- “Our teachings are rooted in the Buddha. ...” 1.3
- “When form exists, because of grasping form and insisting on 1.4  
form, fetters, insistence, shackles, and attachments arise. When

feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise.

- 1.9       What do you think, mendicants? Is form permanent or impermanent?"
- 1.11       "Impermanent, sir." ...
- 1.12       "But by not grasping what's impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?"
- 1.14       "No, sir."
- 1.15       "Seeing this ... They understand: '... there is no return to any state of existence.'"

SN 22.159

## With Ānanda

*Ānandasutta*

- 1.1   At Sāvathī.
- 1.2       Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3       "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 form permanent or impermanent?"
- 2.3       "Impermanent, sir."
- 2.4       "But if it's impermanent, is it suffering or happiness?"
- 2.5       "Suffering, sir."
- 2.6       "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?'"
- 2.8       "No, sir."
- 2.9       "Is feeling ... perception ... choices ... consciousness permanent or impermanent?"
- 2.13       "Impermanent, sir."
- 2.14       "But if it's impermanent, is it suffering or happiness?"
- 2.15       "Suffering, sir."

“But if it’s impermanent, suffering, and liable to wear out, is it 2.16  
fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” ... 2.18

“Seeing this ... They understand: ‘... there is no return to any 2.19  
state of existence.’”

*The Linked Discourses on the aggregates are complete.*

LINKED DISCOURSES  
WITH RĀDHA

# First Chapter About Māra

SN 23.1

## About Māra

*Mārasutta*

- At Sāvattthī. 1.1
- Then Venerable Rādhā went up to the Buddha, bowed, sat 1.2  
down to one side, and said to him:
- “Sir, they speak of this thing called ‘Māra’. How is Māra de- 2.1  
fined?”
- “When there is form, Rādhā, there may be Māra, or the mur- 2.3  
derer, or the murdered. So you should see form as Māra, the mur-  
derer, the murdered, the diseased, the boil, the dart, the misery,  
the miserable. Those who see it like this see rightly. When there  
is feeling ... perception ... choices ... consciousness, there may  
be Māra, or the murderer, or the murdered. So you should see  
consciousness as Māra, the murderer, the murdered, the diseased,  
the boil, the dart, the misery, the miserable. Those who see it like  
this see rightly.”
- “But sir, what’s the purpose of seeing rightly?” 3.1
- “Disillusionment is the purpose of seeing rightly.” 3.2
- “But what’s the purpose of disillusionment?” 3.3
- “Dispassion is the purpose of disillusionment.” 3.4
- “But what’s the purpose of dispassion?” 3.5
- “Freedom is the purpose of dispassion.” 3.6
- “But what’s the purpose of freedom?” 3.7

- 3.8 “Extinguishment is the purpose of freedom.”
- 3.9 “But sir, what is the purpose of extinguishment?”
- 3.10 “Your question goes too far, Rādhā. You couldn’t figure out the limit of questions. For extinguishment is the culmination, destination, and end of the spiritual life.”

SN 23.2

## Sentient Beings

*Sattasutta*

- 1.1 At Sāvattthī.
- 1.2 Seated to one side, Venerable Rādhā said to the Buddha:
- 1.3 “Sir, they speak of this thing called a ‘sentient being’. How is a sentient being defined?”
- 1.5 “Rādhā, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then a being is spoken of. When you cling, strongly cling, to desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness, then a being is spoken of.
- 2.1 Suppose some boys or girls were playing with sandcastles. As long as they’re not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own. But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable.
- 2.4 In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving. You should scatter, destroy, and demolish feeling ... perception ... choices ... consciousness, making it unplayable. And you should practice for the ending of craving. For the ending of craving is extinguishment.”



SN 23.3

## The Conduit To Rebirth

*Bhavanettisutta*

- At Sāvatthī. 1.1
- Seated to one side, Venerable Rādhā said to the Buddha: 1.2
- “Sir, they speak of this thing called ‘the cessation of the conduit to rebirth.’ What is the conduit to rebirth? And what is the cessation of the conduit to rebirth?” 1.3
- “Rādhā, any desire, greed, relishing, and craving for form; and 1.5  
any attraction, grasping, mental fixation, insistence, and underlying  
tendencies—this is called the conduit to rebirth. Their cessation  
is the cessation of the conduit to rebirth.
- Any desire, greed, relishing, and craving for feeling ... percep- 1.8  
tion ... choices ... consciousness; and any attraction, grasping,  
mental fixation, insistence, and underlying tendencies—this is  
called the conduit to rebirth. Their cessation is the cessation of the  
conduit to rebirth.”

SN 23.4

## Should Be Completely Understood

*Pariññeyyasutta*

- At Sāvatthī. 1.1
- Then Venerable Rādhā went up to the Buddha, bowed, and sat 1.2  
down to one side. The Buddha said to him:
- “Rādhā, I will teach you the things that should be completely 2.1  
understood, complete understanding, and the person who has com-  
pletely understood. Listen and pay close attention, I will speak.”
- “Yes, sir,” Rādhā replied. The Buddha said this: 2.3
- “And what things should be completely understood? Form, 2.5  
feeling, perception, choices, and consciousness. These are called  
the things that should be completely understood.

- 2.8 And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.
- 2.11 And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood.”

SN 23.5

## Ascetics and Brahmins

*Samañasutta*

- 1.1 At Sāvatthī.
- 1.2 When Venerable Rādhā was seated to one side, the Buddha said to him:
- 1.3 “Rādhā, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.
- 1.6 There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ 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.
- 1.8 There are ascetics and brahmins who do truly understand these five grasping aggregates’ 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 23.6

## Ascetics and Brahmins (2nd)

*Dutiyasamañasutta*

- 1.1 At Sāvatthī.

When Venerable Rādhā was seated to one side, the Buddha 1.2  
said to him:

“Rādhā, there are these five grasping aggregates. What five? 1.3  
The grasping aggregates of form, feeling, perception, choices, and  
consciousness.

There are ascetics and brahmins who don’t truly understand 1.6  
these five grasping aggregates’ origin, ending, gratification, draw-  
back, and escape ... Those venerables don’t realize the goal of life  
as an ascetic or brahmin ...

There are ascetics and brahmins who do truly understand ... 1.7  
Those venerables realize the goal of life as an ascetic or brahmin,  
and live having realized it with their own insight.”

SN 23.7

## A Stream-Enterer

*Sotāpannasutta*

At Sāvatthī. 1.1

When Venerable Rādhā was seated to one side, the Buddha 1.2  
said to him:

“Rādhā, there are these five grasping aggregates. What five? 1.3  
The grasping aggregates of form, feeling, perception, choices, and  
consciousness. When a noble disciple truly understands these five  
grasping aggregates’ origin, ending, gratification, drawback, and  
escape, they’re called a noble disciple who is a stream-enterer, not  
liable to be reborn in the underworld, bound for awakening.”

SN 23.8

## A Perfected One

*Arahantasutta*

At Sāvatthī. 1.1

1.2 When Venerable Rādhā was seated to one side, the Buddha said to him:

1.3 “Rādhā, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 23.9

## Desire and Greed

*Chandarāgasutta*

1.1 At Sāvattthī.

1.2 When Venerable Rādhā was seated to one side, the Buddha said to him:

1.3 “Rādhā, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

1.5 You should give up any desire, greed, relishing, and craving for feeling ... perception ... choices ... consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 23.10

## Desire and Greed (2nd)

*Dutiychandarāgasutta*

1.1 At Sāvattthī.

When Venerable Rādhā was seated to one side, the Buddha 1.2  
said to him:

“Rādhā, you should give up any desire, greed, relishing, and 1.3  
craving for form; and any attraction, grasping, mental fixation,  
insistence, and underlying tendencies. Thus that form will be given  
up, cut off at the root, made like a palm stump, obliterated, and  
unable to arise in the future.

You should give up any desire, greed, relishing, and craving 1.5  
for feeling ... perception ... choices ... consciousness; and any  
attraction, grasping, mental fixation, insistence, and underlying  
tendencies. Thus that consciousness will be given up, cut off at the  
root, made like a palm stump, obliterated, and unable to arise in  
the future.”

# Second Chapter About Māra

SN 23.11

## About Māra

*Mārasutta*

1.1 At Sāvatthī.

1.2 Seated to one side, Venerable Rādhā said to the Buddha:

1.3 “Sir, they speak of this thing called ‘Māra’. How is Māra defined?”

1.5 “Rādhā, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra.

1.6 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.

1.8 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.’”

SN 23.12

## A Māra-like Nature

*Māradhammasutta*

- At Sāvattthī. 1.1  
Seated to one side, Venerable Rādhā said to the Buddha: 1.2  
“Sir, they speak of this thing called ‘Māra-like nature’. What is 1.3  
a Māra-like nature?”  
“Rādhā, form has a Māra-like nature. Feeling, perception, 1.5  
choices, and consciousness have a Māra-like nature.  
Seeing this ... They understand: ‘... there is no return to any 1.6  
state of existence.’”

SN 23.13

## Impermanence

*Aniccasutta*

- At Sāvattthī. 1.1  
Seated to one side, Venerable Rādhā said to the Buddha: 1.2  
“Sir, they speak of this thing called ‘impermanence’. What is 1.3  
impermanence?”  
“Rādhā, form, feeling, perception, choices, and consciousness 1.5  
are impermanent.  
Seeing this ... They understand: ‘... there is no return to any 1.6  
state of existence.’”

SN 23.14

## Naturally Impermanent

*Aniccadhammasutta*

- At Sāvattthī. 1.1  
Seated to one side, Venerable Rādhā said to the Buddha: 1.2

- 1.3 “Sir, they speak of this thing called ‘naturally impermanent’. What is naturally impermanent?
- 1.5 “Rādhā, form, feeling, perception, choices, and consciousness are naturally impermanent.
- 1.6 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 23.15

## Suffering

*Dukkhasutta*

- 1.1 At Sāvattthī.
- 1.2 Seated to one side, Venerable Rādhā said to the Buddha:
- 1.3 “Sir, they speak of this thing called ‘suffering’. What is suffering?”
- 1.5 “Rādhā, form, feeling, perception, choices, and consciousness are suffering.
- 1.6 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 23.16

## Entailing Suffering

*Dukkhadhammasutta*

- 1.1 At Sāvattthī.
- 1.2 Seated to one side, Venerable Rādhā said to the Buddha:
- 1.3 “Sir, they speak of ‘things that entail suffering’. What are the things that entail suffering?”
- 1.5 “Rādhā, form, feeling, perception, choices, and consciousness are things that entail suffering.
- 1.6 Seeing this ... They understand: ‘... there is no return to any state of existence.’”



SN 23.17

## Not-Self

*Anattasutta*

- At Sāvatthī. 1.1
- Seated to one side, Venerable Rādhā said to the Buddha: 1.2
- “Sir, they speak of this thing called ‘not-self’. What is not-self?” 1.3
- “Rādhā, form, feeling, perception, choices, and consciousness 1.5  
are not-self.
- Seeing this ... They understand: ‘... there is no return to any 1.6  
state of existence.’”

SN 23.18

## Naturally Not-Self

*Anattadhammasutta*

- At Sāvatthī. 1.1
- Seated to one side, Venerable Rādhā said to the Buddha: 1.2
- “Sir, they speak of this thing called ‘naturally not-self’. What is 1.3  
naturally not-self?”
- “Rādhā, form, feeling, perception, choices, and consciousness 1.5  
are naturally not-self.
- Seeing this ... They understand: ‘... there is no return to any 1.6  
state of existence.’”

SN 23.19

## Liable To End

*Khayadhammasutta*

- At Sāvatthī. 1.1
- Seated to one side, Venerable Rādhā said to the Buddha: 1.2
- “Sir, they speak of things being ‘liable to end’. What is liable to 1.3  
end?”

- 1.5 “Rādhā, form, feeling, perception, choices, and consciousness are liable to end.  
 1.6 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 23.20

## Liable To Vanish

*Vayadhammasutta*

- 1.1 At Sāvattthī.  
 1.2 Seated to one side, Venerable Rādhā said to the Buddha:  
 1.3 “Sir, they speak of things being ‘liable to vanish.’ What is liable to vanish?”  
 1.5 “Rādhā, form, feeling, perception, choices, and consciousness are liable to vanish.  
 1.6 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 23.21

## Liable To Originate

*Samudayadhammasutta*

- 1.1 At Sāvattthī.  
 1.2 Seated to one side, Venerable Rādhā said to the Buddha:  
 1.3 “Sir, they speak of things being ‘liable to originate.’ What is liable to originate?”  
 1.5 “Rādhā, form, feeling, perception, choices, and consciousness are liable to originate.  
 1.6 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 23.22

# Liab!e To Cease

*Nirodhadhammasutta*

- At Sāvatthī. 1.1
- Seated to one side, Venerable Rādhā said to the Buddha: 1.2
- “Sir, they speak of things being ‘liable to cease.’ What is liable 1.3  
to cease?”
- “Rādhā, form, feeling, perception, choices, and consciousness 1.5  
are liable to cease.
- Seeing this ... They understand: ‘... there is no return to any 1.6  
state of existence.’”

# The Chapter on Aspiration

SN 23.23–33

## Eleven Discourses on Māra, Etc.

*Mārādisuttaekādasaka*

- 1.1 At Sāvattthi.
- 1.2 Seated to one side, Venerable Rādhā said to the Buddha:
- 1.3 “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 “Rādhā, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it.
- 2.4 Feeling ...
- 2.5 Perception ...
- 2.6 Choices ...
- 2.7 Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra.”
- 1.1 “You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”
- 1.1 “... impermanent ...”
- 1.1 “... naturally impermanent ...”
- 1.1 “... suffering ...”
- 1.1 “... things that entail suffering ...”
- 1.1 “... not-self ...”

“... naturally not-self ...”	1.1
“... liable to end ...”	1.1
“... liable to vanish ...”	1.1
“... liable to originate ...”	1.1

SN 23.34

## Liabable To Cease

### *Nirodhadhammasutta*

At Sāvattthī.	1.1
Venerable Rādhā 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
“Rādhā, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.	2.1
Feeling ...	2.4
Perception ...	2.5
Choices ...	2.6
Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”	2.7

# The Chapter on Sitting Close

SN 23.35–45

## Eleven Discourses on Māra, Etc.

*Mārādisuttaekādasaka*

1.1 At Sāvattthī.

1.2 When Venerable Rādha was seated to one side, the Buddha said to him:

1.3 “Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. ...

1.6 Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra.”

1.1 “You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

1.1 “... impermanent ...”

1.1 “... naturally impermanent ...”

1.1 “... suffering ...”

1.1 “... things that entail suffering ...”

1.1 “... not-self ...”

1.1 “... naturally not-self ...”

1.1 “... liable to end ...”

- “... liable to vanish ...” 1.1  
 “... liable to originate ...” 1.1

SN 23.46

## Liabable To Cease

*Nirodhadhammasutta*

At Sāvatthī. 1.1

When Venerable Rādhā was seated to one side, the Buddha 1.2  
 said to him:

“Rādhā, you should give up any desire, any greed, any desire 1.3  
 and greed for whatever is liable to cease. And what is liable to cease?  
 Form is liable to cease. You should give up any desire, any greed,  
 any desire and greed for it.

Feeling ... 1.6

Perception ... 1.7

Choices ... 1.8

Consciousness is liable to cease. You should give up any desire, 1.9  
 any greed, any desire and greed for it. You should give up any desire,  
 any greed, any desire and greed for whatever is liable to cease.”

*The Linked Discourses with Rādhā are complete.*

# LINKED DISCOURSES ON VIEWS



# The Chapter on Stream-Entry

SN 24.1

## Winds

*Vātasutta*

At one time the Buddha was staying near Sāvattthī in Jeta's Grove. 1.1

The Buddha said this:

“Mendicants, when what exists, because of grasping what and 1.3  
insisting on what, does the view arise: ‘Winds don’t blow; rivers  
don’t flow; pregnant women don’t give birth; the moon and stars  
neither rise nor set, but stand firm like a pillar.’?”

“Our teachings are rooted in the Buddha. He is our guide and 2.1  
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 2.2  
speak.”

“Yes, sir,” they replied. The Buddha said this: 2.3

“When form exists, because of grasping form and insisting 3.1  
on form, the view arises: ‘Winds don’t blow; rivers don’t flow;  
pregnant women don’t give birth; the moon and stars neither rise  
nor set, but stand firm like a pillar.’ When feeling ... perception ...  
choices ... consciousness exists, because of grasping consciousness  
and insisting on consciousness, the view arises: ‘Winds don’t blow;

rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'

3.8 What do you think, mendicants? Is form permanent or impermanent?"

3.10 "Impermanent, sir."

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

3.12 "Suffering, sir."

3.13 "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

3.15 "No, sir."

4.1 "Is feeling ... perception ... choices ... consciousness permanent or impermanent?"

4.5 "Impermanent, sir."

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

4.7 "Suffering, sir."

4.8 "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

4.10 "No, sir."

4.11 "That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?"

4.12 "Impermanent, sir."

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

4.14 "Suffering, sir."

4.15 "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

4.17 "No, sir."

5.1 "When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the

practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

SN 24.2

## This Is Mine

*Etāmmamasutta*

- At Sāvatthī. 1.1
- "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'This is mine, I am this, this is my self'?" 1.2
- "Our teachings are rooted in the Buddha. ... " 1.4
- "When form exists, because of grasping form and insisting on form, the view arises: 'This is mine, I am this, this is my self.' When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'This is mine, I am this, this is my self.' 1.5
- What do you think, mendicants? Is form permanent or impermanent?" 2.1
- "Impermanent, sir." ... 2.3
- "Is feeling ... perception ... choices ... consciousness permanent or impermanent?" 2.4
- "Impermanent, sir." ... 2.8
- "That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?" 2.12
- "Impermanent, sir." 2.13
- "But if it's impermanent, is it suffering or happiness?" 2.14
- "Suffering, sir." 2.15
- "But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'This is mine, I am this, this is my self'?" 2.16
- "No, sir." 2.18

- 3.1 “When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.3

## This Is My Self

*Soattāsutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”
- 1.4 “Our teachings are rooted in the Buddha. ...”
- 2.1 “When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’
- 3.1 What do you think, mendicants? Is form permanent or impermanent?”
- 3.3 “Impermanent, sir.” ...
- 3.8 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”
- 3.12 “Impermanent, sir.” ...
- 3.17 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”
- 3.18 “Impermanent, sir.” ...

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?” 3.19

“No, sir.” 3.21

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.” 4.1

SN 24.4

## It Might Not Be Mine

*Nocamesiyāsutta*

At Sāvattthī. 1.1

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?” 1.2

“Our teachings are rooted in the Buddha. ...” 1.4

“When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’” 2.1

What do you think, mendicants? Is form permanent or impermanent?” 3.1

“Impermanent, sir.” ... 3.3

“Is feeling ... perception ... choices ... consciousness permanent or impermanent?” 3.7

“Impermanent, sir.” ... 3.11

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?” 3.15

“Impermanent, sir.” ... 3.16

- 3.17 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”
- 3.19 “No, sir.”
- 4.1 “When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.5

## There’s No Meaning in Giving

*Natthidinnasutta*

- 1.1 At Sāvattthī.
- 1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘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. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it’s just baseless, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death?’”
- 1.13 “Our teachings are rooted in the Buddha. ...”

“When form exists, because of grasping form and insisting on 2.1  
form, the view arises: ‘There’s no meaning in giving, sacrifice, or  
offerings. ... Both the foolish and the astute are annihilated and  
destroyed when their body breaks up, and don’t exist after death.’  
When feeling ... perception ... choices ... consciousness exists,  
because of grasping consciousness and insisting on consciousness,  
the view arises: ‘There’s no meaning in giving, sacrifice, or offerings.  
... Both the foolish and the astute are annihilated and destroyed  
when their body breaks up, and don’t exist after death.’

What do you think, mendicants? Is form permanent or imper- 3.1  
manent?”

“Impermanent, sir.” ... 3.3

“Is feeling ... perception ... choices ... consciousness per- 3.8  
manent or impermanent?”

“Impermanent, sir.” ... 3.12

“That which is seen, heard, thought, known, attained, sought, 3.17  
and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.” ... 3.18

“But by not grasping what’s impermanent, suffering, and per- 3.19  
ishable, would such a view arise?”

“No, sir.” 3.23

“When a noble disciple has given up doubt in these six cases, 4.1  
and has given up doubt in suffering, its origin, its cessation, and the  
practice that leads to its cessation, they’re called a noble disciple  
who is a stream-enterer, not liable to be reborn in the underworld,  
bound for awakening.”

SN 24.6

## Acting

*Karotosutta*

At Sāvatthī. 1.1

“Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘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’?”

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

2.1 “When form exists, because of grasping form and insisting on form, the view arises: ‘The one who acts does nothing wrong ... there is no merit or outcome of merit.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The one who acts does nothing wrong ... there is no merit or outcome of merit.’

3.1 What do you think, mendicants? Is form permanent or impermanent?”

3.3 “Impermanent, sir.” ...

3.8 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”

3.12 “Impermanent, sir.” ...

3.17 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

3.18 “Impermanent, sir.” ...

3.19 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

3.22 “No, sir.”



“When a noble disciple has given up doubt in these six cases, 4.1  
and has given up doubt in suffering, its origin, its cessation, and the  
practice that leads to its cessation, they’re called a noble disciple  
who is a stream-enterer, not liable to be reborn in the underworld,  
bound for awakening.”

SN 24.7

## Cause

*Hetusutta*

At Sāvatthī.

1.1

“Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘There is no cause or reason  
for the corruption of sentient beings. Sentient beings are corrupted  
without cause or reason. There’s no cause or reason for the purifica-  
tion of sentient beings. Sentient beings are purified without cause  
or reason. There is no power, no energy, no human strength or  
vigor. All sentient beings, all living creatures, all beings, all souls  
lack control, power, and energy. Molded by destiny, circumstance,  
and nature, they experience pleasure and pain in the six classes of  
rebirth?’”

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

1.9

“When form exists, because of grasping form and insisting 2.1  
on form, the view arises: ‘There is no cause or reason ... they  
experience pleasure and pain in the six classes of rebirth.’ When  
feeling ... perception ... choices ... consciousness exists, because  
of grasping consciousness and insisting on consciousness, the view  
arises: ‘There is no cause or reason ... they experience pleasure  
and pain in the six classes of rebirth.’

What do you think, mendicants? Is form permanent or imper- 3.1  
manent?”

“Impermanent, sir.” ...

3.3

“Is feeling ... perception ... choices ... consciousness per- 3.8  
manent or impermanent?”

- 3.12 “Impermanent, sir.” ...
- 3.17 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”
- 3.18 “Impermanent, sir.” ...
- 3.19 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”
- 3.22 “No, sir.”
- 4.1 “When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.8

## The Extensive View

*Mahādiṭṭhisutta*

- 1.1 At Sāvattthī.
- 1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There

are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: "By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering?"

"Our teachings are rooted in the Buddha. ..." 1.16

"When form exists, because of grasping form and insisting on form, the view arises: 'There are these seven substances that are not made ... the foolish and the astute will make an end of suffering.' When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'There are these seven substances that are not made ... the foolish and the astute will make an end of suffering.' 2.1

What do you think, mendicants? Is form permanent or impermanent?" 3.1

"Impermanent, sir." ... 3.3

"That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?" 3.8

"Impermanent, sir." ... 3.9

"But by not grasping what's impermanent, suffering, and perishable, would such a view arise?" 3.10

3.13 “No, sir.”

4.1 “When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.9

## The Cosmos is Eternal

*Sassatadiṭṭhisutta*

1.1 At Sāvattḥī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is eternal?’”

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

2.1 “When form exists, because of grasping form and insisting on form, the view arises: ‘The cosmos is eternal.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The cosmos is eternal.’

3.1 What do you think, mendicants? Is form permanent or impermanent?”

3.3 “Impermanent, sir.” ...

3.19 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

3.21 “No, sir.”

4.1 “When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.10

## The Cosmos Is Not Eternal

*Asassatadiṭṭhisutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘The cosmos is not eternal?’”
- “Our teachings are rooted in the Buddha. ...” 1.4
- “When form exists ...” ... 2.1
- “But by not grasping what’s impermanent, suffering, and per- 2.9  
ishable, would such a view arise?”
- “No, sir.” 2.11
- “When a noble disciple has given up doubt in these six cases, 3.1  
and has given up doubt in suffering, its origin, its cessation, and the  
practice that leads to its cessation, they’re called a noble disciple  
who is a stream-enterer, not liable to be reborn in the underworld,  
bound for awakening.”

SN 24.11

## The World Is Finite

*Antavāsutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘The world is finite?’” ...

SN 24.12

## The World Is Infinite

*Anantavāsutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘The world is infinite?’” ...

SN 24.13

## The Soul and the Body Are Identical

*Tamjīvaṃtaṃsarīraṃsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are identical?’” ...

SN 24.14

## The Soul and the Body Are Different Things

*Aññamjīvaṃaññāṃsarīraṃsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are different things?’” ...

SN 24.15

## A Realized One Exists

*Hotitathāgatosutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One exists after death?’” ...

SN 24.16

## A Realized One Doesn’t Exist

*Nahotitathāgatosutta*

1.1 At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One doesn’t exist after death’?” ... 1.2

SN 24.17

## A Realized One Both Exists and Doesn’t Exist

*Hoticanacahotitathāgatosutta*

At Sāvatthī. 1.1

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One both exists and doesn’t exist after death’?” ... 1.2

SN 24.18

## A Realized One Neither Exists Nor Doesn’t Exist

*Nevahotinana-hotitathāgatosutta*

At Sāvatthī. 1.1

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A Realized One neither exists nor doesn’t exist after death’?” 1.2

“Our teachings are rooted in the Buddha. ...” 1.4

“When form exists, because of grasping form and insisting on form, the view arises: ‘A Realized One neither exists nor doesn’t exist after death’ ... 2.1

What do you think, mendicants? Is form permanent or impermanent?” 3.1

“Impermanent, sir.” ... “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A Realized One neither exists nor doesn’t exist after death’?” 3.3

“No, sir.” 3.6

- 3.7 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”
- 3.8 “Impermanent, sir.”
- 3.9 “But if it’s impermanent, is it suffering or happiness?”
- 3.10 “Suffering, sir.”
- 3.11 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A Realized One neither exists nor doesn’t exist after death’?”
- 3.13 “No, sir.”
- 4.1 “When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”



# The Chapter on the Second Round

SN 24.19

Winds

*Vātasutta*

At Sāvatthī.

1.1

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

1.2

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

1.4

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

2.1

What do you think, mendicants? Is form permanent or impermanent?”

3.1

“Impermanent, sir.” ...

3.3

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow;

3.4

pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

3.6 "No, sir."

3.7 "And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' Is feeling ... perception ... choices ... consciousness permanent or impermanent?"

3.13 "Impermanent, sir." ...

3.14 "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?"

3.16 "No, sir."

3.17 "And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'"

SN 24.20–35

## This Is Mine, Etc.

*Etamamamādisutta*

1.1 (These should be expanded in the same way as discourses 2 through 17 of the previous chapter.)

SN 24.36

## Neither Exists Nor Doesn't Exist

*Nevahotinanahotisutta*

1.1 At Sāvattḥi.

1.2 "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'A Realized One neither exists nor doesn't exist after death?'"

“Our teachings are rooted in the Buddha. ...” 1.4

“When form exists, because of grasping form and insisting on 2.1  
form, the view arises: ‘A Realized One neither exists nor doesn’t  
exist after death.’ When feeling ... perception ... choices ... con-  
sciousness exists, because of grasping consciousness and insisting  
on consciousness, the view arises: ‘a Realized One neither exists  
nor doesn’t exist after death.’

What do you think, mendicants? Is form permanent or imper- 3.1  
manent?”

“Impermanent, sir.” ... 3.3

“And so, when suffering exists, because of grasping suffering 3.7  
and insisting on suffering, the view arises: ‘A Realized One neither  
exists nor doesn’t exist after death.’” ...

“Is feeling ... perception ... choices ... consciousness per- 3.9  
manent or impermanent?”

“Impermanent, sir.” ... 3.13

“But by not grasping what’s impermanent, suffering, and per- 3.14  
ishable, would such a view arise?”

“No, sir.” 3.16

“And so, when suffering exists, because of grasping suffering 3.17  
and insisting on suffering, the view arises: ‘A Realized One neither  
exists nor doesn’t exist after death.’”

SN 24.37

## The Self Has Form

*Rūpiattāsutta*

At Sāvattthī. 1.1

“Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘The self has form and is  
well after death?’” ...

SN 24.38

## The Self Is Formless

*Arūpīattāsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is formless and is well after death?’ ...

SN 24.39

## The Self Has Form and Is Formless

*Rūpīcaarūpīcaattāsutta*

1.1 At Sāvatthī.

1.2 “‘The self has form and is formless, and is well after death?’ ...

SN 24.40

## The Self Neither Has Form Nor Is Formless

*Nevarūpīnārūpīattāsutta*

1.1 “‘The self neither has form nor is formless, and is well after death?’ ...

SN 24.41

## The Self Is Perfectly Happy

*Ekantasukhīsutta*

1.1 “‘The self is perfectly happy, and is well after death?’ ...

SN 24.42

## Exclusively Suffering

*Ekantadukkhisutta*

“‘The self is exclusively suffering, and is well after death?’” ... 1.1

SN 24.43

## The Self Is Happy and Suffering

*Sukhadukkhisutta*

“‘The self is happy and suffering, and is well after death?’” ... 1.1

SN 24.44

## The Self Is Neither Happy Nor Suffering

*Adukkhamasukhisutta*

“‘The self is neither happy nor suffering, and is well after death?’” ... 1.1

# The Chapter on the Third Round

SN 24.45

Winds

*Navātasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’”

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

2.1 “When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

3.1 What do you think, mendicants? Is form permanent or impermanent?”

3.3 “Impermanent, sir.” ...

3.4 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow;

pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

"No, sir." 3.6

"And so, what's impermanent is suffering. When this exists, grasping at this, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' Is feeling ... perception ... choices ... consciousness permanent or impermanent?" 3.7

"Impermanent, sir." ... 3.14

"And so, what's impermanent is suffering. When this exists, grasping at this, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'" 3.18

SN 24.46–69

## This Is Mine, etc.

*Etammamādisutta*

(To be completed in the same way as discourses 20 through 43 of the second chapter.) 1.1

SN 24.70

## The Self Is Neither Happy Nor Suffering

*Adukkhamasukhīsutta*

At Sāvattthī. 1.1

"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The self is neither happy nor suffering, and is well after death'?" 1.2

"Our teachings are rooted in the Buddha. ..." 1.4

"When form exists, because of grasping form and insisting on form, the view arises: 'The self is neither happy nor suffering, and is well after death.' When feeling ... perception ... choices 2.1

... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and is well after death.’

3.1      What do you think, mendicants? Is form permanent or impermanent?”

3.3      “Impermanent, sir.” ...

3.7      “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and is well after death.’ Is feeling ... perception ... choices ... consciousness permanent or impermanent?”

3.14     “Impermanent, sir.” ...

3.15     “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

3.17     “No, sir.”

3.18     “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and is well after death.’”



# The Chapter on the Fourth Round

SN 24.71

Winds

*Navātasutta*

At Sāvatthī.

1.1

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar?’” 1.2

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

1.4

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ What do you think, mendicants? Is form permanent or impermanent?” 2.1

“Impermanent, sir.”

2.10

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

2.11

“Suffering, sir.”

2.12

- 2.13 “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’?”
- 2.15 “No, sir.”
- 2.16 “Is feeling ... perception ... choices ... consciousness permanent or impermanent?”
- 2.20 “Impermanent, sir.”
- 2.21 “But if it’s impermanent, is it suffering or happiness?”
- 2.22 “Suffering, sir.”
- 2.23 “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’?”
- 2.25 “No, sir.”
- 3.1 “So 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.’ You should truly see 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.’
- 4.1 Seeing this ... They understand: ‘... there is no return to any state of existence.’”

SN 24.72–95

## This Is Mine, Etc.

*Etaṁmamādisutta*

- 1.1 (To be completed in the same way as the 24 discourses of the second chapter.)

SN 24.96

# The Self Is Neither Happy Nor Suffering

*Adukkhamasukhīsutta*

- At Sāvatthī. 1.1
- “Mendicants, when what exists, because of grasping what and 1.2  
insisting on what, does the view arise: ‘The self is neither happy  
nor suffering, and is well after death?’”
- “Our teachings are rooted in the Buddha. ...” 1.4
- “When form exists, because of grasping form and insisting 2.1  
on form, the view arises: ‘The self is neither happy nor suffering,  
and is well after death.’ When feeling ... perception ... choices  
... consciousness exists, because of grasping consciousness and  
insisting on consciousness, the view arises: ‘The self is neither  
happy nor suffering, and is well after death.’
- What do you think, mendicants? Is form permanent or imper- 3.1  
manent?”
- “Impermanent, sir.” 3.3
- “But if it’s impermanent, is it suffering or happiness?” 3.4
- “Suffering, sir.” 3.5
- “But if it’s impermanent, suffering, and liable to wear out, is it 3.6  
fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- “No, sir.” 3.8
- “Is feeling ... perception ... choices ... consciousness per- 3.9  
manent or impermanent?”
- “Impermanent, sir.” 3.13
- “But if it’s impermanent, is it suffering or happiness?” 3.14
- “Suffering, sir.” 3.15
- “But if it’s impermanent, suffering, and liable to wear out, is it 3.16  
fit to be regarded thus: ‘This is mine, I am this, this is my self?’”
- “No, sir.” 3.18
- “So you should truly see any kind of form at all—past, future, 4.1  
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.’ You should truly see 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.’

- s.1      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.
- s.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.’”

*The Linked Discourses on views are complete.*

# LINKED DISCOURSES ON ARRIVAL AT THE TRUTH

# The Chapter on the Eye

SN 25.1

## The Eye

*Cakkhusutta*

1.1 At Sāvattthī.

1.2 “Mendicants, the eye is impermanent, decaying, and perishing. The ear, nose, tongue, body, and mind are impermanent, decaying, and perishing.

1.8 Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

2.1 Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

2.4 Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 25.2

## Sights

*Rūpasutta*

At Sāvatthī. 1.1

“Mendicants, sights are impermanent, decaying, and perishing. 1.2  
Sounds, smells, tastes, touches, and thoughts are impermanent,  
decaying, and perishing.

Someone who has faith and confidence in these principles is 1.8  
called a follower by faith. They’ve arrived at inevitability regarding  
the right path, they’ve arrived at the level of the good person, and  
they’ve transcended the level of the bad person. They can’t do any  
deed which would make them be reborn in hell, the animal realm,  
or the ghost realm. They can’t die without realizing the fruit of  
stream-entry.

Someone who accepts these principles after considering them 2.1  
with a degree of wisdom is called a follower of the teachings.  
They’ve arrived at inevitability regarding the right path, they’ve  
arrived at the level of the good person, and they’ve transcended  
the level of the bad person. They can’t do any deed which would  
make them be reborn in hell, the animal realm, or the ghost realm.  
They can’t die without realizing the fruit of stream-entry.

Someone who understands and sees these principles is called 2.4  
a stream-enterer, not liable to be reborn in the underworld, bound  
for awakening.”

SN 25.3

## Consciousness

*Viññāṇasutta*

At Sāvatthī. 1.1

“Mendicants, eye consciousness is impermanent, decaying, 1.2  
and perishing. Ear consciousness, nose consciousness, tongue

consciousness, body consciousness, and mind consciousness are impermanent, decaying, and perishing.

- 1.8 Someone who has faith and confidence in these principles is called a follower by faith. ...”

SN 25.4

## Contact

*Samphassasutta*

- 1.1 At Sāvatthī.

- 1.2 “Mendicants, eye contact is impermanent, decaying, and perishing. Ear contact, nose contact, tongue contact, body contact, and mind contact are impermanent, decaying, and perishing.

- 1.8 Someone who has faith and confidence in these principles is called a follower by faith. ...”

SN 25.5

## Feeling

*Samphassajasutta*

- 1.1 At Sāvatthī.

- 1.2 “Mendicants, feeling born of eye contact is impermanent, decaying, and perishing. Feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, and feeling born of mind contact are impermanent, decaying, and perishing.

- 1.8 Someone who has faith and confidence in these principles is called a follower by faith. ...”



SN 25.6

## Perception

*Rūpasaññāsutta*

At Sāvatthī.

1.1

“Mendicants, perception of sights is impermanent, decaying, 1.2  
and perishing. Perception of sounds, perception of smells, percep-  
tion of tastes, perception of touches, and perception of thoughts  
are impermanent, decaying, and perishing.

Someone who has faith and confidence in these principles is 1.8  
called a follower by faith. ...”

SN 25.7

## Intention

*Rūpasañcetanāsutta*

At Sāvatthī.

1.1

“Mendicants, intention regarding sights is impermanent, de- 1.2  
caying, and perishing. Intention regarding sounds, intention re-  
garding smells, intention regarding tastes, intention regarding  
touches, and intentions regarding thoughts are impermanent, de-  
caying, and perishing.

Someone who has faith and confidence in these principles is 1.8  
called a follower by faith. ...”

SN 25.8

## Craving For Sights

*Rūpatanḥāsutta*

At Sāvatthī.

1.1

“Mendicants, craving for sights is impermanent, decaying, and 1.2  
perishing. Craving for sounds, craving for smells, craving for tastes,

craving for touches, and craving for thoughts are impermanent, decaying, and perishing.

- 1.8 Someone who has faith and confidence in these principles is called a follower by faith. ...”

SN 25.9

## Elements

*Pathavīdhātusutta*

- 1.1 At Sāvattthī.

- 1.2 “Mendicants, the earth element is impermanent, decaying, and perishing. The water element, the fire element, the air element, the space element, and the consciousness element are impermanent, decaying, and perishing.

- 1.8 Someone who has faith and confidence in these principles is called a follower by faith. ...”

SN 25.10

## The Aggregates

*Khandhasutta*

- 1.1 At Sāvattthī.

- 1.2 “Mendicants, form is impermanent, decaying, and perishing. Feeling, perception, choices, and consciousness are impermanent, decaying, and perishing.

- 1.7 Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these principles after considering them 2.1  
 with a degree of wisdom is called a follower of the teachings.  
 They've arrived at inevitability regarding the right path, they've  
 arrived at the level of the good person, and they've transcended  
 the level of the bad person. They can't do any deed which would  
 make them be reborn in hell, the animal realm, or the ghost realm.  
 They can't die without realizing the fruit of stream-entry.

Someone who understands and sees these principles is called 2.4  
 a stream-enterer, not liable to be reborn in the underworld, bound  
 for awakening."

*The Linked Discourses on arrival are complete.*

# LINKED DISCOURSES ON ARISING

# The Chapter on Arising

SN 26.1

## The Eye

*Cakkhusutta*

At Sāvatthī.

1.1

“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, 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 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.”

1.2

SN 26.2

## Sights

*Rūpasutta*

At Sāvatthī.

1.1

“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of dis-

1.2

eases, 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. 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.”

SN 26.3

## Consciousness

*Viññāṇasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, the arising of eye consciousness ... mind consciousness ... is the manifestation of old age and death. The cessation of eye consciousness ... mind consciousness ... is the ending of old age and death.”

SN 26.4

## Contact

*Samphassasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, the arising of eye contact ... mind contact ... is the manifestation of old age and death. The cessation of eye contact ... mind contact ... is the ending of old age and death.”

SN 26.5

## Feeling

*Samphassajasutta*

1.1 At Sāvatthī.

“Mendicants, the arising of feeling born of eye contact ... 1.2  
 the arising of feeling born of mind contact ... is the manifes- 2.1  
 tation of old age and death. The cessation of feeling born of eye  
 contact ... the cessation of feeling born of mind contact ... is the  
 ending of old age and death.”

SN 26.6

## Perception

*Saññāsutta*

At Sāvatthī. 1.1

“Mendicants, the arising of perception of sights ... perception 1.2  
 of thoughts ... is the manifestation of old age and death. The  
 cessation of perception of sights ... perception of thoughts ... is  
 the ending of old age and death.”

SN 26.7

## Intention

*Sañcetanāsutta*

At Sāvatthī. 1.1

“Mendicants, the arising of intentions regarding sights ... in- 1.2  
 tentions regarding thoughts ... is the manifestation of old age and  
 death. The cessation of intentions regarding sights ... intentions  
 regarding thoughts ... is the ending of old age and death.”

SN 26.8

## Craving

*Taṇhāsutta*

At Sāvatthī. 1.1

- 1.2 “Mendicants, the arising of craving for sights ... craving for thoughts ... is the manifestation of old age and death. The cessation of craving for sights ... craving for thoughts ... is the ending of old age and death.”

SN 26.9

## Elements

*Dhātusutta*

- 1.1 At Sāvatthī.

- 1.2 “Mendicants, the arising, continuation, rebirth, and manifestation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 26.10

## The Aggregates

*Khandhasutta*

- 1.1 At Sāvatthī.

- 1.2 “Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of feeling, perception, choices, and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. The



cessation, settling, and ending of feeling, perception, choices, and consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

*The Linked Discourses on arising are complete.*

# LINKED DISCOURSES ON CORRUPTIONS

# The Chapter on Corruptions

SN 27.1

## The Eye

*Cakkhusutta*

At Sāvatthī.

1.1

“Mendicants, desire and greed for the eye, ear, nose, tongue, 1.2  
body, or mind is a corruption of the mind. When a mendicant has  
given up mental corruption in these six cases, their mind inclines  
to renunciation. A mind imbued with renunciation is declared to  
be capable of directly knowing anything that can be realized.”

SN 27.2

## Sights

*Rūpasutta*

At Sāvatthī.

1.1

“Mendicants, desire and greed for sights, sounds, smells, tastes, 1.2  
touches, or thoughts is a corruption of the mind. When a mendi-  
cant has given up mental corruption in these six cases, their mind  
inclines to renunciation. A mind imbued with renunciation is  
declared to be capable of directly knowing anything that can be  
realized.”

SN 27.3

## Consciousness

*Viññāṇasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, desire and greed for eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, or mind consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

SN 27.4

## Contact

*Samphassasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, desire and greed for eye contact, ear contact, nose contact, tongue contact, body contact, or mind contact is a corruption of the mind. ...”

SN 27.5

## Feeling

*Samphassajasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, desire and greed for feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, or feeling born of mind contact is a defilement of the mind. ...”

SN 27.6

## Perception

*Saññāsutta*

At Sāvatthī.

1.1

“Mendicants, desire and greed for perception of sights, perception of sounds, perception of smells, perception of tastes, perception of touches, or perception of thoughts is a corruption of the mind. ...” 1.2

SN 27.7

## Intention

*Saṅcetanāsutta*

At Sāvatthī.

1.1

“Mendicants, desire and greed for intention regarding sights, intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, or intention regarding thoughts is a corruption of the mind. ...” 1.2

SN 27.8

## Craving

*Taṇhāsutta*

At Sāvatthī.

1.1

“Mendicants, desire and greed for craving for sights, craving for sounds, craving for smells, craving for tastes, craving for touches, or craving for thoughts is a corruption of the mind. ...” 1.2

SN 27.9

## Elements

*Dhātusutta*

1.1 At Sāvatthī.

1.2 “Mendicants, desire and greed for the earth element, the water element, the fire element, the air element, the space element, or the consciousness element is a corruption of the mind. ...”

SN 27.10

## The Aggregates

*Khandhasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, desire and greed for form, feeling, perception, choices, or consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these five cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

*The Linked Discourses on corruptions are complete.*

LINKED DISCOURSES  
WITH SĀRIPUTTA

# The Chapter with Sāriputta

SN 28.1

## Born of Seclusion

*Vivekajasutta*

- 1.1 At one time Venerable Sāriputta was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. He wandered for alms in Sāvattthī. After the meal, on his return from almsround, he went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day’s meditation.
- 2.1 Then in the late afternoon, Sāriputta came out of retreat and went to Jeta’s Grove, Anāthapiṇḍika’s monastery. Venerable Ānanda saw him coming off in the distance, and said to him:
- 2.4 “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”
- 3.1 “Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But it didn’t occur to me: ‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption.’”
- 3.4 “That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the first



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

SN 28.2

## Without Placing the Mind

*Avitakkasutta*

At Sāvattthī. 1.1

Venerable Ānanda saw Venerable Sāriputta and said to him: 1.2

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?” 1.3

“Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. But it didn’t occur to me: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption.’” 2.1

“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption.’” 2.4

SN 28.3

## Rapture

*Pītisutta*

At Sāvattthī. 1.1

Venerable Ānanda saw Venerable Sāriputta and said to him: 1.2

- 1.3 “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”
- 2.1 “Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ But it didn’t occur to me: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption.’”
- 2.4 “That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption.’”

SN 28.4

## Equanimity

*Upekkhāsutta*

- 1.1 At Sāvattī.
- 1.2 Venerable Ānanda saw Venerable Sāriputta and said to him:
- 1.3 “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”
- 2.1 “Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But it didn’t occur to me: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption.’”
- 2.4 “That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the

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

SN 28.5

## The Dimension of Infinite Space

*Ākāśānañcāyatanasutta*

- At Sāvatthī. 1.1
- Venerable Ānanda saw Venerable Sāriputta ... 1.2
- “Reverend, going totally beyond perceptions of form, with 1.3  
the ending of perceptions of impingement, not focusing on per-  
ceptions of diversity, aware that ‘space is infinite’, I entered and  
remained in the dimension of infinite space. ...” ...

SN 28.6

## The Dimension of Infinite Consciousness

*Viññāṇaṇcāyatanasutta*

- At Sāvatthī. 1.1
- Venerable Ānanda saw Venerable Sāriputta ... 1.2
- “Reverend, going totally beyond the dimension of infinite 1.3  
space, aware that ‘consciousness is infinite’, I entered and remained  
in the dimension of infinite consciousness. ...” ...

SN 28.7

## The Dimension of Nothingness

*Ākiñcaṇṇāyatanasutta*

- At Sāvatthī. 1.1
- Venerable Ānanda saw Venerable Sāriputta ... 1.2

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

SN 28.8

## The Dimension of Neither Perception Nor Non-Perception

*Nevasaññānāsaññāyatanasutta*

- 1.1 At Sāvatthī.  
 1.2 Venerable Ānanda saw Venerable Sāriputta ...  
 1.3 “Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. ...” ...

SN 28.9

## The Attainment of Cessation

*Nirodhasamāpattisutta*

- 1.1 At Sāvatthī.  
 1.2 Venerable Ānanda saw Venerable Sāriputta ...  
 1.3 “Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. But it didn’t occur to me: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling.’”  
 1.6 “That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling.’”

SN 28.10

## With Sucimukhī

*Sucimukhīsutta*

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. After wandering indiscriminately for almsfood in Rājagaha, he ate his almsfood by a wall. 1.1

Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him: 1.4

“Ascetic, do you eat facing downwards?” 2.1

“No, sister.” 2.2

“Well then, do you eat facing upwards?” 2.3

“No, sister.” 2.4

“Well then, do you eat facing the cardinal directions?” 2.5

“No, sister.” 2.6

“Well then, do you eat facing the intermediate directions?” 2.7

“No, sister.” 2.8

“When asked if you eat facing all these directions, you answer ‘no, sister.’ How exactly do you eat, ascetic?” 3.1

“Sister, those ascetics and brahmins who earn a living by geomancy—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing downwards. 4.2

Those ascetics and brahmins who earn a living by astrology—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing upwards. 4.3

Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions. 4.4

Those ascetics and brahmins who earn a living by palmistry—an unworthy branch of knowledge, a wrong livelihood—are said to eat facing the intermediate directions. 4.5

- 5.1 I don't earn a living by any of these means. I seek alms in a principled manner, and I eat it in a principled manner."
- 6.1 Then Sucimukhī the wanderer went around Rājagaha from street to street and from square to square, and announced: "The Sakyan ascetics eat food in a principled manner! The Sakyan ascetics eat food blamelessly! Give almsfood to the Sakyan ascetics!"

*The Linked Discourses on Sāriputta are complete.*

# LINKED DISCOURSES ON DRAGONS

# The Chapter on Dragons

SN 29.1

## Plain Version

*Suddhikasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that dragons reproduce.”

SN 29.2

## Better

*Paṇītatarasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from an egg, from a womb, from moisture, or spontaneously. Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg. Dragons born from moisture or spontaneously are better than those born from an egg or from a womb. Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture. These are the four ways that dragons reproduce.”



SN 29.3

## Sabbath

*Uposathasutta*

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1  
 Anāthapiṇḍika’s monastery. Then a mendicant went up to the  
 Buddha, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why some egg-born 1.3  
 dragons keep the sabbath, having transformed their bodies?”

“Mendicant, it’s when some egg-born dragons think: ‘In the 2.1  
 past we did both kinds of deeds by body, speech, and mind. When  
 the body broke up, after death, we were reborn in the company of  
 the egg-born dragons. If today we do good things by body, speech,  
 and mind, when the body breaks up, after death, we may be reborn  
 in a good place, a heavenly realm. Come, let us do good things by  
 way of body, speech, and mind.’ This is the cause, this is the reason  
 why some egg-born dragons keep the sabbath, having transformed  
 their bodies.”

SN 29.4

## Sabbath (2nd)

*Dutiyauposathasutta*

At Sāvattthī. 1.1

Then a mendicant went up to the Buddha ... and asked him, 1.2  
 “Sir, what is the cause, what is the reason why some womb-born  
 dragons keep the sabbath, having transformed their bodies?”

(All should be told in full.) 1.4

SN 29.5

## Sabbath (3rd)

*Tatiyauposathasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?”

1.4 (All should be told in full.)

SN 29.6

## Sabbath (4th)

*Catutthauposathasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

2.1 (All should be told in full.)

SN 29.7

## They’ve Heard

*Sutasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

2.1 “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when

my body breaks up, after death, I would be reborn in the company of the egg-born dragons!' When their body breaks up, after death, they're reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons."

SN 29.8

## They've Heard (2nd)

*Dutiyasutasutta*

- At Sāvatthī. 1.1
- Seated to one side, that mendicant said to the Buddha: 1.2
- "Sir, what is the cause, what is the reason why someone, when 1.3
- their body breaks up, after death, is reborn in the company of the 1.4
- womb-born dragons?"
- (All should be told in full.)

SN 29.9

## They've Heard (3rd)

*Tatīyasutasutta*

- At Sāvatthī. 1.1
- Seated to one side, that mendicant said to the Buddha: 1.2
- "Sir, what is the cause, what is the reason why someone, when 1.3
- their body breaks up, after death, is reborn in the company of the 1.4
- moisture-born dragons?"
- (All should be told in full.)

SN 29.10

## They've Heard (4th)

*Catutthasutasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?”

2.1 (All should be told in full.)

SN 29.11–20

Ten Discourses On How Giving Helps to  
Become Egg-Born*Aṇḍajadānūpakārasuttadasaka*

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

1.2 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

2.1 “Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they're reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

SN 29.21–50

## Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.

*Jalābujādidānūpakārasuttattimsaka*

At Sāvattthī.

1.1

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

1.2

“Sir, what is the cause, what is the reason why someone, when 1.3  
their body breaks up, after death, is reborn in the company of the  
womb-born dragons ... moisture-born dragons ... spontaneously-  
born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by 2.1  
body, speech, and mind. And they’ve heard: ‘The spontaneously-  
born dragons are long-lived, beautiful, and very happy.’ They think:  
‘If only, when my body breaks up, after death, I would be reborn in  
the company of the spontaneously-born dragons!’ They give food  
... drink ... a lamp. When their body breaks up, after death, they’re  
reborn in the company of the spontaneously-born dragons. This is  
the cause, this is the reason why someone, when their body breaks  
up, after death, is reborn in the company of the spontaneously-born  
dragons.”

(Each set of ten discourses of this series should be treated in 3.1  
the same way.)

*The Linked Discourses on dragons are complete.*

# LINKED DISCOURSES ON PHOENIXES

# The Chapter on Phoenixes

SN 30.1

## Plain Version

*Suddhikasutta*

At Sāvatthī.

1.1

“Mendicants, phoenixes reproduce in these four ways. What 1.2  
four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

SN 30.2

## They Carry Off

*Harantisutta*

At Sāvatthī.

1.1

“Mendicants, phoenixes reproduce in these four ways. What 1.2  
four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce. Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously. Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously. Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from

moisture, but not those born spontaneously. Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

SN 30.3

## Both Kinds of Deeds

*Dvayakārīsutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

1.4 “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

SN 30.4–6

## Both Kinds of Deeds (2nd–4th)

*Dutiyādidvayakārīsuttattika*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of



the womb-born phoenixes ... moisture-born phoenixes ... or spontaneously-born phoenixes?”

(All should be told in full.)

1.6

SN 30.7–16

## Ten Discourses On How Giving Helps to Become Egg-Born

*Aṇḍajadānūpakārasuttadasaka*

At Sāvatthī.

1.1

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

1.2

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

1.3

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

1.4

SN 30.17–46

## How Giving Helps to Become Womb-Born, Etc.

*Jalābujadānūpakārasutta*

At Sāvatthī.

1.1

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

1.2

- 1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes ... moisture-born phoenixes ... or spontaneously-born phoenixes?”

- 1.6 (All should be told in full.)

*The Linked Discourses on phoenixes are complete.*

# LINKED DISCOURSES ON FAIRIES

# The Chapter on Fairies

SN 3.1.1

## Plain Version

*Suddhikasutta*

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. ... The Buddha said this:
- 1.3 “Mendicants, I will teach you about the gods of fairykind. Listen ...
- 1.5 And what are the gods of fairykind? There are gods who live in fragrant roots, fragrant heartwood, fragrant softwood, fragrant bark, fragrant shoots, fragrant leaves, fragrant flowers, fragrant fruit, fragrant sap, and fragrant scents. These are called the gods of fairykind.”

SN 3.1.2

## Good Conduct

*Sucaritasutta*

- 1.1 At Sāvattthī.
- 1.2 Seated to one side, that mendicant said to the Buddha:
- 1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind!’ When their body breaks up, after death, they’re reborn in the company of the gods of fairykind. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind.” 1.4

SN 31.3

## A Giver of Fragrant Roots

*Mūlagandhadātāsutta*

At Sāvattthī. 1.1

Seated to one side, that mendicant said to the Buddha: 1.2

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?” 1.3

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!’ They give gifts of fragrant roots. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots.” 1.4

SN 3 1.4–12

## Nine Discourses On Givers of Fragrant Heartwood, Etc.

*Sāragandhādidātāsuttanavaka*

1.1 At Sāvattthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood ... softwood ... bark ... sprouts ... leaves ... flowers ... fruit ... sap ... fragrant scents?”

1.12 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of fairykind who live in fragrant heartwood ... fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant heartwood ... fragrant scents!’ They give gifts of fragrant heartwood ... fragrant scents. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

SN 3 1.13–22

## Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy

*Mūlagandhadānūpakārasuttadasaka*

1.1 At Sāvattthī.

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

“Sir, what is the cause, what is the reason why someone, when 1.3  
their body breaks up, after death, is reborn in the company of the  
gods of fairykind who live in fragrant roots?”

“Mendicant, it’s when someone does good things by way of 1.4  
body, speech, and mind. And they’ve heard: ‘The gods of fairykind  
who live in fragrant roots are long-lived, beautiful, and very happy.’  
They think: ‘If only, when my body breaks up, after death, I would  
be reborn in the company of the gods of fairykind who live in  
fragrant roots!’ They give food ... drink ... clothing ... a vehicle  
... a garland ... fragrance ... makeup ... a bed ... a house ... a  
lamp. When their body breaks up, after death, they’re reborn in the  
company of the gods of fairykind who live in fragrant roots. This is  
the cause, this is the reason why someone, when their body breaks  
up, after death, is reborn in the company of the gods of fairykind  
who live on fragrant scents.”

SN 31.23–112

## Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy

*Sāragandhādidānūpakārasuttanavutika*

At Sāvattḥi. 1.1

Seated to one side, that mendicant said to the Buddha: 1.2

“Sir, what is the cause, what is the reason why someone, when 1.3  
their body breaks up, after death, is reborn in the company of the  
gods of fairykind who live in fragrant heartwood ... softwood ...  
bark ... sprouts ... leaves ... flowers ... fruit ... sap ... fragrant  
scents?”

“Mendicant, it’s when someone does good things by way of 1.12  
body, speech, and mind. And they’ve heard: ‘The gods of fairykind  
who live in fragrant scents are long-lived, beautiful, and very happy.’  
They think: ‘If only, when my body breaks up, after death, I would  
be reborn in the company of the gods of fairykind who live in

fragrant scents!’ They give food ... drink ... clothing ... a vehicle ... a garland ... fragrance ... makeup ... a bed ... a house ... a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents.”

*The Linked Discourses on fairykind are completed.*



# LINKED DISCOURSES ON CLOUD GODS

# The Chapter on Gods of the Clouds

SN 32.1

## Plain Version

*Suddhikasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you about the gods of the clouds.  
Listen ...

1.4 And what are the gods of the clouds? There are gods of the cool clouds, warm clouds, thunder clouds, windy clouds, and rainy clouds. These are called the gods of the clouds.”

SN 32.2

## Good Conduct

*Sucaritasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds?”

1.4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the

clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the clouds!’ When their body breaks up, after death, they’re reborn in the company of the gods of the clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds.”

SN 32.3–12

## Ten Discourses On How Giving Helps to Become a Cool Cloud God

*Sītavalāhakadānūpakārasuttadasaka*

- At Sāvatthī. 1.1
- Seated to one side, that mendicant said to the Buddha: 1.2
- “Sir, what is the cause, what is the reason why someone, when 1.3  
their body breaks up, after death, is reborn in the company of the  
gods of cool clouds?”
- “Mendicant, it’s when someone does good things by way of 1.4  
body, speech, and mind. And they’ve heard: ‘The gods of cool  
clouds are long-lived, beautiful, and very happy.’ They think: ‘If  
only, when my body breaks up, after death, I would be reborn in  
the company of the gods of the cool clouds!’ They give food ... a  
lamp. When their body breaks up, after death, they’re reborn in  
the company of the gods of cool clouds. This is the cause, this is  
the reason why someone, when their body breaks up, after death,  
is reborn in the company of the gods of cool clouds.”

SN 32.13–52

## How Giving Helps to Become a Warm Cloud God, Etc.

*Uṇhavalāhakadānūpakārasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of warm clouds ... thunder clouds ... windy clouds ... rainy clouds?”

1.7 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of rainy clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy clouds!’ They give food ... a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of rainy clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy clouds.”

SN 32.53

## Gods of the Cool Clouds

*Sītavalāhakasutta*

1.1 At Sāvatthī.

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

1.3 “Sir, what is the cause, what is the reason why sometimes it becomes cool?”

1.4 “Mendicant, there are what are called gods of the cool clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes cool. This is the cause, this is the reason why sometimes it becomes cool.”

SN 32.54

## Gods of the Warm Clouds

*Uṇhavalāhakaṣutta*

- At Sāvatthī. 1.1
- Seated to one side, that mendicant said to the Buddha: 1.2
- “Sir, what is the cause, what is the reason why sometimes it becomes warm?” 1.3
- “Mendicant, there are what are called gods of the warm clouds. 1.4
- Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes warm. This is the cause, this is the reason why sometimes it becomes warm.”

SN 32.55

## Gods of the Storm Clouds

*Abbhavalāhakaṣutta*

- At Sāvatthī. 1.1
- Seated to one side, that mendicant said to the Buddha: 1.2
- “Sir, what is the cause, what is the reason why sometimes it becomes stormy?” 1.3
- “Mendicant, there are what are called gods of the storm clouds. 1.4
- Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes stormy. This is the cause, this is the reason why sometimes it becomes stormy.”

SN 32.56

## Gods of the Windy Clouds

*Vātavalāhakaṣutta*

- At Sāvatthī. 1.1

- 1.2 Seated to one side, that mendicant said to the Buddha:
- 1.3 “Sir, what is the cause, what is the reason why sometimes it becomes windy?”
- 1.4 “Mendicant, there are what are called gods of the windy clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes windy. This is the cause, this is the reason why sometimes it becomes windy.”

SN 32.57

## Gods of the Rainy Clouds

*Vassavalāhakasutta*

- 1.1 At Sāvatthī.
- 1.2 Seated to one side, that mendicant said to the Buddha:
- 1.3 “Sir, what is the cause, what is the reason why sometimes it rains?”
- 1.4 “Mendicant, there are what are called gods of the rainy clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes rainy. This is the cause, this is the reason why sometimes it rains.”

*The Linked Discourses on gods of the clouds are complete.*

LINKED DISCOURSES  
WITH VACCHAGOTTA

# The Chapter with Vacchagotta

SN 33.1

## Not Knowing Form

*Rūpaaññāṇasutta*

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

1.4 “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is: 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.”

1.6 “Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”



SN 33.2

## Not Knowing Feeling

*Vedanāaññāṇasutta*

- At Sāvatthī. 1.1
- Then the wanderer Vacchagotta said to the Buddha: 1.2
- “What is the cause, Master Gotama, what is the reason why 1.3  
these various misconceptions arise in the world? That is: the cos-  
mos is eternal, or not eternal ... after death, a Realized One neither  
exists nor doesn’t exist.”
- “Vaccha, it is because of not knowing feeling, its origin, its 1.6  
cessation, and the practice that leads to its cessation that these  
various misconceptions arise in the world. This is the cause, this is  
the reason.”

SN 33.3

## Not Knowing Perception

*Saññāaññāṇasutta*

- At Sāvatthī. 1.1
- Then the wanderer Vacchagotta said to the Buddha: 1.2
- “What is the cause, Master Gotama, what is the reason why 1.3  
these various misconceptions arise in the world? ...”
- “Vaccha, it is because of not knowing perception, its origin, its 1.6  
cessation, and the practice that leads to its cessation ...”

SN 33.4

## Not Knowing Choices

*Saṅkhāraaññāṇasutta*

- At Sāvatthī. 1.1
- Then the wanderer Vacchagotta said to the Buddha: 1.2

- 1.3 “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”
- 1.6 “Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation ...”

SN 33.5

## Not Knowing Consciousness

*Viññāṇaāññāsutta*

- 1.1 At Sāvatthī.
- 1.2 Then the wanderer Vacchagotta said to the Buddha:
- 1.3 “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”
- 1.6 “Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation ...”

SN 33.6–10

## Five Discourses on Not Seeing Form, Etc.

*Rūpaadassanādisuttapañcaka*

- 1.1 At Sāvatthī.
- 1.2 Then the wanderer Vacchagotta said to the Buddha:
- 1.3 “What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...”
- 1.6 “Vaccha, it is because of not seeing form ... feeling ... perception ... choices ... consciousness, its origin, its cessation, and the practice that leads to its cessation ...”

SN 33.11–15

## Five Discourses on Not Comprehending Form, Etc.

*Rūpaanabhisamayādisuttapañcaka*

At Sāvatthī.	1.1
“Vaccha, it is because of not comprehending form ...	1.2
feeling ...	1.1
perception ...	1.1
choices ...	1.1
consciousness ...”	1.1

SN 33.16–20

## Five Discourses on Not Understanding Form, Etc.

*Rūpaananubodhādisuttapañcaka*

At Sāvatthī.	1.1
“Vaccha, it is because of not understanding form ...	1.2
feeling ...	1.1
perception ...	1.1
choices ...	1.1
consciousness ...”	1.1

SN 33.21–25

## Five Discourses on Not Penetrating Form, Etc.

*Rūpaappaṭivedhādisuttapañcaka*

At Sāvatthī.	1.1
“Vaccha, it is because of not penetrating form ...”	1.2

SN 33.26–30

## Five Discourses on Not Distinguishing Form, Etc.

*Rūpaasallakkhaṇādisuttapañcaka*

1.1 At Sāvatthī.

1.2 “Vaccha, it is because of not distinguishing form ...”

SN 33.31–35

## Five Discourses on Not Detecting Form, Etc.

*Rūpaanupalakkhaṇādisuttapañcaka*

1.1 At Sāvatthī.

1.2 “Vaccha, it is because of not detecting form ...”

SN 33.36–40

## Five Discourses on Not Differentiating Form, Etc.

*Rūpaappaccupalakkhaṇādisuttapañcaka*

1.1 At Sāvatthī.

1.2 “Vaccha, it is because of not differentiating form ...”

SN 33.41–45

## Five Discourses on Not Examining Form, Etc.

*Rūpaasamapekkhaṇādisuttapañcaka*

1.1 At Sāvatthī.

1.2 “Vaccha, it is because of not examining form ...”

SN 33.46–50

## Five Discourses on Not Scrutinizing Form, Etc.

*Rūpaappaccupeekkhaṇādisuttapañcaka*

At Sāvatthī. 1.1

“Vaccha, it is because of not scrutinizing form ...” 1.2

SN 33.51–54

## Four Discourses on Not Directly Experiencing Form, Etc.

*Rūpaappaccakkhakkammādisuttacatukka*

At Sāvatthī. 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: 1.2

“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? ...” 1.4

“Vaccha, it is because of not directly experiencing form ... 1.7

feeling ... 1.1

perception ... 1.1

choices ...” 1.1

SN 33.55

## Not Directly Experiencing Consciousness

*Vīññāṇaappaccakkhakammasutta*

At Sāvatthī. 1.1

“Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its ces- 1.2

sation that these various misconceptions arise in the world. This is the cause, this is the reason.”

*The Linked Discourses with Vacchagotta are completed.*

# LINKED DISCOURSES ON ABSORPTION

# The Chapter on Absorption

SN 34.1

## Entering Immersion

*Samādhimūlakasamāpattisutta*

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, there are these four meditators. What four?
- 1.4 One meditator is skilled in immersion but not in entering it.
- 1.5 One meditator is not skilled in immersion but is skilled in entering it.
- 1.6 One meditator is skilled neither in immersion nor in entering it.
- 1.7 One meditator is skilled both in immersion and in entering it.
- 1.8 Of these, the meditator skilled in immersion and in entering it is the foremost, best, chief, highest, and finest of the four.
- 1.9 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.
- 1.10 In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”



SN 34.2

## Remaining in Immersion

*Samādhimūlakaphitisutta*

- At Sāvatthī. 1.1
- “Mendicants, there are these four meditators. What four? 1.2
- One meditator is skilled in immersion but not in remaining in 1.4
- it.
- One meditator is skilled in remaining in immersion but is not 1.5
- skilled in immersion.
- One meditator is skilled neither in immersion nor in remaining 1.6
- in it.
- One meditator is skilled both in immersion and in remaining 1.7
- in it.
- Of these, the meditator skilled in immersion and in remaining 1.8
- in it is the foremost, best, leading, highest, and finest of the four.
- From a cow comes milk, from milk comes curds, from curds 1.9
- come butter, from butter comes ghee, and from ghee comes cream
- of ghee. And the cream of ghee is said to be the best of these.
- In the same way, the meditator skilled in immersion and re- 1.10
- maining in it is the foremost, best, leading, highest, and finest of
- the four.”

SN 34.3

## Emerging From Immersion

*Samādhimūlakavutṭhānasutta*

- At Sāvatthī. 1.1
- “Mendicants, there are these four meditators. What four? 1.2
- One meditator is skilled in immersion but not in emerging 1.4
- from it. ...”

SN 34.4

## Gladdening for Immersion

*Samādhimūlakakallitasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in immersion but not in gladdening the mind for immersion. ...”

SN 34.5

## Supports For Immersion

*Samādhimūlakaārammaṇasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in immersion but not in the supports for immersion. ...”

SN 34.6

## Meditation Subjects For Immersion

*Samādhimūlakagocarasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in immersion but not in the meditation subjects for immersion. ...”

SN 34.7

## Projecting the Mind Purified by Immersion

*Samādhimūlakaabhinīhārasutta*

1.1 At Sāvatthī.

- “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in immersion but not in projecting 1.4  
 the mind purified by immersion. ...”

SN 34.8

## Carefulness in Immersion

*Samādhimūlakasakkaccakārīsutta*

- At Sāvatthī. 1.1  
 “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in immersion but not in practicing 1.4  
 carefully for it. ...”

SN 34.9

## Persistence in Immersion

*Samādhimūlakasātaccakārīsutta*

- At Sāvatthī. 1.1  
 “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in immersion but not in practicing 1.4  
 persistently for it. ...”

SN 34.10

## Conducive to Immersion

*Samādhimūlakasappāyakārīsutta*

- At Sāvatthī. 1.1  
 “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in immersion but not in doing what’s 1.4  
 conducive to it. ...”

SN 34.11

## Entering and Remaining

*Samāpattimūlakāṭḥitisutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in entering immersion but not in remaining in it. ...”

SN 34.12

## Entering and Emerging

*Samāpattimūlakavutṭhānasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in entering immersion but not in emerging from it. ...”

SN 34.13

## Entering and Gladdening

*Samāpattimūlakakallitasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in entering immersion but not in gladdening the mind for immersion. ...”

SN 34.14

## Entering and Supports

*Samāpattimūlakaārammaṇasutta*

1.1 At Sāvatthī.

- “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in entering immersion but not in the 1.4  
 supports for it. ...”

SN 34.15

## Entering and Meditation Subjects

*Samāpattimūlakagocarasutta*

- At Sāvatthī. 1.1  
 “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in entering immersion but not in the 1.4  
 mindfulness meditation subjects for immersion. ...”

SN 34.16

## Entering and Projecting

*Samāpattimūlakaabhinīhārasutta*

- At Sāvatthī. 1.1  
 “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in entering immersion but not in pro- 1.4  
 jecting the mind purified by immersion. ...”

SN 34.17

## Entering and Carefulness

*Samāpattimūlakasakkaccasutta*

- At Sāvatthī. 1.1  
 “Mendicants, there are these four meditators. What four? 1.2  
 One meditator is skilled in entering immersion but not in prac- 1.4  
 ticing carefully for it. ...”

SN 34.18

## Entering and Persistence

*Samāpattimūlakasātaccasutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in entering immersion but not in practicing persistently for it. ...”

SN 34.19

## Entering and What’s Conducive

*Samāpattimūlakasappāyakārīsutta*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in entering immersion but not in doing what’s conducive to it. ...”

SN 34.20–27

## Eight on Remaining and Emergence, Etc.

*Ṭhitimūlakavutṭhānasuttādiatṭhaka*

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four meditators. What four?

1.4 One meditator is skilled in remaining in immersion but not in emerging from it. ...”

*(These eight discourses should be expanded in line with the previous set.)*

SN 34.28–34

## Seven on Emergence and Gladdening, Etc.

*Vuṭṭhānamūlakakallitasuttādisattaka*

At Sāvatthī. 1.1

“Mendicants, there are these four meditators. What four? 1.2

One meditator is skilled in emerging from immersion but not 1.4  
in gladdening the mind for immersion. ...”

*(These seven discourses should be expanded in line with the previous  
set.)*

SN 34.35–40

## Six on Gladdening and Support, Etc.

*Kallitamūlakaārammaṇasuttādichakka*

At Sāvatthī. 1.1

“One meditator is skilled in gladdening the mind for immer- 1.2  
sion but not in the supports for immersion. ...”

*(These six discourses should be expanded in line with the previous set.)*

SN 34.41–45

## Five on Support and Subjects, Etc.

*Ārammaṇamūlakagocarassuttādipaṇcaka*

At Sāvatthī. 1.1

“One meditator is skilled in the supports for immersion but 1.2  
not in the mindfulness meditation subjects for immersion. ...”

*(These five discourses should be expanded in line with the previous set.)*

SN 34.46–49

## Four on Subjects and Projection, Etc.

*Gocaramūlaabhinīhārasuttādicatukka*

1.1 At Sāvatthī.

1.2 “One meditator is skilled in the mindfulness meditation subjects for immersion but not in projecting the mind purified by immersion. ...”

2.1 (These four discourses should be expanded in line with the previous set.)

SN 34.50–52

## Three on Projection and Carefulness

*Abhinīhāramūlakasakkaccasuttāditika*

1.1 At Sāvatthī.

1.2 “One meditator is skilled in projecting the mind purified by immersion but not in practicing carefully for it. ...”

2.1 (These three discourses should be expanded in line with the previous set.)

SN 34.53–54

## Two on Carefulness and Persistence

*Sakkaccamūlakasātaccakārīsuttadukādi*

1.1 At Sāvatthī.

1.2 “One meditator is skilled in practicing carefully for immersion but not in practicing persistently for it. ...”

2.1 (These two discourses should be expanded in line with the previous set.)



SN 34.55

## Persistence and What's Conducive

*Sātaccamūlakasappāyakārisutta*

- At Sāvatthī. 1.1
- “Mendicants, there are these four meditators. What four? 1.2
- One meditator is skilled in practicing persistently for immersion but not in doing what's conducive to it. 1.4
- One meditator is skilled in doing what's conducive to immersion but not in practicing persistently for it. 1.5
- One meditator is skilled neither in practicing persistently for immersion nor in doing what's conducive to it. 1.6
- One meditator is skilled both in practicing persistently for immersion and in doing what's conducive to it. 1.7
- Of these, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four. 1.8
- From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. 1.9
- In the same way, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four.” 1.10
- That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said. 1.11

*The Linked Discourses on Absorption are complete.*

THE BOOK OF THE AGGREGATES 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.