

Linked Discourses

Bhikkhu Sujato

LINKED DISCOURSES

A plain translation of the Saṃyutta Nikāya



translated and introduced by

BHIKKHU SUJATO

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SN 45–56

THE GROUP OF LINKED DISCOURSES ON
THE PATH

MAHĀVAGGASĀMYUTTA

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Contents

LINKED DISCOURSES ON THE EIGHTFOLD PATH

The Chapter on Ignorance

SN 45.1	Ignorance (<i>Avijjāsutta</i>)	2
SN 45.2	Half the Spiritual Life (<i>Upaḍḍhasutta</i>)	3
SN 45.3	Sāriputta (<i>Sāriputtasutta</i>)	4
SN 45.4	Regarding the Brahmin Jāṇussoṇi (<i>Jāṇussoṇibrāhmaṇasutta</i>)	4
SN 45.5	What's the Purpose (<i>Kimatthiyasutta</i>)	6
SN 45.6	A Mendicant (1st) (<i>Paṭhamaaññatarabhikkhusutta</i>)	7
SN 45.7	A Mendicant (2nd) (<i>Dutiyaaññatarabhikkhusutta</i>)	7
SN 45.8	Analysis (<i>Vibhaṅgasutta</i>)	8
SN 45.9	A Spike (<i>Sūkasutta</i>)	10
SN 45.10	With Nandiya (<i>Nandiyasutta</i>)	11

The Chapter on Meditation

SN 45.11	Meditation (1st) (<i>Paṭhamavīhārasutta</i>)	12
SN 45.12	Meditation (2nd) (<i>Dutiyaavīhārasutta</i>)	13
SN 45.13	A Trainee (<i>Sekkhasutta</i>)	13
SN 45.14	Arising (1st) (<i>Paṭhamauppādasutta</i>)	14
SN 45.15	Arising (2nd) (<i>Dutiyauppādasutta</i>)	14
SN 45.16	Purified (1st) (<i>Paṭhamaparisuddhasutta</i>)	15

SN 45.17	Purified (2nd) (<i>Dutiyāparisuddhasutta</i>)	15
SN 45.18	At the Chicken Monastery (1st) (<i>Paṭhamakukkuṭārāmasutta</i>)	15
SN 45.19	At the Chicken Monastery (2nd) (<i>Dutiyakukkuṭārāmasutta</i>)	16
SN 45.20	At the Chicken Monastery (3rd) (<i>Tatiyakukkuṭārāmasutta</i>)	17

The Chapter on the Wrong Way

SN 45.21	The Wrong Way (<i>Micchattasutta</i>)	18
SN 45.22	Unskillful Qualities (<i>Akusalahammasutta</i>)	18
SN 45.23	Practice (1st) (<i>Paṭhamapaṭipadāsutta</i>)	19
SN 45.24	Practice (2nd) (<i>Dutiyapaṭipadāsutta</i>)	19
SN 45.25	A Good Person (1st) (<i>Paṭhamaasappurisasutta</i>)	20
SN 45.26	A Good Person (2nd) (<i>Dutiyasappurisasutta</i>)	21
SN 45.27	Pots (<i>Kumbhasutta</i>)	21
SN 45.28	Immersion (<i>Samādhisutta</i>)	22
SN 45.29	Feeling (<i>Vedanāsutta</i>)	22
SN 45.30	With Uttiya (<i>Uttiyasutta</i>)	23

The Chapter on Practice

SN 45.31	Practice (1st) (<i>Paṭhamapaṭipattisutta</i>)	24
SN 45.32	Practice (2nd) (<i>Dutiyapaṭipattisutta</i>)	24
SN 45.33	Missed Out (<i>Viraddhasutta</i>)	25
SN 45.34	Going to the Far Shore (<i>Pāraṅgamasutta</i>)	25
SN 45.35	The Ascetic Life (1st) (<i>Paṭhamasāmaññasutta</i>)	27
SN 45.36	The Ascetic Life (2nd) (<i>Dutiyasāmaññasutta</i>)	27
SN 45.37	The Brahmin Life (1st) (<i>Paṭhamabrahmaññasutta</i>)	28

SN 45.38	The Brahmin Life (2nd) (<i>Dutiyabrahmaññasutta</i>)	28
SN 45.39	The Spiritual Path (1st) (<i>Paṭhamabrahmacariyasutta</i>)	29
SN 45.40	The Spiritual Path (2nd) (<i>Dutiyabrahmacariyasutta</i>)	29

The Chapter of Abbreviated Texts on Followers of Other Paths

SN 45.41	The Fading Away of Greed (<i>Rāgavirāgasutta</i>)	30
SN 45.42–47	Six Discourses on Giving Up Fetters, Etc. (<i>Samyojanappahānādisuttachakka</i>)	31
SN 45.48	Extinguishment by Not Grasping (<i>Anupādāparinibbānasutta</i>)	31

The Chapter of Abbreviated Texts on the Sun

SN 45.49	Good Friends (1st) (<i>Kalyāṇamittasutta</i>)	33
SN 45.50–54	Five Discourses on Accomplishment in Ethics, Etc. (1st) (<i>Sīlasampadādisuttapañcaka</i>)	34
SN 45.55	Accomplishment in Proper Attention (1st) (<i>Yonisomanasikārasampadāsutta</i>)	34
SN 45.56	Good Friends (2nd) (<i>Dutiyakalyāṇamittasutta</i>)	35
SN 45.57–61	Five Discourses on Accomplishment in Ethics, Etc. (2nd) (<i>Dutiyasīlasampadādisuttapañcaka</i>)	35
SN 45.62	Accomplishment in Proper Attention (2nd) (<i>Dutiyayonisomanasikārasampadāsutta</i>)	36

The Chapter of Abbreviated Texts on One Thing

SN 45.63	Good Friends (1st) (<i>Kalyāṇamittasutta</i>)	37
----------	---	----

SN 45.64–68	Five Discourses on Accomplishment in Ethics, Etc. (1st) (<i>Sīlasampadādisuttapañcaka</i>)	38
SN 45.69	Accomplishment in Proper Attention (1st) (<i>Yonisomanasikārasampadāsutta</i>)	38
SN 45.70	Good Friends (2nd) (<i>Dutiyakalyāṇamittasutta</i>)	38
SN 45.71–75	Five Discourses on Accomplishment in Ethics, Etc. (2nd) (<i>Dutiyasīlasampadādisuttapañcaka</i>)	39
SN 45.76	Accomplishment in Proper Attention (2nd) (<i>Dutiyayonisomanasikārasampadāsutta</i>)	39

The Chapter of Abbreviated Texts on One Thing

SN 45.77	Good Friends (<i>Kalyāṇamittasutta</i>)	41
SN 45.78–82	Five Discourses on Accomplishment in Ethics, Etc. (<i>Sīlasampadādisuttapañcaka</i>)	42
SN 45.83	Accomplishment in Proper Attention (<i>Yonisomanasikārasampadāsutta</i>)	42
SN 45.84	Good Friends (2nd) (<i>Dutiyakalyāṇamittasutta</i>)	43
SN 45.85–89	Five Discourses on Accomplishment in Ethics, Etc. (<i>Dutiyasīlasampadādisuttapañcaka</i>)	43
SN 45.90	Accomplishment in Proper Attention (2nd) (<i>Dutiyayonisomanasikārasampadāsutta</i>)	44

The Chapter of Abbreviated Texts on the Ganges

SN 45.91	Slanting East (<i>Paṭhamapācīnaninnasutta</i>)	45
SN 45.92–95	Four Discourses on Slanting East (<i>Dutiyādīpācīnaninnasuttacatukka</i>)	46
SN 45.96	Sixth Discourse on Slanting East (<i>Chaṭṭhapācīnaninnasutta</i>)	46

SN 45.97 Slanting to the Ocean
(*Paṭhamasamuddaninnasutta*) 47

SN 45.98–102 Five Discourses on Slanting to the Ocean
(*Dutiyādisamuddaninnasuttapañcaka*) 47

The Chapter of Abbreviated Texts on the Ganges

SN 45.103 Slanting East (*Paṭhamapācīnaninnasutta*) 48

SN 45.104–108 Five Discourses on Sloping to the East
(*Dutiyādipācīnaninnasuttapañcaka*) 48

SN 45.109 Slanting to the Ocean
(*Paṭhamasamuddaninnasutta*) 49

SN 45.110–114 Slanting to the Ocean
(*Dutiyādisamuddaninnasutta*) 49

SN 45.115 Slanting East (*Paṭhamapācīnaninnasutta*) 50

SN 45.116–120 Slanting East
(*Dutiyādipācīnaninnasutta*) 50

SN 45.121 Slanting to the Ocean
(*Paṭhamasamuddaninnasutta*) 50

SN 45.122–126 Sloping to the Ocean
(*Dutiyādisamuddaninnasutta*) 51

SN 45.127 Slanting East (*Paṭhamapācīnaninnasutta*) 51

SN 45.128–132 Slanting East
(*Dutiyādipācīnaninnasutta*) 52

SN 45.133 Slanting to the Ocean
(*Paṭhamasamuddaninnasutta*) 52

SN 45.134–138 Slanting to the Ocean
(*Dutiyādisamuddaninnasutta*) 53

The Chapter of Abbreviated Texts on Diligence

SN 45.139 The Realized One (*Tathāgatasutta*) 54

SN 45.140 Footprints (*Padasutta*) 56

SN 45.141–145 A Roof Peak (*Kūṭādisutta*) 56

SN 45.146–148 The Moon, Etc. (*Candimādisutta*) 57

The Chapter on Hard Work

SN 45.149	Hard Work (<i>Balasutta</i>)	58
SN 45.150	Seeds (<i>Bījasutta</i>)	59
SN 45.151	Dragons (<i>Nāgasutta</i>)	59
SN 45.152	Trees (<i>Rukkhasutta</i>)	60
SN 45.153	Pots (<i>Kumbhasutta</i>)	60
SN 45.154	A Spike (<i>Sūkasutta</i>)	61
SN 45.155	The Sky (<i>Ākāśasutta</i>)	62
SN 45.156	Storms (1st) (<i>Paṭhamameghasutta</i>)	62
SN 45.157	Storms (2nd) (<i>Dutiyameghasutta</i>)	63
SN 45.158	A Ship (<i>Nāvāsutta</i>)	63
SN 45.159	A Guest House (<i>Āgantukasutta</i>)	64
SN 45.160	A River (<i>Nadīsutta</i>)	65

The Chapter on Searches

SN 45.161	Searches (<i>Esanāsutta</i>)	67
SN 45.162	Discriminations (<i>Vidhāsutta</i>)	69
SN 45.163	Defilements (<i>Āsavasutta</i>)	70
SN 45.164	States of Existence (<i>Bhavasutta</i>)	70
SN 45.165	Forms of Suffering (<i>Dukkhatāsutta</i>)	70
SN 45.166	Kinds of Barrenness (<i>Khilasutta</i>)	71
SN 45.167	Stains (<i>Malasutta</i>)	71
SN 45.168	Troubles (<i>Nīghasutta</i>)	71
SN 45.169	Feelings (<i>Vedanāsutta</i>)	72
SN 45.170	Craving (<i>Taṇhāsutta</i>)	72

The Chapter on Floods

SN 45.171	Floods (<i>Oghasutta</i>)	74
SN 45.172	Attachments (<i>Yogasutta</i>)	74
SN 45.173	Grasping (<i>Upādānasutta</i>)	75
SN 45.174	Personal Ties (<i>Ganthasutta</i>)	75

SN 45.175	Tendencies (<i>Anusayasutta</i>)	75
SN 45.176	Kinds of Sensual Stimulation (<i>Kāmaguṇasutta</i>)	76
SN 45.177	Hindrances (<i>Nīvaraṇasutta</i>)	76
SN 45.178	Grasping Aggregates (<i>Upādānakkhandhasutta</i>)	77
SN 45.179	Lower Fetters (<i>Orambhāgiyasutta</i>)	77
SN 45.180	Higher Fetters (<i>Uddhambhāgiyasutta</i>)	77

LINKED DISCOURSES ON THE AWAKENING FACTORS

The Chapter on Mountains

SN 46.1	The Himalaya (<i>Himavantasutta</i>)	80
SN 46.2	The Body (<i>Kāyasutta</i>)	81
SN 46.3	Ethics (<i>Silasutta</i>)	83
SN 46.4	Clothes (<i>Vatthasutta</i>)	85
SN 46.5	A Monk (<i>Bhikkhusutta</i>)	86
SN 46.6	Kuṇḍaliya (<i>Kuṇḍaliyasutta</i>)	86
SN 46.7	A Bungalow (<i>Kūṭāgārasutta</i>)	89
SN 46.8	With Upavāna (<i>Upavānasutta</i>)	89
SN 46.9	Arisen (1st) (<i>Paṭhamauppannasutta</i>)	90
SN 46.10	Arisen (2nd) (<i>Dutiyauppannasutta</i>)	91

The Chapter on Sick

SN 46.11	Living Creatures (<i>Pāṇasutta</i>)	92
SN 46.12	The Simile of the Sun (1st) (<i>Paṭhamasūriyūpamasutta</i>)	92
SN 46.13	The Simile of the Sun (2nd) (<i>Dutiyaasūriyūpamasutta</i>)	93
SN 46.14	Sick (1st) (<i>Paṭhamagilānasutta</i>)	93
SN 46.15	Sick (2nd) (<i>Dutyagilānasutta</i>)	94
SN 46.16	Sick (3rd) (<i>Tatiyagilānasutta</i>)	95

SN 46.17	Going to the Far Shore (<i>Pāraṅgamasutta</i>)	96
SN 46.18	Missed Out (<i>Viraddhasutta</i>)	97
SN 46.19	Noble (<i>Ariyasutta</i>)	97
SN 46.20	Disillusionment (<i>Nibbidāsutta</i>)	98

The Chapter with Udāyī

SN 46.21	To Awakening (<i>Bodhāyasutta</i>)	99
SN 46.22	A Teaching on the Awakening Factors (<i>Bojjhaṅgadesanāsutta</i>)	99
SN 46.23	Grounds (<i>Ṭhānīyasutta</i>)	100
SN 46.24	Improper Attention (<i>Ayonisomanasikārasutta</i>)	100
SN 46.25	Non-decline (<i>Aparihānīyasutta</i>)	101
SN 46.26	The Ending of Craving (<i>Taṇhakkhayasutta</i>)	101
SN 46.27	The Cessation of Craving (<i>Taṇhānirodhasutta</i>)	102
SN 46.28	Helping Penetration (<i>Nibbedhabhāgiyasutta</i>)	103
SN 46.29	One Thing (<i>Ekaḍhammasutta</i>)	104
SN 46.30	With Udāyī (<i>Udāyisutta</i>)	104

The Chapter on Hindrances

SN 46.31	Skillful (1st) (<i>Paṭhamakusalasutta</i>)	107
SN 46.32	Skillful (2nd) (<i>Dutiyakusalasutta</i>)	107
SN 46.33	Corruptions (<i>Upakkilesasutta</i>)	108
SN 46.34	Not Corruptions (<i>Anupakkilesasutta</i>)	109
SN 46.35	Improper Attention (<i>Yonisomanasikārasutta</i>)	109
SN 46.36	Growth (<i>Buddhisutta</i>)	109
SN 46.37	Obstacles (<i>Āvaraṇanīvaraṇasutta</i>)	110
SN 46.38	Without Obstacles (<i>Anīvaraṇasutta</i>)	110
SN 46.39	Trees (<i>Rukkhasutta</i>)	111
SN 46.40	Hindrances (<i>Nīvaraṇasutta</i>)	112

The Chapter on the Wheel-Turning Monarch

SN 46.41	Discriminations (<i>Vidhāsutta</i>)	113
SN 46.42	A Wheel-Turning Monarch (<i>Cakkavattisutta</i>)	114
SN 46.43	About Māra (<i>Mārasutta</i>)	114
SN 46.44	Witless (<i>Duppaññasutta</i>)	114
SN 46.45	Wise (<i>Paññavantasutta</i>)	115
SN 46.46	Poor (<i>Daliddasutta</i>)	115
SN 46.47	Prosperous (<i>Adaliddasutta</i>)	116
SN 46.48	The Sun (<i>Ādiccasutta</i>)	116
SN 46.49	Interior (<i>Ajjhattikaṅgasutta</i>)	117
SN 46.50	Exterior (<i>Bāhiraṅgasutta</i>)	117

The Chapter on Discussion

SN 46.51	Nourishing (<i>Āhārasutta</i>)	118
SN 46.52	Is There a Way? (<i>Pariyāyasutta</i>)	122
SN 46.53	Fire (<i>Aggisutta</i>)	125
SN 46.54	Full of Love (<i>Mettāsahagatasutta</i>)	127
SN 46.55	With Saṅgārava (<i>Saṅgāravasutta</i>)	130
SN 46.56	A Place Without Fear (<i>Abhayasutta</i>)	135

The Chapter on Breathing

SN 46.57	A Skeleton (<i>Aṭṭhikamahapphalasutta</i>)	137
SN 46.58	Worm-Infested (<i>Puḷavakasutta</i>)	138
SN 46.59	Livid (<i>Vinīlakasutta</i>)	138
SN 46.60	Split Open (<i>Vicchiddakasutta</i>)	138
SN 46.61	Bloated (<i>Uddhumātakasutta</i>)	138
SN 46.62	Love (<i>Mettāsutta</i>)	139
SN 46.63	Compassion (<i>Karuṇāsutta</i>)	139
SN 46.64	Rejoicing (<i>Muditāsutta</i>)	139
SN 46.65	Equanimity (<i>Upekkhāsutta</i>)	139
SN 46.66	Breathing (<i>Ānāpānasutta</i>)	140

The Chapter on Cessation

SN 46.67	Ugliness (<i>Asubhasutta</i>)	141
SN 46.68	Death (<i>Marāṇasutta</i>)	141
SN 46.69	Repulsiveness of Food (<i>Āhārepaṭikūlasutta</i>)	141
SN 46.70	Dissatisfaction (<i>Anabhiratisutta</i>)	142
SN 46.71	Impermanence (<i>Anicca-sutta</i>)	142
SN 46.72	Suffering in Impermanence (<i>Dukkhasutta</i>)	142
SN 46.73	Not-Self in Suffering (<i>Anattasutta</i>)	142
SN 46.74	Giving Up (<i>Pahānasutta</i>)	143
SN 46.75	Dispassion (<i>Virāgasutta</i>)	143
SN 46.76	Cessation (<i>Nirodhasutta</i>)	143

The Chapter of Abbreviated Texts on the Ganges

SN 46.77–88	The Ganges River, Etc. (<i>Gaṅgāpeyyālavagga</i>)	145
-------------	--	-----

The Chapter on Diligence

SN 46.89–98	A Realized One, Etc. (<i>Appamādavagga</i>)	146
-------------	---	-----

The Chapter on Hard Work

SN 46.99–110	Hard Work, Etc. (<i>Balakaraṇīyavagga</i>)	147
--------------	--	-----

The Chapter on Searches

SN 46.111–120	Searches, Etc. (<i>Esanāvagga</i>)	148
---------------	--------------------------------------	-----

The Chapter on Floods

SN 46.121–129	Floods (<i>Oghādisutta</i>)	149
SN 46.130	Higher Fetters (<i>Uddhambhāgiyasutta</i>)	149

Another Chapter of Abbreviated Texts on the Ganges, Etc.

SN 46.131–142	More on the Ganges River, Etc. (<i>Punagaṅgāpeyyālavagga</i>)	151
---------------	--	-----

Another Chapter on Diligence

SN 46.143–152	Another Series on a Realized One, Etc. (<i>Punaappamādavagga</i>)	152
---------------	--	-----

Another Chapter on Hard Work

SN 46.153–164	Hard Work, Etc. (<i>Punabalakaraṇīyavagga</i>)	153
---------------	---	-----

Another Chapter on Searches

SN 46.165–174	Another Series on Searches, Etc. (<i>Punaesanāvagga</i>)	154
---------------	---	-----

Another Chapter on Floods

SN 46.175–184	Another Series on Floods, Etc. (<i>Punaoghavagga</i>)	155
---------------	--	-----

LINKED DISCOURSES ON MINDFULNESS MEDITATION

The Chapter on Ambapālī the Courtesan

SN 47.1	In Ambapālī's Wood (<i>Ambapālisutta</i>)	157
SN 47.2	Mindful (<i>Satisutta</i>)	158
SN 47.3	A Monk (<i>Bhikkhusutta</i>)	159
SN 47.4	At Sālā (<i>Sālasutta</i>)	160
SN 47.5	A Heap of the Unskillful (<i>Akusalarāsisutta</i>)	162
SN 47.6	A Hawk (<i>Sakuṇagghisutta</i>)	163
SN 47.7	A Monkey (<i>Makkaṭasutta</i>)	164
SN 47.8	Cooks (<i>Sūdasutta</i>)	166
SN 47.9	Sick (<i>Gilānasutta</i>)	167
SN 47.10	The Nuns' Quarters (<i>Bhikkhunupassayasutta</i>)	169

The Chapter at Nālandā

SN 47.11	A Great Man (<i>Mahāpurisasutta</i>)	173
SN 47.12	At Nālandā (<i>Nālandasutta</i>)	174
SN 47.13	With Cunda (<i>Cundasutta</i>)	175

SN 47.14	At Ukkacelā (<i>Ukkacelasutta</i>)	177
SN 47.15	With Bāhiya (<i>Bāhiyasutta</i>)	179
SN 47.16	With Uttiya (<i>Uttiyasutta</i>)	180
SN 47.17	Noble (<i>Ariyasutta</i>)	181
SN 47.18	With Brahmā (<i>Brahmasutta</i>)	181
SN 47.19	At Sedaka (<i>Sedakasutta</i>)	183
SN 47.20	The Finest Lady in the Land (<i>Janapadakalyāṇīsutta</i>)	184

The Chapter on Ethics and Duration

SN 47.21	Ethics (<i>Silasutta</i>)	185
SN 47.22	Long Lasting (<i>Ciraṭṭhitisutta</i>)	186
SN 47.23	Decline (<i>Parihānasutta</i>)	187
SN 47.24	Plain Version (<i>Suddhasutta</i>)	188
SN 47.25	A Certain Brahmin (<i>Aññatarabrāhmaṇasutta</i>)	188
SN 47.26	Partly (<i>Padesasutta</i>)	189
SN 47.27	Completely (<i>Samattasutta</i>)	190
SN 47.28	The World (<i>Lokasutta</i>)	190
SN 47.29	With Sirivaḍḍha (<i>Sirivaḍḍhasutta</i>)	191
SN 47.30	With Mānadinna (<i>Mānadinnasutta</i>)	192

The Chapter on Not Learned From Anyone Else

SN 47.31	Not Learned From Anyone Else (<i>Ananussutasutta</i>)	193
SN 47.32	Fading Away (<i>Virāgasutta</i>)	194
SN 47.33	Missed Out (<i>Viraddhasutta</i>)	194
SN 47.34	Developed (<i>Bhāvitasutta</i>)	195
SN 47.35	Mindful (<i>Satisutta</i>)	195
SN 47.36	Enlightenment (<i>Aññāsutta</i>)	196
SN 47.37	Desire (<i>Chandasutta</i>)	196
SN 47.38	Complete Understanding (<i>Pariññātasutta</i>)	197
SN 47.39	Development (<i>Bhāvanāsutta</i>)	198

SN 47.40	Analysis (<i>Vibhaṅgasutta</i>)	198
----------	-----------------------------------	-----

The Chapter on the Deathless

SN 47.41	The Deathless (<i>Amatasutta</i>)	200
SN 47.42	Origin (<i>Samudayasutta</i>)	200
SN 47.43	The Path (<i>Maggasutta</i>)	201
SN 47.44	Mindful (<i>Satisutta</i>)	202
SN 47.45	A Heap of the Skillful (<i>Kusalarāsisutta</i>)	203
SN 47.46	Restraint in the Monastic Code (<i>Pātimokkhasaṃvarasutta</i>)	203
SN 47.47	Bad Conduct (<i>Duccaritasutta</i>)	204
SN 47.48	Friends (<i>Mittasutta</i>)	205
SN 47.49	Feelings (<i>Vedanāsutta</i>)	206
SN 47.50	Defilements (<i>Āsavasutta</i>)	206

The Chapter of Abbreviated Texts on the Ganges

SN 47.51–62	Twelve Discourses on the Ganges River, Etc. (<i>Gaṅgāpeyyālavagga</i>)	207
-------------	---	-----

The Chapter on Diligence

SN 47.63–72	The Realized One (<i>Appamādavagga</i>)	208
-------------	---	-----

The Chapter on Hard Work

SN 47.73–84	Hard Work, Etc. (<i>Balakaraṇīyavagga</i>)	209
-------------	--	-----

The Chapter on Searches

SN 47.85–94	Searches, Etc. (<i>Esanāvagga</i>)	210
-------------	--------------------------------------	-----

The Chapter on Floods

SN 47.95–104	Higher Fetters, Etc. (<i>Oghavagga</i>)	211
--------------	---	-----

LINKED DISCOURSES ON THE FACULTIES

The Chapter on the Plain Version

SN 48.1	Plain Version (<i>Suddhikasutta</i>)	214
---------	--	-----

SN 48.2	A Stream-Enterer (1st) (<i>Paṭhamasotāpannasutta</i>)	214
SN 48.3	A Stream-Enterer (2nd) (<i>Dutiyasotāpannasutta</i>)	215
SN 48.4	A Perfected One (1st) (<i>Paṭhamaarahantasutta</i>)	215
SN 48.5	A Perfected One (2nd) (<i>Dutiyaarahantasutta</i>)	215
SN 48.6	Ascetics and Brahmins (1st) (<i>Paṭhamasamaṇabrāhmaṇasutta</i>)	216
SN 48.7	Ascetics and Brahmins (2nd) (<i>Dutiyasamaṇabrāhmaṇasutta</i>)	216
SN 48.8	Should Be Seen (<i>Daṭṭhabbasutta</i>)	217
SN 48.9	Analysis (1st) (<i>Paṭhamavibhaṅgasutta</i>)	218
SN 48.10	Analysis (2nd) (<i>Dutiyavibhaṅgasutta</i>)	219

The Chapter on Weaker

SN 48.11	Gain (<i>Paṭilābhasutta</i>)	221
SN 48.12	In Brief (1st) (<i>Paṭhamasaṃkhittasutta</i>)	222
SN 48.13	In Brief (2nd) (<i>Dutiyasaṃkhittasutta</i>)	222
SN 48.14	In Brief (3rd) (<i>Tatīyasaṃkhittasutta</i>)	223
SN 48.15	In Detail (1st) (<i>Paṭhamavittthārasutta</i>)	223
SN 48.16	In Detail (2nd) (<i>Dutiyavittthārasutta</i>)	224
SN 48.17	In Detail (3rd) (<i>Tatīyavittthārasutta</i>)	224
SN 48.18	Practicing (<i>Paṭipannasutta</i>)	225
SN 48.19	Endowed (<i>Sampannasutta</i>)	225
SN 48.20	The Ending of Defilements (<i>Āsavakkhayasutta</i>)	226

The Chapter on the Six Faculties

SN 48.21	Future Lives (<i>Punabbhavasutta</i>)	227
SN 48.22	The Life Faculty (<i>Jīvitindriyasutta</i>)	228
SN 48.23	The Faculty of Enlightenment (<i>Aññindriyasutta</i>)	228

SN 48.24	A One-Seeder (<i>Ekabījīsutta</i>)	228
SN 48.25	Plain Version (<i>Suddhakasutta</i>)	229
SN 48.26	A Stream-Enterer (<i>Sotāpannasutta</i>)	229
SN 48.27	A Perfected One (<i>Arahantasutta</i>)	229
SN 48.28	Awakened (<i>Sambuddhasutta</i>)	230
SN 48.29	Ascetics and Brahmins (1st) (<i>Paṭhamasamaṇabrāhmaṇasutta</i>)	230
SN 48.30	Ascetics and Brahmins (2nd) (<i>Dutiyasamaṇabrāhmaṇasutta</i>)	231

The Chapter on the Pleasure Faculty

SN 48.31	Plain Version (<i>Suddhikasutta</i>)	232
SN 48.32	A Stream-Enterer (<i>Sotāpannasutta</i>)	232
SN 48.33	A Perfected One (<i>Arahantasutta</i>)	233
SN 48.34	Ascetics and Brahmins (1st) (<i>Paṭhamasamaṇabrāhmaṇasutta</i>)	233
SN 48.35	Ascetics and Brahmins (2nd) (<i>Dutiyasamaṇabrāhmaṇasutta</i>)	234
SN 48.36	Analysis (1st) (<i>Paṭhamavibhaṅgasutta</i>)	234
SN 48.37	Analysis (2nd) (<i>Dutiyavibhaṅgasutta</i>)	235
SN 48.38	Analysis (3rd) (<i>Tatīyavibhaṅgasutta</i>)	236
SN 48.39	The Simile of the Fire Sticks (<i>Kaṭṭhopamasutta</i>)	237
SN 48.40	Irregular Order (<i>Uppaṭipāṭikasutta</i>)	238

The Chapter on Old Age

SN 48.41	Old Age (<i>Jarādhammasutta</i>)	241
SN 48.42	The Brahmin Uṇṇābha (<i>Uṇṇābhabrāhmaṇasutta</i>)	242
SN 48.43	At Sāketa (<i>Sāketasutta</i>)	243
SN 48.44	At the Eastern Gate (<i>Pubbakoṭṭhakasutta</i>)	245

SN 48.45	At the Eastern Monastery (1st) (<i>Paṭhamapubbārāmasutta</i>)	246
SN 48.46	At the Eastern Monastery (2nd) (<i>Dutiyapubbārāmasutta</i>)	246
SN 48.47	At the Eastern Monastery (3rd) (<i>Tatiyapubbārāmasutta</i>)	247
SN 48.48	At the Eastern Monastery (4th) (<i>Catutthapubbārāmasutta</i>)	248
SN 48.49	About Bhāradvāja the Alms-gatherer (<i>Pinḍolabhāradvājasutta</i>)	248
SN 48.50	At Āpaṇa (<i>Āpaṇasutta</i>)	249

The Chapter on the Boar's Cave

SN 48.51	At Sālā (<i>Sālasutta</i>)	251
SN 48.52	In the Land of the Mallas (<i>Mallikasutta</i>)	252
SN 48.53	A Trainee (<i>Sekhasutta</i>)	252
SN 48.54	Footprints (<i>Padasutta</i>)	254
SN 48.55	Heartwood (<i>Sārasutta</i>)	254
SN 48.56	Grounded (<i>Patitṭhitasutta</i>)	255
SN 48.57	With Brahmā Sahampati (<i>Sahampatibrahmasutta</i>)	255
SN 48.58	The Boar's Cave (<i>Sūkarakhatasutta</i>)	256
SN 48.59	Arising (1st) (<i>Paṭhamauppādasutta</i>)	257
SN 48.60	Arising (2nd) (<i>Dutiyauppādasutta</i>)	258

The Chapter on Leading to Awakening

SN 48.61	Fetters (<i>Samyojanasutta</i>)	259
SN 48.62	Tendencies (<i>Anusayasutta</i>)	259
SN 48.63	Complete Understanding (<i>Pariññāsutta</i>)	260
SN 48.64	Ending of Defilements (<i>Āsavakkhayasutta</i>)	260
SN 48.65	Two Fruits (<i>Paṭhamaphalasutta</i>)	261
SN 48.66	Seven Benefits (<i>Dutiyaphalasutta</i>)	261

SN 48.67	A Tree (1st) (<i>Paṭhamarukkhasutta</i>)	262
SN 48.68	A Tree (2nd) (<i>Dutiyarukkhasutta</i>)	262
SN 48.69	A Tree (3rd) (<i>Tatīyarukkhasutta</i>)	263
SN 48.70	A Tree (4th) (<i>Catuttharukkhasutta</i>)	263

The Chapter of Abbreviated Texts on the Ganges

SN 48.71–82	Slanting East, Etc. (<i>Gaṅgāpeyyālavagga</i>)	264
-------------	--	-----

The Chapter on Diligence

SN 48.83–92	Diligence (<i>Appamādavagga</i>)	265
-------------	------------------------------------	-----

The Chapter on Hard Work

SN 48.93–104	Hard Work (<i>Balakaraṇīyavagga</i>)	266
--------------	--	-----

The Chapter on Searches

SN 48.105–114	Searches (<i>Esanāvagga</i>)	267
---------------	--------------------------------	-----

The Chapter on Floods

SN 48.115–124	Floods (<i>Oghavagga</i>)	268
---------------	-----------------------------	-----

Another Chapter of Abbreviated Texts on the Ganges, Etc.

SN 48.125–136	Another on Sloping East, Etc. (<i>Punagaṅgāpeyyālavagga</i>)	269
---------------	---	-----

Another Chapter on Diligence

SN 48.137–146	Another Chapter on Diligence (<i>Punaappamādavagga</i>)	270
---------------	--	-----

Another Chapter on Hard Work

SN 48.147–158	Another Chapter on Hard Work (<i>Punagaṅgāpeyyālavagga</i>)	271
---------------	--	-----

Another Chapter on Searches

SN 48.159–168	Another Chapter on Searches (<i>Punaesanāvagga</i>)	272
---------------	--	-----

Another Chapter on Floods

SN 48.169–178	Another Series on Floods, Etc. (<i>Punaoghavagga</i>)	273
---------------	--	-----

LINKED DISCOURSES ON THE RIGHT EFFORTS

The Chapter of Abbreviated Texts on the Ganges

SN 49.1–12	Sloping East, Etc. (<i>Gaṅgāpeyyālavagga</i>)	275
------------	---	-----

The Chapter on Diligence

SN 49.13–22	Diligence (<i>Appamādavagga</i>)	277
-------------	------------------------------------	-----

The Chapter on Hard Work

SN 49.23–34	Hard Work, Etc. (<i>Balakaraṇīyavagga</i>)	278
-------------	--	-----

The Chapter on Searches

SN 49.35–44	Ten Discourses on Searches, Etc. (<i>Esanāvagga</i>)	279
-------------	---	-----

The Chapter on Floods

SN 49.45–54	Floods, Etc. (<i>Oghavagga</i>)	280
-------------	-----------------------------------	-----

LINKED DISCOURSES ON THE FIVE POWERS

The Chapter of Abbreviated Texts on the Ganges

SN 50.1–12	Sloping East, Etc. (<i>Gaṅgāpeyyālavagga</i>)	283
------------	---	-----

The Chapter on Diligence

SN 50.13–22	Diligence (<i>Appamādavagga</i>)	284
-------------	------------------------------------	-----

The Chapter on Hard Work

SN 50.23–34	Hard Work (<i>Balakaraṇīyavagga</i>)	285
-------------	--	-----

The Chapter on Searches

SN 50.35–44	Searches (<i>Esanāvagga</i>)	286
-------------	--------------------------------	-----

The Chapter on Floods

SN 50.45–54	Floods, Etc. (<i>Oghavagga</i>)	287
-------------	-----------------------------------	-----

Another Chapter of Abbreviated Texts on the Ganges, Etc.

SN 50.55–66	Sloping East, Etc. (<i>Punagaṅgāpeyyālavagga</i>)	288
-------------	--	-----

Another Chapter on Diligence

SN 50.67–76	Another Chapter on Diligence (<i>Punaappamādavagga</i>)	289
-------------	--	-----

Another Chapter on Hard Work

SN 50.77–88	Another Chapter on Hard Work (<i>Punabalakaraṇīyavagga</i>)	290
-------------	--	-----

Another Chapter on Searches

SN 50.89–98	Another Series on Searches, Etc. (<i>Punaesanāvagga</i>)	291
-------------	---	-----

Another Chapter on Floods

SN 50.99–108	Another Series on Floods, Etc. (<i>Punaoghavagga</i>)	292
--------------	--	-----

LINKED DISCOURSES ON THE BASES OF PSYCHIC
POWER

The Chapter at the Cāpāla Shrine

SN 51.1	From the Near Shore (<i>Apārasutta</i>)	294
SN 51.2	Missed Out (<i>Viraddhasutta</i>)	294
SN 51.3	A Noble One (<i>Ariyasutta</i>)	295
SN 51.4	Disillusionment (<i>Nibbidāsutta</i>)	295
SN 51.5	Partly (<i>Iddhipadesasutta</i>)	296
SN 51.6	Completely (<i>Samattasutta</i>)	297
SN 51.7	A Mendicant (<i>Bhikkhusutta</i>)	297
SN 51.8	Awakened (<i>Buddhasutta</i>)	298
SN 51.9	Knowledge (<i>Ñāṇasutta</i>)	298
SN 51.10	At the Cāpāla Shrine (<i>Cetiyasutta</i>)	299

The Chapter on Shaking the Stilt Longhouse

SN 5.1.11	Before (<i>Pubbasaṭṭa</i>)	303
SN 5.1.12	Very Fruitful (<i>Mahapphalasaṭṭa</i>)	305
SN 5.1.13	Immersion Due to Enthusiasm (<i>Chandasamādhisaṭṭa</i>)	306
SN 5.1.14	With Moggallāna (<i>Moggallānasaṭṭa</i>)	308
SN 5.1.15	The Brahmin Uṇṇābha (<i>Uṇṇābhabrāhmaṇasaṭṭa</i>)	310
SN 5.1.16	Ascetics and Brahmins (1st) (<i>Paṭhamasamaṇabrāhmaṇasaṭṭa</i>)	311
SN 5.1.17	Ascetics and Brahmins (2nd) (<i>Dutiyasamaṇabrāhmaṇasaṭṭa</i>)	312
SN 5.1.18	A Mendicant (<i>Bhikkhusaṭṭa</i>)	313
SN 5.1.19	A Teaching on Psychic Power, Etc. (<i>Iddhādidesanāsaṭṭa</i>)	313
SN 5.1.20	Analysis (<i>Vibhaṅgasaṭṭa</i>)	314

The Chapter on the Iron Ball

SN 5.1.21	The Path (<i>Maggasaṭṭa</i>)	317
SN 5.1.22	The Iron Ball (<i>Ayogūlasaṭṭa</i>)	318
SN 5.1.23	A Mendicant (<i>Bhikkhusaṭṭa</i>)	319
SN 5.1.24	Plain Version (<i>Suddhikaṭṭa</i>)	320
SN 5.1.25	Fruits (1st) (<i>Paṭhamaphalasaṭṭa</i>)	320
SN 5.1.26	Fruits (2nd) (<i>Dutiyaphalasaṭṭa</i>)	320
SN 5.1.27	With Ānanda (1st) (<i>Paṭhamaānandasutta</i>)	321
SN 5.1.28	With Ānanda (2nd) (<i>Dutiyaānandasutta</i>)	322
SN 5.1.29	Several Mendicants (1st) (<i>Paṭhamabhikkhusutta</i>)	323
SN 5.1.30	Several Mendicants (2nd) (<i>Dutiyabhikkhusutta</i>)	324
SN 5.1.31	About Moggallāna (<i>Moggallānasaṭṭa</i>)	325
SN 5.1.32	The Realized One (<i>Tathāgatasutta</i>)	326

The Chapter of Abbreviated Texts on the Ganges

SN 5.1.33–44	The Ganges River, Etc. (<i>Gaṅgāpeyyālavagga</i>)	328
--------------	--	-----

The Chapter on Diligence

SN 5.1.45–54	Diligence (<i>Appamādavagga</i>)	329
--------------	------------------------------------	-----

The Chapter on Hard Work

SN 5.1.55–66	Hard Work (<i>Balakaraṇīyavagga</i>)	330
--------------	--	-----

The Chapter on Searches

SN 5.1.67–76	Searches (<i>Esanāvagga</i>)	331
--------------	--------------------------------	-----

The Chapter on Floods

SN 5.1.77–86	Floods, Etc. (<i>Oghavagga</i>)	332
--------------	-----------------------------------	-----

LINKED DISCOURSES WITH ANURUDDHA

The Chapter on In Private

SN 5.2.1	In Private (1st) (<i>Paṭhamarahogatasutta</i>)	334
SN 5.2.2	In Private (2nd) (<i>Dutiyarahogatasutta</i>)	335
SN 5.2.3	On the Bank of the Sutanu (<i>Sutanusutta</i>)	336
SN 5.2.4	At Thorny Wood (1st) (<i>Paṭhamakaṇḍakīsutta</i>)	337
SN 5.2.5	At Thorny Wood (2nd) (<i>Dutiyakaṇḍakīsutta</i>)	338
SN 5.2.6	At Thorny Wood (3rd) (<i>Tatīyakaṇḍakīsutta</i>)	338
SN 5.2.7	The Ending of Craving (<i>Taṇhākkhayasutta</i>)	339
SN 5.2.8	The Frankincense-Tree Hut (<i>Salaḷāgārasutta</i>)	339
SN 5.2.9	In Ambapālī's Wood (<i>Ambapālivanasutta</i>)	340
SN 5.2.10	Gravely Ill (<i>Bāḷhagilānasutta</i>)	341

Chapter Two

SN 5.2.11	A Thousand Eons (<i>Kappasahassasutta</i>)	342
SN 5.2.12	Psychic Powers (<i>Iddhividhasutta</i>)	343
SN 5.2.13	Clairaudience (<i>Dibbasotasutta</i>)	343
SN 5.2.14	Comprehending the Mind (<i>Cetopariyasutta</i>)	343

SN 52.15	Possible (<i>Ṭhānasutta</i>)	344
SN 52.16	The Results of Deeds Undertaken (<i>Kammasamādānasutta</i>)	344
SN 52.17	Where All Paths of Practice Lead (<i>Sabbatthagāminisutta</i>)	344
SN 52.18	Diverse Elements (<i>Nānādhātusutta</i>)	344
SN 52.19	Diverse Beliefs (<i>Nānādhimuttisutta</i>)	345
SN 52.20	Comprehending the Faculties of Others (<i>Indriyaparopariyattasutta</i>)	345
SN 52.21	Absorptions, Etc. (<i>Jhānādisutta</i>)	345
SN 52.22	Past Lives (<i>Pubbenivāsasutta</i>)	346
SN 52.23	Clairvoyance (<i>Dibbacakkhusutta</i>)	346
SN 52.24	The Ending of Defilements (<i>Āsavakkhayasutta</i>)	346

LINKED DISCOURSES ON ABSORPTION

The Chapter of Abbreviated Texts on the Ganges

SN 53.1–12	Absorptions, Etc. (<i>Gaṅgāpeyyālavagga</i>)	348
------------	--	-----

The Chapter on Diligence

SN 53.13–22	Diligence (<i>Appamādavagga</i>)	350
-------------	------------------------------------	-----

The Chapter on Hard Work

SN 53.23–34	Hard Work (<i>Balakaraṇīyavagga</i>)	351
-------------	--	-----

The Chapter on Searches

SN 53.35–44	Searches (<i>Esanāvagga</i>)	352
-------------	--------------------------------	-----

The Chapter on Floods

SN 53.45–54	Floods, etc. (<i>Oghavagga</i>)	353
-------------	-----------------------------------	-----

LINKED DISCOURSES ON BREATH MEDITATION

The Chapter on One Thing

SN 54.1	One Thing (<i>Ekadhammasutta</i>)	356
---------	-------------------------------------	-----

SN 54.2	Awakening Factors (<i>Bojjaṅgasutta</i>)	357
SN 54.3	Plain Version (<i>Suddhikasutta</i>)	358
SN 54.4	Fruits (1st) (<i>Paṭhamaphalasutta</i>)	358
SN 54.5	Fruits (2nd) (<i>Dutiyaphalasutta</i>)	359
SN 54.6	With Ariṭṭha (<i>Ariṭṭhasutta</i>)	360
SN 54.7	About Mahākappina (<i>Mahākappinasutta</i>)	361
SN 54.8	The Simile of the Lamp (<i>Padīpopamasutta</i>)	362
SN 54.9	At Vesālī (<i>Vesālīsutta</i>)	365
SN 54.10	With Kimbila (<i>Kimilasutta</i>)	367

Chapter Two

SN 54.11	Ichhānaṅgala (<i>Ichhānaṅgalasutta</i>)	370
SN 54.12	In Doubt (<i>Kaṅkheyyasutta</i>)	371
SN 54.13	With Ānanda (1st) (<i>Paṭhamaānandasutta</i>)	373
SN 54.14	With Ānanda (2nd) (<i>Dutiyaānandasutta</i>)	377
SN 54.15	Several Mendicants (1st) (<i>Paṭhamabhikkhusutta</i>)	378
SN 54.16	Several Mendicants (2nd) (<i>Dutiyabhikkhusutta</i>)	379
SN 54.17	Giving Up the Fetters (<i>Samyojanappahānasutta</i>)	379
SN 54.18	Uprooting the Tendencies (<i>Anusayasamugghātasutta</i>)	380
SN 54.19	Completely Understanding the Course of Time (<i>Addhānapariññāsutta</i>)	380
SN 54.20	The Ending of Defilements (<i>Āsavakkhayasutta</i>)	380

LINKED DISCOURSES ON STREAM-ENTRY

The Chapter at Bamboo Gate

SN 55.1	A Wheel-Turning Monarch (<i>Cakkavattirājasutta</i>)	383
---------	---	-----

SN 55.2	The Culmination of the Spiritual Life (<i>Brahmacariyogadhasutta</i>)	384
SN 55.3	With Dīghāvu (<i>Dīghāvuupāsakasutta</i>)	385
SN 55.4	With Sāriputta (1st) (<i>Paṭhamasāriputtasutta</i>)	387
SN 55.5	With Sāriputta (2nd) (<i>Dutiyasāriputtasutta</i>)	387
SN 55.6	The Chamberlains (<i>Thapatisutta</i>)	388
SN 55.7	The People of Bamboo Gate (<i>Veḷudvāreyyasutta</i>)	391
SN 55.8	In the Brick Hall (1st) (<i>Paṭhamagiṇṇjakāvasathasutta</i>)	394
SN 55.9	At the Brick Hall (2nd) (<i>Dutiyagiṇṇjakāvasathasutta</i>)	396
SN 55.10	At the Brick Hall (3rd) (<i>Tatiyagiṇṇjakāvasathasutta</i>)	396

The Chapter on the Royal Monastery

SN 55.11	A Saṅgha of a Thousand Nuns (<i>Sahassabhikkhunisamṅhasutta</i>)	398
SN 55.12	The Brahmins (<i>Brāhmaṇasutta</i>)	398
SN 55.13	With the Senior Monk Ānanda (<i>Ānandattherasutta</i>)	399
SN 55.14	Fear of the Bad Place (<i>Duggatibhayasutta</i>)	401
SN 55.15	Fear of the Bad Place, the Underworld (<i>Duggativinipātabhayasutta</i>)	401
SN 55.16	Friends and Colleagues (1st) (<i>Paṭhamamittāmaccasutta</i>)	402
SN 55.17	Friends and Colleagues (2nd) (<i>Dutiyamittāmaccasutta</i>)	402
SN 55.18	A Visit to the Gods (1st) (<i>Paṭhamadevacārikasutta</i>)	403
SN 55.19	A Visit to the Gods (2nd) (<i>Dutiyadevacārikasutta</i>)	404

SN 55.20	A Visit to the Gods (3rd) (<i>Tatīyadevacārikasutta</i>)	405
----------	---	-----

The Chapter with Sarakāni

SN 55.21	With Mahānāma (1st) (<i>Paṭhamamahānāmasutta</i>)	406
SN 55.22	With Mahānāma (2nd) (<i>Dutiyamahānāmasutta</i>)	407
SN 55.23	With Godhā the Sakyan (<i>Godhasakkasutta</i>)	408
SN 55.24	About Sarakāni (1st) (<i>Paṭhamasaraṇānisakkasutta</i>)	409
SN 55.25	About Sarakāni the Sakyan (2nd) (<i>Dutiyasaraṇānisakkasutta</i>)	412
SN 55.26	Anāthapiṇḍika (1st) (<i>Paṭhamaanāthapiṇḍikasutta</i>)	415
SN 55.27	With Anāthapiṇḍika (2nd) (<i>Dutiyaanāthapiṇḍikasutta</i>)	418
SN 55.28	Dangers and Threats (1st) (<i>Paṭhamabhayaverūpasantasutta</i>)	420
SN 55.29	Dangers and Threats (2nd) (<i>Dutiyabhayaverūpasantasutta</i>)	422
SN 55.30	With Nandaka the Licchavi (<i>Nandakalicchavisutta</i>)	422

The Chapter on Overflowing Merit

SN 55.31	Overflowing Merit (1st) (<i>Paṭhamapuññābhisandasutta</i>)	424
SN 55.32	Overflowing Merit (2nd) (<i>Dutiyapuññābhisandasutta</i>)	425
SN 55.33	Overflowing Merit (3rd) (<i>Tatīyapuññābhisandasutta</i>)	425
SN 55.34	Footprints of the Gods (1st) (<i>Paṭhamadevapadasutta</i>)	426

SN 55.35	Footprints of the Gods (2nd) (<i>Dutiya devapadasutta</i>)	426
SN 55.36	In Common With the Gods (<i>Devasabhāgatasutta</i>)	427
SN 55.37	With Mahānāma (<i>Mahānāmasutta</i>)	428
SN 55.38	Rain (<i>Vassasutta</i>)	429
SN 55.39	With Kāḷigodhā (<i>Kāḷigodhasutta</i>)	429
SN 55.40	Nandiya the Sakyan (<i>Nandiyasakkasutta</i>)	430

The Chapter on Overflowing Merit, With Verses

SN 55.41	Overflowing Merit (1st) (<i>Paṭhama abhisandasutta</i>)	433
SN 55.42	Overflowing Merit (2nd) (<i>Dutiya abhisandasutta</i>)	434
SN 55.43	Overflowing Merit (3rd) (<i>Tatiya abhisandasutta</i>)	435
SN 55.44	Rich (1st) (<i>Paṭhamamahaddhanasutta</i>)	436
SN 55.45	Rich (2nd) (<i>Dutiyamahaddhanasutta</i>)	437
SN 55.46	Plain Version (<i>Suddhakasutta</i>)	437
SN 55.47	With Nandiya (<i>Nandiyasutta</i>)	437
SN 55.48	With Bhaddiya (<i>Bhaddiyasutta</i>)	438
SN 55.49	With Mahānāma (<i>Mahānāmasutta</i>)	438
SN 55.50	Factors (<i>Aṅgasutta</i>)	439

The Chapter on a Wise Person

SN 55.51	With Verses (<i>Sagāthakasutta</i>)	440
SN 55.52	One Who Completed the Rains (<i>Vassāṃvutthasutta</i>)	441
SN 55.53	With Dhammadinna (<i>Dhammadinnasutta</i>)	442
SN 55.54	Sick (<i>Gilānasutta</i>)	443
SN 55.55	The Fruit of Stream-Entry (<i>Sotāpattiphalasutta</i>)	445

SN 55.56	The Fruit of Once-Return (<i>Sakadāgāmiphalasutta</i>)	445
SN 55.57	The Fruit of Non-Return (<i>Anāgāmiphalasutta</i>)	445
SN 55.58	The Fruit of Perfection (<i>Arahattaphalasutta</i>)	446
SN 55.59	The Getting of Wisdom (<i>Paññāpaṭilābhasutta</i>)	446
SN 55.60	The Growth of Wisdom (<i>Paññāvuddhisutta</i>)	446
SN 55.61	The Increase of Wisdom (<i>Paññāvepullasutta</i>)	446

The Chapter on Great Wisdom

SN 55.62	Great Wisdom (<i>Mahāpaññāsutta</i>)	447
SN 55.63	Widespread Wisdom (<i>Puthupaññāsutta</i>)	447
SN 55.64	Abundant Wisdom (<i>Vipulapaññāsutta</i>)	448
SN 55.65	Deep Wisdom (<i>Gambhīrapaññāsutta</i>)	448
SN 55.66	Extraordinary Wisdom (<i>Appamattapaññāsutta</i>)	448
SN 55.67	Vast Wisdom (<i>Bhūripaññāsutta</i>)	448
SN 55.68	Much Wisdom (<i>Paññābāhullasutta</i>)	449
SN 55.69	Fast Wisdom (<i>Sīghapaññāsutta</i>)	449
SN 55.70	Light Wisdom (<i>Lahupaññāsutta</i>)	449
SN 55.71	Laughing Wisdom (<i>Hāsapaññāsutta</i>)	449
SN 55.72	Swift Wisdom (<i>Javanapaññāsutta</i>)	450
SN 55.73	Sharp Wisdom (<i>Tikkhapaññāsutta</i>)	450
SN 55.74	Penetrating Wisdom (<i>Nibbedhikapaññāsutta</i>)	450

LINKED DISCOURSES ON THE TRUTHS

The Chapter on Immersion

SN 56.1	Immersion (<i>Samādhisutta</i>)	452
SN 56.2	Retreat (<i>Paṭisallānasutta</i>)	452
SN 56.3	A Gentleman (1st) (<i>Paṭhamakulaputtasutta</i>)	453

SN 56.4	A Gentleman (2nd) (<i>Dutiyakulaputtasutta</i>)	453
SN 56.5	Ascetics and Brahmins (1st) (<i>Paṭṭhamasamaṇabrāhmaṇasutta</i>)	454
SN 56.6	Ascetics and Brahmins (2nd) (<i>Dutiyasamaṇabrāhmaṇasutta</i>)	454
SN 56.7	Thoughts (<i>Vitakkasutta</i>)	455
SN 56.8	Thought (<i>Cintasutta</i>)	455
SN 56.9	Arguments (<i>Viggāhikakathāsutta</i>)	456
SN 56.10	Unworthy Talk (<i>Tiracchānakathāsutta</i>)	456

The Chapter on Rolling Forth the Wheel of Dhamma

SN 56.11	Rolling Forth the Wheel of Dhamma (<i>Dhammacakkappavattanasutta</i>)	458
SN 56.12	The Realized Ones (<i>Tathāgatasutta</i>)	461
SN 56.13	Aggregates (<i>Khandhasutta</i>)	462
SN 56.14	Interior Sense Fields (<i>Ajjhattikāyatanasutta</i>)	463
SN 56.15	Remembering (1st) (<i>Paṭhamadhāraṇasutta</i>)	463
SN 56.16	Remembering (2nd) (<i>Dutiyadhāraṇasutta</i>)	464
SN 56.17	Ignorance (<i>Avijjāsutta</i>)	465
SN 56.18	Knowledge (<i>Vijjāsutta</i>)	465
SN 56.19	Expressions (<i>Saṅkāsanāsutta</i>)	466
SN 56.20	Real (<i>Tathasutta</i>)	466

The Chapter at the Village of Koṭi

SN 56.21	At the Village of Koṭi (1st) (<i>Paṭhamakoṭigāmasutta</i>)	467
SN 56.22	At the Village of Koṭi (2nd) (<i>Dutiyakoṭigāmasutta</i>)	468
SN 56.23	The Fully Awakened Buddha (<i>Sammāsambuddhasutta</i>)	469
SN 56.24	The Perfected Ones (<i>Arahantasutta</i>)	469

SN 56.25	The Ending of Defilements (<i>Āsavakkhayasutta</i>)	470
SN 56.26	Friends (<i>Mittasutta</i>)	470
SN 56.27	Real (<i>Tathasutta</i>)	471
SN 56.28	The World (<i>Lokasutta</i>)	471
SN 56.29	Should Be Completely Understood (<i>Pariññeyyasutta</i>)	471
SN 56.30	With Gavampati (<i>Gavampatisutta</i>)	472

The Chapter in a Rosewood Forest

SN 56.31	In a Rosewood Forest (<i>Sīsapāvanasutta</i>)	473
SN 56.32	Acacia Leaves (<i>Khadirapattasutta</i>)	474
SN 56.33	A Stick (<i>Daṇḍasutta</i>)	475
SN 56.34	Clothes (<i>Celasutta</i>)	475
SN 56.35	A Hundred Spears (<i>Sattisatasutta</i>)	476
SN 56.36	Living Creatures (<i>Pāṇasutta</i>)	476
SN 56.37	The Simile of the Sun (1st) (<i>Paṭhamasūriyasutta</i>)	477
SN 56.38	The Simile of the Sun (2nd) (<i>Dutiyasūriyasutta</i>)	477
SN 56.39	A Boundary Pillar (<i>Indakhīlasutta</i>)	478
SN 56.40	Looking For a Debate (<i>Vādatthikasutta</i>)	479

The Chapter on a Cliff

SN 56.41	Speculation About the World (<i>Lokacintāsutta</i>)	481
SN 56.42	A Cliff (<i>Papātasutta</i>)	482
SN 56.43	The Mighty Fever (<i>Mahāpariḷāhasutta</i>)	484
SN 56.44	A Bungalow (<i>Kūṭāgārasutta</i>)	485
SN 56.45	Splitting Hairs (<i>Vālasutta</i>)	485
SN 56.46	Darkness (<i>Andhakārasutta</i>)	486

SN 56.47	A Yoke With a Hole (1st) (<i>Paṭhamachiggaḷayugasutta</i>)	487
SN 56.48	A Yoke With a Hole (2nd) (<i>Dutiyachiggaḷayugasutta</i>)	488
SN 56.49	Sineru, King of Mountains (1st) (<i>Paṭhamasinerupabbatarājasutta</i>)	488
SN 56.50	Sineru, King of Mountains (2nd) (<i>Dutiyasinerupabbatarājasutta</i>)	489

The Chapter on Comprehension

SN 56.51	A Fingernail (<i>Nakhasikhāsutta</i>)	490
SN 56.52	A Lotus Pond (<i>Pokkharāṇīsutta</i>)	491
SN 56.53	Where the Waters Flow Together (1st) (<i>Paṭhamasambhejjasutta</i>)	491
SN 56.54	Where the Waters Flow Together (2nd) (<i>Dutiyasambhejjasutta</i>)	492
SN 56.55	The Earth (1st) (<i>Paṭhamamahāpathavīsutta</i>)	492
SN 56.56	The Earth (2nd) (<i>Dutiyamahāpathavīsutta</i>)	493
SN 56.57	The Ocean (1st) (<i>Paṭhamamahāsamuddasutta</i>)	493
SN 56.58	The Ocean (2nd) (<i>Dutiyamahāsamuddasutta</i>)	494
SN 56.59	A Mountain (1st) (<i>Paṭhamapabbatūpamasutta</i>)	494
SN 56.60	A Mountain (2nd) (<i>Dutiyapabbatūpamasutta</i>)	495

The First Chapter of Abbreviated Texts on Raw Grain

SN 56.61	Not Human (<i>Aññatrasutta</i>)	496
SN 56.62	In the Borderlands (<i>Paccantasutta</i>)	497
SN 56.63	Wisdom (<i>Paññāsutta</i>)	497
SN 56.64	Alcohol and Drugs (<i>Surāmerayasutta</i>)	497
SN 56.65	Born in Water (<i>Odakasutta</i>)	498
SN 56.66	Respect Mother (<i>Matteyyasutta</i>)	498

SN 56.67	Respect Father (<i>Petteyyasutta</i>)	498
SN 56.68	Respect Ascetics (<i>Sāmaññasutta</i>)	498
SN 56.69	Respect Brahmins (<i>Brahmaññasutta</i>)	499
SN 56.70	Honor the Elders (<i>Pacāyikasutta</i>)	499

The Second Chapter of Abbreviated Texts on Raw Grain

SN 56.71	Killing Living Creatures (<i>Pāṇātipātasutta</i>)	500
SN 56.72	Stealing (<i>Adinnādānasutta</i>)	500
SN 56.73	Sexual Misconduct (<i>Kāmesumicchācārasutta</i>)	501
SN 56.74	Lying (<i>Musāvādasutta</i>)	501
SN 56.75	Divisive Speech (<i>Pesunñasutta</i>)	501
SN 56.76	Harsh Speech (<i>Pharusavācāsutta</i>)	501
SN 56.77	Nonsense (<i>Samphappalāpasutta</i>)	502
SN 56.78	Plants (<i>Bijagāmasutta</i>)	502
SN 56.79	Food at the Wrong Time (<i>Vikālabhojanasutta</i>)	502
SN 56.80	Perfumes and Makeup (<i>Gandhavilepanasutta</i>)	502

The Third Chapter of Abbreviated Texts on Raw Grain

SN 56.81	Dancing and Singing (<i>Naccagītasutta</i>)	503
SN 56.82	High Beds (<i>Uccāsyanasutta</i>)	503
SN 56.83	Gold and Money (<i>Jātarūparajatasutta</i>)	504
SN 56.84	Raw Grain (<i>Āmakadhaññasutta</i>)	504
SN 56.85	Raw Meat (<i>Āmakamamsasutta</i>)	504
SN 56.86	Women and Girls (<i>Kumārikasutta</i>)	504
SN 56.87	Bondservants (<i>Dāsīdāsasutta</i>)	505
SN 56.88	Goats and Sheep (<i>Ajeḷakasutta</i>)	505
SN 56.89	Chickens and Pigs (<i>Kukkuṭasūkarasutta</i>)	505
SN 56.90	Elephants and Cows (<i>Haṭṭhigavassasutta</i>)	505

The Fourth Chapter of Abbreviated Texts on Raw Grain

SN 56.91	Fields and Land (<i>Khettavatthusutta</i>)	506
----------	--	-----

SN 56.92	Buying and Selling (<i>Kayavikkayasutta</i>)	506
SN 56.93	Errands (<i>Dūteyyasutta</i>)	507
SN 56.94	False Weights (<i>Tulākūṭasutta</i>)	507
SN 56.95	Bribery (<i>Ukkoṭanasutta</i>)	507
SN 56.96–101	Mutilation, Etc. (<i>Chedanādisutta</i>)	507

The Chapter of Abbreviated Texts on Five Destinations

SN 56.102	Passing Away as Humans and Reborn in Hell (<i>Manussacutinirayasutta</i>)	508
SN 56.103	Passing Away as Humans and Reborn as Animals (<i>Manussacutitiracchānasutta</i>)	508
SN 56.104	Passing Away as Humans and Reborn as Ghosts (<i>Manussacutipettivisayasutta</i>)	509
SN 56.105–107	Passing Away as Humans and Reborn as Gods (<i>Manussacutidevanirayādisutta</i>)	509
SN 56.108–110	Passing Away as Gods and Reborn as Gods (<i>Devacutinirayādisutta</i>)	509
SN 56.111–113	Dying as Gods and Reborn as Humans (<i>Devamanussanirayādisutta</i>)	509
SN 56.114–116	Dying in Hell and Reborn as Humans (<i>Nirayamanussanirayādisutta</i>)	510
SN 56.117–119	Dying in Hell and Reborn as Gods (<i>Nirayadevanirayādisutta</i>)	510
SN 56.120–122	Dying as Animals and Reborn as Humans (<i>Tiracchānamanussanirayādisutta</i>)	510
SN 56.123–125	Dying as Animals and Reborn as Gods (<i>Tiracchānadevanirayādisutta</i>)	510
SN 56.126–128	Dying as Ghosts and Reborn as Humans (<i>Pettimanussanirayādisutta</i>)	511
SN 56.129–130	Dying as Ghosts and Reborn as Gods (<i>Pettidevanirayādisutta</i>)	511

SN 56.131	Dying as Ghosts and Reborn as Ghosts (<i>Pettidevapettivisayasutta</i>)	511
Colophon		513

LINKED DISCOURSES ON THE EIGHTFOLD PATH

The Chapter on Ignorance

SN 45.1

Ignorance

Avijjāsutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion.
- 3.1 Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion.”

SN 45.2

Half the Spiritual Life

Upaḍḍhasutta

SO I HAVE HEARD. At one time the Buddha was staying in the 1.1
land of the Sakyans, where they have a town named Townsville.
Then Venerable Ānanda went up to the Buddha, bowed, sat down
to one side, and said to him:

“Sir, good friends, companions, and associates are half the 1.4
spiritual life.”

“Not so, Ānanda! Not so, Ānanda! Good friends, companions, 2.1
and associates are the whole of the spiritual life. A mendicant with
good friends, companions, and associates can expect to develop
and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and 3.1
cultivate the noble eightfold path? It’s when a mendicant develops
right view, which relies on seclusion, fading away, and cessation,
and ripens as letting go. They develop right thought ... right speech
... right action ... right livelihood ... right effort ... right mindful-
ness ... right immersion, which relies on seclusion, fading away,
and cessation, and ripens as letting go. That’s how a mendicant
with good friends develops and cultivates the noble eightfold path.

And here’s another way to understand how good friends are the 4.1
whole of the spiritual life. For, by relying on me as a good friend,
sentient beings who are liable to rebirth, old age, and death, to
sorrow, lamentation, pain, sadness, and distress are freed from all
these things. This is another way to understand how good friends
are the whole of the spiritual life.”

SN 45.3

Sāriputta

Sāriputtasutta

1.1 At Sāvattthī.

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

1.3 “Sir, good friends, companions, and associates are the whole of the spiritual life.”

2.1 “Good, good, Sāriputta! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path?

3.1 It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

4.1 And here’s another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.”

SN 45.4

Regarding the Brahmin Jāṇussoṇi

Jāṇussoṇibrahmaṇasutta

1.1 At Sāvattthī.

1.2 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. He saw the brahmin

Jāṇussoṇi driving out of Sāvathī in a splendid all-white chariot drawn by mares. The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him.

When people saw it they exclaimed, “Wow! That’s a Brahmā vehicle! It’s a vehicle fit for Brahmā!” 1.5

Then Ānanda wandered for alms in Sāvathī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding, “Sir, can you point out a Brahmā vehicle in this teaching and training?” 2.1

“I can, Ānanda,” said the Buddha. 4.1

“These are all terms for the noble eightfold path: ‘vehicle of Brahmā,’ or else ‘vehicle of truth,’ or else ‘supreme victory in battle.’ 4.2

When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion. When right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion. 5.1

This is a way to understand how these are all terms for the noble eightfold path: ‘vehicle of Brahmā,’ or else ‘vehicle of truth,’ or else ‘supreme victory in battle.’ 6.1

That is what the Buddha said. 6.3

Then the Holy One, the Teacher, went on to say: 7.1

“Its qualities of faith and wisdom
are always yoked to the shaft. 8.1

Conscience is its pole, mind its strap,
and mindfulness its careful driver.

The chariot’s equipped with ethics,
its axle is absorption, and energy its wheel. 9.1
Equanimity and immersion are the carriage-shaft,
and it’s upholstered with desirelessness.

Good will, harmlessness, and seclusion
are its weapons, 10.1

patience its shield and armor,
as it rolls on to sanctuary.

- 11.1 This supreme Brahmā vehicle
arises in oneself.
The wise leave the world in it,
sure of winning the victory.”

SN 45.5

What’s the Purpose

Kimatthiyasutta

- 1.1 At Sāvatthī.
- 1.2 Then several mendicants went up to the Buddha ... and said to him:
- 2.1 “Sir, sometimes wanderers who follow other paths ask us: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ We answer them like this: ‘The purpose of leading the spiritual life under the Buddha is to completely understand suffering.’
- 2.5 Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”
- 3.1 “Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of leading the spiritual life under me is to completely understand suffering.
- 3.3 If wanderers who follow other paths were to ask you: ‘Is there a path and a practice for completely understanding that suffering?’ You should answer them like this: ‘There is.’
- 4.1 And what is that path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right

livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for completely understanding suffering. When questioned by wanderers who follow other paths, that's how you should answer them."

SN 45.6

A Mendicant (1st)

Paṭhamaaññatarabhikkhusutta

At Sāvattḥī.

1.1

Then a mendicant went up to the Buddha ... and asked him, 1.2
"Sir, they speak of this thing called the 'spiritual path'. What is the spiritual path? And what is the culmination of the spiritual path?"

"Mendicant, the spiritual path is simply this noble eightfold 2.1
path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The ending of greed, hate, and delusion. This is the culmination of the spiritual path."

SN 45.7

A Mendicant (2nd)

Dutiyaaññatarabhikkhusutta

At Sāvattḥī.

1.1

Then a mendicant went up to the Buddha ... and said to him: 1.2

"Sir, they speak of 'the removal of greed, hate, and delusion'. 2.1
What is this a term for?"

"Mendicant, the removal of greed, hate, and delusion is a term 2.4
for the element of extinguishment. It's used to speak of the ending of defilements."

When he said this, the mendicant said to the Buddha: 3.1

"Sir, they speak of 'the deathless'. What is the deathless? And 3.2
what is the path that leads to the deathless?"

- 3.4 “The ending of greed, hate, and delusion. This is called the deathless. The path that leads to the deathless 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.”

SN 45.8

Analysis

Vibhaṅgasutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, I will teach and analyze for you the noble eightfold path. Listen and pay close attention, I will speak.”
- 1.4 “Yes, sir,” they replied. The Buddha said this:
- 2.1 “And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.
- 3.1 And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.
- 4.1 And what is right thought? It is the thought of renunciation, good will, and harmlessness. This is called right thought.
- 5.1 And what is right speech? Avoiding speech that’s false, divisive, harsh, or nonsensical. This is called right speech.
- 6.1 And what is right action? Avoiding killing living creatures, stealing, and sexual activity. This is called right action.
- 7.1 And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.
- 8.1 And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm,

try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called right effort.

And what is right mindfulness? It's when a mendicant medi- 9.1
tates by observing an aspect of the body—keen, aware, and mind-
ful, rid of desire and aversion for the world. They meditate observ-
ing an aspect of feelings—keen, aware, and mindful, rid of desire
and aversion for the world. They meditate observing an aspect of
the mind—keen, aware, and mindful, rid of desire and aversion
for the world. They meditate observing an aspect of principles—
keen, aware, and mindful, rid of desire and aversion for the world.
This is called right mindfulness.

And what is right immersion? It's when a mendicant, quite 10.1
secluded from sensual pleasures, secluded from unskillful qualities,
enters and remains in the first absorption, which has the rapture
and bliss born of seclusion, while placing the mind and keeping it
connected. As the placing of the mind and keeping it connected
are stilled, they enter and remain in the second absorption, which
has the rapture and bliss born of immersion, with internal clarity
and confidence, and unified mind, without placing the mind and
keeping it connected. And with the fading away of rapture, they
enter and remain in the third absorption, where they meditate
with equanimity, mindful and aware, personally experiencing the
bliss of which the noble ones declare, 'Equanimous and mindful,
one meditates in bliss.' Giving up pleasure and pain, and ending
former happiness and sadness, they enter and remain in the fourth
absorption, without pleasure or pain, with pure equanimity and
mindfulness. This is called right immersion."

SN 45.9

A Spike

Sūkasutta

1.1 At Sāvatthī.

1.2 “Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood. Why is that? Because the spike is pointing the wrong way.

1.5 In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the wrong way.

2.1 Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way.

2.4 In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

3.1 And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

SN 45.10

With Nandiya

Nandiyasutta

At Sāvatthī.

1.1

Then the wanderer Nandiya 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:

“Master Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

“These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.”

When he said this, the wanderer Nandiya said to the Buddha, “Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

The Chapter on Meditation

SN 45.11

Meditation (1st)

Paṭhamavihārasutta

1.1 At Sāvattthī.

1.2 “Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my almsfood.”

1.4 “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

2.1 Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants:

2.2 “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. I understand that there’s feeling conditioned by wrong view and feeling conditioned by right view. ... There’s feeling conditioned by wrong immersion, and feeling conditioned by right immersion.

2.8 There’s feeling conditioned by desire, by thought, and by perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that.

2.13 There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

SN 45.12

Meditation (2nd)

Dutiyavihārasutta

At Sāvatthī.

1.1

“Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.” 1.2

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood. 1.4

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants: 2.1

“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. 2.2

I understand that there’s feeling conditioned by wrong view and by the stilling of wrong view, by right view and by the stilling of right view. . . . There’s feeling conditioned by wrong immersion and by the stilling of wrong immersion, by right immersion and by the stilling of right immersion. 2.3

There’s feeling conditioned by desire and by the stilling of desire, by thought and by the stilling of thought, by perception and by the stilling of perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that. 2.11

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.” 2.19

SN 45.13

A Trainee

Sekkkhasutta

At Sāvatthī.

1.1

- 1.2 Then a mendicant went up to the Buddha ... and asked him, “Sir, they speak of this person called ‘a trainee’. How is a trainee defined?”
- 2.1 “Mendicant, it’s someone who has a trainee’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That’s how a trainee is defined.”

SN 45.14

Arising (1st)

Paṭhamauppādasutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 45.15

Arising (2nd)

Dutiyauppādasutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are the eight things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

SN 45.16

Purified (1st)

Paṭhamaparisuddhasutta

At Sāvatthī.

1.1

“Mendicants, these eight things don’t arise to be purified, 1.2
 bright, flawless, and rid of corruptions except when a Realized
 One, a perfected one, a fully awakened Buddha has appeared. What
 eight? They are: right view, right thought, right speech, right ac-
 tion, right livelihood, right effort, right mindfulness, and right
 immersion. These eight things don’t arise to be purified, bright,
 flawless, and rid of corruptions except when a Realized One, a
 perfected one, a fully awakened Buddha has appeared.”

SN 45.17

Purified (2nd)

Dutiyaparisuddhasutta

At Sāvatthī.

1.1

“Mendicants, these eight things don’t arise to be purified, 1.2
 bright, flawless, and rid of corruptions apart from the Holy One’s
 training. What eight? They are: right view, right thought, right
 speech, right action, right livelihood, right effort, right mindful-
 ness, and right immersion. These eight things don’t arise to be
 purified, bright, flawless, and rid of corruptions apart from the
 Holy One’s training.”

SN 45.18

At the Chicken Monastery (1st)

Paṭhamakukkuṭārāmasutta

SO I HAVE HEARD. At one time the venerables Ānanda and Bhadda 1.1
 were staying near Pāṭaliputta, in the Chicken Monastery. Then in

the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

- 2.1 “Reverend, they speak of this thing called ‘not the spiritual path’. What is not the spiritual path?”
- 2.3 “Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “not the spiritual path”. What is not the spiritual path?’”
- 2.8 “Yes, reverend.”
- 2.9 “What is not the spiritual path is simply the wrong eightfold path, that is: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.”

SN 45.19

At the Chicken Monastery (2nd)

Dutiyakukkuṭārāmasutta

- 1.1 At Pāṭaliputta.
- 1.2 “Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?”
- 1.4 “Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “the spiritual path”. What is the spiritual path? And what is the culmination of the spiritual path?’”
- 1.9 “Yes, reverend.”
- 1.10 “The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.
- 1.12 The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

SN 45.20

At the Chicken Monastery (3rd)

Tatīyakukkuṭṭārāmasutta

At Pāṭaliputta. 1.1

“Reverend, they speak of this thing called the ‘spiritual path.’ 1.2
What is the spiritual path? Who is someone on the spiritual path?
And what is the culmination of the spiritual path?”

“Good, good, Reverend Bhadda! Your approach and articula- 1.4
tion are excellent, and it’s a good question. . . .

The spiritual path is simply this noble eightfold path, that is: 1.10
right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

Someone who possesses this noble eightfold path is called 1.12
someone on the spiritual path.

The ending of greed, hate, and delusion: this is the culmination 1.14
of the spiritual path.”

The Chapter on the Wrong Way

SN 45.21

The Wrong Way

Micchattasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the wrong way and the right way.
Listen ...

1.4 And what is the wrong way? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong way.

1.7 And what is the right way? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right way.”

SN 45.22

Unskillful Qualities

Akusalaḍḍhammasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you skillful and unskillful qualities.
Listen ...

And what are unskillful qualities? They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. These are called unskillful qualities. 1.4

And what are skillful qualities? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called skillful qualities.” 1.7

SN 45.23

Practice (1st)

Paṭhamapaṭipadāsutta

At Sāvatthī. 1.1

“Mendicants, I will teach you the wrong practice and the right practice. Listen ... 1.2

And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. 1.4

And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.” 1.7

SN 45.24

Practice (2nd)

Dutiyapaṭipadāsutta

At Sāvatthī. 1.1

“Mendicants, I don’t praise wrong practice for laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching. 1.2

- 2.1 And what's the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. I don't praise wrong practice for lay people or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.
- 3.1 I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching. And what's the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice. I praise right practice for laypeople and renunciates.
- 3.7 Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching."

SN 45.25

A Good Person (1st)

Paṭhamaasappurisasutta

- 1.1 At Sāvatthī.
- 1.2 "Mendicants, I will teach you a bad person and a good person. Listen ...
- 1.4 And what is a bad person? It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called a bad person.
- 2.1 And what is a good person? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a good person."

SN 45.26

A Good Person (2nd)

Dutiyaasappurisasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you a bad person and a worse person, 1.2
a good person and a better person. Listen ...

And what is a bad person? It’s someone who has wrong view, 1.5
wrong thought, wrong speech, wrong action, wrong livelihood,
wrong effort, wrong mindfulness, and wrong immersion. This is
called a bad person.

And what is a worse person? It’s someone who has wrong 2.1
view, wrong thought, wrong speech, wrong action, wrong liveli-
hood, wrong effort, wrong mindfulness, wrong immersion, wrong
knowledge, and wrong freedom. This is called a worse person.

And what is a good person? It’s someone who has right view, 3.1
right thought, right speech, right action, right livelihood, right
effort, right mindfulness, and right immersion. This is called a
good person.

And what is a better person? It’s someone who has right view, 4.1
right thought, right speech, right action, right livelihood, right
effort, right mindfulness, right immersion, right knowledge, and
right freedom. This is called a better person.”

SN 45.27

Pots

Kumbhasutta

At Sāvatthī.

1.1

“A pot without a stand is easy to overturn, but if it has a stand 1.2
it’s hard to overturn. In the same way, a mind without a stand is
easy to overturn, but if it has a stand it’s hard to overturn.

1.4 And what's the stand for the mind? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the stand for the mind.

1.8 A pot without a stand is easy to overturn, but if it has a stand it's hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it's hard to overturn."

SN 45.28

Immersion

Samādhisutta

1.1 At Sāvatthī.

1.2 "Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen ...

1.4 And what is noble right immersion with its vital conditions and its prerequisites? There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

1.6 Unification of mind with these seven factors as prerequisites is called noble right immersion 'with its vital conditions' and 'with its prerequisites.'"

SN 45.29

Feeling

Vedanāsutta

1.1 At Sāvatthī.

1.2 "Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.

1.6 The noble eightfold path should be developed to completely understand these three feelings. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

This noble eightfold path should be developed to completely understand these three feelings.” 1.9

SN 45.30

With Uttiya

Uttiyasutta

At Sāvattthī.

1.1

Then Venerable Uttiya went up to the Buddha ... and asked him, “Just now, sir, as I was in private retreat this thought came to mind. ‘The Buddha has spoken of the five kinds of sensual stimulation. What are they?’” 1.2

“Good, good, Uttiya! I have spoken of these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that I’ve spoken of. 1.6

The noble eightfold path should be developed to give up these five kinds of sensual stimulation. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.” 1.15

The Chapter on Practice

SN 45.31

Practice (1st)

Paṭhamapaṭipattisutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you the wrong practice and the right practice. Listen ...

1.4 And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice.

1.7 And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

SN 45.32

Practice (2nd)

Dutiyapaṭipattisutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you one practicing wrongly and one practicing rightly. Listen ...

1.4 And who is practicing wrongly? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong liveli-

hood, wrong effort, wrong mindfulness, and wrong immersion.
This is called one practicing wrongly.

And who is practicing rightly? It's someone who has right 1.7
view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion. This is called
one practicing rightly."

SN 45.33

Missed Out

Viraddhasutta

At Sāvattḥī. 1.1

"Mendicants, whoever has missed out on the noble eightfold 1.2
path has missed out on the noble path to the complete ending of
suffering. Whoever has undertaken the noble eightfold path has
undertaken the noble path to the complete ending of suffering.

And what is the noble eightfold path? It is right view, right 1.4
thought, right speech, right action, right livelihood, right effort,
right mindfulness, and right immersion.

Whoever has missed out on the noble eightfold path has 1.6
missed out on the noble path to the complete ending of suffering.
Whoever has undertaken the noble eightfold path has undertaken
the noble path to the complete ending of suffering."

SN 45.34

Going to the Far Shore

Pāraṅgamasutta

At Sāvattḥī. 1.1

"Mendicants, when these eight things are developed and culti- 1.2
vated they lead to going from the near shore to the far shore. What
eight? They are right view, right thought, right speech, right action,
right livelihood, right effort, right mindfulness, and right immer-

sion. When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

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

3.1 “Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

4.1 When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.

5.1 Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

6.1 you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

7.1 And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world.”

SN 45.35

The Ascetic Life (1st)

Paṭhamasāmaññasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you the ascetic life and the fruits of the ascetic life. Listen ...

1.2

And what is the ascetic life? 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 ascetic life.

1.4

And what are the fruits of the ascetic life? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the ascetic life.”

1.8

SN 45.36

The Ascetic Life (2nd)

Dutiyasāmaññasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you the ascetic life and the goal of the ascetic life. Listen ...

1.2

And what is the ascetic life? 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 ascetic life.

1.4

And what is the goal of the ascetic life? The ending of greed, hate, and delusion. This is called the goal of the ascetic life.”

1.8

SN 45.37

The Brahmin Life (1st)

Paṭhamabrahmaññasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin. Listen ...

1.4 And what is life as a brahmin? 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 life as a brahmin.

1.8 And what are the fruits of life as a brahmin? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of life as a brahmin.”

SN 45.38

The Brahmin Life (2nd)

Dutiyabrahmaññasutta

1.1 At Sāvatthī.

1.2 “Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin. Listen ...

1.4 And what is life as a brahmin? 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 life as a brahmin.

1.8 And what is the goal of life as a brahmin? The ending of greed, hate, and delusion. This is called the goal of life as a brahmin.”

SN 45.39

The Spiritual Path (1st)

Paṭhamabrahmacariyasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you the spiritual path and the fruits
of the spiritual path. Listen ... 1.2

And what is the spiritual path? 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 immer- 1.4
sion. This is called the spiritual path.

And what are the fruits of the spiritual path? The fruits of 1.8
stream-entry, once-return, non-return, and perfection. These are
called the fruits of the spiritual path.”

SN 45.40

The Spiritual Path (2nd)

Dutiyabrahmacariyasutta

At Sāvatthī.

1.1

“Mendicants, I will teach you the spiritual path and the goal of
the spiritual path. Listen ... 1.2

And what is the spiritual path? It is simply this noble eightfold 1.4
path, that is: right view, right thought, right speech, right action,
right livelihood, right effort, right mindfulness, and right immer-
sion. This is called the spiritual path.

And what is the goal of the spiritual path? The ending of greed, 1.8
hate, and delusion. This is called the goal of the spiritual path.”

The Chapter of Abbreviated Texts on Followers of Other Paths

SN 45.41

The Fading Away of Greed

Rāgavirāgasutta

1.1 At Sāvattthī.

1.2 “Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this: ‘The purpose of leading the spiritual life under the Buddha is the fading away of greed.’

1.5 If wanderers who follow other paths were to ask you: ‘Is there a path and a practice for the fading away of greed?’ You should answer them like this: ‘There is a path and a practice for the fading away of greed.’

1.8 And what is that path, what is that practice for the fading away of greed? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for the fading away of greed.

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

SN 45.42–47

Six Discourses on Giving Up Fetters, Etc.

Samyojanappahānādisuttachakka

“Mendicants, if wanderers who follow another path were to ask you: 1.1
‘Reverends, what’s the purpose of leading the spiritual life under
the ascetic Gotama?’ You should answer them like this:

‘The purpose of leading the spiritual life under the Buddha is 1.3
to give up the fetters.’ ...

‘... to uproot the underlying tendencies.’ ... 1.4

‘... to completely understand the course of time.’ ... 1.5

‘... to end the defilements.’ ... 1.6

‘... to realize the fruit of knowledge and freedom.’ ... 1.7

‘... for knowledge and vision.’ ...” 1.8

SN 45.48

Extinguishment by Not Grasping

Anupādāparinibbānasutta

At Sāvattthī. 1.1

“Mendicants, if wanderers who follow another path were to 1.2
ask you: ‘Reverends, what’s the purpose of leading the spiritual
life under the ascetic Gotama?’ You should answer them like this:
‘The purpose of leading the spiritual life under the Buddha is extin-
guishment by not grasping.’

If wanderers who follow other paths were to ask you: ‘Is there 1.5
a path and a practice for extinguishment by not grasping?’ You
should answer them like this: ‘There is a path and a practice for
extinguishment by not grasping.’

And what is that path, what is that practice for extinguishment 1.8
by not grasping? It is simply this noble eightfold path, that is: right
view, right thought, right speech, right action, right livelihood,

right effort, right mindfulness, and right immersion. This is the path, this is the practice for extinguishment by not grasping.

- 1.12 When questioned by wanderers who follow other paths, that's how you should answer them."

The Chapter of Abbreviated Texts on the Sun

SN 45.49

Good Friends (1st)

Kalyāṇamittasutta

At Sāvatthī.

1.1

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.” 1.2

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.” 1.5

SN 45.50–54

Five Discourses on Accomplishment in Ethics, Etc. (1st)

Sīlasampadādisuttapañcaka

- 1.1 “Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in ethics can expect ...” ...
- 1.4 “... accomplished in enthusiasm ...”
- 1.5 “... accomplished in self-development ...”
- 1.6 “... accomplished in view ...”
- 1.7 “... accomplished in diligence ...”

SN 45.55

Accomplishment in Proper Attention (1st)

Yonisomanasikārasampadāsutta

- 1.1 “Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in proper attention is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.
- 1.4 And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

SN 45.56

Good Friends (2nd)

Dutiyakalyāṇamittasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. 1.1

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.” 1.4

SN 45.57–61

Five Discourses on Accomplishment in Ethics,
Etc. (2nd)*Dutiyasīlasampadādisuttapañcaka*

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. ...” 1.1

“... accomplishment in enthusiasm ...” 1.3

“... accomplishment in self-development ...” 1.4

“... accomplishment in view ...” 1.5

“... accomplishment in diligence ...” 1.6

SN 45.62

Accomplishment in Proper Attention (2nd)

Dutiyayonisomanasikārasampadāsutta

- 1.1 “... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.
- 1.3 And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

The Chapter of Abbreviated Texts on One Thing

SN 45.63

Good Friends (1st)

Kalyāṇamittasutta

At Sāvatthī.

1.1

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. 1.2

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.” 1.6

SN 45.64–68

Five Discourses on Accomplishment in Ethics, Etc. (1st)

Sīlasampadādisuttapañcaka

- 1.1 “Mendicants, one thing helps give rise to the noble eightfold path.
What one thing? It’s accomplishment in ethics. ...”
- 1.4 “... accomplishment in enthusiasm ...”
- 1.5 “... accomplishment in self-development ...”
- 1.6 “... accomplishment in view ...”
- 1.7 “... accomplishment in diligence ...”

SN 45.69

Accomplishment in Proper Attention (1st)

Yonisomanasikārasampadāsutta

- 1.1 “... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.
- 1.3 And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

SN 45.70

Good Friends (2nd)

Dutiyakalyāṇamittasutta

- 1.1 At Sāvattḥī.

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. 1.2

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.” 1.6

SN 45.71–75

Five Discourses on Accomplishment in Ethics, Etc. (2nd)

Dutiyasīlasampadādisuttapañcaka

At Sāvattḥī. 1.1

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. ...” 1.2

“... accomplishment in enthusiasm ...” 1.5

“... accomplishment in self-development ...” 1.6

“... accomplishment in view ...” 1.7

“... accomplishment in diligence ...” 1.8

SN 45.76

Accomplishment in Proper Attention (2nd)

Dutiyayonisomanasikārasampadāsutta

“... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path. 1.1

And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendi- 1.3

cant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

The Chapter of Abbreviated Texts on One Thing

SN 45.77

Good Friends

Kalyāṇamittasutta

At Sāvatthī.

1.1

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path. 1.2

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.” 1.4

SN 45.78–82

Five Discourses on Accomplishment in Ethics, Etc.

Sīlasampadādisuttapañcaka

- 1.1 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. ...”
- 1.2 “... accomplishment in enthusiasm ...”
- 1.3 “... accomplishment in self-development ...”
- 1.4 “... accomplishment in view ...”
- 1.5 “... accomplishment in diligence ...”

SN 45.83

Accomplishment in Proper Attention

Yonisomanasikārasampadāsutta

- 1.1 “... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.
- 1.3 And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

SN 45.84

Good Friends (2nd)

Dutiyakalyāṇamittasutta

“Mendicants, I do not see a single thing that gives rise to the noble 1.1
 eightfold path, or, if it’s already arisen, fully develops it like good
 friendship. A mendicant with good friends can expect to develop
 and cultivate the noble eightfold path.”

And how does a mendicant with good friends develop and 1.3
 cultivate the noble eightfold path? It’s when a mendicant develops
 right view, right thought, right speech, right action, right liveli-
 hood, right effort, right mindfulness, and right immersion, which
 culminate in the removal of greed, hate, and delusion. That’s how
 a mendicant with good friends develops and cultivates the noble
 eightfold path.”

SN 45.85–89

Five Discourses on Accomplishment in Ethics,
Etc.*Dutiyasīlasampadādisuttapañcaka*

“Mendicants, I do not see a single thing that gives rise to the no- 1.1
 ble eightfold path, or, if it’s already arisen, fully develops it like
 accomplishment in ethics. ...”

“... accomplishment in enthusiasm ...” 1.2

“... accomplishment in self-development ...” 1.3

“... accomplishment in view ...” 1.4

“... accomplishment in diligence ...” 1.5

SN 45.90

Accomplishment in Proper Attention (2nd)

Dutiyaṇisomaṇasikārasampadāsutta

- 1.1 “... accomplishment in proper attention. A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.
- 1.3 And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

The Chapter of Abbreviated Texts on the Ganges

SN 45.91

Slanting East

Paṭhamapācīnaninnasutta

At Sāvatthī.

1.1

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

1.2

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

1.4

SN 45.92–95

Four Discourses on Slanting East

Dutiyāḍipācīnaninnasuttacatukka

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”
- 1.3 “... the Aciravatī river ...”
- 1.5 “... the Sarabhū river ...”
- 1.7 “... the Mahī river ...”

SN 45.96

Sixth Discourse on Slanting East

Chaṭṭhapācīnaninnasutta

- 1.1 “Mendicants, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline towards the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.
- 1.4 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.97

Slanting to the Ocean

Paṭhamasamuddaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment. ...” 1.1

SN 45.98–102

Five Discourses on Slanting to the Ocean

Dutiyādisamuddaninnasuttapañcaka

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...” 1.1

“... the Aciravatī river ...” 1.3

“... the Sarabhū river ...” 1.5

“... the Mahī river ...” 1.7

“... all the great rivers ...” 1.9

The Chapter of Abbreviated Texts on the Ganges

SN 45.103

Slanting East

Paṭhamapācīnaninnasutta

- 1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.
- 1.3 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.104–108

Five Discourses on Sloping to the East

Dutiyādīpācīnaninnasuttapañcaka

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”
- 1.1 “... the Aciravatī river ...”

“... the Sarabhū river ...”	1.1
“... the Mahī river ...”	1.1
“... all the great rivers ...”	1.1

SN 45.109

Slanting to the Ocean

Paṭhamasamuddaninнасutta

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. 1.1

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.” 1.3

SN 45.110–114

Slanting to the Ocean

Dutiyādisamuddaninнасutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...” 1.1

“... the Aciravatī river ...”	1.1
“... the Sarabhū river ...”	1.1
“... the Mahī river ...”	1.1
“... all the great rivers ...”	1.1

SN 45.115

Slanting East

Paṭhamapācīnaninnasutta

- 1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.
- 1.3 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.116–120

Slanting East

Dutiyādīpācīnaninnasutta

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”
- 1.1 “... the Aciravatī river ...”
- 1.1 “... the Sarabhū river ...”
- 1.1 “... the Mahī river ...”
- 1.1 “... all the great rivers ...”

SN 45.121

Slanting to the Ocean

Paṭhamasamuddaninnasutta

- 1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates

the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.” 1.3

SN 45.122–126

Sloping to the Ocean

Dutiyādisamuddaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...” 1.1

“... the Aciravatī river ...” 1.3

“... the Sarabhū river ...” 1.5

“... the Mahī river ...” 1.7

“... all the great rivers ...” 1.9

SN 45.127

Slanting East

Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment. 1.1

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's 1.3

how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.128–132

Slanting East

Dutiyādipācīnaninnasutta

- 1.1 “Mendicants, the Yamunā river slants, slopes, and inclines to the east. ...”
- 1.3 “... the Aciravatī river ...”
- 1.5 “... the Sarabhū river ...”
- 1.7 “... the Mahī river ...”
- 1.9 “... all the great rivers ...”

SN 45.133

Slanting to the Ocean

Paṭṭhamasamuddaninnasutta

- 1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.
- 1.3 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.134–138

Slanting to the Ocean

Dutiyādisamuddaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. ...”	1.1
“... the Aciravatī river ...”	1.3
“... the Sarabhū river ...”	1.5
“... the Mahī river ...”	1.7
“... all the great rivers ...”	1.9

The Chapter of Abbreviated Texts on Diligence

SN 45.139

The Realized One

Tathāgatasutta

1.1 At Sāvatthī.

1.2 “Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

1.6 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

2.1 Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or

formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant who is diligent develops and cultivates the noble eightfold path. 2.4

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. 3.1

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless. That's how a mendicant who is diligent develops and cultivates the noble eightfold path. 3.4

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path. 4.1

- 4.5 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

SN 45.140

Footprints

Padasutta

- 1.1 "The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.
- 1.5 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. ... That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

SN 45.141–145

A Roof Peak

Kūṭādisutta

- 1.1 "Mendicants, 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 ..."
- 1.3 (This should be told in full as in the previous discourse.)

“Of all kinds of fragrant root, spikenard is said to be the best. 2.1
...”

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. ...” 3.1

“Of all kinds of fragrant flower, jasmine is said to be the best. 4.1
...”

“All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. ...” 5.1

SN 45.146–148

The Moon, Etc.

Candimādisutta

“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. ...” 1.1

“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. ...” 2.1

“Mendicants, cloth from Kāsī is said to be the best kind of woven cloth. ...” 3.1

(These should all be expanded as in the section on the Realized One.)

The Chapter on Hard Work

SN 45.149

Hard Work

Balasutta

1.1 At Sāvatthī.

1.2 “Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics.

1.4 And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

3.3 “... which culminate in the removal of greed, hate, and delusion
...”

4.3 “... culminate, finish, and end in the deathless ...”

5.3 “... slants, slopes, and inclines to extinguishment ...”

SN 45.150

Seeds

Bījasutta

“All the plants and seeds that achieve growth, increase, and maturity 1.1
do so depending on the earth and grounded on the earth. In the
same way, a mendicant develops and cultivates the noble eightfold
path depending on and grounded on ethics, achieving growth,
increase, and maturity in good qualities.

And how does a mendicant develop the noble eightfold path 1.3
depending on and grounded on ethics, achieving growth, increase,
and maturity in good qualities? It’s when a mendicant develops
right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion, which rely on
seclusion, fading away, and cessation, and ripen as letting go. That’s
how a mendicant develops and cultivates the noble eightfold path
depending on and grounded on ethics, achieving growth, increase,
and maturity in good qualities.”

SN 45.151

Dragons

Nāgasutta

“Mendicants, dragons grow and wax strong supported by the Hi- 1.1
malayas, the king of mountains. When they’re strong they dive into
the pools. Then they dive into the lakes, the streams, the rivers, and
finally the ocean. There they acquire a great and abundant body.
In the same way, a mendicant develops and cultivates the noble
eightfold path depending on and grounded on ethics, acquiring
great and abundant good qualities.

And how does a mendicant develop the noble eightfold path 1.4
depending on and grounded on ethics, acquiring great and abun-
dant good qualities? It’s when a mendicant develops right view,

right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities."

SN 45.152

Trees

Rukkhasutta

- 1.1 "Mendicants, suppose a tree slants, slopes, and inclines to the east. If it was cut off at the root, where would it fall?"
- 1.3 "Sir, it would fall in the direction that it slants, slopes, and inclines."
- 1.4 "In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."
- 1.5 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

SN 45.153

Pots

Kumbhasutta

- 1.1 "Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn't go back in. In the same way, a mendicant

who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn't let them back in.

And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn't let them back in." 1.3

SN 45.154

A Spike

Sūkasutta

"Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way. 1.1

In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way. 1.4

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment." 1.7

SN 45.155

The Sky

Ākāśasutta

- 1.1 “Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, when the noble eightfold path is developed and cultivated the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.
- 1.4 And how are they fully developed? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they’re fully developed.”

SN 45.156

Storms (1st)

Paṭhamameghasutta

- 1.1 “Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.
- 1.3 How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops

and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

SN 45.157

Storms (2nd)

Dutiyameghasutta

“Mendicants, when a large storm has arisen, a strong wind disperses 1.1
and settles it as it proceeds. In the same way, a mendicant who
develops and cultivates the noble eightfold path disperses and stills
bad, unskillful qualities as they proceed.

And how does a mendicant who develops the noble eightfold 1.3
path disperse and still bad, unskillful qualities as they proceed?
It’s when a mendicant develops right view, right thought, right
speech, right action, right livelihood, right effort, right mindful-
ness, and right immersion, which rely on seclusion, fading away,
and cessation, and ripen as letting go. That’s how a mendicant who
develops and cultivates the noble eightfold path disperses and stills
bad, unskillful qualities as they proceed.”

SN 45.158

A Ship

Nāvāsutta

“Mendicants, suppose there was a sea-faring ship bound together 1.1
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. In the same
way, when a mendicant develops and cultivates the noble eightfold
path their fetters readily collapse and rot away.

And how do they develop and cultivate the noble eightfold 1.3
path so that their fetters readily collapse and rot away? It’s when a

mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away."

SN 45.159

A Guest House

Āgantukasutta

- 1.1 "Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there. In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge. They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.
- 2.1 And what are the things that should be completely understood by direct knowledge? It should be said: the five grasping aggregates. What five? That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge. And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge. And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge. And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

And how does a mendicant develop the noble eightfold path in this way? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the eightfold path in this way." 2.15

SN 45.160

A River

Nadisutta

"Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges river slant, slope, and incline to the west!'" 1.1

What do you think, mendicants? Would they succeed?" 1.4

"No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It's not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated." 1.6

"In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: 'Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' It's simply impossible for a mendicant who develops and cultivates the noble eightfold path to resign the training and return to a lesser life. Why is that? Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life." 1.11

And how does a mendicant develop the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, 1.18

and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the noble eightfold path.”

The Chapter on Searches

SN 45.161

Searches

Esanāsutta

At Sāvatthī.

1.1

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. 1.2

The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. 1.6

This is the noble eightfold path that should be developed to directly know these three searches.” 1.9

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. 2.1

The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. 2.5

- 2.8 This is the noble eightfold path that should be developed to directly know these three searches.”
- 3.1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.
- 3.5 The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.
- 3.8 This is the noble eightfold path that should be developed to directly know these three searches.”
- 4.1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.
- 4.5 The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.
- 4.8 This is the noble eightfold path that should be developed to directly know these three searches.”
- 5.1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.
- 5.5 The noble eightfold path should be developed to completely understand ...”
- 5.6 (This should be expanded with “completely understand” instead of “directly know”.)
- 6.1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.
- 6.5 The noble eightfold path should be developed to finish ...”

(This should be expanded with “finish” instead of “directly know”.) 6.6

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches. 7.1

The noble eightfold path should be developed to give up ...” 7.5

(This should be expanded with “give up” instead of “directly know”.) 7.9

SN 45.162

Discriminations

Vidhāsutta

“Mendicants, there are three kinds of discrimination. What three? 1.1
One discriminates, thinking that ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. These are the three kinds of discrimination.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.”

(This should be expanded as in the section on searches.) 1.9

SN 45.163

Defilements

Āsavaṣutta

- 1.1 “Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

SN 45.164

States of Existence

Bhavaṣutta

- 1.1 “There are these three states of existence. What three? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

SN 45.165

Forms of Suffering

Dukkhatāṣutta

- 1.1 “Mendicants, there are these three forms of suffering. What three? The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

SN 45.166

Kinds of Barrenness

Khilasutta

“Mendicants, there are these three kinds of barrenness. What three? 1.1
Greed, hate, and delusion. These are the three kinds of barrenness.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these three kinds of barrenness.”

SN 45.167

Stains

Malasutta

“Mendicants, there are these three stains. What three? Greed, hate, 1.1
and delusion. These are the three stains.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these three stains.”

SN 45.168

Troubles

Nighasutta

“Mendicants, there are these three troubles. What three? Greed, 1.1
hate, and delusion. These are the three troubles.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these three troubles.”

SN 45.169

Feelings

Vedanāsutta

- 1.1 “Mendicants, there are these three feelings: What three? Pleasant, painful, and neutral feeling. These are the three feelings.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

SN 45.170

Craving

Taṇhāsutta

- 1.1 “Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.
- 1.8 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

Thirst

- 2.1 “Mendicants, there are these three thirsts. What three? Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence.

For the direct knowledge, complete understanding, finishing, 2.4
 and giving up of these three thirsts which culminates in
 the removal of greed, hate, and delusion. ... which culminates,
 finishes, and ends in the deathless. ... which slants, slopes, and
 inclines to extinguishment.

The noble eightfold path should be developed for the direct 2.8
 knowledge, complete understanding, finishing, and giving up of
 these three thirsts.”

The Chapter on Floods

SN 45.171

Floods

Oghasutta

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.

1.6 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.”

1.7 (This should be expanded as in the section on searches.)

SN 45.172

Attachments

Yogasutta

1.1 “Mendicants, there are these four attachments. What four? The attachment to sensual pleasures, future lives, views, and ignorance. These are the four attachments.

1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four attachments.”

SN 45.173

Grasping

Upādānasutta

“Mendicants, there are these four kinds of grasping. What four? 1.1
Grasping at sensual pleasures, views, precepts and observances,
and theories of a self. These are the four kinds of grasping.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these four kinds of grasping.”

SN 45.174

Personal Ties

Ganthasutta

“Mendicants, there are these four ties. What four? The personal ties 1.1
to covetousness, ill will, misapprehension of precepts and obser-
vances, and the insistence that this is the only truth. These are the
four ties.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these four ties.”

SN 45.175

Tendencies

Anusayasutta

“Mendicants, there are these seven underlying tendencies. What 1.1
seven? The underlying tendencies of sensual desire, repulsion,
views, doubt, conceit, desire to be reborn, and ignorance. These
are the seven underlying tendencies.

- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

SN 45.176

Kinds of Sensual Stimulation

Kāmaguṇasutta

- 1.1 “Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.
- 1.8 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

SN 45.177

Hindrances

Nīvaraṇasutta

- 1.1 “Mendicants, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances.
- 1.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

SN 45.178

Grasping Aggregates

Upādānakkhandhasutta

“Mendicants, there are these five grasping aggregates. What five? 1.1
The grasping aggregates of form, feeling, perception, choices, and
consciousness. These are the five grasping aggregates.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these five grasping aggregates.”

SN 45.179

Lower Fetters

Orambhāgiyasutta

“Mendicants, there are five lower fetters. What five? Identity view, 1.1
doubt, misapprehension of precepts and observances, sensual de-
sire, and ill will. These are the five lower fetters.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these five lower fetters.”

SN 45.180

Higher Fetters

Uddhambhāgiyasutta

“Mendicants, there are five higher fetters. What five? Desire for 1.1
rebirth in the realm of luminous form, desire for rebirth in the
formless realm, conceit, restlessness, and ignorance. These are the
five higher fetters.

The noble eightfold path should be developed for the direct 1.5
knowledge, complete understanding, finishing, and giving up of
these five higher fetters. What is the noble eightfold path? It’s when

a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

1.8 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

2.1 “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

2.5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion ...” “... which culminate, finish, and end in the deathless ...” “... which have extinguishment as their culmination, destination, and end.

2.10 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

The Linked Discourses on the Path is the first section.

LINKED DISCOURSES ON THE AWAKENING FACTORS

The Chapter on Mountains

SN 46.1

The Himalaya

Himavantasutta

1.1 At Sāvattthī.

1.2 “Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

1.4 In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?

1.6 It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

1.7 They develop the awakening factor of investigation of principles ...

1.8 They develop the awakening factor of energy ...

1.9 They develop the awakening factor of rapture ...

1.10 They develop the awakening factor of tranquility ...

1.11 They develop the awakening factor of immersion ...

They develop the awakening factor of equanimity, which relies 1.12
on seclusion, fading away, and cessation, and ripens as letting go.

That's how a mendicant develops and cultivates the seven awak- 1.13
ening factors depending on and grounded on ethics, acquiring great
and abundant good qualities."

SN 46.2

The Body

Kāyasutta

At Sāvatthī. 1.1

"Mendicants, this body is sustained by food. It depends on 1.2
food to continue, and without food it doesn't continue. In the same
way, the five hindrances are sustained by fuel. They depend on fuel
to continue, and without fuel they don't continue.

And what fuels the arising of sensual desire, or, when it has 2.1
arisen, makes it increase and grow? There is the feature of beauty.
Frequent improper attention to that fuels the arising of sensual
desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, 3.1
makes it increase and grow? There is the feature of harshness.
Frequent improper attention to that fuels the arising of ill will, or,
when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when 4.1
they have arisen, makes them increase and grow? There is discon-
tent, sloth, yawning, sleepiness after eating, and mental sluggish-
ness. Frequent improper attention to them fuels the arising of
dullness and drowsiness, or, when they have arisen, makes them
increase and grow.

And what fuels the arising of restlessness and remorse, or, when 5.1
they have arisen, makes them increase and grow? There is the un-
settled mind. Frequent improper attention to that fuels the arising
of restlessness and remorse, or, when they have arisen, makes them
increase and grow.

- 6.1 And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.
- 7.1 This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.
- 8.1 This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.
- 9.1 And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.
- 10.1 And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.
- 11.1 And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.
- 12.1 And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it. 13.1

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the foundation of serenity and freedom from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it. 14.1

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it. 15.1

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue." 16.1

SN 46.3

Ethics

Sīlasutta

"Mendicants, when a mendicant is accomplished in ethics, immersion, knowledge, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth following them is very helpful, I say. Why is that? Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind, as they recollect and think about that teaching. 1.1

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. As they live mind- 2.1

fully in this way they investigate, explore, and inquire into that teaching with wisdom.

3.1 At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it. As they investigate principles with wisdom in this way their energy is roused up and unflagging.

4.1 At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it. When they're energetic, spiritual rapture arises.

5.1 At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it. When the mind is full of rapture, the body and mind become tranquil.

6.1 At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it. When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

7.1 At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it. They closely watch over that mind immersed in samādhi.

8.1 At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

9.1 When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished between one life and the next. If not, with the ending of the five lower fetters they're extinguished upon landing. If not, with the ending of the five lower fetters they're extinguished without extra effort. If not, with the ending of the five lower fetters they're extinguished with extra effort. If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect."

SN 46.4

Clothes

Vatthasutta

At one time Venerable Sāriputta was staying near Sāvattthi in Jeta's 1.1
Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the
mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this: 1.4

"There are these seven awakening factors. What seven? The 2.1
awakening factors of mindfulness, investigation of principles, en-
ergy, rapture, tranquility, immersion, and equanimity. These are
the seven awakening factors.

In the morning, I meditate on whichever of these seven awak- 2.5
ening factors I want. At midday, and in the evening, I meditate
on whichever of these seven awakening factors I want. If it's the
awakening factor of mindfulness, I know that it's limitless and that
it's properly implemented. While it remains I understand that it
remains. And if it subsides in me I understand the specific reason it
subsides. . . . If it's the awakening factor of equanimity, I know that
it's limitless and that it's properly implemented. While it remains
I understand that it remains. And if it subsides I understand the
specific reason it subsides.

Suppose that a ruler or their minister had a chest full of gar- 3.1
ments of different colors. In the morning, they'd don whatever pair
of garments they wanted. At midday, and in the evening, they'd
don whatever pair of garments they wanted.

In the same way, in the morning, at midday, and in the evening, 3.5
I meditate on whichever of these seven awakening factors I want.
If it's the awakening factor of mindfulness, I know that it's limitless
and that it's properly implemented. While it remains I understand
that it remains. And if it subsides I understand the specific reason it
subsides. . . . If it's the awakening factor of equanimity, I know that
it's limitless and that it's properly implemented. While it remains

I understand that it remains. And if it subsides I understand the specific reason it subsides.”

SN 46.5

A Monk

Bhikkhusutta

1.1 At Sāvattthī.

1.2 Then a mendicant went up to the Buddha ... and asked him, “Sir, they speak of the ‘awakening factors.’ How are the awakening factors defined?”

1.5 “Mendicant, they’re called awakening factors because they lead to awakening.

1.6 A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. 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.’

1.11 They’re called awakening factors because they lead to awakening.”

SN 46.6

Kuṇḍaliya

Kuṇḍaliyasutta

1.1 At one time the Buddha was staying near Sāketa in the deer part at the Añjana Wood. Then the wanderer Kuṇḍaliya 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:

“Master Gotama, I like to hang around the monasteries and visit the assemblies. When I’ve finished breakfast, it’s my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does Master Gotama live for?” 1.4

“The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.” 1.9

“But what things must be developed and cultivated in order to fulfill knowledge and freedom?” 2.1

“The seven awakening factors.” 2.2

“But what things must be developed and cultivated in order to fulfill the seven awakening factors?” 2.3

“The four kinds of mindfulness meditation.” 2.4

“But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?” 2.5

“The three kinds of good conduct.” 2.6

“But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?” 2.7

“Sense restraint.” 2.8

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eye. They don’t desire it or enjoy it, and they don’t give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they’re not dismayed; their mind isn’t hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed. 3.1

Furthermore, a mendicant hears an agreeable sound with the ear ... smells an agreeable odor with the nose ... tastes an agreeable flavor with the tongue ... feels an agreeable touch with the body ... knows an agreeable thought with their mind. They don’t desire 4.1

it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable thought they're not dismayed; their mind isn't hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

5.1 When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and thoughts. That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

6.1 And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

7.1 And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

8.1 And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

9.1 When he said this, the wanderer Kuṇḍaliya said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the

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

SN 46.7

A Bungalow

Kūṭāgārasutta

"Mendicants, the rafters of a bungalow all slant, slope, and incline 1.1
to the peak. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the seven awakening 2.1
factors slant, slope, and incline to extinguishment? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment."

SN 46.8

With Upavāna

Upavānasutta

At one time the venerables Upavāna and Sāriputta were staying 1.1
near Kosambi, in Ghosita's Monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him. When the greetings and po-

lite conversation were over, he sat down to one side and said to Upavāna:

- 2.1 “Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?”
- 2.2 “They can, Reverend Sāriputta.
- 3.1 As a mendicant rouses up the awakening factor of mindfulness, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’
...
- 3.2 As they rouse up the awakening factor of equanimity, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’
- 3.3 That’s how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease.”

SN 46.9

Arisen (1st)

Paṭhamauppannasutta

- 1.1 “Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 46.10

Arisen (2nd)

Dutiyauppannasutta

“Mendicants, these seven awakening factors don’t arise to be de- 1.1
veloped and cultivated apart from the Holy One’s training. What
seven? The awakening factors of mindfulness, investigation of prin-
ciples, energy, rapture, tranquility, immersion, and equanimity.
These seven awakening factors don’t arise to be developed and
cultivated apart from the Holy One’s training.”

The Chapter on Sick

SN 46.11

Living Creatures

Pāṇasutta

- 1.1 “Mendicants, living creatures engage in the four postures: sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.
- 2.1 And how does a mendicant develop the seven awakening factors depending on and grounded on ethics? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.”

SN 46.12

The Simile of the Sun (1st)

Paṭhamasūriyūpamasutta

- 1.1 “Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.

A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with good friends develop and cultivate the seven awakening factors? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the seven awakening factors." 2.1

SN 46.13

The Simile of the Sun (2nd)

Dutiyasūriyūpamasutta

"Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant proper attention is the forerunner and precursor of the arising of the seven awakening factors. A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors. 1.1

And how does a mendicant with proper attention develop and cultivate the seven awakening factors? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with proper attention develops and cultivates the seven awakening factors." 2.1

SN 46.14

Sick (1st)

Paṭhamagilānasutta

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

Mahākassapa was staying in the Pippali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

- 2.1 “I hope you’re keeping well, Kassapa; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”
- 2.2 “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”
- 3.1 “Kassapa, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”
- 3.5 “Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!”
- 4.1 That is what the Buddha said. Satisfied, Venerable Mahākassapa was happy with what the Buddha said. And that’s how he recovered from that illness.

SN 46.15

Sick (2nd)

Dutiyaḡilānasutta

- 1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture’s Peak mountain, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

“I hope you’re keeping well, Moggallāna; I hope you’re alright. 2.1
And I hope the pain is fading, not growing, that its fading is evident,
not its growing.”

“Sir, I’m not keeping well, I’m not alright. The pain is terrible 2.2
and growing, not fading; its growing is evident, not its fading.”

“Moggallāna, I’ve rightly explained these seven awakening fac- 3.1
tors. When developed and cultivated, they lead to direct knowl-
edge, to awakening, and to extinguishment. What seven? The
awakening factors of mindfulness, investigation of principles, en-
ergy, rapture, tranquility, immersion, and equanimity. These are the
seven awakening factors that I’ve rightly explained. When devel-
oped and cultivated, they lead to direct knowledge, to awakening,
and to extinguishment.”

“Indeed, Blessed One, these are awakening factors! Indeed, 3.5
Holy One, these are awakening factors!”

That is what the Buddha said. Satisfied, Venerable Mahāmo- 4.1
ggallāna was happy with what the Buddha said. And that’s how he
recovered from that illness.

SN 46.16

Sick (3rd)

Tatiyagilānasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo 1.1
Grove, the squirrels’ feeding ground. Now at that time he was sick,
suffering, gravely ill. Then Venerable Mahācunda went up to the
Buddha, bowed, and sat down to one side. The Buddha said to
him:

“Cunda, express your understanding of the awakening factors.” 1.4

“Sir, the Buddha has rightly explained these seven awakening 2.1
factors. When developed and cultivated, they lead to direct knowl-
edge, to awakening, and to extinguishment. What seven? The
awakening factors of mindfulness, investigation of principles, en-
ergy, rapture, tranquility, immersion, and equanimity. These are

the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

- 2.5 “Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!”
- 3.1 This is what Cunda said, and the teacher approved. And that’s how the Buddha recovered from that illness.

SN 46.17

Going to the Far Shore

Pāraṅgamasutta

- 1.1 “Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.
- 2.1 Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.
- 3.1 When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.
- 4.1 Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,
- 5.1 you should try to find delight there,

having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

And those whose minds are rightly developed 6.1
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world.”

SN 46.18

Missed Out

Viraddhasutta

“Mendicants, whoever has missed out on the seven awakening factors 1.1
has missed out on the noble path to the complete ending of
suffering. Whoever has undertaken the seven awakening factors
has undertaken the noble path to the complete ending of suffering.
What seven? The awakening factors of mindfulness, investigation
of principles, energy, rapture, tranquility, immersion, and equa-
nimity. Whoever has missed out on these seven awakening factors
has missed out on the noble path to the complete ending of suffer-
ing. Whoever has undertaken these seven awakening factors has
undertaken the noble path to the complete ending of suffering.”

SN 46.19

Noble

Ariyasutta

“Mendicants, when these seven awakening factors are developed 1.1
and cultivated they are noble and emancipating, and bring one who
practices them to the complete ending of suffering. What seven?

The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

SN 46.20

Disillusionment

Nibbidāsutta

- 1.1 “Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

The Chapter with Udāyī

SN 46.21

To Awakening

Bodhāyasutta

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

“Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?” 2.1

“Mendicant, they’re called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They’re called awakening factors because they lead to awakening.” 2.3

SN 46.22

A Teaching on the Awakening Factors

Bojjhaṅgadesanāsutta

“Mendicants, I will teach you the seven awakening factors. Listen 1.1

...

And what are the seven awakening factors? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors.” 1.3

SN 46.23

Grounds

Thānīyasutta

1.1 “Mendicants, when you frequently attend improperly to things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows. When you frequently attend improperly to things that are grounds for ill will, ill will arises, and once arisen it increases and grows. When you frequently attend improperly to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow. When you frequently attend improperly to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow. When you frequently attend improperly to things that are grounds for doubt, doubt arises, and once arisen it increases and grows.

2.1 When you frequently attend properly on things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it’s fully developed. ... When you frequently attend properly on things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it’s fully developed.”

SN 46.24

Improper Attention

Ayonisomanasikārasutta

1.1 “Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow. And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don’t arise, or if they’ve already arisen, they cease.

When you attend properly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt don't arise, or if they've already arisen they're given up. 2.1

And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they've arisen, they're fully developed." 3.1

SN 46.25

Non-decline

Aparihānīyasutta

"Mendicants, I will teach you seven principles that guard against decline. Listen ... 1.1

And what are the seven principles that guard against decline? 1.3
They are the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven principles that guard against decline."

SN 46.26

The Ending of Craving

Taṇhakkhayasutta

"Mendicants, you should develop the path and the practice that leads to the ending of craving. And what is the path and the practice that leads to the ending of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity." When he said this, Udāyī said to him: 1.1

"Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?" 1.8

"Udāyī, it's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, 2.1

and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. ...

- 2.5 A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up.
- 2.9 And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

SN 46.27

The Cessation of Craving

Tanĥānirodhasutta

- 1.1 “Mendicants, you should develop the path and the practice that leads to the cessation of craving. And what is the path and the practice that leads to the cessation of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?
- 2.1 It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,
- 2.2 and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”

SN 46.28

Helping Penetration

Nibbedhabhāgiyasutta

“Mendicants, I will teach you a path that helps penetration. Listen 1.1

...

And what is the path that helps penetration? It is the seven 1.3
awakening factors. What seven? The awakening factors of mind-
fulness, investigation of principles, energy, rapture, tranquility,
immersion, and equanimity.” When he said this, Udāyī said to
him:

“Sir, how are the seven awakening factors developed and culti- 1.9
vated so as to lead to penetration?”

“Udāyī, it’s when a mendicant develops the awakening factor of 2.1
mindfulness, which relies on seclusion, fading away, and cessation,
and ripens as letting go. And it is abundant, expansive, limitless,
and free of ill will. With a mind that has developed the awakening
factor of mindfulness, they penetrate and shatter the mass of greed,
the mass of hate, and the mass of delusion for the first time. ...

A mendicant develops the awakening factor of equanimity, 2.5
which relies on seclusion, fading away, and cessation, and ripens
as letting go. And it is abundant, expansive, limitless, and free of
ill will. With a mind that has developed the awakening factor of
equanimity, they penetrate and shatter the mass of greed, the mass
of hate, and the mass of delusion for the first time.

This is how are the seven awakening factors are developed and 2.9
cultivated so as to lead to penetration.”

SN 46.29

One Thing

Ekadhammasutta

- 1.1 “Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?
- 2.1 It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,
- 2.2 and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.
- 3.1 And what are the things that are prone to being fettered? The eye is something that’s prone to being fettered. This is where these fetters, shackles, and attachments arise. The ear ... nose ... tongue ... body ... mind is something that’s prone to being fettered. This is where these fetters, shackles, and attachments arise. These are called the things that are prone to being fettered.”

SN 46.30

With Udāyī

Udāyisutta

- 1.1 At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. Then Venerable Udāyī went up to the Buddha ... and said to him:

“It’s incredible, sir, it’s amazing! How helpful my love and respect for the Buddha have been, and my sense of conscience and prudence. For when I was still a layman, I wasn’t helped much by the teaching or the Saṅgha. But when I considered my love and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness. The Buddha taught me 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.’” 2.1

Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ I comprehended the teaching; I acquired the path. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’” 3.1

I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When developed and cultivated as I’m living in such a way, they will bring me to such a state that I will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the path that I acquired. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’” 4.1

“Good, good, Udāyī! For that is indeed the path that you acquired. When developed and cultivated as you’re living in such a way, it will bring you to such a state that you will understand: ‘Rebirth is ended, the spiritual journey has been completed, what

had to be done has been done, there is no return to any state of existence.’”

The Chapter on Hindrances

SN 46.31

Skillful (1st)

Paṭhamakusālasutta

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the seven awakening factors. 1.1

And how does a diligent mendicant develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a diligent mendicant develops and cultivates the seven awakening factors. 2.1

SN 46.32

Skillful (2nd)

Dutiyakusālasutta

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in proper attention and meet at proper attention, and proper attention is said to be the 1.1

best of them. A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

- 2.1 And how does a mendicant with proper attention develop and cultivate the seven awakening factors? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with proper attention develops and cultivates the seven awakening factors."

SN 46.33

Corruptions

Upakkilesasutta

- 1.1 "Mendicants, there are these five corruptions of gold. When gold is corrupted by these it's not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When gold is corrupted by these five corruptions it's not pliable, workable, or radiant, but is brittle and not completely ready for working.
- 2.1 In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements."

SN 46.34

Not Corruptions

Anupakkilesasutta

“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.” 1.1

SN 46.35

Improper Attention

Yonisomanasikārasutta

“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.” 1.1

“Mendicants, when you attend properly, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.” 2.1

SN 46.36

Growth

Buddhisutta

“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress. What seven? The awakening factors of mindfulness, investigation of principles, en- 1.1

ergy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they lead to growth and progress.”

SN 46.37

Obstacles

Āvaraṇanīvaraṇasutta

- 1.1 “Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.
- 2.1 There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

SN 46.38

Without Obstacles

Anīvaraṇasutta

- 1.1 Mendicants, sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.

What are the five hindrances that are absent? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances that are absent. 2.1

And what are the seven awakening factors that are fully developed? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that are fully developed. Sometimes a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.” 3.1

SN 46.39

Trees

Rukkhasutta

“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. And what are those large trees with tiny seeds and big trunks? The bodhi, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and wood apple. These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. 1.1

In the same way, take a certain gentleman who has gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, he breaks apart, collapses, and falls. 1.5

There are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, parasites of the mind that weaken wisdom. 2.1

- 3.1 These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

SN 46.40

Hindrances

Nīvaraṇasutta

- 1.1 “Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.
- 2.1 These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

The Chapter on the Wheel-Turning Monarch

SN 46.41

Discriminations

Vidhāsutta

At Sāvattthī.

1.1

“Mendicants, all the ascetics and brahmins in the past who 1.2
have given up the three discriminations have done so by develop-
ing and cultivating the seven awakening factors. All the ascetics
and brahmins in the future who will give up the three discrimina-
tions will do so by developing and cultivating the seven awakening
factors. All the ascetics and brahmins in the present who are giving
up the three discriminations do so by developing and cultivating
the seven awakening factors.

What seven? The awakening factors of mindfulness, in- 1.5
vestigation of principles, energy, rapture, tranquility, immersion,
and equanimity. All the ascetics and brahmins in the past ... future
... and present who give up the three discriminations do so by
developing and cultivating the seven awakening factors.”

SN 46.42

A Wheel-Turning Monarch

Cakkavattisutta

- 1.1 “Mendicants, when a Wheel-Turning Monarch appears seven treasures appear. What seven? The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor. When a Wheel-Turning Monarch appears these seven treasures appear.
- 2.1 When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear. What seven? The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

SN 46.43

About Māra

Mārasutta

- 1.1 “Mendicants, I will teach you a path for crushing Māra’s army. Listen ...
- 1.3 And what is that path? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is the path for crushing Māra’s army.”

SN 46.44

Witless

Duppaññasutta

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

“Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called a witless idiot because they haven’t developed and cultivated these seven awakening factors.” 1.4

SN 46.45

Wise

Paññavantasutta

“Sir they speak of a person who is ‘wise, no idiot’. How is a person who is wise, no idiot defined?” 1.1

“Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.” 1.3

SN 46.46

Poor

Daliddasutta

“Sir, they speak of someone who is ‘poor’. How is a poor person defined?” 1.1

“Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called poor because they haven’t developed and cultivated these seven awakening factors.” 1.3

SN 46.47

Prosperous

Adaliddasutta

- 1.1 “Sir, they speak of someone who is ‘prosperous’. How is a prosperous person defined?”
- 1.3 “Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

SN 46.48

The Sun

Ādiccasutta

- 1.1 “Mendicants, the dawn is the forerunner and precursor of the sunrise.
- 1.2 In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.
- 1.4 And how does a mendicant with good friends develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

SN 46.49

Interior

Ajjhattikaṅgasutta

“Taking into account interior factors, mendicants, I do not see a 1.1
single one that gives rise to the seven awakening factors like proper
attention. ...”

SN 46.50

Exterior

Bāhiraṅgasutta

“Taking into account exterior factors, mendicants, I do not see a 1.1
single one that gives rise to the seven awakening factors like good
friendship. ...”

The Chapter on Discussion

SN 46.51

Nourishing

Āhārasutta

1.1 At Sāvattthī.

1.2 “Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors. Listen ...

1.4 And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

2.1 And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

3.1 And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to that fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

4.1 And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising

of restlessness and remorse, or, when they have arisen, makes them increase and grow.

And what fuels the arising of doubt, or, when it has arisen, 5.1 makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

And what fuels the arising of the awakening factor of mindful- 6.1 ness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of in- 7.1 vestigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of energy, 8.1 or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of rapture, 9.1 or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of tranquil- 10.1 ity, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

- 11.1 And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the foundation of serenity and freedom from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.
- 12.1 And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.
- 13.1 And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth? There is the feature of ugliness. Frequent proper attention to that starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.
- 14.1 And what starves the arising of ill will, or, when it has arisen, starves its increase and growth? There is the heart's release by love. Frequent proper attention to that starves the arising of ill will, or, when it has arisen, starves its increase and growth.
- 15.1 And what starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth.
- 16.1 And what starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth? There is the settled mind. Frequent proper attention to that starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth.
- 17.1 And what starves the arising of doubt, or, when it has arisen, starves its increase and growth? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper attention to them starves the arising of doubt, or, when it has arisen, starves its increase and growth.

And what starves the arising of the awakening factor of mind- 18.1
fulness, or, when it has arisen, starves its full development? There
are things that are grounds for the awakening factor of mindful-
ness. Not frequently focusing on them starves the arising of the
awakening factor of mindfulness, or, when it has arisen, starves its
full development.

And what starves the arising of the awakening factor of in- 19.1
vestigation of principles, or, when it has arisen, starves its full devel-
opment? There are qualities that are skillful and unskillful, blame-
worthy and blameless, inferior and superior, and those on the side
of dark and bright. Not frequently focusing on them starves the
arising of the awakening factor of investigation of principles, or,
when it has arisen, starves its full development.

And what starves the arising of the awakening factor of energy, 20.1
or, when it has arisen, starves its full development? There are the
elements of initiative, persistence, and exertion. Not frequently
focusing on them starves the arising of the awakening factor of
energy, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of rapture, 21.1
or, when it has arisen, starves its full development? There are things
that are grounds for the awakening factor of rapture. Not frequently
focusing on them starves the arising of the awakening factor of
rapture, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of tran- 22.1
quility, or, when it has arisen, starves its full development? There is
tranquility of the body and of the mind. Not frequently attending
to that starves the arising of the awakening factor of tranquility, or,
when it has arisen, starves its full development.

And what starves the arising of the awakening factor of immer- 23.1
sion, or, when it has arisen, starves its full development? There
are things that are the foundation of serenity and freedom from
distraction. Not frequently focusing on them starves the arising of
the awakening factor of immersion, or, when it has arisen, starves
its full development.

- 24.1 And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of equanimity. Not frequently focusing on them starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development.”

SN 46.52

Is There a Way?

Pariyāyasutta

- 1.1 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattthī for alms. Then it occurred to him, “It’s too early to wander for alms in Sāvattthī. Why don’t we go to the monastery of the wanderers who follow other paths?”
- 2.1 Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:
- 3.1 “Reverends, the ascetic Gotama teaches his disciples like this: ‘Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’ We too teach our disciples: ‘Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’ What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”
- 4.1 Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking:
- 4.3 “We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, when wanderers who follow other paths say this, 8.1
 you should say to them: ‘But reverends, is there a way in which
 the five hindrances become ten and the seven awakening factors
 become fourteen?’ Questioned like this, the wanderers who follow
 other paths would be stumped, and, in addition, would get frus-
 trated. Why is that? Because they’re out of their element. I don’t
 see anyone in this world—with its gods, Māras, and Brahmās, this
 population with its ascetics and brahmins, its gods and humans—
 who could provide a satisfying answer to these questions except
 for the Realized One or his disciple or someone who has heard it
 from them.

And what is the way in which the five hindrances become ten? 9.1
 Sensual desire for what is internal is a hindrance; and sensual desire
 for what is external is also a hindrance. That’s how what is concisely
 referred to as ‘the hindrance of sensual desire’ becomes twofold.
 Ill will for what is internal is a hindrance; and ill will for what is
 external is also a hindrance. That’s how what is concisely referred
 to as ‘the hindrance of ill will’ becomes twofold. Dullness is a
 hindrance; and drowsiness is also a hindrance. That’s how what is
 concisely referred to as ‘the hindrance of dullness and drowsiness’
 becomes twofold. Restlessness is a hindrance; and remorse is
 also a hindrance. That’s how what is concisely referred to as ‘the
 hindrance of restlessness and remorse’ becomes twofold. Doubt
 about internal things is a hindrance; and doubt about external
 things is also a hindrance. That’s how what is concisely referred to
 as ‘the hindrance of doubt’ becomes twofold. This is the way in
 which the five hindrances become ten.

And what is the way in which the seven awakening factors 10.1
 become fourteen? Mindfulness of internal things is the awaken-
 ing factor of mindfulness; and mindfulness of external things is
 also the awakening factor of mindfulness. That’s how what is con-
 cisely referred to as ‘the awakening factor of mindfulness’ becomes
 twofold.

- 11.1 Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles. That's how what is concisely referred to as 'the awakening factor of investigation of principles' becomes twofold.
- 12.1 Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy. That's how what is concisely referred to as 'the awakening factor of energy' becomes twofold.
- 13.1 Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture. In this way what is concisely referred to as 'the awakening factor of rapture' becomes twofold.
- 14.1 Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility. In this way what is concisely referred to as 'the awakening factor of tranquility' becomes twofold.
- 15.1 Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion. In this way what is concisely referred to as 'the awakening factor of immersion' becomes twofold.
- 16.1 Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity. In this way what is concisely referred to as 'the awakening factor of equanimity' becomes twofold. This is the way in which the seven awakening factors become fourteen."

SN 46.53

Fire

Aggisutta

Then several mendicants robed up in the morning and, taking their 1.1
bowls and robes, entered Sāvattḥī for alms.

(The same as the previous discourse.) 1.2

“Mendicants, when wanderers who follow other paths say this, 2.1
you should say to them: ‘Reverends, which awakening factors
should not be developed when the mind is sluggish? And which
awakening factors should be developed at that time? Which awak-
ening factors should not be developed when the mind is restless?
And which awakening factors should be developed at that time?’
Questioned like this, the wanderers who follow other paths would
be stumped, and, in addition, would get frustrated. Why is that?
Because they’re out of their element.

I don’t see anyone in this world—with its gods, Māras, and 3.1
Brahmās, this population with its ascetics and brahmins, its gods
and humans—who could provide a satisfying answer to these ques-
tions except for the Realized One or his disciple or someone who
has heard it from them.

When the mind is sluggish, it’s the wrong time to develop the 4.1
awakening factors of tranquility, immersion, and equanimity. Why
is that? Because it’s hard to stimulate a sluggish mind with these
things.

Suppose someone wanted to make a small fire flare up. If they 5.1
toss wet grass, cow-dung, and timber on it, spray it with water, and
scatter dirt on it, could they make it flare up?”

“No, sir.” 5.4

“In the same way, when the mind is sluggish, it’s the wrong time 6.1
to develop the awakening factors of tranquility, immersion, and
equanimity. Why is that? Because it’s hard to stimulate a sluggish
mind with these things.

7.1 When the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's easy to stimulate a sluggish mind with these things.

8.1 Suppose someone wanted to make a small fire flare up. If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it, could they make it flare up?"

8.4 "Yes, sir."

9.1 "In the same way, when the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's easy to stimulate a sluggish mind with these things.

10.1 When the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's hard to settle a restless mind with these things.

11.1 Suppose someone wanted to extinguish a bonfire. If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it, could they extinguish it?"

11.4 "No, sir."

12.1 "In the same way, when the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it's hard to settle a restless mind with these things.

13.1 When the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it's easy to settle a restless mind with these things.

14.1 Suppose someone wanted to extinguish a bonfire. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they extinguish it?"

14.4 "Yes, sir."

15.1 "In the same way, when the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and

equanimity. Why is that? Because it's easy to settle a restless mind with these things. But mindfulness is always useful, I say."

SN 46.54

Full of Love

Mettāsahagatasutta

At one time the Buddha was staying in the land of the Koliyans, 1.1 where they have a town called Haliddavasana. Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms. Then it occurred to him, "It's too early to wander for alms in Haliddavasana. Why don't we go to the monastery of the wanderers who follow other paths?"

Then they went to the monastery of the wanderers who follow 2.1 other paths, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama teaches his disciples like this: 3.1 'Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of equanimity to one direction, and to the second, and to the

third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

4.1 We too teach our disciples in just the same way. What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

5.1 Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths. They got up from their seat, thinking:

5.3 “We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

11.1 “Mendicants, when wanderers who follow other paths say this, you should say to them: ‘But reverends, how is the heart’s release by love developed? What is its destination, apex, fruit, and end? How is the heart’s release by compassion developed? What is its destination, apex, fruit, and end? How is the heart’s release by rejoicing developed? What is its destination, apex, fruit, and end? How is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end?’ Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

12.1 And how is the heart’s release by love developed? What is its destination, apex, fruit, and end? It’s when a mendicant develops the heart’s release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading

away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. The apex of the heart's release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by compassion developed? What 13.1 is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. ... If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. The apex of the heart's release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by rejoicing developed? What 14.1 is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. ... If they wish: 'May I meditate staying equani-

mous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite,' they enter and remain in the dimension of infinite consciousness. The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.

- 15.1 And how is the heart's release by equanimity developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all,' they enter and remain in the dimension of nothingness. The apex of the heart's release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom."

SN 46.55

With Saṅgārava

Saṅgāraṇasutta

- 1.1 At Sāvattḥi.

Then Saṅgārava the brahmin 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 sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?” 2.1

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. 3.1

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it. 4.1

In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. 4.3

Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. 5.1

Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it. 6.1

In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. 6.3

Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. 7.1

- 8.1 Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.
- 8.3 In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.
- 9.1 Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.
- 10.1 Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.
- 10.3 In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.
- 11.1 Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.
- 12.1 Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.
- 12.3 In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.
- 13.1 There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even

hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Suppose there was a bowl of water that was not mixed with dye 14.1
such as red lac, turmeric, indigo, or rose madder. A person with
good eyesight checking their own reflection would truly know it
and see it.

In the same way, when your heart is not overcome and mired 14.3
in sensual desire ... Even hymns that are long-unpracticed spring
to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in 15.1
ill will ... Even hymns that are long-unpracticed spring to mind,
let alone those that are practiced.

Suppose there is a bowl of water that is not heated by a fire, 16.1
boiling and bubbling. A person with good eyesight checking their
own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired 16.3
in ill will ... Even hymns that are long-unpracticed spring to mind,
let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in 17.1
dullness and drowsiness ... Even hymns that are long-unpracticed
spring to mind, let alone those that are practiced.

Suppose there is a bowl of water that is not overgrown with 18.1
moss and aquatic plants. A person with good eyesight checking
their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in 18.3
dullness and drowsiness ... Even hymns that are long-unpracticed
spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in 19.1
restlessness and remorse ... Even hymns that are long-unpracticed
spring to mind, let alone those that are practiced.

Suppose there is a bowl of water that is not stirred by the wind, 20.1
churning, swirling, and rippling. A person with good eyesight
checking their own reflection would truly know it and see it.

- 20.3 In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 21.1 Furthermore, when your heart is not overcome and mired in doubt ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.
- 22.1 Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with good eyesight checking their own reflection would truly know it and see it.
- 22.3 In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unpracticed do spring to mind, let alone those that are practiced.
- 23.1 These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."
- 24.1 When he said this, Saṅgārava said to the Buddha, "Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

SN 46.56

A Place Without Fear

Abhayasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Rājagaha, on the Vulture’s Peak Mountain. Then Prince Abhaya
went up to the Buddha, bowed, sat down to one side, and said to
him:

“Sir, Pūraṇa Kassapa says this: ‘There is no cause or reason for 1.4
not knowing and not seeing. Not knowing and not seeing have
no cause or reason. There is no cause or reason for knowing and
seeing. Knowing and seeing have no cause or reason.’ What does
the Buddha say about this?”

“Prince, there are causes and reasons for not knowing and 1.10
not seeing. Not knowing and not seeing have causes and reasons.
There are causes and reasons for knowing and seeing. Knowing
and seeing have causes and reasons.”

“But sir, what is the cause and reason for not knowing and 2.1
not seeing? How do not knowing and not seeing have causes and
reasons?”

“There’s a time when the heart is overcome and mired in sen- 2.3
sual desire, without truly knowing and seeing the escape from
sensual desire that has arisen. This is a cause and reason for not
knowing and not seeing. And this is how not knowing and not
seeing have causes and reasons.

Furthermore, there’s a time when the heart is overcome and 3.1
mired in ill will ... dullness and drowsiness ... restlessness and
remorse ... doubt, without truly knowing and seeing the escape
from doubt that has arisen. This is a cause and reason for not
knowing and not seeing. And this is how not knowing and not
seeing have causes and reasons.”

“Sir, what is the name of this exposition of the teaching?” 4.1

“These are called the ‘hindrances’, prince.” 4.2

- 4.3 “Indeed, Blessed One, these are hindrances! Indeed, Holy One, these are hindrances! Overcome by even a single hindrance you wouldn’t truly know or see, let alone all five hindrances.
- 5.1 But sir, what is the cause and reason for knowing and seeing? How do knowing and seeing have causes and reasons?”
- 5.3 “It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They truly know and see with a mind that has developed the awakening factor of mindfulness. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.
- 6.1 Furthermore, a mendicant develops the awakening factor of investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They truly know and see with a mind that has developed the awakening factor of equanimity. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.”
- 7.1 “Sir, what is the name of this exposition of the teaching?”
- 7.2 “These are called the ‘awakening factors’, prince.”
- 7.3 “Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors! Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors. When climbing Mount Vulture’s Peak I became fatigued in body and mind. But this has now faded away. And I’ve comprehended the teaching.”

The Chapter on Breathing

SN 46.57

A Skeleton

Aṭṭhikamahapphalasutta

At Sāvattḥi.

1.1

“Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial. How so? It’s when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.” 1.2

“When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. How so?...” 2.1

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit. How so?...” 3.1

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary. How so?...” 4.1

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration. How so?...” 5.1

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great comfort. How so?...” 6.1

SN 46.58

Worm-Infested

PuḬavakasutta

- 1.1 “Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.59

Livid

Vinīlakasutta

- 1.1 “Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.60

Split Open

Vicchiddakasutta

- 1.1 “Mendicants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.61

Bloated

Uddhumātakasutta

- 1.1 “Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.62

Love

Mettāsutta

“Mendicants, when love is developed and cultivated it’s very fruitful 1.1
and beneficial. ...”

SN 46.63

Compassion

Karuṇāsutta

“Mendicants, when compassion is developed and cultivated it’s very 1.1
fruitful and beneficial. ...”

SN 46.64

Rejoicing

Muditāsutta

“Mendicants, when rejoicing is developed and cultivated it’s very 1.1
fruitful and beneficial. ...”

SN 46.65

Equanimity

Upekkhāsutta

“Mendicants, when equanimity is developed and cultivated it’s very 1.1
fruitful and beneficial. ...”

SN 46.66

Breathing

Ānāpānasutta

- 1.1 “Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. ...”

The Chapter on Cessation

SN 46.67

Ugliness

Asubhasutta

“Mendicants, when the perception of ugliness is developed and 1.1
cultivated it’s very fruitful and beneficial. ...”

SN 46.68

Death

Maraṇasutta

“Mendicants, when the perception of death is developed and culti- 1.1
vated it’s very fruitful and beneficial. ...”

SN 46.69

Repulsiveness of Food

Āhārepaṭikūlasutta

“Mendicants, when the perception of repulsiveness of food is devel- 1.1
oped and cultivated it’s very fruitful and beneficial. ...”

SN 46.70

Dissatisfaction

Anabhiratisutta

- 1.1 “Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.71

Impermanence

Aniccasutta

- 1.1 “Mendicants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.72

Suffering in Impermanence

Dukkhasutta

- 1.1 “Mendicants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.73

Not-Self in Suffering

Anattasutta

- 1.1 “Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. ...”

SN 46.74

Giving Up

Pahānasutta

“Mendicants, when the perception of giving up is developed and 1.1
cultivated it’s very fruitful and beneficial. ...”

SN 46.75

Dispassion

Virāgasutta

“Mendicants, when the perception of dispassion is developed and 1.1
cultivated it’s very fruitful and beneficial. ...”

SN 46.76

Cessation

Nirodhasutta

“Mendicants, when the perception of cessation is developed and 1.1
cultivated it’s very fruitful and beneficial. How so? It’s when a
mendicant develops the perception of cessation together with the
awakening factors of mindfulness, investigation of principles, en-
ergy, rapture, tranquility, immersion, and equanimity, which rely
on seclusion, fading away, and cessation, and ripen as letting go.
That’s how, when the perception of cessation is developed and
cultivated, it’s very fruitful and beneficial.

When the perception of cessation is developed and cultivated 2.1
you can expect one of two results: enlightenment in the present
life, or if there’s something left over, non-return. How so? It’s when
a mendicant develops the perception of cessation together with
the awakening factors of mindfulness, investigation of principles,
energy, rapture, tranquility, immersion, and equanimity, which rely
on seclusion, fading away, and cessation, and ripen as letting go.

When the perception of cessation is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

- 3.1 "The perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease. How so? It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the perception of cessation, when developed and cultivated, leads to great benefit ... great sanctuary ... great inspiration ... great ease."

The Chapter of Abbreviated Texts on the Ganges

SN 46.77–88

The Ganges River, Etc.

Gaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. 1.1

In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the seven awakening 1.3
factors slant, slope, and incline to extinguishment? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

(To be expanded for each of the different rivers as in SN 1.7
45.91–102.)

The Chapter on Diligence

SN 46.89–98

A Realized One, Etc.

Appamādavagga

1.1 “Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”

3.1 (To be expanded as in SN 45.139–148.)

The Chapter on Hard Work

SN 46.99–110

Hard Work, Etc.

Balakaraṇīyavagga

“Mendicants, all the hard work that gets done depends on the earth 1.1
and is grounded on the earth. ...”

(To be expanded as in SN 45.149–160.)

3.1

The Chapter on Searches

SN 46.111–120

Searches, Etc.

Esanāvagga

1.1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

3.1 (To be expanded as in SN 45.161–170.)

The Chapter on Floods

SN 46.121–129

Floods

Oghādisutta

“Mendicants, there are these four floods. What four? The floods 1.1
of sensuality, desire to be reborn, views, and ignorance.” (To be
expanded as in SN 45.171–179.)

SN 46.130

Higher Fetters

Uddhambhāgiyasutta

At Sāvattthī. 1.1

“Mendicants, there are five higher fetters. What five? Desire 1.2
for rebirth in the realm of luminous form, desire for rebirth in
the formless realm, conceit, restlessness, and ignorance. These
are the five higher fetters. The seven awakening factors should
be developed for the direct knowledge, complete understanding,
finishing, and giving up of these five higher fetters.

What seven? It’s when a mendicant develops the awakening 1.7
factors of mindfulness, investigation of principles, energy, rapture,
tranquility, immersion, and equanimity, which culminate in the
removal of greed, hate, and delusion. ...”

“... which culminate, finish, and end in the deathless ...” 1.10

- 1.11 “... which culminate, finish, and end in extinguishment ...
- 1.12 The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Another Chapter of Abbreviated Texts on the Ganges, Etc.

SN 46.131–142

More on the Ganges River, Etc.

Punagaṅgāpeyyālavagga

(To be expanded as in SN 45.103–114, removal of greed version.) 3.1

Another Chapter on Diligence

SN 46.143–152

Another Series on a Realized One, Etc.

Punaappamādavagga

3.1 (To be expanded as in SN 45.139–148, removal of greed version.)

Another Chapter on Hard Work

SN 46.153–164

Hard Work, Etc.

Punabalakaraṇīyavagga

(To be expanded as in SN 45.149–160, removal of greed version.) 3.1

Another Chapter on Searches

SN 46.165–174

Another Series on Searches, Etc.

Punaesanāvagga

(To be expanded as in SN 45.161–170.)

Another Chapter on Floods

SN 46.175–184

Another Series on Floods, Etc.

Punaoghavagga

(To be expanded as in SN 45.171–180.)

(All should be expanded as in the chapter on removal of greed, 3.1
hate, and delusion.)

(The Linked Discourses on Awakening Factors should be ex- 3.2
panded just as the Linked Discourses on the Path.)

The Linked Discourses on the Awakening Factors is the second section.

LINKED DISCOURSES ON
MINDFULNESS
MEDITATION

The Chapter on Ambapālī the Courtesan

SN 47.1

In Ambapālī's Wood

Ambapālisutta

SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, 1.1
in Ambapālī's Wood. There the Buddha addressed the mendicants,
“Mendicants!”

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

“Mendicants, the four kinds of mindfulness meditation are the 2.1
path to convergence. They are in order to purify sentient beings,
to get past sorrow and crying, to make an end of pain and sadness,
to end the cycle of suffering, and to realize extinguishment. What
four?

It's when a mendicant meditates by observing an aspect of the 2.3
body—keen, aware, and mindful, rid of desire and aversion for the
world.

They meditate observing an aspect of feelings—keen, aware, 2.4
and mindful, rid of desire and aversion for the world.

They meditate observing an aspect of the mind—keen, aware, 2.5
and mindful, rid of desire and aversion for the world.

They meditate observing an aspect of principles—keen, aware, 2.6
and mindful, rid of desire and aversion for the world.

- 2.7 The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”
- 3.1 That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

SN 47.2

Mindful

Satisutta

- 1.1 At one time the Buddha was staying near Vesālī, in Ambapālī’s Wood. There the Buddha addressed the mendicants, “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, a mendicant should live mindful and aware. This is my instruction to you.
- 2.3 And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful.
- 3.1 And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant acts with situational awareness. A mendicant should live mindful and aware. This is my instruction to you.”

SN 47.3

A Monk

Bhikkhusutta

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, bowed, sat down 1.2
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."

"This is exactly how some foolish people ask me for some- 1.4
thing. But when the teaching has been explained they think only
of following me around."

"Sir, may the Buddha please teach me Dhamma in brief! May 1.5
the Holy One teach me the Dhamma in brief! Hopefully I can
understand the meaning of what the Buddha says! Hopefully I can
be an heir of the Buddha's teaching!"

"Well then, mendicant, you should purify the starting point 1.6
of skillful qualities. What is the starting point of skillful qualities?
Well purified ethics and correct view. When your ethics are well
purified and your view is correct, you should develop the four
kinds of mindfulness meditation in three ways, depending on and
grounded on ethics.

What four? 2.1

Meditate observing an aspect of the body internally—keen, 2.2
aware, and mindful, rid of desire and aversion for the world. Or
meditate observing an aspect of the body externally—keen, aware,
and mindful, rid of desire and aversion for the world. Or meditate
observing an aspect of the body internally and externally—keen,
aware, and mindful, rid of desire and aversion for the world.

Or meditate observing an aspect of feelings internally ... ex- 2.5
ternally ... internally and externally—keen, aware, and mindful,
rid of desire and aversion for the world.

- 2.8 Or meditate observing an aspect of the mind internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.
- 2.11 Or meditate observing an aspect of principles internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”
- 3.1 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.
- 3.2 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.
- 3.3 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

SN 47.4

At Sālā

Sālasutta

- 1.1 At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants:
- 2.1 “Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation. What four? Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are

clear, immersed in samādhi, and unified, so as to truly know the body. Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings. Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind. Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.

Those mendicants who are trainees—who haven’t achieved 3.1
their heart’s desire, but live aspiring to the supreme sanctuary—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind. They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.

Those mendicants who are perfected—who have ended the 4.1
defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind. They meditate observing an aspect of prin-

ciples—keen, aware, at one, with minds that are clear, immersed in samādhī, and unified, detached from principles.

- 5.1 Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”

SN 47.5

A Heap of the Unskillful

Akusalarāsisutta

- 1.1 At Sāvattthī.

- 1.2 There the Buddha said:

- 1.3 “Rightly speaking, mendicants, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful.

- 2.1 Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

SN 47.6

A Hawk

Sakunagghisutta

“Once upon a time, mendicants, a hawk suddenly swooped down 1.1
and grabbed a quail. And as the quail was being carried off he
wailed, ‘I’m so unlucky, so unfortunate, to have roamed out of my
territory into the domain of others. If today I’d roamed within my
own territory, the domain of my fathers, this hawk wouldn’t have
been able to beat me by fighting.’

‘So, quail, what is your own territory, the domain of your fa- 1.5
thers?’

‘It’s a ploughed field covered with clods of earth.’ 1.6

Confident in her own strength, the hawk was not daunted or 1.7
intimidated. She released the quail, saying, ‘Go now, quail. But
even there you won’t escape me!’

Then the quail went to a ploughed field covered with clods of 2.1
earth. He climbed up a big clod, and standing there, he said to the
hawk: ‘Come get me, hawk! Come get me, hawk!’

Confident in her own strength, the hawk was not daunted or 2.3
intimidated. She folded her wings and suddenly swooped down
on the quail. When the quail knew that the hawk was nearly there,
he slipped under that clod. But the hawk crashed chest-first right
there.

That’s what happens when you roam out of your territory into 2.6
the domain of others.

So, mendicants, don’t roam out of your own territory into the 3.1
domain of others. If you roam out of your own territory into the
domain of others, Māra will find a vulnerability and get hold of
you.

And what is not a mendicant’s own territory but the domain of 3.3
others? It’s the five kinds of sensual stimulation. What five? Sights
known by the eye that are likable, desirable, agreeable, pleasant,
sensual, and arousing. Sounds known by the ear ... Smells known

by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant's own territory but the domain of others.

4.1 You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get hold of you.

4.3 And what is a mendicant's own territory, the domain of the fathers? It's the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is a mendicant's own territory, the domain of the fathers.”

SN 47.7

A Monkey

Makkāṭasutta

1.1 “Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go, while in others, monkeys can go but not humans. There are also level, pleasant places where both monkeys and humans can go. There hunters lay snares of tar on the monkey trails to catch the monkeys.

2.1 The monkeys who are not foolhardy and reckless see the tar and avoid it from afar. But a foolish and reckless monkey goes up to the tar and grabs it with a hand. He gets stuck there. Thinking to free his hand, he grabs it with his other hand. He gets stuck there. Thinking to free both hands, he grabs it with a foot. He gets stuck there. Thinking to free both hands and foot, he grabs it with his other foot. He gets stuck there. Thinking to free both hands and feet, he grabs it with his snout. He gets stuck there.

And so the monkey, trapped at five points, just lies there 2.12
screaming. He'd meet with tragedy and disaster, and the hunter
can do what he wants with him. The hunter spears him, pries him
off that tarred block of wood, and goes wherever he wants.

That's what happens when you roam out of your territory into 2.14
the domain of others.

So, mendicants, don't roam out of your own territory into the 3.1
domain of others. If you roam out of your own territory into the
domain of others, Māra will find a vulnerability and get hold of
you.

And what is not a mendicant's own territory but the domain of 3.3
others? It's the five kinds of sensual stimulation. What five? Sights
known by the eye that are likable, desirable, agreeable, pleasant,
sensual, and arousing. Sounds known by the ear ... Smells known
by the nose ... Tastes known by the tongue ... Touches known by
the body that are likable, desirable, agreeable, pleasant, sensual, and
arousing. This is not a mendicant's own territory but the domain
of others.

You should roam inside your own territory, the domain of your 4.1
fathers. If you roam inside your own territory, the domain of your
fathers, Māra won't find a vulnerability or get hold of you.

And what is a mendicant's own territory, the domain of the 4.3
fathers? It's the four kinds of mindfulness meditation. What four?
It's when a mendicant meditates by observing an aspect of the
body—keen, aware, and mindful, rid of desire and aversion for the
world. They meditate observing an aspect of feelings ... mind ...
principles—keen, aware, and mindful, rid of desire and aversion
for the world. This is a mendicant's own territory, the domain of
the fathers."

SN 47.8

Cooks

Sūdasutta

- 1.1 “Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.
- 2.1 But that cook didn’t take their master’s hint: ‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’
- 3.1 That foolish, incompetent, unskillful cook doesn’t get presented with clothes, wages, or bonuses. Why is that? Because they don’t take their master’s hint.
- 3.4 In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind doesn’t enter immersion, and their corruptions aren’t given up. But they don’t take the hint. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, the mind doesn’t enter immersion, and the corruptions aren’t given up. But they don’t take the hint.
- 4.1 That foolish, incompetent, unskillful mendicant doesn’t get blissful meditations in this very life, nor do they get mindfulness and situational awareness. Why is that? Because they don’t take their mind’s hint.
- 5.1 Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

And that cook took their master's hint: 'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.' 6.1

That astute, competent, skillful cook gets presented with clothes, wages, and bonuses. Why is that? Because they take their master's hint. 7.1

In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up. They take the hint. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up. They take the hint. 7.4

That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness. Why is that? Because they take their mind's hint." 8.1

SN 47.9

Sick

Gilānasutta

SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, at the little village of Beluva. There the Buddha addressed the mendicants: "Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I'll commence the rainy season residence right here in the little village of Beluva." 1.1

- 1.6 “Yes, sir,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.
- 2.1 After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha:
- 2.4 “It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?” So that is what he did. Then the Buddha’s illness died down.
- 3.1 Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 3.3 “Sir, it’s fantastic that the Buddha is comfortable, that he’s well, and that he’s alright. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind. Still, at least I was consoled by the thought that the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”
- 4.1 “But what could the mendicant Saṅgha expect from me now, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.
- 4.4 If there’s anyone who thinks: ‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha. But the Realized One doesn’t think like this, so why should he make some statement regarding the Saṅgha?
- 4.9 Now I am old, elderly and senior. I’m advanced in years and have reached the final stage of life. I’m currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same

way, the Realized One's body keeps going by relying on straps, or so you'd think.

Sometimes the Realized One, not focusing on any signs, and 5.1
with the cessation of certain feelings, enters and remains in the
signless immersion of the heart. Only then does the Realized One's
body become more comfortable.

So Ānanda, live as your own island, your own refuge, with no 5.2
other refuge. Let the teaching be your island and your refuge, with
no other refuge.

And how does a mendicant do this? It's when a mendicant 6.1
meditates by observing an aspect of the body—keen, aware, and
mindful, rid of desire and aversion for the world. They meditate ob-
serving an aspect of feelings ... mind ... principles—keen, aware,
and mindful, rid of desire and aversion for the world. That's how a
mendicant lives as their own island, their own refuge, with no other
refuge. That's how the teaching is their island and their refuge, with
no other refuge.

Whether now or after I have passed, any who shall live as their 6.7
own island, their own refuge, with no other refuge; with the teach-
ing as their island and their refuge, with no other refuge—those
mendicants of mine who want to train shall be among the best of
the best.”

SN 47.10

The Nuns' Quarters

Bhikkhunupassayasutta

Then Venerable Ānanda robed up in the morning and, taking his 1.1
bowl and robe, went to the nuns' quarters, and sat down on the
seat spread out. Then several nuns went up to Venerable Ānanda
bowed, sat down to one side, and said to him:

“Sir, Ānanda, several nuns meditate with their minds firmly 2.1
established in the four kinds of mindfulness meditation. They have
realized a higher distinction than they had before.”

2.2 “That’s how it is, sisters! That’s how it is, sisters! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.”

3.1 Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left. Then Ānanda wandered for alms in Sāvattthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

5.1 “That’s so true, Ānanda! That’s so true! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.

6.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, based on the body there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards an inspiring foundation. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: ‘I have accomplished the goal for which I directed my mind. Let me now pull back.’ They pull back, and neither place the mind nor keep it connected. They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’

7.1 Furthermore, a mendicant meditates by observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards an inspiring foundation. As they do so, joy springs up. Being joyful, rapture springs

up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: 'I have accomplished the goal for which I directed my mind. Let me now pull back.' They pull back, and neither place the mind nor keep it connected. They understand: 'I'm neither placing the mind nor keeping it connected. Mindful within myself, I'm happy.' That's how there is directed development.

And how is there undirected development? Not directing their 8.1
mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's unconstricted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of the body—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's unconstricted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's unconstricted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.' Not directing their mind externally, a mendicant understands: 'My mind is not directed externally.' And they understand: 'Over a period of time it's unconstricted, freed, and undirected.' And they also understand: 'I meditate observing an aspect of principles—keen, aware, mindful; I am happy.' That's how there is undirected development.

So, Ānanda, I've taught you directed development and undi- 9.1
rected development. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

- 10.1 That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

The Chapter at Nālandā

SN 47.11

A Great Man

Mahāpurisasutta

At Sāvattthī. 1.1

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

“Sir, they speak of ‘a great man.’ How is a great man defined?” 1.3

“Sāriputta, someone whose mind is free is a great man, I say. If their mind is not free, I say they’re not a great man. 1.5

And how does someone have a free mind? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping. That’s how someone has a free mind. 2.1

Someone whose mind is free is a great man, I say. If their mind is not free, I say they’re not a great man.” 2.9

SN 47.12

At Nālandā

Nālandasutta

- 1.1 At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”
- 1.5 “That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: ‘I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’
- 2.1 What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”
- 2.3 “No, sir.”
- 3.1 “And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”
- 3.3 “No, sir.”
- 4.1 “And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”
- 4.3 “No, sir.”
- 5.1 “Well then, Sāriputta, given that you don't comprehend the minds of Buddhas past, future, or present, what exactly are you

doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Sir, though I don't comprehend the minds of Buddhas past, 6.1
future, and present, still I understand this by inference from the
teaching. Suppose there was a king's frontier citadel with fortified
embankments, ramparts, and arches, and a single gate. And it has
a gatekeeper who is astute, competent, and intelligent. He keeps
strangers out and lets known people in. As he walks around the
patrol path, he doesn't see a hole or cleft in the wall, not even
one big enough for a cat to slip out. He thinks, 'Whatever sizable
creatures enter or leave the citadel, all of them do so via this gate.'

In the same way, I understand this by inference from the teach- 6.8
ing: 'All the perfected ones, fully awakened Buddhas—whether
past, future, or present—give up the five hindrances, corruptions of
the heart that weaken wisdom. Their mind is firmly established in
the four kinds of mindfulness meditation. They correctly develop
the seven awakening factors. And they wake up to the supreme
perfect awakening.'

"Good, good, Sāriputta! So Sāriputta, you should frequently 7.1
speak this exposition of the teaching to the monks, nuns, laymen,
and laywomen. Though there will be some foolish people who
have doubt or uncertainty regarding the Realized One, when they
hear this exposition of the teaching they'll give up that doubt or
uncertainty."

SN 47.13

With Cunda

Cundasutta

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, 1.1
Anāthapiṇḍika's monastery. At that time Venerable Sāriputta was
staying in the Magadhan lands near the little village of Nālaka, and
he was sick, suffering, gravely ill. And the novice Cunda was his
carer.

- 2.1 Then Venerable Sāriputta became fully extinguished because of that sickness. Then Cunda took Sāriputta's bowl and robes and set out for Sāvattthī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him:
- 2.3 "Sir, Venerable Sāriputta has become fully extinguished. This is his bowl and robe."
- 3.1 "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this."
- 3.3 "Yes, sir," replied Cunda.
- 4.1 Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him:
- 4.2 "Sir, this novice Cunda says that Venerable Sāriputta has become fully extinguished. This is his bowl and robe. Since I heard this, my body feels like it's drugged. I'm disorientated, and the teachings don't spring to mind."
- 5.1 "Well, Ānanda, when Sāriputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?"
- 5.2 "No, sir, he did not. But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions. I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta."
- 6.1 "Ānanda, did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible."
- 6.5 Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully extinguished.

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible. 6.7

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. 6.9

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. 7.1

That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge. 7.6

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.” 7.7

SN 47.14

At Ukkacelā

Ukkacelasutta

At one time the Buddha was staying in the land of the Vajjīs near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully extinguished. Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of mendicants. 1.1

Then the Buddha looked around the Saṅgha of mendicants, who were silent. He addressed them: 2.1

“Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully extinguished. When Sāriputta and Moggallāna were alive, my assembly was never empty; I 2.2

had no concern for any region where they stayed. The Buddhas of the past or the future have pairs of chief disciples who are no better than Sāriputta and Moggallāna were to me.

2.7 It's an incredible and amazing quality of such disciples that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies.

2.9 And it's an incredible and amazing quality of the Realized One that when such a pair of disciples becomes fully extinguished he does not sorrow or lament. How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

2.13 Suppose there was a large tree standing with heartwood, and the largest branches fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished.

2.15 How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

2.17 So mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

3.1 And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.

3.6 That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

3.7 Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those

mendicants of mine who want to train shall be among the best of the best.”

SN 47.15

With Bāhiya

Bāhiyasutta

At Sāvattthī.

1.1

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to 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.” 1.3

“Well then, Bāhiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics. 1.4

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings . . . mind . . . principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.” 2.1

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. 3.1

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no 3.3

return to any state of existence.” And Venerable Bāhiya became one of the perfected.

SN 47.16

With Uttiya

Uttiyasutta

1.1 At Sāvattthī.

1.2 Then Venerable Uttiya 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 “Well then, Uttiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

2.1 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s domain.”

3.1 And then Venerable Uttiya 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. Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

3.3 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Uttiya became one of the perfected.

SN 47.17

Noble

Ariyasutta

“Mendicants, when these four kinds of mindfulness meditation are 1.1
developed and cultivated they are noble and emancipating, and
bring one who practices them to the complete ending of suffering.
What four?

It’s when a mendicant meditates by observing an aspect of the 1.3
body—keen, aware, and mindful, rid of desire and aversion for the
world. They meditate observing an aspect of feelings ... mind ...
principles—keen, aware, and mindful, rid of desire and aversion
for the world.

When these four kinds of mindfulness meditation are devel- 1.7
oped and cultivated they are noble and emancipating, and bring
one who practices them to the complete ending of suffering.”

SN 47.18

With Brahmā

Brahmasutta

At one time, when he was first awakened, the Buddha was stay- 1.1
ing near Uruvelā at the goatherd’s banyan tree on the bank of the
Nerañjarā River.

Then as he was in private retreat this thought came to his mind, 1.2
“The four kinds of mindfulness meditation are the path to con-
vergence. They are in order to purify sentient beings, to get past
sorrow and crying, to make an end of pain and sadness, to end the
cycle of suffering, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect 2.1
of the body—keen, aware, and mindful, rid of desire and aversion
for the world. Or they’d meditate observing an aspect of feelings
... or mind ... or principles—keen, aware, and mindful, rid of

desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

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:

3.3 “That’s so true, Blessed One! That’s so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

4.1 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

5.1 That’s what Brahmā Sahampati said. Then he went on to say:

6.1 “The compassionate one, who sees the ending of re-
birth,
understands the path to convergence.
By this path people crossed over before,
will cross, and are crossing.”

SN 47.19

At Sedaka

Sedakasutta

At one time the Buddha was staying in the land of the Sumbhas, 1.1
near the town of the Sumbhas called Sedaka. There the Buddha
addressed the mendicants:

“Once upon a time, mendicants, an acrobat set up his bam- 1.3
boo pole and said to his apprentice Medakathālikā, ‘Come now,
dear Medakathālikā, climb up the bamboo pole and stand on my
shoulders.’

‘Yes, teacher,’ she replied. She climbed up the bamboo pole 1.5
and stood on her teacher’s shoulders.

Then the acrobat said to Medakathālikā, ‘You look after me, 1.6
dear Medakathālikā, and I’ll look after you. That’s how, guarding
and looking after each other, we’ll display our skill, collect our fee,
and get down safely from the bamboo pole.’

When he said this, Medakathālikā said to her teacher, ‘That’s 1.9
not how it is, teacher! You should look after yourself, and I’ll look
after myself. That’s how, guarding and looking after ourselves,
we’ll display our skill, collect our fee, and get down safely from the
bamboo pole.’

That’s the way,” said the Buddha. “It’s just as Medakathālikā 2.1
said to her teacher. Thinking ‘I’ll look after myself,’ you should
cultivate mindfulness meditation. Thinking ‘I’ll look after others,’
you should cultivate mindfulness meditation. Looking after your-
self, you look after others; and looking after others, you look after
yourself.

And how do you look after others by looking after yourself? 3.1
By development, cultivation, and practice of meditation. And how
do you look after yourself by looking after others? By acceptance,
harmlessness, love, and sympathy.

Thinking ‘I’ll look after myself,’ you should cultivate mind- 3.7
fulness meditation. Thinking ‘I’ll look after others,’ you should

cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.”

SN 47.20

The Finest Lady in the Land

Janapadakalyāṇīsutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants, “Mendicants!”

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

2.1 “Mendicants, suppose that on hearing, ‘The finest lady in the land! The finest lady in the land!’ a large crowd would gather. And the finest lady in the land would dance and sing in a most thrilling way. On hearing, ‘The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!’ an even larger crowd would gather.

2.4 Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. They’d say to him, ‘Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land. And a man with a drawn sword will follow right behind you. Wherever you spill even a drop, he’ll chop off your head right there.’

2.9 What do you think, mendicants? Would that person lose focus on that bowl, and negligently get distracted outside?”

2.11 “No, sir.”

3.1 “I’ve made up this simile to make a point. And this is what it means. ‘A bowl of oil filled to the brim’ is a term for mindfulness of the body.

3.4 So you should train like this: ‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

The Chapter on Ethics and Duration

SN 47.21

Ethics

Sīlasutta

SO I HAVE HEARD. At one time the venerables Ānanda and Bhadda 1.1
were staying near Pāṭaliputta, in the Chicken Monastery. Then in
the late afternoon, Venerable Bhadda came out of retreat, went to
Venerable Ānanda, and exchanged greetings with him. When the
greetings and polite conversation were over, he sat down to one
side and said to Ānanda:

“Reverend Ānanda, the Buddha has spoken of skillful ethics. 1.5
What’s their purpose?”

“Good, good, Reverend Bhadda! Your approach and articula- 2.1
tion are excellent, and it’s a good question. For you asked: ‘The
Buddha has spoken of skillful ethics. What’s their purpose?’”

“Yes, reverend.” 2.5

“The Buddha has spoken of skillful ethics to the extent nec- 2.6
essary for developing the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing 3.1
an aspect of the body—keen, aware, and mindful, rid of desire
and aversion for the world. They meditate observing an aspect
of feelings ... mind ... principles—keen, aware, and mindful, rid
of desire and aversion for the world. The Buddha has spoken of

skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”

SN 47.22

Long Lasting

Ciraṭṭhitisutta

1.1 The same setting.

1.3 “What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

2.1 “Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?’”

2.6 “Yes, reverend.”

2.7 “It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

3.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating these

four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

SN 47.23

Decline

Parihānasutta

At one time the venerables Ānanda and Bhadda were staying near 1.1
Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon,
Venerable Bhadda came out of retreat, went to Venerable Ānanda,
and exchanged greetings with him. When the greetings and polite
conversation were over, he sat down to one side and said to Ānanda:

“What’s the cause, Reverend Ānanda, what’s the reason why 1.4
the true teaching declines? And what’s the cause, what’s the reason
why the true teaching doesn’t decline?”

“Good, good, Reverend Bhadda! Your approach and articula- 2.1
tion are excellent, and it’s a good question. For you asked: ‘What’s
the cause, what’s the reason why the true teaching declines? And
what’s the cause, what’s the reason why the true teaching doesn’t
decline?’”

“Yes, reverend.” 2.6

“It’s because of not developing and cultivating the four kinds 2.7
of mindfulness meditation that the true teaching declines. It’s
because of developing and cultivating the four kinds of mindfulness
meditation that the true teaching doesn’t decline.

What four? It’s when a mendicant meditates by observing 3.1
an aspect of the body—keen, aware, and mindful, rid of desire
and aversion for the world. They meditate observing an aspect of
feelings ... mind ... principles—keen, aware, and mindful, rid of
desire and aversion for the world. It’s because of not developing
and cultivating these four kinds of mindfulness meditation that
the true teaching declines. And it’s because of developing and
cultivating these four kinds of mindfulness meditation that the
true teaching doesn’t decline.”

SN 47.24

Plain Version

Suddhasutta

1.1 At Sāvattthī.

1.2 “Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings . . . mind . . . principles—keen, aware, and mindful, rid of desire and aversion for the world.

1.8 These are the four kinds of mindfulness meditation.”

SN 47.25

A Certain Brahmin

Aññatarabrāhmaṇasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then a certain brahmin 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:

1.5 “What is the cause, Master Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

2.1 “Brahmin, it’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It's when a mendicant meditates by observing 3.1
 an aspect of the body—keen, aware, and mindful, rid of desire
 and aversion for the world. They meditate observing an aspect of
 feelings ... mind ... principles—keen, aware, and mindful, rid of
 desire and aversion for the world. It's because of not developing
 and cultivating these four kinds of mindfulness meditation that
 the true teaching doesn't last long after the final extinguishment of
 the Realized One. It's because of developing and cultivating these
 four kinds of mindfulness meditation that the true teaching does
 last long after the final extinguishment of the Realized One."

When he said this, the brahmin said to the Buddha, "Excellent, 4.1
 Master Gotama! Excellent! ... From this day forth, may Master
 Gotama remember me as a lay follower who has gone for refuge
 for life."

SN 47.26

Partly

Padesasutta

At one time the venerables Sāriputta, Mahāmoggallāna, and Anu- 1.1
 ruddha were staying near Sāketa, in the Thorny Wood. Then in the
 late afternoon, Sāriputta and Mahāmoggallāna came out of retreat,
 went to Anuruddha, and exchanged greetings with him. When the
 greetings and polite conversation were over, they sat down to one
 side. Sāriputta said to Anuruddha:

"Reverend, they speak of this person called 'a trainee'. How is 1.4
 a trainee defined?"

"Reverends, a trainee is someone who has partly developed 1.6
 the four kinds of mindfulness meditation.

What four? It's when a mendicant meditates by observing 2.1
 an aspect of the body—keen, aware, and mindful, rid of desire
 and aversion for the world. They meditate observing an aspect of
 feelings ... mind ... principles—keen, aware, and mindful, rid of

desire and aversion for the world. A trainee is someone who has partly developed the four kinds of mindfulness meditation.”

SN 47.27

Completely

Samattasutta

- 1.1 The same setting.
- 1.3 “Reverend, they speak of this person called ‘an adept’. How is an adept defined?”
- 1.5 “Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. An adept is someone who has completely developed the four kinds of mindfulness meditation.”

SN 47.28

The World

Lokasutta

- 1.1 The same setting. “Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”
- 1.4 “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.
- 2.1 What four? It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it's because of developing and cultivating these four kinds 2.7
of mindfulness meditation that I directly know the entire galaxy."

SN 47.29

With Sirivaḍḍha

Sirivaḍḍhasutta

At one time Venerable Ānanda was staying near Rājagaha, in the 1.1
Bamboo Grove, the squirrels' feeding ground. Now at that time
the householder Sirivaḍḍha was sick, suffering, gravely ill. Then
he addressed a man:

"Please, mister, go to Venerable Ānanda, and in my name bow 1.4
with your head to his feet. Say to him: 'Sir, the householder Si-
rivaḍḍha is sick, suffering, gravely ill. He bows with his head to
your feet.' And then say: 'Sir, please visit him at his home out of
compassion.'"

"Yes, sir," that man replied. He did as Sirivaḍḍha asked. Ānanda 1.9
consented in silence.

Then Venerable Ānanda robed up in the morning and, taking 2.1
his bowl and robe, went to the home of the householder Sirivaḍḍha,
sat down on the seat spread out, and said to him:

"I hope you're keeping well, householder; I hope you're alright. 2.2
And I hope the pain is fading, not growing, that its fading is evident,
not its growing."

"Sir, I'm not keeping well, I'm not alright. The pain is terrible 2.3
and growing, not fading; its growing is evident, not its fading."

"So you should train like this: 'I'll meditate observing an aspect 3.1
of the body—keen, aware, and mindful, rid of desire and aversion
for the world. I'll meditate on an aspect of feelings ... mind ...
principles—keen, aware, and mindful, rid of desire and aversion
for the world.' That's how you should train."

"These four kinds of mindfulness meditation that were taught 4.1
by the Buddha are found in me, and I am seen in them. For I medi-
tate observing an aspect of the body—keen, aware, and mindful,

rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

- 4.7 “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

SN 47.30

With Mānadinna

Mānadinnasutta

- 1.1 The same setting. Now at that time the householder Mānadinna was sick, suffering, gravely ill. Then he addressed a man:

- 1.4 “Please, mister, go to Venerable Ānanda ...” ...

- 1.5 “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading. When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

- 1.11 “You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

The Chapter on Not Learned From Anyone Else

SN 47.3¹

Not Learned From Anyone Else

Ananussutasutta

At Sāvatthī.

1.1

“‘This is the observation of an aspect of the body.’ Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This observation of an aspect of the body should be developed.’ ... ‘This observation of an aspect of the body has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the observation of an aspect of feelings.’ ... ‘This observation of an aspect of feelings should be developed.’ ... ‘This observation of an aspect of feelings has been developed.’ ...

‘This is the observation of an aspect of the mind.’ ... ‘This observation of an aspect of the mind should be developed.’ ... ‘This observation of an aspect of the mind has been developed.’ ...

‘This is the observation of an aspect of principles.’ ... ‘This observation of an aspect of principles should be developed.’ ... ‘This observation of an aspect of principles has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

SN 47.32

Fading Away

Virāgasutta

- 1.1 “Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.
- 2.6 These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 47.33

Missed Out

Viraddhasutta

- 1.1 “Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.
- 2.6 Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mind-

fulness meditation has undertaken the noble path to the complete ending of suffering.”

SN 47.34

Developed

Bhāvitasutta

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore. 1.1

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. 2.1

When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.” 2.6

SN 47.35

Mindful

Satisutta

At Sāvatthī. 1.1

“Mendicants, a mendicant should live mindful and aware. This is my instruction to you. 1.2

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant is mindful. 2.1

- 3.1 And how is a mendicant aware? It's when a mendicant knows feelings as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. That's how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you."

SN 47.36

Enlightenment

Aññāsutta

- 1.1 "Mendicants, there are these four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These are the four kinds of mindfulness meditation.
- 1.8 Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected: enlightenment in the present life, or if there's something left over, non-return."

SN 47.37

Desire

Chandasutta

- 1.1 "Mendicants, there are these four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. As they do so they give up desire for the body. When desire is given up they realize the deathless.

They meditate observing an aspect of feelings—keen, aware, 2.1
and mindful, rid of desire and aversion for the world. As they do
so they give up desire for feelings. When desire is given up they
realize the deathless.

They meditate observing an aspect of the mind—keen, aware, 3.1
and mindful, rid of desire and aversion for the world. As they do
so they give up desire for the mind. When desire is given up they
realize the deathless.

They meditate observing an aspect of principles—keen, aware, 4.1
and mindful, rid of desire and aversion for the world. As they do
so they give up desire for principles. When desire is given up they
realize the deathless.”

SN 47.38

Complete Understanding

Pariññātasutta

“Mendicants, there are these four kinds of mindfulness meditation. 1.1
What four? It’s when a mendicant meditates by observing an aspect
of the body—keen, aware, and mindful, rid of desire and aversion
for the world. As they do so they completely understand the body.
When the body is completely understood they realize the deathless.

They meditate observing an aspect of feelings—keen, aware, 2.1
and mindful, rid of desire and aversion for the world. As they do so
they completely understand feelings. When feelings are completely
understood they realize the deathless.

They meditate observing an aspect of the mind—keen, aware, 3.1
and mindful, rid of desire and aversion for the world. As they
do so they completely understand the mind. When the mind is
completely understood they realize the deathless.

They meditate observing an aspect of principles—keen, aware, 4.1
and mindful, rid of desire and aversion for the world. As they do
so they completely understand principles. When principles are
completely understood they realize the deathless.”

SN 47.39

Development

Bhāvanāsutta

- 1.1 “Mendicants, I will teach you the development of the four kinds of mindfulness meditation. Listen ...
- 1.3 And what is the development of the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.
- 1.8 This is the development of the four kinds of mindfulness meditation.”

SN 47.40

Analysis

Vibhaṅgasutta

- 1.1 “Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation. Listen ...
- 1.3 And what is mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. This is called mindfulness meditation.
- 2.1 And what is the development of mindfulness meditation? It’s when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They observe feelings ... mind ... principles as liable to originate,

as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. This is called the development of mindfulness meditation.

And what is the practice that leads to the development of mindfulness meditation? 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 development of mindfulness meditation.” 3.1

The Chapter on the Deathless

SN 47.41

The Deathless

Amatasutta

1.1 At Sāvatthī.

1.2 “Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let the deathless escape you. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. You should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let the deathless escape you.”

SN 47.42

Origin

Samudayasutta

1.1 “Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness meditation. Listen ...

And what is the origin of the body? The body originates from food. When food ceases, the body ends. 1.3

Feelings originate from contact. When contact ceases, feelings end. 1.6

The mind originates from name and form. When name and form cease, the mind ends. 1.8

Principles originate from attention. When focus ends, principles end.” 1.10

SN 47.43

The Path

Maggasutta

At Sāvattthī. 1.1

There the Buddha addressed the mendicants: “Mendicants, at one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: ‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. 1.2

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’ 2.1

And then Brahmā Sahampati, knowing what I was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. He 3.1

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! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

- 4.1 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Or they’d meditate observing an aspect of feelings ... or mind ... or principles—keen, aware, and mindful, rid of desire and aversion for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’

- 5.1 That’s what Brahmā Sahampati said. Then he went on to say:

- 6.1 “The compassionate one, who sees the ending of re-birth,
understands the path to convergence.
By this path people crossed over before,
will cross over, and are crossing over.”

SN 47.44

Mindful

Satisutta

- 1.1 “Mendicants, a mendicant should live mindfully. This is my instruction to you.
- 1.3 And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a

mendicant is mindful. A mendicant should live mindfully. This is my instruction to you.”

SN 47.45

A Heap of the Skillful

Kusalarāsisutta

“Rightly speaking, mendicants, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful. 1.1

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. 2.1

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.” 2.6

SN 47.46

Restraint in the Monastic Code

Pātimokkhasaṃvarasutta

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

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” 2.1

“Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Live restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken. When you’ve done this, 2.2

you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

- 3.1 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.
- 3.6 When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”
- 3.7 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.
- 4.2 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.

SN 47.47

Bad Conduct

Duccaritasutta

- 1.1 Then a mendicant went up to the Buddha ... and said:
- 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 “Well then, mendicant, you should purify skillful qualities starting from the beginning. What is the beginning of skillful qualities? Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind. When

you've done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, 2.1
aware, and mindful, rid of desire and aversion for the world. Meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night." ...

And that mendicant became one of the perfected. 2.7

SN 47.48

Friends

Mittasutta

"Mendicants, those for whom you have sympathy, and those worth 1.1
listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

What four? It's when a mendicant meditates by observing 2.1
an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.

Those for whom you have sympathy, and those worth listen- 2.6
ing to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation."

SN 47.49

Feelings

Vedanāsutta

- 1.1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The four kinds of mindfulness meditation should be developed to completely understand these three feelings.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.
- 2.6 These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

SN 47.50

Defilements

Āsavaṣutta

- 1.1 “Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.
- 1.5 The four kinds of mindfulness meditation should be developed to give up these three defilements.
- 2.1 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world.
- 2.6 These four kinds of mindfulness meditation should be developed to give up these three defilements.”

The Chapter of Abbreviated Texts on the Ganges

SN 47.51–62

Twelve Discourses on the Ganges River, Etc.

Gaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment. 1.1

And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. 2.1

That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.” 2.6

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

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

3.1

The Chapter on Diligence

SN 47.63–72

The Realized One

Appamādavagga

- 1.1 “Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet ...”

(To be expanded as in SN 45.139–148.)

- 2.1 The Realized One, footprint, roof peak,
 roots, heartwood, jasmine,
 monarch, sun and moon,
 and cloth is the tenth.

The Chapter on Hard Work

SN 47.73–84

Hard Work, Etc.

Balakaraṇīyavagga

“Mendicants, all the hard work that gets done depends on the earth 1.1
and is grounded on the earth. ...”

(To be expanded as in SN 45.149–160.)

Hard work, seeds, and dragons,	2.1
a tree, a pot, and a spike,	
the sky, and two on clouds,	
a ship, a guest house, and a river.	

The Chapter on Searches

SN 47.85–94

Searches, Etc.

Esanāvagga

- 1.1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. ...”

(To be expanded as in SN 45.161–170.)

- 2.1 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 47.95–104

Higher Fetters, Etc.

Oghavagga

(To be expanded as in SN 45.171–179, with the following as the 1.1
final discourse.) “Mendicants, there are five higher fetters. What
five? Desire for rebirth in the realm of luminous form, desire for
rebirth in the formless realm, conceit, restlessness, and ignorance.
These are the five higher fetters.

The four kinds of mindfulness meditation should be developed 1.5
for the direct knowledge, complete understanding, finishing, and
giving up of these five higher fetters.

What four? It’s when a mendicant meditates by observing 2.1
an aspect of the body—keen, aware, and mindful, rid of desire
and aversion for the world. They meditate observing an aspect of
feelings . . . mind . . . principles—keen, aware, and mindful, rid of
desire and aversion for the world.

These four kinds of mindfulness meditation should be devel- 2.6
oped for the direct knowledge, complete understanding, finishing,
and giving up of these five higher fetters.”

(The Linked Discourses on Mindfulness Meditation should 3.1
be expanded as in the Linked Discourses on the Path.)

Floods, bonds, grasping, 4.1
ties, and underlying tendencies,

kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on Mindfulness Meditation is the third section.

LINKED DISCOURSES ON THE FACULTIES

The Chapter on the Plain Version

SN 48.1

Plain Version

Suddhikasutta

1.1 At Sāvatthī.

1.2 There the Buddha said:

1.3 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.”

SN 48.2

A Stream-Enterer (1st)

Paṭhamasotāpannasutta

1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 48.3

A Stream-Enterer (2nd)

Dutiyasotāpannasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. A noble
disciple comes to truly understand these five faculties’ origin, end-
ing, gratification, drawback, and escape. Such a noble disciple is
called a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.”

SN 48.4

A Perfected One (1st)

Paṭhamaarahantasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. A noble
disciple comes to be freed by not grasping after truly understanding
these five faculties’ 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 48.5

A Perfected One (2nd)

Dutiyarahantasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. A mendi-
cant comes to be freed by not grasping after truly understanding
these five faculties’ origin, ending, gratification, drawback, and es-
cape. 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 48.6

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.
- 1.4 There are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to these five faculties. 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.
- 2.1 There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties. 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 48.7

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

- 1.1 “Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the faculty of energy ... mindfulness ... immersion ... wisdom, its origin, its cessation, and the practice that leads to its cessation. 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.

There are ascetics and brahmins who do understand the faculty 2.1
of faith, its origin, its cessation, and the practice that leads to its
cessation. They do understand the faculty of energy ... mindful-
ness ... immersion ... wisdom, 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 48.8

Should Be Seen

Daṭṭhabbasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom.

And where should the faculty of faith be seen? In the four 1.4
factors of stream-entry.

And where should the faculty of energy be seen? In the four 1.7
right efforts.

And where should the faculty of mindfulness be seen? In the 1.10
four kinds of mindfulness meditation.

And where should the faculty of immersion be seen? In the 1.13
four absorptions.

And where should the faculty of wisdom be seen? In the four 1.16
noble truths.

These are the five faculties.” 1.19

SN 48.9

Analysis (1st)

Paṭhamavibhaṅgasutta

1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

1.4 And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

2.1 And what is the faculty of energy? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the faculty of energy.

3.1 And what is the faculty of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the faculty of mindfulness.

4.1 And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

5.1 And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom.

5.4 These are the five faculties.”

SN 48.10

Analysis (2nd)

Dutiyavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom.

And what is the faculty of faith? It’s when a noble disciple 1.4
has faith in the Realized One’s awakening: ‘That Blessed One is
perfected, a fully awakened Buddha, accomplished in knowledge
and conduct, holy, knower of the world, supreme guide for those
who wish to train, teacher of gods and humans, awakened, blessed.’
This is called the faculty of faith.

And what is the faculty of energy? It’s when a mendicant lives 2.1
with energy roused up for giving up unskillful qualities and em-
bracing skillful qualities. They’re strong, staunchly vigorous, not
slacking off when it comes to developing skillful qualities. They
generate enthusiasm, try, make an effort, exert the mind, and strive
so that bad, unskillful qualities don’t arise. They generate enthu-
siasm, try, make an effort, exert the mind, and strive so that bad,
unskillful qualities that have arisen are given up. They generate
enthusiasm, try, make an effort, exert the mind, and strive so that
skillful qualities arise. They generate enthusiasm, try, make an ef-
fort, exert the mind, and strive so that skillful qualities that have
arisen remain, are not lost, but increase, mature, and are completed
by development. This is called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble dis- 3.1
ciple is mindful. They have utmost mindfulness and alertness,
and can remember and recall what was said and done long ago.
They meditate observing an aspect of the body—keen, aware, and
mindful, rid of desire and aversion for the world. They meditate ob-
serving an aspect of feelings ... mind ... principles—keen, aware,
and mindful, rid of desire and aversion for the world. This is called
the faculty of mindfulness.

- 4.1 And what is the faculty of immersion? It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the faculty of immersion.
- 5.1 And what is the faculty of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called the faculty of wisdom.
- 5.5 These are the five faculties."

The Chapter on Weaker

SN 48.11

Gain

Paṭilābhasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom.

And what is the faculty of faith? It’s when a noble disciple 1.4
has faith in the Realized One’s awakening: ‘That Blessed One is
perfected, a fully awakened Buddha, accomplished in knowledge
and conduct, holy, knower of the world, supreme guide for those
who wish to train, teacher of gods and humans, awakened, blessed.’
This is called the faculty of faith.

And what is the faculty of energy? The energy that’s gained in 2.1
connection with the four right efforts. This is called the faculty of
energy.

And what is the faculty of mindfulness? The mindfulness that’s 3.1
gained in connection with the four kinds of mindfulness medita-
tion. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble dis- 4.1
ciple, relying on letting go, gains immersion, gains unification of
mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple 5.1
is wise. They have the wisdom of arising and passing away which is
noble, penetrative, and leads to the complete ending of suffering.
This is called the faculty of wisdom.

5.4 These are the five faculties.”

SN 48.12

In Brief (1st)

Paṭhamasaṁkġhittasutta

1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

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

SN 48.13

In Brief (2nd)

Dutiyasaṁkġhittasutta

1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

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

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

SN 48.14

In Brief (3rd)

Tatīyasamkhittasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five faculties.

Someone who has completed and fulfilled these five faculties 1.5
is a perfected one. If they are weaker than that, they’re a non-
returner ... a once-returner ... a stream-enterer ... a follower of
the teachings ... a follower by faith.

So, mendicants, if you practice partially you succeed partially. 1.6
If you practice fully you succeed fully. These five faculties are not a
waste, I say.”

SN 48.15

In Detail (1st)

Paṭhamavittthārasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five faculties.

Someone who has completed and fulfilled these five faculties 1.5
is a perfected one. If they are weaker than that, they’re one who is
extinguished between one life and the next ... one who is extin-
guished upon landing ... one who is extinguished without extra
effort ... one who is extinguished with extra effort ... one who
heads upstream, going to the Akaniṭṭha realm ... a once-returner
... a stream-enterer ... a follower of the teachings ... a follower by
faith.”

SN 48.16

In Detail (2nd)

Dutiyavittthārasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.
- 1.6 So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

SN 48.17

In Detail (3rd)

Tatīyavittthārasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akaniṭṭha realm ... a once-returner ... a stream-enterer ... a follower of the teachings ... a follower by faith.

So, mendicants, if you practice fully you succeed fully. If you 1.6
practice partially you succeed partially. These five faculties are not
a waste, I say.”

SN 48.18

Practicing

Paṭipannasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five faculties.

Someone who has completed and fulfilled these five faculties 1.5
is a perfected one. If they are weaker than that, they’re practicing
to realize the fruit of perfection ... a non-returner ... practicing to
realize the fruit of non-return ... a once-returner ... practicing to
realize the fruit of once-return ... a stream-enterer ... practicing
to realize the fruit of stream-entry. Someone who totally and ut-
terly lacks these five faculties is an outsider who belongs with the
ordinary persons, I say.”

SN 48.19

Endowed

Sampannasutta

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

“Sir, they speak of someone who is ‘accomplished regarding the 2.1
faculties’. How is someone accomplished regarding the faculties
defined?”

“Mendicant, it’s when a mendicant develops the faculties of 2.3
faith, energy, mindfulness, immersion, and wisdom that lead to
peace and awakening. This is how someone who is accomplished
regarding the faculties is defined.”

SN 48.20

The Ending of Defilements

Āsavakkhayasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 It’s because of developing and cultivating these five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

The Chapter on the Six Faculties

SN 48.21

Future Lives

Punabbhavasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. As long as I
didn’t truly understand these five faculties’ gratification, drawback,
and escape, I didn’t announce my supreme perfect awakening in
this world with its gods, Māras, and Brahmās, this population with
its ascetics and brahmins, its gods and humans.

But when I did truly understand these five faculties’ gratifi- 1.5
cation, drawback, and escape, 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.

Knowledge and vision arose in me: ‘My freedom is unshakable; 1.6
this is my last rebirth; now there’ll be no more future lives.’”

SN 48.22

The Life Faculty

Jīvitindriyasutta

- 1.1 “Mendicants, there are these three faculties. What three? The faculties of femininity, masculinity, and life. These are the three faculties.”

SN 48.23

The Faculty of Enlightenment

Aññindriyasutta

- 1.1 “Mendicants, there are these three faculties. What three? The faculty of understanding that one’s enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

SN 48.24

A One-Seeder

Ekabījīsutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.
- 1.5 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next ... one who is extinguished upon landing ... one who is extinguished without extra effort ... one who is extinguished with extra effort ... one who heads upstream, going to the Akanitṭha realm ... a once-returner ... a one-seeder ... one who goes from family to family ... one who has seven rebirths at most ... a follower of the teachings ... a follower by faith.”

SN 48.25

Plain Version

Suddhakasutta

“Mendicants, there are these six faculties. What six? The faculties 1.1
of the eye, ear, nose, tongue, body, and mind. These are the six
faculties.”

SN 48.26

A Stream-Enterer

Sotāppanasutta

“Mendicants, there are these six faculties. What six? The faculties 1.1
of the eye, ear, nose, tongue, body, and mind. A noble disciple
comes to truly understand these six faculties’ origin, ending, grat-
ification, drawback, and escape. Such a noble disciple is called a
stream-enterer, not liable to be reborn in the underworld, bound
for awakening.”

SN 48.27

A Perfected One

Arahantasutta

“Mendicants, there are these six faculties. What six? The faculties of 1.1
the eye, ear, nose, tongue, body, and mind. A mendicant comes to
be freed by not grasping after truly understanding these six faculties’
origin, ending, gratification, drawback, and escape.

Such a mendicant is called a perfected one, with defilements 1.5
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 48.28

Awakened

Sambuddhasutta

- 1.1 “Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind.
- 1.4 As long as I didn’t truly understand these six faculties’ gratification, drawback, and escape, 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.
- 1.5 But when I did truly understand these six faculties’ gratification, drawback, and escape, 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.
- 1.6 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 48.29

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

- 1.1 “Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind.
- 1.4 There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.
- 1.6 There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. 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 48.30

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don’t understand 1.1
the eye faculty, its origin, its cessation, and the practice that leads
to its cessation. They don’t understand the ear faculty ... nose
faculty ... tongue faculty ... body faculty ... mind faculty, its origin,
its cessation, and the practice that leads to its cessation. 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.

There are ascetics and brahmins who do understand the eye 2.1
faculty, its origin, its cessation, and the practice that leads to its ces-
sation. They understand the ear faculty ... nose faculty ... tongue
faculty ... body faculty ... mind faculty, 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.”

The Chapter on the Pleasure Faculty

SN 48.31

Plain Version

Suddhikasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. These are the five faculties.”

SN 48.32

A Stream-Enterer

Sotāppannasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A noble disciple comes to truly understand these five faculties’ 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 awakening.”

SN 48.33

A Perfected One

Arahantasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pleasure, pain, happiness, sadness, and equanimity. A mendicant
comes to be freed by not grasping after truly understanding these
five faculties’ origin, ending, gratification, drawback, and escape.

Such a mendicant is called a perfected one, with defilements 1.5
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 48.34

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of pleasure, pain, happiness, sadness, and equanimity.

There are ascetics and brahmins who don’t truly understand 1.4
the origin, ending, gratification, drawback, and escape when it
comes to these five faculties. 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.

There are ascetics and brahmins who do truly understand the 2.1
origin, ending, gratification, drawback, and escape when it comes
to these five faculties. 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 48.35

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.
- 1.4 “Mendicants, there are ascetics and brahmins who don’t understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who don’t understand the faculty of pain ... happiness ... sadness ... equanimity, its origin, its cessation, and the practice that leads to its cessation. 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.
- 2.1 There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who do understand the faculty of pain ... happiness ... sadness ... equanimity, 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 48.36

Analysis (1st)

Paṭhamavibhaṅgasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.
- 2.1 And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical dis- 3.1
 pleasure, the painful, unpleasant feeling that's born from physical
 contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, men- 4.1
 tal pleasure, the enjoyable, pleasant feeling that's born from mind
 contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental dis- 5.1
 pleasure, the painful, unpleasant feeling that's born from mind
 contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor 6.1
 unpleasant feeling, whether physical or mental. This is the faculty
 of equanimity.

These are the five faculties." 6.4

SN 48.37

Analysis (2nd)

Dutiyavibhaṅgasutta

"Mendicants, there are these five faculties. What five? The faculties 1.1
 of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, phys- 2.1
 ical pleasure, the enjoyable, pleasant feeling that's born from physi-
 cal contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical dis- 3.1
 pleasure, the painful, unpleasant feeling that's born from physical
 contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, men- 4.1
 tal pleasure, the enjoyable, pleasant feeling that's born from mind
 contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental dis- 5.1
 pleasure, the painful, unpleasant feeling that's born from mind
 contact. This is called the faculty of sadness.

- 6.1 And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.
- 7.1 In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.
- 7.4 These are the five faculties.”

SN 48.38

Analysis (3rd)

Tatiyavibhaṅgasutta

- 1.1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.
- 2.1 And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.
- 3.1 And what is the faculty of pain? Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.
- 4.1 And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.
- 5.1 And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.
- 6.1 And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.
- 7.1 In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.

That's how these five faculties, depending on how they're explained, having been five become three, and having been three become five." 7.4

SN 48.39

The Simile of the Fire Sticks

Kaṭṭhopamasutta

"Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. 1.1

The faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: 'I'm in a state of pleasure.' With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops. 1.4

The faculty of pain arises dependent on a contact to be experienced as painful. When in a state of pain, you understand: 'I'm in a state of pain.' With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops. 2.1

The faculty of happiness arises dependent on a contact to be experienced as happiness. When in a state of happiness, you understand: 'I'm in a state of happiness.' With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops. 3.1

The faculty of sadness arises dependent on a contact to be experienced as sadness. When in a state of sadness, you understand: 'I'm in a state of sadness.' With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops. 4.1

The faculty of equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: 'I'm in a state of equanimity.' With the cessation of 5.1

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

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

6.2 In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’ With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

7.1 The faculty of pain ... happiness ... sadness ... equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’ With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.”

SN 48.40

Irregular Order

Uppaṭipāṭikasutta

1.1 “Mendicants, there are these five faculties. What five? The faculties of pain, sadness, pleasure, happiness, and equanimity.

1.4 While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises. They understand: ‘The faculty of pain has arisen in me. And that has a foundation, a source, a condition, and a reason. It’s not possible for the faculty of pain to arise without a foundation, a source, a condition, or a reason.’ They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that’s arisen ceases without anything left over. And where does that faculty of pain that’s arisen cease without anything left over? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of

seclusion, while placing the mind and keeping it connected. That's where the faculty of pain that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—2.1 the faculty of sadness arises. They understand: 'The faculty of sadness has arisen in me. And that has a foundation, a source, a condition, and a reason. It's not possible for the faculty of sadness to arise without a foundation, a source, a condition, or a reason.' They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that's arisen ceases without anything left over. And where does that faculty of sadness that's arisen cease without anything left over? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That's where the faculty of sadness that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—3.1 the faculty of pleasure arises. They understand: 'The faculty of pleasure has arisen in me. And that has a foundation, a source, a condition, and a reason. It's not possible for the faculty of pleasure to arise without a foundation, a source, a condition, or a reason.' They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that's arisen ceases without anything left over. And where does that faculty of pleasure that's arisen cease without anything left over? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' That's where the faculty of pleasure that's arisen ceases without

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

- 4.1 While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises. They understand: ‘The faculty of happiness has arisen in me. And that has a foundation, a source, a condition, and a reason. It’s not possible for the faculty of happiness to arise without a foundation, a source, a condition, or a reason.’ They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that’s arisen ceases without anything left over. And where does that faculty of happiness that’s arisen cease without anything left over? It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That’s where the faculty of happiness that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

- 5.1 While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises. They understand: ‘The faculty of equanimity has arisen in me. And that has a foundation, a source, a condition, and a reason. It’s not possible for the faculty of equanimity to arise without a foundation, a source, a condition, or a reason.’ They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that’s arisen ceases without anything left over. And where does that faculty of equanimity that’s arisen cease without anything left over? It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That’s where the faculty of equanimity that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end.”

The Chapter on Old Age

SN 48.41

Old Age

Jarādhhammasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra’s
mother. Then in the late afternoon, the Buddha came out of retreat
and sat warming his back in the last rays of the sun.

Then Venerable Ānanda went up to the Buddha, bowed, and 2.1
while massaging the Buddha’s limbs he said:

“It’s incredible, sir, it’s amazing, how the complexion of your 2.2
skin is no longer pure and bright. Your limbs are flaccid and wrin-
kled, and your body is stooped. And it’s apparent that there has
been a deterioration in your faculties of eye, ear, nose, tongue, and
body.”

“That’s how it is, Ānanda. When young you’re liable to grow 3.1
old; when healthy you’re liable to get sick; and when alive you’re
liable to die. The complexion of the skin is no longer pure and
bright. The limbs are flaccid and wrinkled, and the body is stooped.
And it’s apparent that there has been a deterioration in the faculties
of eye, ear, nose, tongue, and body.”

That is what the Buddha said. Then the Holy One, the Teacher, 4.1
went on to say:

“Curse this wretched old age,

5.1

which makes you so ugly.
That's how much this delightful puppet
is ground down by old age.

- 6.1 Even if you live for a hundred years,
you'll still end up dying.
Death spares no-one,
but crushes all underfoot."

SN 48.42

The Brahmin Uṇṇābha

Uṇṇābhabrāhmaṇasutta

- 1.1 At Sāvattḥi.
- 1.2 Then Uṇṇābha the brahmin 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:
- 2.1 "Master Gotama, these five faculties have different scopes and different ranges, and don't experience each others' scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?"
- 3.1 "Brahmin, these five faculties have different scopes and different ranges, and don't experience each others' scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges."
- 4.1 "But Master Gotama, what does the mind have recourse to?"
- 4.2 "The mind has recourse to mindfulness."
- 4.3 "But what does mindfulness have recourse to?"
- 4.4 "Mindfulness has recourse to freedom."
- 4.5 "But what does freedom have recourse to?"
- 4.6 "Freedom has recourse to extinguishment."

“But what does extinguishment have recourse to?” 4.7

“This question goes too far, brahmin! You weren’t able to grasp 4.8
the limit of questioning. For extinguishment is the culmination,
destination, and end of the spiritual life.”

And then the brahmin Uṇṇābha approved and agreed with 5.1
what the Buddha said. He got up from his seat, bowed, and re-
spectfully circled the Buddha, keeping him on his right, before
leaving.

Then, not long after he had left, the Buddha addressed the 6.1
mendicants: “Suppose there was a bungalow or a hall with a peaked
roof, with windows on the eastern side. When the sun rises and a
ray of light enters through a window, where would it land?”

“On the western wall, sir.” 6.3

“In the same way, the brahmin Uṇṇābha’s faith in the Realized 6.4
One is settled, rooted, and planted deep. It’s strong and can’t be
shifted by any ascetic or brahmin or god or Māra or Brahmā or by
anyone in the world. If he were to pass away at this time, he would
be bound by no fetter that might return him to this world.”

SN 48.43

At Sāketa

Sāketasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāketa in the deer park at the Añjana Wood. There the Buddha
addressed the mendicants: “Mendicants, is there a way in which the
five faculties become the five powers, and the five powers become
the five faculties?”

“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.”

“Mendicants, there is a way in which the five faculties become 3.1
the five powers, and the five powers become the five faculties.

- 4.1 And what is that method? The faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.
- 4.7 Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island. There's a way in which that river can be reckoned to have just one stream. But there's also a way in which that river can be reckoned to have two streams.
- 5.1 And what's the way in which that river can be reckoned to have just one stream? By taking into account the water to the east and the west of the island, that river can be reckoned to have just one stream.
- 6.1 And what's the way in which that river can be reckoned to have two streams? By taking into account the water to the north and the south of the island, that river can be reckoned to have two streams.
- 6.4 In the same way, the faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.
- 6.9 It's because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

SN 48.44

At the Eastern Gate

Pubbakoṭṭhakasutta

SO I HAVE HEARD. At one time the Buddha was staying in Sāvattḥī 1.1
at the eastern gate. Then the Buddha said to Venerable Sāriputta:

“Sāriputta, do you have faith that the faculties of faith, energy, 1.4
mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless?”

“Sir, in this case I don’t rely on faith in the Buddha’s claim 2.1
that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless. There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter. I have known, seen, understood, realized, and experienced this with wisdom. I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

“Good, good, Sāriputta! There are those who have not known 3.1
or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

SN 48.45

At the Eastern Monastery (1st)

Paṭhamapubbārāmasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra's mother. There the Buddha addressed the mendicants: "Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'"?"
- 2.1 "Our teachings are rooted in the Buddha. ..."
- 2.2 "A mendicant must develop and cultivate one faculty so that they can declare enlightenment. What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized. This is the one faculty that a mendicant must develop and cultivate so that they can declare enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'"."

SN 48.46

At the Eastern Monastery (2nd)

Dutiyapubbārāmasutta

- 1.1 The same setting.
- 1.2 "Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'"?"
- 2.1 "Our teachings are rooted in the Buddha. ..."

“A mendicant must develop and cultivate two faculties so that 2.2
they can declare enlightenment. What two? Noble wisdom and
noble freedom. For their noble wisdom is the faculty of wisdom.
And their noble freedom is the faculty of immersion.

These are the two faculties that a mendicant must develop and 2.8
cultivate so that they can declare enlightenment: ‘I understand:
“Rebirth is ended, the spiritual journey has been completed, what
had to be done has been done, there is no return to any state of
existence”.’”

SN 48.47

At the Eastern Monastery (3rd)

Tatiyapubbārāmasutta

The same setting. 1.1

“Mendicants, how many faculties must a mendicant develop 1.2
and cultivate so that they can declare enlightenment: ‘I understand:
“Rebirth is ended, the spiritual journey has been completed, what
had to be done has been done, there is no return to any state of
existence”?’”

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

“A mendicant must develop and cultivate four faculties so that 2.2
they can declare enlightenment. What four? The faculties of en-
ergy, mindfulness, immersion, and wisdom.

These are the four faculties that a mendicant must develop and 2.6
cultivate so that they can declare enlightenment: ‘I understand:
“Rebirth is ended, the spiritual journey has been completed, what
had to be done has been done, there is no return to any state of
existence”.’”

SN 48.48

At the Eastern Monastery (4th)

Catutthapubbārāmasutta

- 1.1 The same setting.
- 1.2 “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”?’”
- 2.1 “Our teachings are rooted in the Buddha. ...”
- 2.2 “A mendicant must develop and cultivate five faculties so that they can declare enlightenment. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.
- 2.6 These are the five faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”.’”

SN 48.49

About Bhāradvāja the Alms-gatherer

Piṇḍolabhāradvājasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.
- 1.3 Now at that time Venerable Bhāradvāja the Alms-gatherer had declared enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”
- 1.5 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said,

“What reason does Bhāradvāja the Alms-gatherer see for doing this?”

“It’s because Bhāradvāja the Alms-gatherer has developed and 3.1
cultivated three faculties that he declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

What three? The faculties of mindfulness, immersion, and 3.3
wisdom.

It’s because Bhāradvāja the Alms-gatherer has developed and 3.5
cultivated these three faculties that he declares enlightenment.

What’s the culmination of these three faculties? They culmi- 3.7
nate in ending. In the ending of what? Of rebirth, old age, and death.

It’s because he sees that they culminate in the ending of rebirth, 3.11
old age, and death that Bhāradvāja the Alms-gatherer declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

SN 48.50

At Āpaṇa

Āpaṇasutta

SO I HAVE HEARD. At one time the Buddha was staying in the 1.1
land of the Aṅgas, near the Aṅgan town called Āpaṇa. Then the Buddha said to Venerable Sāriputta:

“Sāriputta, would a noble disciple who is sure and devoted to 1.4
the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“Sir, a noble disciple who is sure and devoted to the Realized 2.1
One would have no doubt or uncertainty about the Realized One or his instructions.

- 2.2 You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. For their energy is the faculty of energy.
- 3.1 You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago. For their mindfulness is the faculty of mindfulness.
- 4.1 You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind. For their samādhi is the faculty of immersion.
- 5.1 You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this: 'Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime. That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' For their noble wisdom is the faculty of wisdom.
- 6.1 When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this: 'I have previously heard of these things. But now I have direct meditative experience of them, and see them with penetrating wisdom.' For their faith is the faculty of faith."
- 7.1 "Good, good, Sāriputta!
- 7.2 "Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. ..."
- 7.3 (The Buddha then repeated Sāriputta's answer word for word.)

The Chapter on the Boar's Cave

SN 48.51

At Sālā

Sālasutta

SO I HAVE HEARD. At one time the Buddha was staying in the land 1.1
of the Kosalans near the brahmin village of Sālā. There the Buddha
addressed the mendicants: “Mendicants, the lion, king of beasts,
is said to be the best of animals in terms of strength, speed, and
courage. In the same way, the faculty of wisdom is said to be the
best of the qualities that lead to awakening in terms of becoming
awakened.

And what are the qualities that lead to awakening? The faculties 2.1
of faith, energy, mindfulness, immersion, and wisdom are qualities
that lead to awakening, in that they lead to becoming awakened.
The lion, king of beasts, is said to be the best of animals in terms
of strength, speed, and courage. In the same way, the faculty of
wisdom is said to be the best of the qualities that lead to awakening
in terms of becoming awakened.”

SN 48.52

In the Land of the Mallas

Mallikasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. There the Buddha addressed the mendicants:
- 1.4 “Mendicants, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.
- 2.1 It’s just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed. But when the roof peak is lifted into place, the rafters become stable and fixed.
- 2.3 In the same way, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.
- 3.1 What four? The faculties of faith, energy, mindfulness, and immersion. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.”

SN 48.53

A Trainee

Sekhasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Kosambi, in Ghosita’s Monastery. There the Buddha addressed the mendicants: “Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?”

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

“There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept. 2.2

And what is a way that a mendicant who is a trainee can understand that they are a trainee? It’s when a mendicant who is a trainee truly understands: ‘This is suffering’ . . . ‘This is the origin of suffering’ . . . ‘This is the cessation of suffering’ . . . ‘This is the practice that leads to the cessation of suffering.’ This is a way that a mendicant who is a trainee can understand that they are a trainee. 3.1

Furthermore, a mendicant who is a trainee reflects: ‘Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?’ They understand: ‘There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.’ This too is a way that a mendicant who is a trainee can understand that they are a trainee. 4.1

Furthermore, a mendicant who is a trainee understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. 5.1 And although they don’t have direct meditative experience of their destination, apex, fruit, and culmination, they do see them with penetrating wisdom. This too is a way that a mendicant who is a trainee can understand that they are a trainee.

And what is the way that a mendicant who is an adept can understand that they are an adept? It’s when a mendicant who is an adept understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. They have direct meditative experience of their destination, apex, fruit, and culmination, and they see them with penetrating wisdom. This is a way that a mendicant who is an adept can understand that they are an adept. 6.1

Furthermore, a mendicant who is an adept understands the six faculties: eye, ear, nose, tongue, body, and mind. They understand: ‘These six faculties will totally and utterly cease without anything left over. And no other six faculties will arise anywhere anyhow.’ 7.1

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

SN 48.54

Footprints

Padasutta

- 1.1 “The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.
- 1.3 And what are the steps that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are steps that lead to awakening, in that they lead to becoming awakened.
- 1.9 The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.”

SN 48.55

Heartwood

Sārasutta

- 1.1 “Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.
- 1.3 And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.
- 1.9 Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the

best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.56

Grounded

Paṭiṭṭhitasutta

“Mendicants, when a mendicant is grounded in one thing the five 1.1
faculties become developed, well developed. What one thing? Diligence. And what is diligence? It’s when a mendicant looks after their mind when it comes to defilements and things that stimulate defilements. As they do so the faculties of faith, energy, mindfulness, immersion, and wisdom are fully developed. That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

SN 48.57

With Brahmā Sahampati

Sahampatibrahmasutta

At one time, when he was first awakened, the Buddha was staying 1.1
near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Then as he was in private retreat this thought came to his mind, 1.2
“When these five faculties are developed and cultivated they culminate, finish, and end in the deathless. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

Then Brahmā Sahampati knew what the Buddha was thinking. 2.1
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:

- 2.3 “That’s so true, Blessed One! That’s so true, Holy One! When these five faculties are developed and cultivated they culminate, finish, and end in the deathless. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.
- 3.1 Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa. There they knew me as the mendicant Sahaka. Because of developing and cultivating these same five faculties I lost desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the Brahmā realm. There they know me as Brahmā Sahampati.
- 3.7 That’s so true, Blessed One! That’s so true, Holy One! I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

SN 48.58

The Boar’s Cave

Sūkarakhatasutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain in the Boar’s Cave. Then the Buddha said to Venerable Sāriputta:
- 1.3 “Sāriputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?”
- 1.4 “Sir, it is considering the supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”
- 1.5 “Good, good, Sāriputta! For it is considering the supreme sanctuary that a mendicant whose defilements are ended, while

still alive, continues to show utmost devotion for the Realized One or his instructions.

And what is that supreme sanctuary? 2.1

“It’s when a mendicant with defilements ended develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. It is considering this supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.” 2.2

“Good, good, Sāriputta! For this is that supreme sanctuary. 2.8

And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?” 3.1

“It’s when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. This is that utmost devotion.” 3.2

“Good, good, Sāriputta! For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions.” 3.4

SN 48.59

Arising (1st)

Paṭhamauppiṇṇasutta

At Sāvattḥi. 1.1

“Mendicants, these five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.” 1.2

SN 48.60

Arising (2nd)

Dutiyauppādasutta

- 1.1 “Mendicants, these five faculties don’t arise to be developed and cultivated apart from the Holy One’s training. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.”

The Chapter on Leading to Awakening

SN 48.61

Fetters

Saṃyojanasutta

At Sāvatthī.

1.1

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters.” 1.2

SN 48.62

Tendencies

Anusayasutta

“Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.” 1.1

SN 48.63

Complete Understanding

Pariññāsutta

- 1.1 “Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

SN 48.64

Ending of Defilements

Āsavakkhayasutta

- 1.1 “Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the ending of defilements.”
- 2.1 “Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

SN 48.65

Two Fruits

Paṭhamaphalasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five faculties.

Because of developing and cultivating these five faculties, one 1.5
of two results can be expected: enlightenment in the present life,
or if there’s something left over, non-return.”

SN 48.66

Seven Benefits

Dutiyaphalasutta

“Mendicants, there are these five faculties. What five? The faculties 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five faculties.

Because of developing and cultivating these five faculties, seven 1.5
fruits and benefits can be expected. What seven? They attain en-
lightenment early on in this very life. If not, they attain enlight-
enment at the time of death. If not, with the ending of the five
lower fetters, they’re extinguished between one life and the next
... they’re extinguished upon landing ... they’re extinguished with-
out extra effort ... they’re extinguished with extra effort ... they
head upstream, going to the Akaniṭṭha realm.

Because of developing and cultivating these five faculties, these 1.14
seven fruits and benefits can be expected.”

SN 48.67

A Tree (1st)

Paṭhamarukkkhasutta

- 1.1 “Mendicants, of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.68

A Tree (2nd)

Dutiyarukkkhasutta

- 1.1 “Mendicants, of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.
- 1.3 And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.
- 1.9 Of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.69

A Tree (3rd)

Tatīyarukkhasutta

“Mendicants, of all the trees belonging to the demons, the trumpet- 1.1
flower tree is said to be the best. In the same way, the faculty of
wisdom is said to be the best of the qualities that lead to awakening
in terms of becoming awakened. And what are the qualities that
lead to awakening? The faculties of faith, energy, mindfulness,
immersion, and wisdom are qualities that lead to awakening, in
that they lead to becoming awakened. Of all the trees belonging
to the demons, the trumpet-flower tree is said to be the best. In
the same way, the faculty of wisdom is said to be the best of the
qualities that lead to awakening in terms of becoming awakened.”

SN 48.70

A Tree (4th)

Catuttharukkhasutta

“Mendicants, of all the trees belonging to the phoenixes, the red 1.1
silk-cotton tree is said to be the best. In the same way, the faculty of
wisdom is said to be the best of the qualities that lead to awakening
in terms of becoming awakened. And what are the qualities that
lead to awakening? The faculties of faith, energy, mindfulness,
immersion, and wisdom are qualities that lead to awakening, in
that they lead to becoming awakened. Of all the trees belonging
to the phoenixes, the red silk-cotton tree is said to be the best. In
the same way, the faculty of wisdom is said to be the best of the
qualities that lead to awakening in terms of becoming awakened.”

The Chapter of Abbreviated Texts on the Ganges

SN 48.71–82

Slanting East, Etc.

Gaṅgāpeyyālavagga

1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

1.3 How so? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

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

2.1 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

The Chapter on Diligence

SN 48.83–92

Diligence

Appamādavagga

(To be expanded as in the chapter on diligence at SN 45.139–148.) 1.1

The Realized One, footprint, roof peak, 2.1
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

The Chapter on Hard Work

SN 48.93–104

Hard Work

Balakaraṇīyavagga

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

2.1 Hard work, seeds, and dragons,
 a tree, a pot, and a spike,
 the sky, and two on clouds,
 a ship, a guest house, and a river.

The Chapter on Searches

SN 48.105–114

Searches

Esanāvagga

(To be expanded as in the chapter on searches at SN 45.161–170.) 1.1

Searches, discriminations, defilements, 2.1
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 48.115–124

Floods

Oghavagga

1.1 “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

1.5 The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

1.8 These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)

2.1 Floods, bonds, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

Another Chapter of Abbreviated Texts on the Ganges, Etc.

SN 48.125–136

Another on Sloping East, Etc.

Punagaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the 1.1
east. In the same way, a mendicant developing and cultivating the
five faculties slants, slopes, and inclines to extinguishment.

How so? It’s when a mendicant develops the faculties of faith, 1.3
energy, mindfulness, immersion, and wisdom, which culminate
in the removal of greed, hate, and delusion. That’s how a mendi-
cant developing and cultivating the five faculties slants, slopes, and
inclines to extinguishment.”

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

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

2.1

Another Chapter on Diligence

SN 48.137–146

Another Chapter on Diligence

Punaappamādavagga

- 1.1 (This text consists of the title only. To be expanded as in SN 45.139–148, removal of greed version.)

Another Chapter on Hard Work

SN 48.147–158

Another Chapter on Hard Work

Punagaṅgāpeyyālavagga

(This text consists of the title only. To be expanded as in SN 1.1
45.149–160, removal of greed version.)

Another Chapter on Searches

SN 48.159–168

Another Chapter on Searches

Punaesanāvagga

1.1 (To be expanded as in SN 45.161–170, removal of greed version.)

Another Chapter on Floods

SN 48.169–178

Another Series on Floods, Etc.

Punaoghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. 1.1

The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. 1.5

These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.” 1.8

(To be expanded as in SN 45.171–179, with the above as the final discourse, removal of greed version.)

Floods, bonds, grasping, 2.1
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Faculties is the fourth section.

LINKED DISCOURSES ON THE RIGHT EFFORTS

The Chapter of Abbreviated Texts on the Ganges

SN 49.1–12

Sloping East, Etc.

Gaṅgāpeyyālavagga

- At Sāvattthī. 1.1
- There the Buddha said: 1.2
- “Mendicants, there are these four right efforts. What four? 1.3
- It’s when a mendicant generates enthusiasm, tries, makes an 1.5
effort, exerts the mind, and strives so that bad, unskillful qualities
don’t arise.
- They generate enthusiasm, try, make an effort, exert the mind, 1.6
and strive so that bad, unskillful qualities that have arisen are given
up.
- They generate enthusiasm, try, make an effort, exert the mind, 1.7
and strive so that skillful qualities arise.
- They generate enthusiasm, try, make an effort, exert the mind, 1.8
and strive so that skillful qualities that have arisen remain, are not
lost, but increase, mature, and are completed by development.
These are the four right efforts.
- The Ganges river slants, slopes, and inclines to the east. In the 2.1
same way, a mendicant who develops and cultivates the four right
efforts slants, slopes, and inclines to extinguishment.

- 2.3 And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment?
- 2.4 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.
- 2.5 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.
- 2.6 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.
- 2.7 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.
- 2.8 That's how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment."
- 3.1 (To be expanded as in SN 45.92–102.)
- 4.1 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

The Chapter on Diligence

SN 49.13–22

Diligence

Appamādavagga

(To be expanded as in SN 45.139–148.)

1.1

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

2.1

The Chapter on Hard Work

SN 49.23–34

Hard Work, Etc.

Balakaraṇīyavagga

- 1.1 “Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.
- 1.3 How so? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. . . . so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.
- 1.6 That’s how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.”
- 1.7 (To be expanded as in SN 45.149–160.)
- 2.1 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

The Chapter on Searches

SN 49.35–44

Ten Discourses on Searches, Etc.

Esanāvagga

“Mendicants, there are these three searches. What three? The search 1.1
for sensual pleasures, the search for continued existence, and the
search for a spiritual path. These are the three searches.

The four right efforts should be developed for the direct knowl- 1.5
edge, complete understanding, finishing, and giving up of these
three searches. What four? It’s when a mendicant generates en-
thusiasm, tries, makes an effort, exerts the mind, and strives so
that bad, unskillful qualities don’t arise. ... so that skillful qualities
that have arisen remain, are not lost, but increase, mature, and are
completed by development.

These four right efforts should be developed for the direct 1.9
knowledge, complete understanding, finishing, and giving up of
these three searches.”

(To be expanded as in SN 45.161–170.) 1.10

Searches, discriminations, defilements, 2.1
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 49.45–54

Floods, Etc.

Oghavagga

- 1.1 “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.
- 1.5 The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. . . . so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.
- 1.9 These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”
- 1.10 (To be expanded as in SN 45.171–179, with the above as the final discourse.)
- 2.1 Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Right Efforts is the fifth section.

LINKED DISCOURSES ON
THE FIVE POWERS

The Chapter of Abbreviated Texts on the Ganges

SN 50.1–12

Sloping East, Etc.

Gaṅgāpeyyālavagga

“Mendicants, there are these five powers. What five? The powers 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five powers. The Ganges river slants, slopes, and inclines to the
east. In the same way, a mendicant who develops and cultivates
the five powers slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the five powers slant, 1.7
slope, and incline to extinguishment? It’s when a mendicant de-
velops the powers of faith, energy, mindfulness, immersion, and
wisdom, which rely on seclusion, fading away, and cessation, and
ripen as letting go. That’s how a mendicant who develops and culti-
vates the five powers slants, slopes, and inclines to extinguishment.”
(*To be expanded for each of the different rivers as in SN 45.91–102.*)

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

2.1

The Chapter on Diligence

SN 50.13–22

Diligence

Appamādavagga

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

2.1 The Realized One, footprint, roof peak,
 roots, heartwood, jasmine,
 monarch, sun and moon,
 and cloth is the tenth.

The Chapter on Hard Work

SN 50.23–34

Hard Work

Balakaraṇīyavagga

(To be expanded as in the chapter on hard work at SN 45.149–160.) 1.1

Hard work, seeds, and dragons, 2.1
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

The Chapter on Searches

SN 50.35–44

Searches

Esanāvagga

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

2.1 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 50.45–54

Floods, Etc.

Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. 1.1

The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. 1.5

These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.” 1.12

(To be expanded as in SN 45.171–179, with the above as the final discourse.) 1.13

Another Chapter of Abbreviated Texts on the Ganges, Etc.

SN 50.55–66

Sloping East, Etc.

Punagaṅgāpeyyālavagga

- 1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.
- 1.3 And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.
- 1.5 That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”
- 1.6 (To be expanded for each of the different rivers as in SN 45.91–102, removal of greed version.)
- 2.1 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

Another Chapter on Diligence

SN 50.67–76

Another Chapter on Diligence

Punaappamādavagga

(This text consists of the title only. To be expanded as in SN 1.1
45.139–148, removal of greed version.)

Another Chapter on Hard Work

SN 50.77–88

Another Chapter on Hard Work

Punabalakaraṇīyavagga

1.1 (To be expanded as in SN 45.149–160, removal of greed version.)

Another Chapter on Searches

SN 50.89–98

Another Series on Searches, Etc.

Punaesanāvagga

(To be expanded as in SN 45.161–170, removal of greed version.) 1.1

Searches, discriminations, defilements, 2.1
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

Another Chapter on Floods

SN 50.99–108

Another Series on Floods, Etc.

Punaoghavagga

- 1.1 “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.
- 1.5 The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.
- 1.8 These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(To be expanded as in SN 45.171–179, with the above as the final discourse.)

- 2.1 Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Powers is the sixth section.

LINKED DISCOURSES ON
THE BASES OF PSYCHIC
POWER

The Chapter at the Cāpāla Shrine

SN 5.1.1

From the Near Shore

Apārasutta

- 1.1 “Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.”

SN 5.1.2

Missed Out

Viraddhasutta

- 1.1 “Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending

of suffering. Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering."

SN 51.3

A Noble One

Ariyasutta

"Mendicants, when these four bases of psychic power are developed 1.1 and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering."

SN 51.4

Disillusionment

Nibbidāsutta

"Mendicants, these four bases of psychic power, when developed 1.1 and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development

... inquiry, and active effort. These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 51.5

Partly

Iddhipadesasutta

1.1 “Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

2.1 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

SN 5.1.6

Completely

Samattasutta

“Mendicants, all the ascetics and brahmins in the past who have 1.1
completely manifested psychic powers have done so by developing
and cultivating the four bases of psychic power. All the ascetics
and brahmins in the future who will completely manifest psychic
powers will do so by developing and cultivating the four bases of
psychic power. All the ascetics and brahmins in the present who
are completely manifesting psychic powers do so by developing
and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psy- 2.1
chic power that has immersion due to enthusiasm ... energy ...
mental development ... inquiry, and active effort. All the ascetics
and brahmins in the past who have completely manifested psychic
powers have done so by developing and cultivating these four bases
of psychic power. All the ascetics and brahmins in the future who
will completely manifest psychic powers will do so by developing
and cultivating these four bases of psychic power. All the ascetics
and brahmins in the present who are completely manifesting psy-
chic powers do so by developing and cultivating these four bases
of psychic power.”

SN 5.1.7

A Mendicant

Bhikkhusutta

“Mendicants, all the mendicants in the past ... future ... present 1.1
who realize the undefiled freedom of heart and freedom by wisdom
in this very life, and who live having realized it with their own
insight due to the ending of defilements, do so by developing and
cultivating the four bases of psychic power.

- 2.1 What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. All the mendicants in the past ... future ... present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power."

SN 51.8

Awakened

Buddhasutta

- 1.1 "Mendicants, there are these four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. These are the four bases of psychic power. It is because he has developed and cultivated these four bases of psychic power that the Realized One is called 'the perfected one, the fully awakened Buddha.'"

SN 51.9

Knowledge

Ñānasutta

- 1.1 "Mendicants: 'This is the basis of psychic power that has immersion due to enthusiasm, and active effort.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This basis of psychic power ... should be developed.' ... 'This basis of psychic power ... has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due 2.1
to energy, and active effort.’ ... ‘This basis of psychic power ...
should be developed.’ ... ‘This basis of psychic power ... has been
developed.’ Such was the vision, knowledge, wisdom, realization,
and light that arose in me regarding teachings not learned before
from another.

‘This is the basis of psychic power that has immersion due 3.1
mental development, and active effort.’ ... ‘This basis of psychic
power ... should be developed.’ ... ‘This basis of psychic power ...
has been developed.’ Such was the vision, knowledge, wisdom, re-
alization, and light that arose in me regarding teachings not learned
before from another.

‘This is the basis of psychic power that has immersion due 4.1
to inquiry, and active effort.’ ... ‘This basis of psychic power ...
should be developed.’ ... ‘This basis of psychic power ... has been
developed.’ Such was the vision, knowledge, wisdom, realization,
and light that arose in me regarding teachings not learned before
from another.”

SN 51.10

At the Cāpāla Shrine

Cetiyasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Vesālī, at the Great Wood, in the hall with the peaked roof. Then
the Buddha robed up in the morning and, taking his bowl and robe,
entered Vesālī for alms. Then, after the meal, on his return from
almsround, he addressed Venerable Ānanda: “Ānanda, get your
sitting cloth. Let’s go to the Cāpāla shrine for the day’s meditation.”

“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed 1.7
behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, and sat down 2.1
on the seat spread out. Ānanda bowed to the Buddha and sat down
to one side. The Buddha said to him:

3.1 “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

4.1 But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

5.1 For a second time . . . and for a third time, the Buddha said to Ānanda:

5.3 “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

6.1 But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the

benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Then the Buddha said to him, “Go now, Ānanda, at your convenience.” 7.1

“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by. 7.4

And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him: 8.1

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their own tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’ 9.1

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. 10.1

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’ ... 11.1

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. 12.1

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have layman disciples ... and 13.1

laywoman disciples who are competent, educated, assured, learned
...’ ...

14.1 Today you do have such layman and laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

15.1 Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’ Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

16.1 When this was said, the Buddha said to Māra, “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

17.1 So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

18.1 “Weighing up the incomparable against an extension
of life,
the sage surrendered the life force.
Happy inside, serene,
he burst out of this self-made chain like a suit of armor.”

The Chapter on Shaking the Stilt Longhouse

SN 51.11

Before

Pubbasutta

At Sāvatthī.

1.1

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the cause, what’s the reason for the development of the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

1.2

They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by

2.1

night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance.'

- 5.1 When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.
- 6.1 When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.
- 7.1 When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.
- 8.1 When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was

reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

When the four bases of psychic power have been developed 9.1 and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When the four bases of psychic power have been developed 10.1 and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 5.1.12

Very Fruitful

Mahapphalasutta

“Mendicants, when the four bases of psychic power are developed 1.1 and cultivated they’re very fruitful and beneficial. How so? It’s

when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

- 2.1 They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. When the four bases of psychic power have been developed and cultivated in this way they’re very fruitful and beneficial.
- 3.1 When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. ...
- 4.1 When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 51.13

Immersion Due to Enthusiasm

Chandasamādhisutta

- 1.1 “Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind, this is called immersion due to enthusiasm. They generate enthusiasm, try, make an effort, exert

the mind, and strive so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts. This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

If a mendicant depends on energy in order to gain immersion, ^{2.1} gain unification of mind, this is called immersion due to energy. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this energy, this immersion due to energy, and these active efforts. This is called the basis of psychic power that has immersion due to energy, and active effort.

If a mendicant depends on mental development in order to ^{3.1} gain immersion, gain unification of mind, this is called immersion due to mental development. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this mental development, this immersion due to mental development, and these active efforts. This is called the basis of psychic power that has immersion due to mental development, and active effort.

If a mendicant depends on inquiry in order to gain immersion, ^{4.1} gain unification of mind, this is called immersion due to inquiry. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ... so that skillful

qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this inquiry, this immersion due to inquiry, and these active efforts. This is called the basis of psychic power that has immersion due to inquiry, and active effort.”

SN 51.14

With Moggallāna

Moggallānasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra’s mother. Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.
- 2.1 Then the Buddha addressed Venerable Mahāmoggallāna, “These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties. Go, Moggallāna, and strike awe in those mendicants!”
- 3.1 “Yes, sir,” replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe. Then those mendicants stood to one side, shocked and awestruck.
- 3.3 “It’s incredible, it’s amazing! There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”
- 4.1 Then the Buddha went up to those mendicants and said:
- 4.2 “Why do you, mendicants, stand to one side, shocked and awestruck?”

“It’s incredible, sir, it’s amazing! There’s no wind at all; and this 4.3
stilt longhouse of Migāra’s mother has deep foundations. It’s firmly
embedded, imperturbable and unshakable. And yet it shakes and
rocks and trembles!”

“Wanting to strike awe in you, the mendicant Moggallāna made 4.5
the longhouse shake and rock and tremble with his toe.

What do you think, mendicants? What things has the mendi- 4.6
cant Moggallāna developed and cultivated so as to have such power
and might?”

“Our teachings are rooted in the Buddha. He is our guide and 4.8
our refuge. Sir, may the Buddha himself please clarify the meaning
of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen. The mendicant Moggallāna 5.1
has become so powerful and mighty by developing and cultivating
the four bases of psychic power. What four? Moggallāna develops
the basis of psychic power that has immersion due to enthusiasm
... energy ... mental development ... inquiry, and active effort.
He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll
be neither constricted internally nor scattered externally.’ And he
meditates perceiving continuity: as before, so after; as after, so
before; as below, so above; as above, so below; as by day, so by
night; as by night, so by day. And so, with an open and unenveloped
heart, he develops a mind that’s full of radiance. The mendicant
Moggallāna has become so powerful and mighty by developing
and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic 5.16
power, the mendicant Moggallāna wields the many kinds of psychic
power ... controlling the body as far as the Brahmā realm. ...

And by developing and cultivating these four bases of psychic 5.17
power, the mendicant Moggallāna realizes the undefiled freedom of
heart and freedom by wisdom in this very life. And he lives having
realized it with his own insight due to the ending of defilements.”

SN 5.1.15

The Brahmin Uṇṇābha

Uṇṇābhabrāhmaṇasutta

1.1 SO I HAVE HEARD. At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery. Then Uṇṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him, "Master Ānanda, what's the purpose of leading the spiritual life under the ascetic Gotama?"

1.6 "The purpose of leading the spiritual life under the Buddha, brahmin, is to give up desire."

2.1 "But is there a path and a practice for giving up that desire?"

2.2 "There is."

3.1 "What is that path?"

3.2 "It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. This is the path and the practice for giving up that desire."

4.1 "This being the case, Master Ānanda, the path is endless, not finite. For it's not possible to give up desire by means of desire."

4.3 "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Have you ever had a desire to walk to the park, but when you arrived at the park, the corresponding desire faded away?"

4.7 "Yes, sir."

4.8 "Have you ever had the energy to walk to the park, but when you arrived at the park, the corresponding energy faded away?"

4.10 "Yes, sir."

4.11 "Have you ever had the idea to walk to the park, but when you arrived at the park, the corresponding idea faded away?"

4.13 "Yes, sir."

4.14 "Have you ever inquired regarding a walk to the park, but when you arrived at the park, the corresponding inquiry faded away?"

“Yes, sir.”

4.16

“In the same way, take a mendicant who is perfected—with 5.1
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. They formerly had the desire to attain
perfection, but when they attained perfection the corresponding
desire faded away. They formerly had the energy to attain perfec-
tion, but when they attained perfection the corresponding energy
faded away. They formerly had the idea to attain perfection, but
when they attained perfection the corresponding idea faded away.
They formerly inquired regarding attaining perfection, but when
they attained perfection the corresponding inquiry faded away.
What do you think, brahmin? This being the case, is the path
endless or finite?”

“Clearly, Master Ānanda, this being the case, the path is finite, 6.1
not endless. Excellent, Master Ānanda! Excellent! As if he were
righting the overturned, or revealing the hidden, or pointing out
the path to the lost, or lighting a lamp in the dark so people with
good eyes can see what’s there, Master Ānanda has made the teach-
ing clear in many ways. I go for refuge to Master Gotama, to the
teaching, and to the mendicant Saṅgha. From this day forth, may
Master Ānanda remember me as a lay follower who has gone for
refuge for life.”

SN 5.1.16

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, all the ascetics and brahmins in the past, future, or 1.1
present who are mighty and powerful have become so by develop-
ing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psy- 2.1
chic power that has immersion due to enthusiasm ... energy ...

mental development ... inquiry, and active effort. All the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.”

SN 51.17

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

1.1 “Mendicants, all the ascetics and brahmins in the past, future, or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm—do so by developing and cultivating the four bases of psychic power.

4.1 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. Mendicants, all the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power—multiplying themselves and becoming one again ... controlling their body as far as the Brahmā realm—do so by developing and cultivating these four bases of psychic power.”

SN 51.18

A Mendicant

Bhikkhusutta

“Mendicants, by developing and cultivating the four bases of psychic 1.1
power, a mendicant realizes the undefiled freedom of heart and
freedom by wisdom in this very life. And they live having realized
it with their own insight due to the ending of defilements.

What four? It’s when a mendicant develops the basis of psychic 2.1
power that has immersion due to enthusiasm ... energy ... mental
development ... inquiry, and active effort. By developing and
cultivating these four bases of psychic power, a mendicant realizes
the undefiled freedom of heart and freedom by wisdom in this very
life. And they live having realized it with their own insight due to
the ending of defilements.”

SN 51.19

A Teaching on Psychic Power, Etc.

Iddhādidesanāsutta

“Mendicants, I will teach you psychic power, the bases of psychic 1.1
power, the development of the bases of psychic power, and the prac-
tice that leads to the development of the bases of psychic power.
Listen ...

And what is psychic power? It’s when a mendicant wields 2.1
the many kinds of psychic power: multiplying themselves and
becoming one again ... controlling the body as far as the Brahmā
realm. This is called psychic power.

And what is the basis of psychic power? The path and practice 3.1
that leads to gaining psychic power. This is called the basis of
psychic power.

And what is the development of the bases of psychic power? 4.1
It’s when a mendicant develops the basis of psychic power that has

immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.

- 5.1 And what is the practice that leads to the development of the bases of psychic power? 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 development of the bases of psychic power.”

SN 5 1.20

Analysis

Vibhaṅgasutta

- 1.1 “Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.
- 2.1 How so? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.
- 2.9 They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.
- 3.1 And what is enthusiasm that’s too lax? It’s when enthusiasm is combined with laziness. This is called lax enthusiasm.

And what is enthusiasm that's too tense? It's when enthusiasm 4.1
is combined with restlessness. This is called tense enthusiasm.

And what is enthusiasm that's constricted internally? It's when 5.1
enthusiasm is combined with dullness and drowsiness. This is
called enthusiasm constricted internally.

And what is enthusiasm that's distracted externally? It's when 6.1
enthusiasm is frequently distracted and diffused externally on ac-
count of the five kinds of sensual stimulation. This is called enthu-
siasm distracted externally.

And how does a mendicant meditate perceiving continuity: 7.1
as before, so after; as after, so before? It's when the perception
of continuity is properly grasped, attended, borne in mind, and
comprehended with wisdom by a mendicant. That's how a mendi-
cant meditates perceiving continuity: as before, so after; as after,
so before.

And how does a mendicant meditate as below, so above; as 8.1
above, so below? It's when a mendicant examines their own body
up from the soles of the feet and down from the tips of the hairs,
wrapped in skin and full of many kinds of filth. 'In this body there
is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone
marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines,
mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat,
fat, tears, grease, saliva, snot, synovial fluid, urine.' That's how a
mendicant meditates as below, so above; as above, so below.

And how does a mendicant meditate as by day, so by night; as 9.1
by night, so by day? It's when a mendicant develops the basis of
psychic power that has immersion due to enthusiasm, and active
effort, with the same features, attributes, and signs by day as by
night. And they develop it with the same features, attributes, and
signs by night as by day. That's how a mendicant meditates as by
day, so by night; as by night, so by day.

And how, with an open and unenveloped heart, does a men- 10.1
dicant develop a mind that's full of radiance? It's when a mendi-
cant has properly grasped the perception of light, and has properly

grasped the perception of day. That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

11.1 And what is energy that's too lax? ...

16.1 And what is mental development that's too lax? ...

20.1 And what is inquiry that's too lax? It's when inquiry is combined with laziness. This is called lax inquiry.

21.1 And what is inquiry that's too tense? It's when inquiry is combined with restlessness. This is called tense inquiry.

22.1 And what is inquiry that's constricted internally? It's when inquiry is combined with dullness and drowsiness. This is called inquiry constricted internally.

23.1 And what is inquiry that's distracted externally? It's when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry distracted externally. ... That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance. When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

24.1 When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

The Chapter on the Iron Ball

SN 5.1.2.1

The Path

Maggasutta

At Sāvattthī.

1.1

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the path and practice for developing the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

- 2.1 When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm.
- 2.2 When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”
- (The six direct knowledges should also be expanded.)*

SN 5.1.22

The Iron Ball

Ayogūlasutta

- 1.1 At Sāvatthī.
- 1.2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?”
- 1.4 “I do, Ānanda.”
- 1.5 “But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?”
- 1.6 “I do, Ānanda.”
- 2.1 “It’s incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!”
- 2.2 “Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.
- 3.1 Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a per-

ception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Suppose there was an iron ball that had been heated all day. 4.1
It'd become lighter, softer, more workable, and more radiant. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Sometimes the Realized One submerges his body in his mind 5.1
and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

Suppose there was a light tuft of cotton-wool or kapok. Taken 6.1
up by the wind, it would easily rise up from the ground into the air. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm."

SN 51.23

A Mendicant

Bhikkhusutta

"Mendicants, there are these four bases of psychic power. What 1.1
four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. These are the four bases of psychic power. By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of

heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 5.1.24

Plain Version

Suddhikasutta

- 1.1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. These are the four bases of psychic power.”

SN 5.1.25

Fruits (1st)

Paṭhamaphalasutta

- 1.1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

SN 5.1.26

Fruits (2nd)

Dutiyaphalasutta

- 1.1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power

that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected." 2.1

SN 51.27

With Ānanda (1st)

Paṭhamaānandasutta

At Sāvattḥī. 1.1

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

"Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?" 2.1

"Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power. 2.2

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power. 3.1

And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development 4.1

... inquiry, and active effort. This is called the development of the bases of psychic power.

- 5.1 And what is the practice that leads to the development of the bases of psychic power? 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 development of the bases of psychic power.”

SN 5.1.28

With Ānanda (2nd)

Dutiyaānandasutta

- 1.1 The Buddha said to him: “Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”
- 1.3 “Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”
- 2.1 “Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.
- 3.1 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.
- 4.1 And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.
- 5.1 And what is the practice that leads to the development of the bases of psychic power? 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 development of the bases of psychic power.”

SN 51.29

Several Mendicants (1st)

Paṭhamabhikkhusutta

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

“Sir, what is psychic power? What is the basis of psychic power? 1.2
What is the development of the bases of psychic power? And what
is the practice that leads to the development of the bases of psychic
power?”

“Mendicants, take a mendicant who wields the many kinds of 2.1
psychic power: multiplying themselves and becoming one again
... controlling the body as far as the Brahmā realm. This is called
psychic power.

And what is the basis of psychic power? The path and practice 3.1
that leads to gaining psychic power. This is called the basis of
psychic power.

And what is the development of the bases of psychic power? 4.1
It’s when a mendicant develops the basis of psychic power that has
immersion due to enthusiasm ... energy ... mental development
... inquiry, and active effort. This is called the development of the
bases of psychic power.

And what is the practice that leads to the development of the 5.1
bases of psychic power? 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 development of the bases
of psychic power.”

SN 51.30

Several Mendicants (2nd)

Dutiabhikkhusutta

- 1.1 Then several mendicants went up to the Buddha ... The Buddha said to them:
- 1.3 “Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”
- 1.4 “Our teachings are rooted in the Buddha. He is our guide and our refuge. ...”
- 2.1 “And what is psychic power? It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again ... controlling the body as far as the Brahmā realm. This is called psychic power.
- 3.1 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.
- 4.1 And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. This is called the development of the bases of psychic power.
- 5.1 And what is the practice that leads to the development of the bases of psychic power? 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 development of the bases of psychic power.”

SN 51.31

About Moggallāna

Moggallānasutta

There the Buddha addressed the mendicants: “What do you think, 1.1
mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“Our teachings are rooted in the Buddha. He is our guide and 2.1
our refuge. ...”

“The mendicant Moggallāna has become so powerful and 2.2
mighty by developing and cultivating the four bases of psychic power.

What four? Moggallāna develops the basis of psychic power 3.1
that has immersion due to enthusiasm, and active effort. He thinks:
‘My enthusiasm won’t be too lax or too tense. And it’ll be neither
constricted internally nor scattered externally.’ And he meditates
perceiving continuity: as before, so after; as after, so before; as
below, so above; as above, so below; as by day, so by night; as by
night, so by day. And so, with an open and unenveloped heart, he
develops a mind that’s full of radiance.

He develops the basis of psychic power that has immersion 3.9
due to energy ... mental development ... inquiry, and active effort.
He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be
neither constricted internally nor scattered externally.’ ... And so,
with an open and unenveloped heart, he develops a mind that’s
full of radiance. The mendicant Moggallāna has become so powerful
and mighty by developing and cultivating these four bases of
psychic power.

And by developing and cultivating these four bases of psychic 4.1
power, the mendicant Moggallāna wields the many kinds of psychic
power: multiplying himself and becoming one again ... controlling
the body as far as the Brahmā realm.

And by developing and cultivating these four bases of psychic 4.2
power, the mendicant Moggallāna realizes the undefiled freedom of

heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

SN 51.32

The Realized One

Tathāgatasutta

1.1 There the Buddha addressed the mendicants: “What do you think, mendicants? What things has the Realized One developed and cultivated so as to have such power and might?”

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

2.2 “The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

3.1 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

3.9 He develops the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

3.18 The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

4.1 And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power:

multiplying himself and becoming one again ... controlling the body as far as the Brahmā realm.

And by developing and cultivating these four bases of psychic 4.2 power, the Realized One realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

(The six direct knowledges should also be expanded.)

The Chapter of Abbreviated Texts on the Ganges

SN 51.33–44

The Ganges River, Etc.

Gaṅgāpeyyālavagga

1.1 “Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.

1.3 And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort.

2.1 In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

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

3.1 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

The Chapter on Diligence

SN 51.45–54

Diligence

Appamādavagga

(To be expanded as in the chapter on diligence at SN 45.139–148.) 1.1

The Realized One, footprint, roof peak, 2.1
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

The Chapter on Hard Work

SN 51.55–66

Hard Work

Balakaraṇīyavagga

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

2.1 Hard work, seeds, and dragons,
 a tree, a pot, and a spike,
 the sky, and two on clouds,
 a ship, a guest house, and a river.

The Chapter on Searches

SN 51.67–76

Searches

Esanāvagga

(To be expanded as in the chapter on searches at SN 45.161–170.) 1.1

Searches, discriminations, defilements, 2.1
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 51.77–86

Floods, Etc.

Oghavagga

1.1 “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

1.5 The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm ... energy ... mental development ... inquiry, and active effort. These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

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

2.1 Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

The Linked Discourses on the Bases of psychic Power is the seventh section.

LINKED DISCOURSES
WITH ANURUDDHA

The Chapter on In Private

SN 52.1

In Private (1st)

Paṭhamarahogatasutta

1.1 SO I HAVE HEARD. At one time Venerable Anuruddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then as Anuruddha was in private retreat this thought came to his mind:

1.4 “Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

2.1 Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha, and said to him:

2.3 “Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

3.1 “Reverend, it’s when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing the

body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do. 4.1

They meditate observing feelings internally ... externally ... 5.1
internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

They meditate observing the mind internally ... externally ... 7.1
internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

They meditate observing principles internally ... externally ... 9.1
internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. ... If they wish: ‘May I meditate staying equanimous, mindful and aware, ignoring both the repulsive and the unrepulsive,’ that’s what they do. 10.1

That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.” 10.3

SN 52.2

In Private (2nd)

Dutiyaṛahogatasutta

At Sāvattḥi.

1.1

1.2 Then as Anuruddha was in private retreat this thought came to his mind:

1.3 “Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

2.1 Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha and said to him:

3.1 “Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

4.1 “Reverend, it’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the body externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

5.1 They meditate observing an aspect of feelings internally ... externally ... internally and externally ...

6.1 They meditate observing an aspect of the mind internally ... externally ... internally and externally ...

7.1 They meditate observing an aspect of principles internally ... externally ... internally and externally—keen, aware, and mindful, rid of desire and aversion for the world. That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

SN 52.3

On the Bank of the Sutanu

Sutanusutta

1.1 At one time Venerable Anuruddha was staying near Sāvattthī on the bank of the Sutanu. Then several mendicants went up to Ven-

erable Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to him:

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?” 1.4

“Reverends, I attained great direct knowledge by developing 2.1 and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it was by developing and cultivating these four kinds of 2.8 mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher.”

SN 52.4

At Thorny Wood (1st)

Paṭhamakaṇḍakīsutta

At one time the venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha: 1.1

“Reverend Anuruddha, what things should a trainee mendicant enter and remain in?” 1.4

“Reverend Sāriputta, a trainee mendicant should enter and 2.1 remain in the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ...

principles—keen, aware, and mindful, rid of desire and aversion for the world. A trainee mendicant should enter and remain in these four kinds of mindfulness meditation.”

SN 52.5

At Thorny Wood (2nd)

Dutiyakaṇḍakīsutta

- 1.1 At Sāketa. Sāriputta said to Anuruddha:
- 1.3 “Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”
- 1.4 “Reverend Sāriputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

SN 52.6

At Thorny Wood (3rd)

Tatīyakaṇḍakīsutta

- 1.1 At Sāketa. Sāriputta said to Anuruddha:
- 1.3 “What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”
- 1.4 “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained

great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it's because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy." 1.11

SN 52.7

The Ending of Craving

Taṇhākkhayasutta

At Sāvathī. 1.1

There Venerable Anuruddha addressed the mendicants: "Reverends, mendicants!" 1.2

"Reverend," they replied. Anuruddha said this: 1.4

"Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving. What four? It's when a mendicant meditates by observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving." 2.1

SN 52.8

The Frankincense-Tree Hut

Salaḷāgārasutta

At one time Venerable Anuruddha was staying near Sāvathī in the frankincense-tree hut. There Venerable Anuruddha addressed the mendicants: "Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges river slant, slope, and incline to the west!' What do you think, reverends? Would they succeed?" 1.1

- 1.7 “No, reverend. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”
- 2.1 “In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, mister, why let these other robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’
- 3.1 It’s simply impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to resign the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.
- 3.4 And how does a mendicant develop the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That’s how a mendicant develops and cultivates the four kinds of mindfulness meditation.”

SN 52.9

In Ambapāli’s Wood

Ambapālivanasutta

- 1.1 At one time the venerables Anuruddha and Sāriputta were staying near Vesāli, in Ambapāli’s Wood. Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:
- 2.1 “Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?”

“These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation. A mendicant who is perfected—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—usually meditates with their mind firmly established in these four kinds of mindfulness meditation.” 2.3

“We’re so fortunate, reverend, so very fortunate, to have heard such a dramatic statement in the presence of Venerable Anuruddha.” 3.1

SN 52.10

Gravely Ill

Bāḷhagilānasutta

At one time Venerable Anuruddha was staying near Sāvattḥī in the Dark Forest. And he was sick, suffering, gravely ill. Then several mendicants went up to Venerable Anuruddha, and said to him: 1.1

“What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his mind?” 2.1

“Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind. What four? I meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I meditate with my mind firmly established in these four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind.” 2.2

Chapter Two

SN 52.11

A Thousand Eons

Kappasahassasutta

- 1.1 At one time Venerable Anuruddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him ... and said:
- 2.1 “What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”
- 2.2 “Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.
- 2.9 And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand eons.”

SN 52.12

Psychic Powers

Iddhividhasutta

“... And it’s because of developing and cultivating these four kinds 1.1
of mindfulness meditation that I wield the many kinds of psychic
power: multiplying myself and becoming one again ... controlling
the body as far as the Brahmā realm.”

SN 52.13

Clairaudience

Dibbasotasutta

“... And it’s because of developing and cultivating these four kinds 1.1
of mindfulness meditation that, with clairaudience that is purified
and superhuman, I hear both kinds of sounds, human and divine,
whether near or far.”

SN 52.14

Comprehending the Mind

Cetopariyasutta

“... And it’s because of developing and cultivating these four kinds 1.1
of mindfulness meditation that I understand the minds of other
beings and individuals, having comprehended them with my mind.
I understand mind with greed as ‘mind with greed’ ... I understand
unfreed mind as ‘unfreed mind.’”

SN 52.15

Possible

Thānasutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible.”

SN 52.16

The Results of Deeds Undertaken

Kammasamādānasutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of causes and reasons.”

SN 52.17

Where All Paths of Practice Lead

Sabbatthagāminisutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead.”

SN 52.18

Diverse Elements

Nānādhātusutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements.”

SN 52.19

Diverse Beliefs

Nānādhimuttisutta

“... And it’s because of developing and cultivating these four kinds 1.1
of mindfulness meditation that I truly understand the diverse con-
victions of sentient beings.”

SN 52.20

Comprehending the Faculties of Others

Indriyaparopariyattasutta

“... And it’s because of developing and cultivating these four kinds 1.1
of mindfulness meditation that I truly understand the faculties of
other sentient beings and other individuals after comprehending
them with my mind.”

SN 52.21

Absorptions, Etc.

Jhānādisutta

“... And it’s because of developing and cultivating these four kinds of 1.1
mindfulness meditation that I truly understand corruption, cleans-
ing, and emergence regarding the absorptions, liberations, immer-
sions, and attainments.”

SN 52.22

Past Lives

Pubbenivāsasutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details.”

SN 52.23

Clairvoyance

Dibbacakkhusutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings are reborn according to their deeds.”

SN 52.24

The Ending of Defilements

Āsavakkhayasutta

- 1.1 “... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.”

The Linked Discourses with Anuruddha are the eighth section.

LINKED DISCOURSES ON ABSORPTION

The Chapter of Abbreviated Texts on the Ganges

SN 53.1–12

Absorptions, Etc.

Gaṅgāpeyyālavagga

1.1 At Sāvatthī.

1.3 “Mendicants, there are these four absorptions. What four?

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

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

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

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

These are the four absorptions. 1.9

The Ganges river slants, slopes, and inclines to the east. In 2.1
the same way, a mendicant who develops and cultivates the four
absorptions slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops and cultivates the 2.3
four absorptions slant, slope, and incline to extinguishment?

It's when a mendicant, quite secluded from sensual pleasures, 2.4
secluded from unskillful qualities, enters and remains in the first
absorption, which has the rapture and bliss born of seclusion, while
placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, 2.5
they enter and remain in the second absorption . . . third absorption
. . . fourth absorption.

That's how a mendicant who develops and cultivates the four 2.8
absorptions slants, slopes, and inclines to extinguishment."

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

Six on slanting to the east, 3.1
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

The Chapter on Diligence

SN 53.13–22

Diligence

Appamādavagga

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

2.1 The Realized One, footprint, roof peak,
 roots, heartwood, jasmine,
 monarch, sun and moon,
 and cloth is the tenth.

The Chapter on Hard Work

SN 53.23–34

Hard Work

Balakaraṇīyavagga

(To be expanded as in the chapter on hard work at SN 45.149–160.) 1.1

Hard work, seeds, and dragons, 2.1
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

The Chapter on Searches

SN 53.35–44

Searches

Esanāvagga

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

2.1 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

The Chapter on Floods

SN 53.45–54

Floods, etc.

Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. 1.1

The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.” 1.5

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

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

2.1

The Linked Discourses on Absorption are the ninth section.

LINKED DISCOURSES ON BREATH MEDITATION

The Chapter on One Thing

SN 54.1

One Thing

Ekadhammasutta

1.1 At Sāvatthī.

1.3 “Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial. What one thing? Mindfulness of breathing.

1.6 And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

1.7 It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

1.8 Just mindful, they breathe in. Mindful, they breathe out.

2.1 When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

3.1 They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They

practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’ They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ 4.1
They practice like this: ‘I’ll breathe out experiencing the mind.’
They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ 5.1
They practice like this: ‘I’ll breathe out observing fading away.’
They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in 6.1
this way, is very fruitful and beneficial.”

SN 54.2

Awakening Factors

Bojjhaṅgasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant develops mindfulness of breathing together with the awakening factors of mindfulness, investigation 1.1

of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

SN 54.3

Plain Version

Suddhikasutta

- 1.1 “Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?
- 1.3 It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.
- 1.4 Just mindful, they breathe in. Mindful, they breathe out. ...
- 1.5 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’
- 1.6 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

SN 54.4

Fruits (1st)

Paṭhamaphalasutta

- 1.1 “Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?
- 1.3 It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

Just mindful, they breathe in. Mindful, they breathe out. ... 1.4

They practice like this: ‘I’ll breathe in observing letting go.’ 1.5
They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in 1.6
this way, is very fruitful and beneficial. When mindfulness of
breathing is developed and cultivated in this way you can expect
one of two results: enlightenment in the present life, or if there’s
something left over, non-return.”

SN 54.5

Fruits (2nd)

Dutiyaphalasutta

“Mendicants, when mindfulness of breathing is developed and cul- 1.1
tivated it’s very fruitful and beneficial. And how is mindfulness of
breathing developed and cultivated to be very fruitful and benefi-
cial?

It’s when a mendicant has gone to a wilderness, or to the root 1.3
of a tree, or to an empty hut. They sit down cross-legged, with their
body straight, and establish mindfulness right there.

Just mindful, they breathe in. Mindful, they breathe out. ... 1.4

They practice like this: ‘I’ll breathe in observing letting go.’ 1.5
They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in 1.6
this way, is very fruitful and beneficial.

When mindfulness of breathing is developed and cultivated 2.1
in this way you can expect seven fruits and benefits. What seven?
You attain enlightenment early on in this very life. If not, you attain
enlightenment at the time of death. If not, with the ending of the
five lower fetters you’re extinguished in between one life and the
next ... you’re extinguished upon landing ... you’re extinguished
without extra effort ... you’re extinguished with extra effort ... you
head upstream, going to the Akaniṭṭha realm ... When mindfulness

of breathing is developed and cultivated in this way you can expect these seven fruits and benefits.”

SN 54.6

With Ariṭṭha

Ariṭṭhasutta

1.1 At Sāvatti.

1.2 There the Buddha ... said:

1.3 “Mendicants, do you develop mindfulness of breathing?”
When he said this, Venerable Ariṭṭha said to him:

1.5 “Sir, I develop mindfulness of breathing.”

1.6 “But mendicant, how do you develop it?”

1.7 “Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of desire for sensual pleasures of the future. And I have eliminated perception of repulsion regarding phenomena internally and externally. Just mindful, I will breathe in. Mindful, I will breathe out. That’s how I develop mindfulness of breathing.”

2.1 “That is mindfulness of breathing, Ariṭṭha; I don’t deny it. But as to how mindfulness of breathing is fulfilled in detail, listen and pay close attention, I will speak.”

2.4 “Yes, sir,” Ariṭṭha replied. The Buddha said this:

3.1 “And how is mindfulness of breathing fulfilled in detail? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is how mindfulness of breathing is fulfilled in detail.”

SN 54.7

About Mahākappina

Mahākappinasutta

At Sāvattthī.

1.1

Now at that time Venerable Mahākappina was sitting not far 1.2
from the Buddha, cross-legged, with his body straight, and mindful-
ness established right there. The Buddha saw him, and addressed
the mendicants:

“Mendicants, do you see any disturbance or trembling in that 2.1
mendicant’s body?”

“Sir, whenever we see that mendicant meditating—whether 2.2
in the middle of the Saṅgha or alone in private—we never see any
disturbance or trembling in his body.”

“Mendicants, when an immersion has been developed and cul- 3.1
tivated there’s no disturbance or trembling of the body or mind.
That mendicant gets such immersion when he wants, without trou-
ble or difficulty. And what is that immersion?”

When immersion due to mindfulness of breathing has been 4.1
developed and cultivated there’s no disturbance or trembling of
the body or mind. And how is immersion due to mindfulness of
breathing developed and cultivated in such a way?

It’s when a mendicant—gone to a wilderness, or to the root of 5.1
a tree, or to an empty hut—sits down cross-legged, with their body
straight, and establishes their mindfulness right there. Just mindful,
they breathe in. Mindful, they breathe out. ... They practice like
this: ‘I’ll breathe in observing letting go.’ They practice like this:
‘I’ll breathe out observing letting go.’

That’s how immersion due to mindfulness of breathing is de- 5.4
veloped and cultivated so that there’s no disturbance or trembling
of the body or mind.”

SN 54.8

The Simile of the Lamp

Padīpopamasutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. How so?
- 2.1 It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.
- 3.1 Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation. And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued. And my mind was freed from defilements by not grasping.
- 4.1 Now, a mendicant might wish: ‘May neither my body nor my eyes become fatigued. And may my mind be freed from grasping without defilements.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 5.1 Now, a mendicant might wish: ‘May I give up memories and thoughts of the lay life.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 6.1 Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 7.1 Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing. 8.1

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing. 9.1

Now, a mendicant might wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing. 10.1

Now, a mendicant might wish: ‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing. 11.1

Now, a mendicant might wish: ‘As the placing of the mind and keeping it connected are stilled, may I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing. 12.1

Now, a mendicant might wish: ‘With the fading away of rapture, may I enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’ So let them closely focus on this immersion due to mindfulness of breathing. 13.1

Now, a mendicant might wish: ‘With the giving up of pleasure and pain, and the ending of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’ So let them closely focus on this immersion due to mindfulness of breathing. 14.1

- 15.1 Now, a mendicant might wish: ‘Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, may I enter and remain in the dimension of infinite space.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 16.1 Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, may I enter and remain in the dimension of infinite consciousness.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 17.1 Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, may I enter and remain in the dimension of nothingness.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 18.1 Now, a mendicant might wish: ‘Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 19.1 Now, a mendicant might wish: ‘Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.’ So let them closely focus on this immersion due to mindfulness of breathing.
- 20.1 When mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.
- 21.1 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 has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the 22.1
oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

SN 54.9

At Vesālī

Vesālīsutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

Then the Buddha said to the mendicants, “Mendicants, I wish 2.1
to go on retreat for a fortnight. No-one should approach me, except for the one who brings my almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached 2.4
him, except for the one who brought the almsfood.

Then those mendicants thought, “The Buddha spoke in many 3.1
ways about the meditation on ugliness. He praised the meditation on ugliness and its development.” They committed themselves to developing the many different facets of the meditation on ugliness. Becoming horrified, repelled, and disgusted with this body, they

looked for someone to slit their wrists. Each day ten, twenty, or thirty mendicants slit their wrists.

4.1 Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda, “Ānanda, why does the mendicant Saṅgha seem so diminished?”

4.3 Ānanda told the Buddha all that had happened, and said, “Sir, please explain another way for the mendicant Saṅgha to get enlightened.”

5.1 “Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

5.2 “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said, “Sir, the mendicant Saṅgha has assembled. Please, sir, come at your convenience.”

6.1 Then the Buddha went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

6.3 “Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

7.1 In the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

7.2 In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise. And how is it so developed and cultivated?

8.1 It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there.

8.2 Just mindful, they breathe in. Mindful, they breathe out. ...

8.3 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

8.4 That’s how this immersion due to mindfulness of breathing is developed and cultivated so that it’s peaceful and sublime, a deli-

ciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.”

SN 54.10

With Kimbila

Kimilasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Kimbilā in the Freshwater Mangrove Wood. Then the Buddha
said to Venerable Kimbila, “Kimbila, how is immersion due to
mindfulness of breathing developed and cultivated so that it is very
fruitful and beneficial?”

When he said this, Kimbila kept silent. 2.1

For a second time ... 2.2

And for a third time, the Buddha said to him, “How is immer- 2.3
sion due to mindfulness of breathing developed and cultivated so
that it is very fruitful and beneficial?” And a second time and a
third time Kimbila kept silent.

When he said this, Venerable Ānanda said to the Buddha, 3.1
“Now is the time, Blessed One! Now is the time, Holy One! Let
the Buddha speak on immersion due to mindfulness of breathing.
The mendicants will listen and remember it.”

“Well then, Ānanda, listen and pay close attention, I will speak.” 4.1

“Yes, sir,” Ānanda replied. The Buddha said this: 4.2

“Ānanda, how is immersion due to mindfulness of breathing 4.4
developed and cultivated so that it is very fruitful and beneficial?
It’s when a mendicant has gone to a wilderness, or to the root of a
tree, or to an empty hut, sits down cross-legged, with their body
straight, and establishes mindfulness right there.

Just mindful, they breathe in. Mindful, they breathe out. ... 4.6

They practice like this: ‘I’ll breathe in observing letting go.’ 4.7
They practice like this: ‘I’ll breathe out observing letting go.’ That’s
how immersion due to mindfulness of breathing, when developed
and cultivated, is very fruitful and beneficial.

5.1 When a mendicant is breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

6.1 There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing the mental processes.’ They practice like this: ‘I’ll breathe out experiencing the mental processes.’ They practice like this: ‘I’ll breathe in stilling the mental processes.’ They practice like this: ‘I’ll breathe out stilling the mental processes.’ At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because close focus on the breath is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

7.1 There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out glad-

dening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

There’s a time when a mendicant practices like this: ‘I’ll breathe 8.1
in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world. Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Suppose there was a large heap of sand at the crossroads. And 9.1
a cart or chariot were to come by from the east, west, north, or south and destroy that heap of sand.

In the same way, when a mendicant is meditating by observing 9.6
an aspect of the body, feelings, mind, or principles, they destroy bad, unskillful qualities.”

Chapter Two

SN 54.11

Icchānaṅgala

Icchānaṅgalasutta

1.1 At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants, “Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.”

1.5 “Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

2.1 Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

2.2 “Mendicants, if wanderers who follow another path were to ask you: ‘Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?’ You should answer them like this. ‘Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.’

2.5 In this regard: mindful, I breathe in. Mindful, I breathe out.

2.6 When breathing in heavily I know: ‘I’m breathing in heavily.’ When breathing out heavily I know: ‘I’m breathing out heavily.’ When breathing in lightly I know: ‘I’m breathing in lightly.’ When breathing out lightly I know: ‘I’m breathing out lightly.’ I know: ‘I’ll breathe in experiencing the whole body.’ ...

I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll 2.9
breathe out observing letting go.’

For if anything should be rightly called ‘the meditation of a no- 3.1
ble one’, or else ‘the meditation of a Brahmā’, or else ‘the meditation
of a realized one’, it’s immersion due to mindfulness of breathing.

For those mendicants who are trainees—who haven’t achieved 3.5
their heart’s desire, but live aspiring to the supreme sanctuary—
the development and cultivation of immersion due to mindfulness
of breathing leads to the ending of defilements.

For those mendicants who are perfected—who have ended 3.6
the defilements, completed the spiritual journey, done what had
to be done, laid down the burden, achieved their own goal, utterly
ended the fetters of rebirth, and are rightly freed through enlight-
enment—the development and cultivation of immersion due to
mindfulness of breathing leads to blissful meditation in the present
life, and to mindfulness and awareness.

For if anything should be rightly called ‘the meditation of a no- 4.1
ble one’, or else ‘the meditation of a Brahmā’, or else ‘the meditation
of a realized one’, it’s immersion due to mindfulness of breathing.”

SN 54.12

In Doubt

Kaṅkheyyasutta

At one time Venerable Lomasavaṅgīsa was staying in the land of 1.1
the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.
Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa,
bowed, sat down to one side, and said to him, “Sir, is the meditation
of a trainee just the same as the meditation of a Realized One? Or
is the meditation of a trainee different from the meditation of a
Realized One?”

“Reverend Mahānāma, the meditation of a trainee and a real- 2.1
ized one are not the same; they are different. Those mendicants
who are trainees haven’t achieved their heart’s desire, but live aspir-

ing for the supreme sanctuary. They meditate after giving up the five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

3.1 Those who are trainee mendicants ... meditate after giving up the five hindrances.

4.1 Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

5.1 Those mendicants who are perfected—who have ended the defilements ... for them, the five hindrances are cut off at the root ... and unable to arise in the future. And here's another way to understand how the meditation of a trainee and a realized one are different.

6.1 At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants, 'Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.'

6.5 'Yes, sir,' replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

7.1 Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

7.2 'Mendicants, if wanderers who follow another path were to ask you: "Reverends, what was the ascetic Gotama's usual meditation during the rainy season residence?" You should answer them like this: "Reverends, the ascetic Gotama's usual meditation during the rainy season residence was immersion due to mindfulness of breathing."

7.5 In this regard: mindful, I breathe in. Mindful, I breathe out.

When breathing in heavily I know: “I’m breathing in heavily.” 7.6
When breathing out heavily I know: “I’m breathing out heavily.”

...

I know: “I’ll breathe in observing letting go.” I know: “I’ll 7.7
breathe out observing letting go.”

For if anything should be rightly called “the meditation of 8.1
a noble one”, or else “the meditation of a Brahmā”, or else “the
meditation of a realized one”, it’s immersion due to mindfulness of
breathing.

For those mendicants who are trainees—who haven’t achieved 9.1
their heart’s desire, but live aspiring for the supreme sanctuary—
the development and cultivation of immersion due to mindfulness
of breathing leads to the ending of defilements.

For those mendicants who are perfected—who have ended 10.1
the defilements, completed the spiritual journey, done what had
to be done, laid down the burden, achieved their own goal, utterly
ended the fetters of rebirth, and are rightly freed through enlight-
enment—the development and cultivation of immersion due to
mindfulness of breathing leads to blissful meditation in the present
life, and to mindfulness and awareness.

For if anything should be rightly called “the meditation of 11.1
a noble one”, or else “the meditation of a Brahmā”, or else “the
meditation of a realized one”, it’s immersion due to mindfulness of
breathing.’

This is another way to understand how the meditation of a 11.5
trainee and a realized one are different.”

SN 54.13

With Ānanda (1st)

Paṭhamaānandasutta

At Sāvatthī.

1.1

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

1.3 “Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

2.1 “There is, Ānanda.”

3.1 “Sir, what is that one thing?”

3.2 “Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

4.1 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out. When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

5.1 When a mendicant is breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ ... They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe 6.1
in experiencing rapture ... bliss ... mind ...' ... They practice like
this: 'I'll breathe in stilling the mental processes.' They practice like
this: 'I'll breathe out stilling the mental processes.' At such a time a
mendicant is meditating by observing an aspect of feelings—keen,
aware, and mindful, rid of desire and aversion for the world. Why
is that? Because close focus on the breath is a certain aspect of
feelings, I say. Therefore, at such a time a mendicant is meditating
by observing an aspect of feelings—keen, aware, and mindful, rid
of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe 7.1
in experiencing the mind.' They practice like this: 'I'll breathe
out experiencing the mind.' They practice like this: 'I'll breathe in
gladdening the mind ... immersing the mind in samādhī ... freeing
the mind.' They practice like this: 'I'll breathe out freeing the mind.'
At such a time a mendicant is meditating by observing an aspect
of the mind—keen, aware, and mindful, rid of desire and aversion
for the world. Why is that? Because there is no development of
immersion due to mindfulness of breathing for someone who is
unmindful and lacks awareness, I say. Therefore, at such a time
a mendicant is meditating by observing an aspect of the mind—
keen, aware, and mindful, rid of desire and aversion for the world.

There's a time when a mendicant practices like this: 'I'll breathe 8.1
in observing impermanence ... fading away ... cessation ... letting
go.' They practice like this: 'I'll breathe out observing letting go.'
At such a time a mendicant is meditating by observing an aspect of
principles—keen, aware, and mindful, rid of desire and aversion
for the world. Having seen with wisdom the giving up of desire
and aversion, they watch closely over with equanimity. Therefore,
at such a time a mendicant is meditating by observing an aspect of
principles—keen, aware, and mindful, rid of desire and aversion
for the world.

- 9.1 That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.
- 10.1 And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? Whenever a mendicant meditates by observing an aspect of the body, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.
- 11.1 As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.
- 12.1 As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.
- 13.1 When you're energetic, spiritual rapture arises. At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.
- 14.1 When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.
- 15.1 When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.
- 16.1 They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.
- 17.1 Whenever a mendicant meditates by observing an aspect of feelings ... mind ... principles, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. ...

(This should be told in full as for the first kind of mindfulness meditation.) 17.7

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors. 18.1

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom." 19.1

SN 54.14

With Ānanda (2nd)

Dutiyaānandasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?" 1.1

"Our teachings are rooted in the Buddha. ..." 1.3

"There is, Ānanda. 1.4

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom. 2.1

- 2.3 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ...
- 2.5 That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

SN 54.15

Several Mendicants (1st)

Paṭhamabhikkhusutta

- 1.1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 "Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?"
- 1.3 "There is, mendicants."
- 2.1 "Sir, what is that one thing?"
- 2.2 "Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.
- 3.1 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ...
- 3.3 That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

SN 54.16

Several Mendicants (2nd)

Dutiyabhikkhusutta

Then several mendicants went up to the Buddha, bowed, and sat 1.1
down to one side. The Buddha said to them:

“Mendicants, is there one thing that, when developed and cul- 1.2
tivated, fulfills four things; and those four things, when developed
and cultivated, fulfill seven things; and those seven things, when
developed and cultivated, fulfill two things?”

“Our teachings are rooted in the Buddha. ...” 1.3

“There is, mendicants. 1.4

And what is that one thing? Immersion due to mindfulness of 2.1
breathing is one thing that, when developed and cultivated, fulfills
the four kinds of mindfulness meditation. And the four kinds of
mindfulness meditation, when developed and cultivated, fulfill the
seven awakening factors. And the seven awakening factors, when
developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated 3.1
so as to fulfill the four kinds of mindfulness meditation? It’s when
a mendicant has gone to a wilderness, or to the root of a tree, or to
an empty hut. They sit down cross-legged, with their body straight,
and establish mindfulness right there. ...

That’s how the seven awakening factors are developed and 18.1
cultivated so as to fulfill knowledge and freedom.”

SN 54.17

Giving Up the Fetters

Samyojanappahānasutta

“Mendicants, when immersion due to mindfulness of breathing is 1.1
developed and cultivated it leads to giving up the fetters ...”

SN 54.18

Uprooting the Tendencies

Anusayasamugghātasutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies ...”

SN 54.19

Completely Understanding the Course of Time

Addhānapariññāsutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time ...”

SN 54.20

The Ending of Defilements

Āsavakkhayasutta

- 1.1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements. And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements?”
- 1.6 It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. ...
- 1.7 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’
- 1.8 That’s how immersion due to mindfulness of breathing is developed and cultivated so as to lead to giving up the fetters, uprooting

the underlying tendencies, completely understanding the course of time, and ending the defilements.”

The Linked Discourses on Mindfulness of Breathing is the tenth section.

LINKED DISCOURSES ON STREAM-ENTRY

The Chapter at Bamboo Gate

SN 55.1

A Wheel-Turning Monarch

Cakkavattirājasutta

At Sāvattthī.

1.1

There the Buddha ... said:

1.2

“Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld.

1.3

Now suppose a noble disciple wears rags and feeds on scraps of almsfood. Still, as they have four things, they’re exempt from hell, the animal realm, or the ghost realm. They’re exempt from places of loss, bad places, the underworld.

1.4

What four? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy,

2.1

knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

2.4 They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

2.6 They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

2.8 Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

2.9 These are the four factors of stream-entry that they have.

2.10 And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

SN 55.2

The Culmination of the Spiritual Life

Brahmacariyogadhasutta

1.1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

2.1 What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

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

“Those who have faith and ethics, 4.1
confidence, and vision of the truth,
in time arrive at happiness,
the culmination of the spiritual life.”

SN 55.3

With Dīghāvu

Dīghāvuupāsakasutta

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

Now at that time the lay follower Dhīgāvu was sick, suffering, 1.2
gravely ill. Then he addressed his father, the householder Jotika,
“Please, householder, go to the Buddha, and in my name bow with
your head to his feet. Say to him: ‘Sir, the lay follower Dhīgāvu is
sick, suffering, gravely ill. He bows with his head to your feet.’ And
then say: ‘Sir, please visit him at his home out of compassion.’”

“Yes, dear,” replied Jotika. He did as Dīghāvu asked. The Bud- 1.9
dha consented in silence.

Then the Buddha robed up in the morning and, taking his bowl 2.1
and robe, went to the home of the lay follower Dīghāvu, sat down
on the seat spread out, and said to him, “I hope you’re keeping well,
Dīghāvu; I hope you’re alright. I hope that your pain is fading, not
growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not alright. The pain is terrible 2.3
and growing, not fading; its growing is evident, not its fading.”

“So, Dīghāvu, you should train like this: ‘I will have experiential 2.4
confidence in the Buddha ... the teaching ... the Saṅgha ... And I
will have the ethical conduct loved by the noble ones ... leading to
immersion.’ That’s how you should train.”

- 3.1 “Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them. For I have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And I have the ethical conduct loved by the noble ones ... leading to immersion.”
- 3.6 “In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization. You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. That’s how you should train.”
- 4.1 “These six things that play a part in realization that were taught by the Buddha are found in me, and I embody them. For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.
- 4.3 But still, sir, I think, ‘I hope Jotika doesn’t suffer anguish when I’ve gone.’” Jotika said, “Dear Dīghāvu, don’t focus on that. Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”
- 5.1 When the Buddha had given this advice he got up from his seat and left. Not long after the Buddha left, Dīghāvu passed away. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:
- 5.4 “Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”
- 5.6 “Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

SN 55.4

With Sāriputta (1st)

Paṭhamasāriputtasutta

At one time Venerable Sāriputta was staying near Sāvattḥi in Jeta's 1.1
Grove, Anāthapiṇḍika's monastery. Then in the late afternoon,
Venerable Ānanda came out of retreat ... and said to Sāriputta:

“Reverend, how many things do people have to possess in order 1.3
for the Buddha to declare that they're a stream-enterer, not liable
to be reborn in the underworld, bound for awakening?”

“Reverend, people have to possess four things in order for the 1.4
Buddha to declare that they're a stream-enterer, not liable to be
reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confi- 2.1
dence in the Buddha ... the teaching ... the Saṅgha ... And they
have the ethical conduct loved by the noble ones ... leading to
immersion. People have to possess these four things in order for
the Buddha to declare that they're a stream-enterer, not liable to
be reborn in the underworld, bound for awakening.”

SN 55.5

With Sāriputta (2nd)

Dutiyasāriputtasutta

Then Sāriputta went up to the Buddha, bowed, and sat down to 1.1
one side. The Buddha said to him:

“Sāriputta, they speak of a ‘factor of stream-entry’. What is a 1.2
factor of stream-entry?”

“Sir, the factors of stream-entry are associating with good peo- 1.4
ple, listening to the true teaching, proper attention, and practicing
in line with the teaching.”

- 1.5 “Good, good, Sāriputta! For the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.
- 2.1 Sāriputta, they speak of ‘the stream’. What is the stream?”
- 2.3 “Sir, the stream 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.”
- 2.5 “Good, good, Sāriputta! For the stream 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.
- 3.1 Sāriputta, they speak of ‘a stream-enterer’. What is a stream-enterer?”
- 3.3 “Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”
- 3.4 “Good, good, Sāriputta! For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

SN 55.6

The Chamberlains

Thapatisutta

- 1.1 At Sāvattthī. At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business. They heard about this.
- 2.1 So they posted someone on the road, saying:
- 2.2 “My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha.” And that person stood there for two or three days before they saw the Bud-

dha coming off in the distance. When they saw him, they went to the chamberlains and said:

“Sirs, the Blessed One, the perfected one, the fully awakened 2.5
Buddha is coming. Please come at your convenience.”

Then the chamberlains went up to the Buddha, bowed, and 3.1
followed behind him. And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out. The chamberlains Isidatta and Purāṇa bowed, sat down to one side, and said to the Buddha:

“Sir, when we hear that you will be setting out from Sāvathī 4.1
to wander in the Kosalan lands, we’re sad and upset, thinking that you will be far from us. And when we hear that you are setting out from Sāvathī to wander in the Kosalan lands, we’re sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Kosalan 5.1
lands to wander in the Mallian lands, we’re sad and upset, thinking that you will be far from us. And when we hear that you are setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Mallian 6.1
lands to wander in the Vajjian lands ...

you will be setting out from the Vajjian lands to wander in the 7.1
Kāsian lands ...

you will be setting out from the Kāsian lands to wander in the 8.1
Māgadhan lands ...

you are setting out from the Kāsian lands to wander in the 8.4
Māgadhan lands, we’re sad and upset, thinking that you are far from us.

But when we hear that you will be setting out from the Mā- 9.1
gadhan lands to wander in the Kāsian lands, we’re happy and joyful, thinking that you will be near to us. And when we hear that you are setting out from the Māgadhan lands to wander in the Kāsian lands ...

- 10.1 you will be setting out from the Kāsian lands to wander in the Vajjian lands ...
- 11.1 you will be setting out from the Vajjian lands to wander in the Mallian lands ...
- 12.1 you will be setting out from the Mallian lands to wander in the Kosalan lands ...
- 13.1 you will be setting out in the Kosalan lands to wander to Sāvattthī, we're happy and joyful, thinking that you will be near to us.
- 13.4 And when we hear that you are staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery we have no little happiness and joy, thinking that you are near to us."
- 14.1 "Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open. Just this much is enough to be diligent."
- 14.3 "Sir, for us there is something that's even more cramped than that, and is considered as such."
- 14.4 "What is that?"
- 15.1 "Sir, it's when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind. Those sisters smell like a freshly opened perfume box; that's how the royal ladies smell with makeup on. The touch of those sisters is like a tuft of cotton-wool or kapok; that's how dainty the royal ladies are. Now at that time we must look after the elephants, the sisters, and ourselves. But we don't recall having a bad thought regarding those sisters. This is that thing that's even more cramped than that, and is considered as such."
- 16.1 "Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open. Just this much is enough to be diligent. A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. 17.1

And you have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character. 18.1

What do you think, chamberlains? How many people among the Kosalans are your equal when it comes to giving and sharing?" 18.6

"We're fortunate, sir, so very fortunate, in that the Buddha understands us like this." 18.9

SN 55.7

The People of Bamboo Gate

Veḷudvāreyyasutta

SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate. The brahmins and householders of Bamboo Gate heard: 1.1

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the 1.4

middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

- 2.1 Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:
 - 2.2 "Master Gotama, these are our wishes, desires, and hopes. We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm. Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them."
 - 3.1 "Householders, I will teach you an explanation of the Dhamma that applies to oneself. Listen and pay close attention, I will speak."
 - 3.3 "Yes, sir," they replied. The Buddha said this:
 - 4.1 "And what is the explanation of the Dhamma that applies to oneself?
 - 4.2 It's when a noble disciple reflects: 'I want to live and don't want to die; I want to be happy and recoil from pain. Since this is so, if someone were to take my life, I wouldn't like that. But others also want to live and don't want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures. So their bodily behavior is purified in three points.
 - 5.1 Furthermore, a noble disciple reflects: 'If someone were to steal from me, I wouldn't like that. But if I were to steal from some-

one else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to 6.1
have sexual relations with my wives, I wouldn't like it. But if I were to have sexual relations with someone else's wives, he wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on others?' Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to 7.1
distort my meaning by lying, I wouldn't like it. But if I were to distort someone else's meaning by lying, they wouldn't like it either. The thing that is disliked by me is also disliked by someone else. Since I dislike this thing, how can I inflict it on others?' Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying. So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to 8.1
break me up from my friends by divisive speech, I wouldn't like it. But if I were to break someone else from their friends by divisive speech, they wouldn't like it either. ...' So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to 9.1
attack me with harsh speech, I wouldn't like it. But if I were to attack someone else with harsh speech, they wouldn't like it either. ...' So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to 10.1
annoy me by talking silliness and nonsense, I wouldn't like it. But

if I were to annoy someone else by talking silliness and nonsense, they wouldn't like it either.' The thing that is disliked by me is also disliked by another. Since I dislike this thing, how can I inflict it on another?' Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense. So their verbal behavior is purified in three points.

11.1 And they have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

12.1 When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha, "Excellent, Master Gotama! ... We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

SN 55.8

In the Brick Hall (1st)

Paṭhamagiñjakāvasathasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying at Nāḍika in the brick house. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2.1 "Sir, the monk named Sālha has passed away. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away. Where have they been reborn in the next life?"

“Ānanda, the monk Sālha passed away having realized the unde- 3.1
filed freedom of heart and freedom by wisdom in this very life,
having realized it with his own insight due to the ending of defile-
ments.

The nun Nandā passed away having ended the five lower fetters. 3.2
She’s been reborn spontaneously, and will be extinguished there,
not liable to return from that world.

The layman Sudatta passed away having ended three fetters, 3.3
and weakened greed, hate, and delusion. He’s a once-returner;
he will come back to this world once only, then make an end of
suffering.

The laywoman Sujātā passed away having ended three fetters. 3.4
She’s a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.

It’s hardly surprising that a human being should pass away. 4.1
But if you should come and ask me about it each and every time
someone dies that would be a bother for me. So Ānanda, I will
teach you the explanation of the Dhamma called ‘the mirror of the
teaching’. A noble disciple who has this may declare of themselves:
‘I’ve finished with rebirth in hell, the animal realm, and the ghost
realm. I’ve finished with all places of loss, bad places, the under-
world. I am a stream-enterer! I’m not liable to be reborn in the
underworld, and am bound for awakening.’

And what is that mirror of the teaching? 5.1

It’s when a noble disciple has experiential confidence in the 6.1
Buddha ... the teaching ... the Saṅgha ... And they have the ethical
conduct loved by the noble ones ... leading to immersion. This
is that mirror of the teaching. A noble disciple who has this may
declare of themselves: ‘I’ve finished with rebirth in hell, the animal
realm, and the ghost realm. I’ve finished with all places of loss, bad
places, the underworld. I am a stream-enterer! I’m not liable to be
reborn in the underworld, and am bound for awakening.’”

(The following two discourses have the same setting.)

SN 55.9

At the Brick Hall (2nd)

Dutiyagiñjakāvasathasutta

1.1 Ānanda said to the Buddha:

1.2 “Sir, the monk named Asoka has passed away. Where has he been reborn in his next life? The nun named Asokā, the layman named Asoka, and the laywoman named Asokā have passed away. Where have they been reborn in the next life?”

2.1 “Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life ...

2.2 (And all is explained as in SN 55.8)

3.1 This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 55.10

At the Brick Hall (3rd)

Tatīyagiñjakāvasathasutta

1.1 Ānanda said to the Buddha:

1.2 “Sir, the layman named Kakkāṭa has passed away in Nāḍika. Where has he been reborn in his next life? The laymen named Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Nāḍika. Where have they been reborn in the next life?”

2.1 “Ānanda, the laymen Kakkāṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda passed away having ended

the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Nāḍika have passed away having ended 3.1
the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety laymen in Nāḍika have passed away hav- 3.2
ing ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

In excess of five hundred laymen in Nāḍika have passed away 3.3
having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

It's hardly surprising that a human being should pass away. 4.1
But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching? 5.1

It's when a noble disciple has experiential confidence in the 6.1
Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

The Chapter on the Royal Monastery

SN 55.11

A Saṅgha of a Thousand Nuns

Sahassabhikkhunisaṅghasutta

- 1.1 At one time the Buddha was staying near Sāvattthī in the Royal Monastery. Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:
- 2.1 “Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.12

The Brahmins

Brāhmaṇasutta

- 1.1 At Sāvattthī. “Mendicants, the brahmins advocate a practice called ‘get up and go’. They encourage their disciples: ‘Please, good people, rising early you should face east and walk. Do not avoid a pit, a cliff,

a stump, thorny ground, a swamp, or a sewer. You should await death in the place that you fall. And when your body breaks up, after death, you'll be reborn in a good place, a heaven realm.'

But this practice of the brahmins is a foolish procedure, a stupid 2.1 procedure. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment. But in the training of the Noble One I advocate a 'get up and go' practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

And what is that 'get up and go' practice? It's when a noble 3.1 disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. This is that 'get up and go' practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

SN 55.13

With the Senior Monk Ānanda

Ānandattherasutta

At one time the venerables Ānanda and Sāriputta were staying near 1.1 Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Reverend, how many things do people have to give up and 1.4 how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Reverend, people have to give up four things and possess four 1.5 things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

- 2.1 What four? They don't have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Buddha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'
- 3.1 They don't have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the teaching that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'
- 4.1 They don't have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Saṅgha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms.'
- 5.1 They don't have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the ethical conduct loved by the noble ones that

causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. Their ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. People have to give up these four things and possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.14

Fear of the Bad Place

Duggatibhayasutta

“Mendicants, a noble disciple who has four things has gone beyond 1.1
all fear of being reborn in a bad place. What four? It’s when a noble
disciple has experiential confidence in the Buddha ... the teaching
... the Saṅgha ... And they have the ethical conduct loved by the
noble ones ... leading to immersion. A noble disciple who has
these four things has gone beyond all fear of being reborn in a bad
place.”

SN 55.15

Fear of the Bad Place, the Underworld

Duggativinipātabhayasutta

“Mendicants, a noble disciple who has four things has gone beyond 1.1
all fear of being reborn in a bad place, the underworld. What four?
It’s when a noble disciple has experiential confidence in the Buddha
... the teaching ... the Saṅgha ... And they have the ethical conduct
loved by the noble ones ... leading to immersion. A noble disciple
who has these four things has gone beyond all fear of being reborn
in a bad place, the underworld.”

SN 55.16

Friends and Colleagues (1st)

Paṭhamamittāmaccasutta

- 1.1 “Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And the ethical conduct loved by the noble ones ... leading to immersion. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

SN 55.17

Friends and Colleagues (2nd)

Dutiyamittāmaccasutta

- 1.1 “Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha ...
- 2.1 There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.
- 2.3 Experiential confidence in the teaching ...
- 2.4 Experiential confidence in the Saṅgha ...
- 2.5 The ethical conduct loved by the noble ones ... leading to immersion. There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical con-

duct loved by the noble ones would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.” 2.8

SN 55.18

A Visit to the Gods (1st)

Paṭhamadevacārikasutta

At Sāvattthī. And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them: 1.1

“Reverends, it’s good to have experiential confidence in the Buddha. ... It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It’s good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that’s loved by the noble ones ... leading to immersion. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.” 2.1

“My good Moggallāna, it’s good to have experiential confidence in the Buddha ... It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It’s good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that’s loved by the noble ones ... leading to immersion. It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.” 3.1

SN 55.19

A Visit to the Gods (2nd)

Dutiyadevacārikasutta

1.1 At Sāvattḥī.

1.2 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

2.1 “Reverends, it's good to have experiential confidence in the Buddha. ... It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.”

3.1 “My good Moggallāna, it's good to have experiential confidence in the Buddha ... It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. ... the Saṅgha ... and to have the ethical conduct that's loved by the noble ones ... leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.”

SN 55.20

A Visit to the Gods (3rd)

Tatīyadevacārikasutta

Then the Buddha, as easily as a strong person would extend or 1.1
contract their arm, vanished from Jeta's Grove and reappeared
among the gods of the Thirty-Three. Then several deities of the
company of the Thirty-Three went up to the Buddha, bowed, and
stood to one side. The Buddha said to them:

“Reverends, it's good to have experiential confidence in the 2.1
Buddha. ... It's the reason why some sentient beings are stream-
enterers, not liable to be reborn in the underworld, bound for
awakening. It's good to have experiential confidence in the teach-
ing. ... the Saṅgha ... and to have the ethical conduct that's loved
by the noble ones ... leading to immersion. It's the reason why
some sentient beings are stream-enterers, not liable to be reborn
in the underworld, bound for awakening.”

“Good sir, it's good to have experiential confidence in the Bud- 3.1
dha ... It's the reason why some sentient beings are stream-enterers,
not liable to be reborn in the underworld, bound for awakening.
It's good to have experiential confidence in the teaching. ... the
Saṅgha ... and to have the ethical conduct that's loved by the noble
ones ... leading to immersion. It's the reason why some sentient be-
ings are stream-enterers, not liable to be reborn in the underworld,
bound for awakening.”

The Chapter with Sarakāni

SN 55.21

With Mahānāma (1st)

Paṭhamamahānāmasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

1.4 “Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: ‘If I were to die at this time, where would I be reborn in my next life?’”

2.1 “Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. Take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place. 3.1

In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place. 3.3

Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one.” 3.6

SN 55.22

With Mahānāma (2nd)

Dutiyamahānāmasutta

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: ‘If I were to die at this time, where would I be reborn in my next life?’” 1.4

“Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. A noble disciple who has four things slants, slopes, and inclines towards extinguishment. 2.1

What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion.

- 3.1 Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?"
- 3.2 "Sir, it would fall in the direction that it slants, slopes, and inclines."
- 3.3 "In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment."

SN 55.23

With Godhā the Sakyan

Godhasakkasutta

- 1.1 At Kapilavatthu. Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him, "Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"
- 2.1 "Mahānāma, a person must have three things for me to recognize them as a stream-enterer. What three? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... and the Saṅgha ... When a person has these three things I recognize them as a stream-enterer.
- 3.1 But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?"
- 3.2 "Godhā, a person must have four things for me to recognize them as a stream-enterer. What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. When a person has these four things I recognize them as a stream-enterer."
- 4.1 "Hold on, Mahānāma, hold on! Only the Buddha would know whether or not they have these things."

“Come, Godhā, let’s go to the Buddha and inform him about this.” 4.3

Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said: 4.4

“Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other. I’d side with the Buddha. May the Buddha remember me as having such confidence. Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. ... The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. ... The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. ... The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the other. I’d side with the Buddha. May the Buddha remember me as having such confidence.” 8.1

“Godhā, what do you have to say to Mahānāma when he speaks like this?” 8.19

“Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome.” 8.20

SN 55.24

About Sarakāni (1st)

Paṭhamasaraṇāṇisakkasutta

At Kapilavatthu. 1.1

Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening. 1.2

- 1.5 At that, several Sakyans came together complaining, grumbling, and objecting, “It’s incredible, it’s amazing! Who can’t become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni was too weak for the training; he used to drink alcohol.”
- 2.1 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:
- 3.1 “Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha. How could he go to the underworld?
- 4.1 Take a certain person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.
- 5.1 Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, but are not endowed with freedom. With the ending of the five lower fetters they’re reborn spontaneously. They are extinguished there, and are not liable to return from that world. This person, too, is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.
- 6.1 Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... But they don’t have laughing wisdom or swift wisdom, nor are they endowed with

freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld. 7.1

Take another person who doesn't have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld. 8.1

Take another person who doesn't have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld. 9.1

If these great sal trees could understand what was well said and poorly said, I'd declare them to be stream-enterers. Why can't this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death." 9.9

SN 55.25

About Sarakāṇi the Sakyan (2nd)

Dutiyasaraṇānisakkasutta

1.1 At Kapilavatthu.

1.2 Now at that time Sarakāṇi the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

1.5 At that, several Sakyans came together complaining, grumbling, and objecting, “It’s incredible, it’s amazing! Who can’t become a stream-enterer these days? For the Buddha even declared Sarakāṇi to be a stream-enterer after he passed away. Sarakāṇi didn’t fulfill the training.”

1.12 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

3.1 “Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāṇi the Sakyan. Sarakāṇi the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

4.1 Take a certain person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.

5.1 Take another person who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, and are endowed with freedom. With the ending of

the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akanitṭha realm. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha 6.1
... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha 7.1
... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha 8.1
... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha 9.1
... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness,

immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

10.1 Suppose there was a barren field, a barren ground, with un-cleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain. Would those seeds grow, increase, and mature?"

10.3 "No, sir."

10.4 "In the same way, take a teaching that's badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. This is what I call a barren field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a bad seed.

11.1 Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall. Would those seeds grow, increase, and mature?"

11.4 "Yes, sir."

11.5 "In the same way, take a teaching that's well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. This is what I call a fertile field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a good seed. Why can't this apply to Sarakāṇi? Mahānāma, Sarakāṇi the Sakyan fulfilled the training at the time of his death."

SN 55.26

Anāthapiṇḍika (1st)

Paṭhamaanāthapiṇḍikasutta

At Sāvattḥī.

1.1

Now at that time the householder Anāthapiṇḍika was sick, 1.2
 suffering, gravely ill. Then he addressed a man, “Please, mister, go
 to Venerable Sāriputta, and in my name bow with your head to
 his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick,
 suffering, gravely ill. He bows with his head to your feet.’ And then
 say: ‘Sir, please visit him at his home out of compassion.’”

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. 2.1
 Sāriputta consented in silence.

Then Venerable Sāriputta robed up in the morning and, taking 4.1
 his bowl and robe, went with Venerable Ānanda as his second monk
 to Anāthapiṇḍika’s home. He sat down on the seat spread out, and
 said to Anāthapiṇḍika, “I hope you’re keeping well, householder;
 I hope you’re alright. And I hope the pain is fading, not growing,
 that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not alright. The pain is terrible 4.3
 and growing, not fading; its growing is evident, not its fading.”

“Householder, you don’t have the distrust in the Buddha that 5.1
 causes an unlearned ordinary person to be reborn—when their
 body breaks up, after death—in a place of loss, a bad place, the
 underworld, hell. And you have experiential confidence in the
 Buddha: ‘That Blessed One is perfected, a fully awakened Bud-
 dha, accomplished in knowledge and conduct, holy, knower of the
 world, supreme guide for those who wish to train, teacher of gods
 and humans, awakened, blessed.’ Seeing in yourself that experi-
 ential confidence in the teaching, that pain may die down on the
 spot.

You don’t have the distrust in the teaching that causes an un- 6.1
 learned ordinary person to be reborn—when their body breaks
 up, after death—in a place of loss, a bad place, the underworld,

hell. And you have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

7.1 You don’t have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.’ Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

8.1 You don’t have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. Your ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

9.1 You don’t have the wrong view that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. You have right view. Seeing in yourself that right view, that pain may die down on the spot.

10.1 You don’t have the wrong thought ...

11.1 wrong speech ...

12.1 wrong action ...

- wrong livelihood ... 13.1
- wrong effort ... 14.1
- wrong mindfulness ... 15.1
- wrong immersion ... 16.1
- wrong knowledge ... 17.1
- wrong freedom ... You have right freedom. Seeing in yourself 18.1
that right freedom, that pain may die down on the spot.”
- And then Anāthapiṇḍika’s pain died down on the spot. Then he 19.1
served Sāriputta and Ānanda from his own dish. When Sāriputta
had eaten and washed his hand and bowl, Anāthapiṇḍika took a
low seat and sat to one side. Venerable Sāriputta expressed his
appreciation to him with these verses.
- “Whoever has faith in the Realized One, 20.1
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
- who has confidence in the Saṅgha, 21.1
and correct view:
they’re said to be prosperous,
their life is not in vain.
- So let the wise devote themselves 22.1
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”
- After expressing his appreciation to Anāthapiṇḍika with these 23.1
verses, Sāriputta got up from his seat and left.
- Then Ānanda went up to the Buddha, bowed, and sat down 24.1
to one side. The Buddha said to him, “So, Ānanda, where are you
coming from in the middle of the day?”
- “Sir, Venerable Sāriputta advised the householder Anāthapi- 24.3
ṇḍika in this way and that.”

- 24.4 “Sāriputta is astute, Ānanda. He has great wisdom, since he can analyze the four factors of stream-entry in ten respects.”

SN 55.27

With Anāthapiṇḍika (2nd)

Dutiyaanāthapiṇḍikasutta

- 1.1 At Sāvattthī.
- 1.2 Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of compassion.’”
- 2.1 “Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Ānanda consented in silence.
- 3.1 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika, “I hope you’re keeping well, householder; I hope you’re alright. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.”
- 3.3 “Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”
- 4.1 “Householder, when an unlearned ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death. What four? Firstly, an unlearned ordinary person distrusts the Buddha. Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.
- 5.1 Furthermore, an unlearned ordinary person distrusts the teaching ...
- 6.1 Furthermore, an unlearned ordinary person distrusts the Saṅgha ...

Furthermore, an unlearned ordinary person has unethical conduct. Seeing in themselves that unethical conduct, they're frightened and terrified, and fear what awaits them after death. When an unlearned ordinary person has these four things, they're frightened and terrified, and fear what awaits them after death. 7.1

When a learned noble disciple has four things, they're not frightened or terrified, and don't fear what awaits them after death. What four? Firstly, a noble disciple has experiential confidence in the Buddha ... Seeing in themselves that experiential confidence in the Buddha, they're not frightened or terrified, and don't fear what awaits them after death. 8.1

Furthermore, a noble disciple has experiential confidence in the teaching ... 9.1

Furthermore, a noble disciple has experiential confidence in the Saṅgha ... 10.1

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in themselves that ethical conduct loved by the noble ones, they're not frightened or terrified, and don't fear what awaits them after death. 11.1

When a learned noble disciple has these four things, they're not frightened or terrified, and don't fear what awaits them after death." 11.3

"Sir, Ānanda, I am not afraid. What have I to fear? For I have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And of the training rules appropriate for laypeople taught by the Buddha, I don't see any that I have broken." 12.1

"You're fortunate, householder, so very fortunate, You have declared the fruit of stream-entry." 12.9

SN 55.28

Dangers and Threats (1st)

Paṭhamabhayaverūpasantasutta

1.1 At Sāvatthī.

1.2 Seated to one side, the Buddha said to the householder Anātha-piṇḍika:

1.3 “Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

2.1 What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures. Anyone who steals ... Anyone who commits sexual misconduct ... Anyone who lies ... Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

3.1 What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. These are the four factors of stream-entry that they have.

4.1 And what is the noble cycle that they have clearly seen and comprehended with wisdom? A noble disciple properly attends to dependent origination itself: ‘When this exists, that is; due to

the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases.' That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the noble cycle that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, ^{5.1} has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

SN 55.29

Dangers and Threats (2nd)

Dutiyabhayaverūpasantasutta

- 1.1 At Sāvattī. ... “Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 55.30

With Nandaka the Licchavi

Nandakalicchavisutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.
- 3.1 A noble disciple who has these four things is guaranteed long life, beauty, happiness, fame, and sovereignty, both human and divine. Now, I don’t say this because I’ve heard it from some other

ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

When he had spoken, a certain person said to Nandaka: 4.1

"Sir, it is time to bathe." 4.2

"Enough now, my man, with that exterior bath. This interior 4.3
bathing will do for me, that is, confidence in the Buddha."

The Chapter on Overflowing Merit

SN 55.31

Overflowing Merit (1st)

Paṭhamapuññābhisandasutta

1.1 At Sāvatthī.

1.2 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha ... This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

2.1 Furthermore, a noble disciple has experiential confidence in the teaching ... This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

3.1 Furthermore, a noble disciple has experiential confidence in the Saṅgha ... This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

4.1 Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

SN 55.32

Overflowing Merit (2nd)

Dutiyapuññābhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... 1.1

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.” 3.1

SN 55.33

Overflowing Merit (3rd)

Tatīyapuññābhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... 1.1

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.” 3.1

SN 55.34

Footprints of the Gods (1st)

Paṭhamadevapadasutta

- 1.1 At Sāvatthī.
- 1.2 “Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.
- 2.1 What four? Firstly, a noble disciple has experiential confidence in the Buddha ... This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.
- 3.1 Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ...
- 4.1 Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

SN 55.35

Footprints of the Gods (2nd)

Dutiyadevapadasutta

- 1.1 “Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.
- 2.1 What four? Firstly, a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I

don't hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.' This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in 3.1 the teaching ... the Saṅgha ...

Furthermore, a noble disciple's ethical conduct is loved by 4.1 the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Then they reflect: 'What now is the footprint of the gods?' They understand: 'I hear that these days the gods consider non-harming to be supreme. But I don't hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.' This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings."

SN 55.36

In Common With the Gods

Devasabhāgatasutta

"Mendicants, when someone has four things the gods are pleased 1.1 and speak of what they have in common. What four? Firstly, a noble disciple has experiential confidence in the Buddha ... There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think: 'Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.'

Furthermore, a noble disciple has experiential confidence in 2.1 the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. There are deities with the ethical conduct loved by the noble ones who passed away

from here and were reborn there. They think: ‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’ When someone has four things the gods are pleased and speak of what they have in common.”

SN 55.37

With Mahānāma

Mahānāmasutta

1.1 At one time the Buddha was staying in the land of the Sakyan, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2.1 “Sir, how is a lay follower defined?”

2.2 “Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha, you’re considered to be a lay follower.”

3.1 “But how is an ethical lay follower defined?”

3.2 “When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence, they’re considered to be an ethical lay follower.”

4.1 “But how is a faithful lay follower defined?”

4.2 “It’s when a lay follower has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they’re considered to be a faithful lay follower.”

5.1 “But how is a generous lay follower defined?”

5.2 “It’s when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. Then they’re considered to be a generous lay follower.”

“But how is a wise lay follower defined?” 6.1

“It’s when a lay follower is wise. They have the wisdom of 6.2
arising and passing away which is noble, penetrative, and leads to
the complete ending of suffering. Then they’re considered to be a
wise lay follower.”

SN 55.38

Rain

Vassasutta

“Mendicants, suppose it rains heavily on a mountain top, and the 1.1
water flows downhill to fill the hollows, crevices, and creeks. As
they become full, they fill up the pools. The pools fill up the lakes,
the lakes fill up the streams, and the streams fill up the rivers. And
as the rivers become full, they fill up the ocean. In the same way,
a noble disciple has experiential confidence in the Buddha, the
teaching, and the Saṅgha, and the ethics loved by the noble ones.
These things flow onwards; and, after crossing to the far shore, they
lead to the ending of defilements.”

SN 55.39

With Kāligodhā

Kāligodhasutta

At one time the Buddha was staying in the land of the Sakyans, 1.1
near Kapilavatthu in the Banyan Tree Monastery. Then the Buddha
robed up in the morning and, taking his bowl and robe, went to
the home of Kāligodhā the Sakyan lady, where he sat on the seat
spread out. Then Kāligodhā went up to the Buddha, bowed, and
sat down to one side. The Buddha said to her:

“Godhā, a female noble disciple who has four things is a stream- 2.1
enterer, not liable to be reborn in the underworld, bound for awak-
ening. What four? It’s when a noble disciple has experiential confi-

dence in the Buddha ... the teaching ... the Saṅgha ... And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

- 3.1 “Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I am seen in them. For I have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And I share without reservation all the gifts available to give in our family with those who are ethical and of good character.”
- 3.7 “You’re fortunate, Godhā, so very fortunate, You have declared the fruit of stream-entry.”

SN 55.40

Nandiya the Sakyan

Nandiyasakkasutta

- 1.1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Nandiya the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?”
- 2.1 “Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say. Nevertheless, Nandiya, as to how a noble disciple lives negligently and how they live diligently, listen and attend closely, I will speak.
- 2.4 “Yes, sir,” Nandiya replied. The Buddha said this:
- 3.1 “And how does a noble disciple live negligently? Firstly, a noble disciple has experiential confidence in the Buddha ... They’re content with that confidence, and don’t make a further effort for solitude by day or retreat by night. When they live negligently,

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

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. They're content with that ethical conduct loved by the noble ones, and don't make a further effort for solitude by day or retreat by night. When they live negligently, there's no joy. When there's no joy, there's no rapture. When there's no rapture, there's no tranquility. When there's no tranquility, there's suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they're reckoned to live negligently. That's how a noble disciple lives negligently. 4.1

And how does a noble disciple live diligently? Firstly, a noble disciple has experiential confidence in the Buddha ... But they're not content with that confidence, and make a further effort for solitude by day and retreat by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently. 5.1

Furthermore, a noble disciple has experiential confidence in the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. But they're not content with that ethical conduct loved by the noble ones, and make a further effort for solitude by day and retreat by night. When they live diligently, joy springs up. Being joyful, rapture springs up. 6.1

When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently. That's how a noble disciple lives diligently."

The Chapter on Overflowing Merit, With Verses

SN 55.41

Overflowing Merit (1st)

Paṭhamaabhisandasutta

“Mendicants, there are these four kinds of overflowing merit, over- 1.1
flowing goodness that nurture happiness. What four? It’s when a
noble disciple has experiential confidence in the Buddha ... the
teaching ... the Saṅgha ...

Furthermore, they have the ethical conduct loved by the noble 3.1
ones ... leading to immersion. ... These are the four kinds of
overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing 4.1
merit and goodness, it’s not easy to measure how much merit they
have by saying that this is the extent of their overflowing merit,
overflowing goodness that nurtures happiness. It’s simply reckoned
as an incalculable, immeasurable, great mass of merit.

It’s like trying to measure how much water is in the ocean. It’s 5.1
not easy to say how many gallons, how many hundreds, thousands,
hundreds of thousands of gallons there are. It’s simply reckoned as
an incalculable, immeasurable, great mass of water.

- 5.4 In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit."
- 6.1 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 7.1 "Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.
- 8.1 So too, when a person gives food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea."

SN 55.42

Overflowing Merit (2nd)

Dutiyaabhisandasutta

- 1.1 "Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ...
- 3.1 Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.
- 4.1 When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit,

overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

There are places where the great rivers—the Ganges, Yamuna, 5.1
Aciravatī, Sarabhū, and Mahī—come together and converge. It's not easy measure how much water is in such places by saying how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these four kinds of 5.5
overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.”

That is what the Buddha said. Then the Holy One, the Teacher, 5.8
went on to say:

“Hosts of people use the rivers, 6.1
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.

So too, when a person gives food, drink, and clothes; 7.1
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea.”

SN 55.43

Overflowing Merit (3rd)

Tatiyaabhisandasutta

“Mendicants, there are these four kinds of overflowing merit, over- 1.1
flowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ...

- 3.1 Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.
- 4.1 When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit."
- 4.4 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 5.1 "One who desires merit, grounded in the skillful,
develops the eightfold path for realizing the deathless.
Once they've reached the heart of the teaching, delighting in ending,
they don't tremble at the approach of the King of Death."

SN 55.44

Rich (1st)

Paṭhamamahaddhanasutta

- 1.1 "Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.
- 2.1 What four? It's when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is said to be rich, affluent, and wealthy."

SN 55.45

Rich (2nd)

Dutiyamahaddhanasutta

“Mendicants, a noble disciple who has four things is said to be rich, 1.1
affluent, wealthy, and famous.

What four? It’s when a noble disciple has experiential confi- 2.1
dence in the Buddha ... the teaching ... the Saṅgha ... And they
have the ethical conduct loved by the noble ones ... leading to
immersion. A noble disciple who has these four things is said to
be rich, affluent, wealthy, and famous.”

SN 55.46

Plain Version

Suddhakasutta

“Mendicants, a noble disciple who has four things is a stream- 1.1
enterer, not liable to be reborn in the underworld, bound for awak-
ening.

What four? It’s when a noble disciple has experiential confi- 2.1
dence in the Buddha ... the teaching ... the Saṅgha ... And
they have the ethical conduct loved by the noble ones ... lead-
ing to immersion. A noble disciple who has these four things is a
stream-enterer, not liable to be reborn in the underworld, bound
for awakening.”

SN 55.47

With Nandiya

Nandiyasutta

At Kapilavatthu. Seated to one side, the Buddha said to Nandiya 1.1
the Sakyan:

- 1.3 “Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.
- 2.1 What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.48

With Bhaddiya

Bhaddiyasutta

- 1.1 At Kapilavatthu. Seated to one side, the Buddha said to Bhaddiya the Sakyan:
- 1.3 “Bhaddiya, a noble disciple who has four things is a stream-enterer ...”

SN 55.49

With Mahānāma

Mahānāmasutta

- 1.1 At Kapilavatthu. Seated to one side, the Buddha said to Mahānāma the Sakyan:
- 1.3 “Mahānāma, a noble disciple who has four things is a stream-enterer ...”

SN 55.50

Factors

Angasutta

“Mendicants, there are these four factors of stream-entry. What 1.1
four? Associating with good people, listening to the true teaching,
proper attention, and practicing in line with the teaching. These
are the four factors of stream-entry.”

The Chapter on a Wise Person

SN 55.51

With Verses

Sagāthakasutta

- 1.1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.
- 2.1 What four? It’s when a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”
- 2.8 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 3.1 “Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
- 4.1 who has confidence in the Saṅgha,
and correct view:
they’re said to be prosperous,

their life is not in vain.

So let the wise devote themselves 5.1
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

SN 55.52

One Who Completed the Rains

Vassamvutthasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
Anāthapiṇḍika’s monastery. Now at that time a certain mendicant
who had completed the rainy season residence in Sāvattthī arrived
at Kapilavatthu on some business. The Sakyans of Kapilavatthu
heard about this.

They went to that mendicant, bowed, sat down to one side, 2.1
and said to him, “Sir, we hope that you’re healthy and well.”

“I am, good sirs.” 2.3

“And we hope that Sāriputta and Moggallāna are healthy and 3.1
well.”

“They are.” 3.2

“And we hope that the mendicant Saṅgha is healthy and well.” 4.1

“It is.” 4.2

“But sir, during this rains residence did you hear and learn 5.1
anything in the presence of the Buddha?”

“Good sirs, I heard and learned this in the presence of the 5.2
Buddha: ‘There are fewer mendicants who realize the undefiled
freedom of heart and freedom by wisdom in this very life, and live
having realized it with their own insight due to the ending of de-
filements. There are more mendicants who, having ended the five
lower fetters, are reborn spontaneously, and will be extinguished
there, not liable to return from that world.’

- 6.1 In addition, I heard and learned this in the presence of the Buddha: ‘There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world. There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.’
- 7.1 In addition, I heard and learned this in the presence of the Buddha: ‘There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering. There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.’”

SN 55.53

With Dhammadinna

Dhammadinnasutta

- 1.1 At one time the Buddha was staying near Benares, in the deer park at Isipatana. Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “May the Buddha please advise and instruct us. It will be for our lasting welfare and happiness.”
- 2.1 “So, Dhammadinna, you should train like this: ‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’ That’s how you should train yourselves.”
- 2.4 “Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. It’s not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with empti-

ness. Since we are established in the five training rules, please teach us further.”

“So, Dhammadinna, you should train like this: ‘We will have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And we will have the ethical conduct loved by the noble ones ... leading to immersion.’ That’s how you should train yourselves.” 3.1

“Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we embody them. For we have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And we have the ethical conduct loved by the noble ones ... leading to immersion.” 4.1

“You’re fortunate, Dhammadinna, so very fortunate! You have all declared the fruit of stream-entry.” 4.7

SN 55.54

Sick

Gilānasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. 1.1

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. 1.2

Mahānāma the Sakyan heard about this. Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added, “Sir, I haven’t heard and learned it in the presence of the Buddha how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill.” 1.4

“Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations. ‘Be at ease, sir. You have experiential confidence in the Buddha ... 2.1

the teaching ... the Saṅgha ... And you have the ethical conduct loved by the noble ones ... leading to immersion.'

- 3.1 When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say: 'Are you concerned for your mother and father?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your mother and father, you will die anyway. It would be good to give up concern for your mother and father.'

- 4.1 If they reply, 'I have given up concern for my mother and father,' they should say: 'But are you concerned for your partners and children?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your partners and children, you will die anyway. It would be good to give up concern for your partners and children.'

- 5.1 If they reply, 'I have given up concern for my partners and children,' they should say: 'But are you concerned for the five kinds of human sensual stimulation?' If they reply, 'I am,' they should say: 'Good sir, heavenly sensual pleasures are better than human sensual pleasures. It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.'

- 6.1 If they reply, 'I have done so,' they should say: 'Good sir, the gods of the Thirty-Three are better than the gods of the Four Great Kings ...'

- 7.1 Good sir, the gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others ... the Gods of the Brahmā realm are better than the Gods Who Control the Creations of Others. It would be good to turn your mind away from the Gods Who Control the Creations of Others and fix it on the Gods of the Brahmā realm.' If they reply, 'I have done so,' they should say: 'Good sir, the Brahmā realm is impermanent, not lasting, and included within identity. It would

be good to turn your mind away from the Brahmā realm and apply it to the cessation of identity.’

If they reply, ‘I have done so,’ then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is, between the freedom of one and the other.” 8.1

SN 55.55

The Fruit of Stream-Entry

Sotāpattiphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.” 1.1

SN 55.56

The Fruit of Once-Return

Sakadāgāmiphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. ...” 1.1

SN 55.57

The Fruit of Non-Return

Anāgāmiphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. ...” 1.1

SN 55.58

The Fruit of Perfection

Arahattaphalasutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. ...”

SN 55.59

The Getting of Wisdom

Paññāpaṭilābhasutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. ...”

SN 55.60

The Growth of Wisdom

Paññāvuddhisutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. ...”

SN 55.61

The Increase of Wisdom

Paññāvepullasutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. ...”

The Chapter on Great Wisdom

SN 55.62

Great Wisdom

Mahāpaññāsutta

“Mendicants, when four things are developed and cultivated they 1.1
lead to great wisdom. What four? Associating with good people,
listening to the true teaching, proper attention, and practicing in
line with the teaching. When these four things are developed and
cultivated they lead to great wisdom.”

SN 55.63

Widespread Wisdom

Puthupaññāsutta

“Mendicants, when four things are developed and cultivated they 1.1
lead to widespread wisdom ...”

SN 55.64

Abundant Wisdom

Vipulapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to abundant wisdom ...”

SN 55.65

Deep Wisdom

Gambhīrapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to deep wisdom ...”

SN 55.66

Extraordinary Wisdom

Appamattapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom ...”

SN 55.67

Vast Wisdom

Bhūripaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to vast wisdom ...”

SN 55.68

Much Wisdom

Paññābāhullasutta

“Mendicants, when four things are developed and cultivated they 1.1
lead to much wisdom ...”

SN 55.69

Fast Wisdom

Sīghapaññāsutta

“Mendicants, when four things are developed and cultivated they 1.1
lead to fast wisdom ...”

SN 55.70

Light Wisdom

Lahupaññāsutta

“Mendicants, when four things are developed and cultivated they 1.1
lead to light wisdom ...”

SN 55.71

Laughing Wisdom

Hāsapaññāsutta

“Mendicants, when four things are developed and cultivated they 1.1
lead to laughing wisdom ...”

SN 55.72

Swift Wisdom

Javanapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to swift wisdom ...”

SN 55.73

Sharp Wisdom

Tikkhapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to sharp wisdom ...”

SN 55.74

Penetrating Wisdom

Nibbedhikapaññāsutta

- 1.1 “Mendicants, when four things are developed and cultivated they lead to penetrating wisdom. What four? Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching. When these four things are developed and cultivated they lead to penetrating wisdom.”

The Linked Discourses on Stream-Entry, the eleventh section.

LINKED DISCOURSES ON THE TRUTHS

The Chapter on Immersion

SN 56.1

Immersion

Samādhisutta

1.1 At Sāvatthī.

1.3 “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. Develop immersion. A mendicant who has immersion truly understands.

2.1 That’s why you should practice meditation to understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’”

SN 56.2

Retreat

Paṭisallānasutta

1.1 “Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the ces-

sation of suffering’. Meditate in retreat. A mendicant in retreat truly understands.

That’s why you should practice meditation to understand: 2.1
“This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’”

SN 56.3

A Gentleman (1st)

Paṭhamakulaputtasutta

“Mendicants, whatever gentlemen—past, future, or present— 1.1
rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever gentlemen—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths. 2.1

That’s why you should practice meditation to understand: 3.1
“This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’”

SN 56.4

A Gentleman (2nd)

Dutiyakulaputtasutta

“Mendicants, whatever gentlemen—past, future, or present—truly 1.1
comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

- 2.1 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...
- 3.1 That's why you should practice meditation ..."

SN 56.5

Ascetics and Brahmins (1st)

Paṭhamasamaṇabrāhmaṇasutta

- 1.1 "Mendicants, whatever ascetics and brahmins truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.
- 2.1 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...
- 3.1 That's why you should practice meditation ..."

SN 56.6

Ascetics and Brahmins (2nd)

Dutiyasamaṇabrāhmaṇasutta

- 1.1 "Mendicants, whatever ascetics and brahmins—past, future, or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.
- 2.1 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. ...
- 3.1 That's why you should practice meditation ..."

SN 56.7

Thoughts

Vitakkasutta

“Mendicants, don’t think bad, unskillful thoughts, such as sensual, malicious, and cruel thoughts. Why is that? Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. 1.1

When you think, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... 2.1
 ‘This is the practice that leads to the cessation of suffering’. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation ...” 3.1

SN 56.8

Thought

Cintasutta

“Mendicants, don’t think up a bad, unskillful idea. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist. Why is that? Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. 1.1

When you think something up, you should think: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. Why is that? Because those thoughts are beneficial 2.1

and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

- 3.1 That’s why you should practice meditation ...”

SN 56.9

Arguments

Viggāhikakathāsutta

- 1.1 “Mendicants, don’t get into arguments, such as: ‘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. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. 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!’ Why is that? Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 2.1 When you discuss, you should discuss: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’ ...
- 2.2 That’s why you should practice meditation ...”

SN 56.10

Unworthy Talk

Tiracchānakathāsutta

- 1.1 “Mendicants, don’t engage in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands

and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. Why is that? Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: 'This is suffering' ... 2.1
 'This is the origin of suffering' ... 'This is the cessation of suffering'
 ... 'This is the practice that leads to the cessation of suffering.' ...
 That's why you should practice meditation ... 3.1

The Chapter on Rolling Forth the Wheel of Dhamma

SN 56.11

Rolling Forth the Wheel of Dhamma

Dhammacakkappavattanasutta

- 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:
- 2.1 “Mendicants, these two extremes should not be cultivated by one who has gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.
- 3.1 And what is that middle way of practice? 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 that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Now this is the noble truth of suffering. Rebirth is suffering; 4.1
old age is suffering; illness is suffering; death is suffering; associ-
ation with the disliked is suffering; separation from the liked is
suffering; not getting what you wish for is suffering. In brief, the
five grasping aggregates are suffering.

Now this is the noble truth of the origin of suffering. It's the 4.3
craving that leads to future lives, mixed up with relishing and greed,
chasing pleasure in various realms. That is, craving for sensual plea-
sures, craving to continue existence, and craving to end existence.

Now this is the noble truth of the cessation of suffering. It's the 4.6
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.

Now this is the noble truth of the practice that leads to the 4.8
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 the noble truth of suffering.' Such was the vision, knowl- 5.1
edge, wisdom, realization, and light that arose in me regarding
teachings not learned before from another. 'This noble truth of suf-
fering should be completely understood.' Such was the vision that
arose in me ... 'This noble truth of suffering has been completely
understood.' Such was the vision that arose in me ...

'This is the noble truth of the origin of suffering.' Such was 6.1
the vision that arose in me ... 'This noble truth of the origin of
suffering should be given up.' Such was the vision that arose in me
... 'This noble truth of the origin of suffering has been given up.'
Such was the vision that arose in me ...

'This is the noble truth of the cessation of suffering.' Such was 7.1
the vision that arose in me ... 'This noble truth of the cessation of
suffering should be realized.' Such was the vision that arose in me
... 'This noble truth of the cessation of suffering has been realized.'
Such was the vision that arose in me ...

- 8.1 ‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.
- 9.1 As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, 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.
- 10.1 But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, 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.
- 10.2 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”
- 10.4 That is what the Buddha said. Satisfied, the group of five mendicants was happy with what the Buddha said.
- 11.1 And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that has a beginning has an end.”
- 12.1 And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”
- 12.3 Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ... the Gods of the Thirty-Three ... the Gods of Yama ... the Joyful Gods ... the Gods Who Love to Create ... the Gods Who Control the Creations of Others ... the Gods of Brahmā’s

Host raised the cry: “Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

And so at that moment, in that instant, the cry soared up to the 13.1
Brahmā realm. And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Then the Buddha expressed this heartfelt sentiment: “Koṇḍa- 14.1
ñña has really understood! Koṇḍañña has really understood!”

And that’s how Venerable Koṇḍañña came to be known as 14.3
“Koṇḍañña Who Understood”.

SN 56.12

The Realized Ones

Tathāgatasutta

“‘This is the noble truth of suffering.’ Such was the vision, knowl- 1.1
edge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ ... ‘This noble truth of suffering has been completely understood.’ ...

‘This is the noble truth of the origin of suffering.’ ... ‘This noble 2.1
truth of the origin of suffering should be given up.’ ... ‘This noble truth of the origin of suffering has been given up.’ ...

‘This is the noble truth of the cessation of suffering.’ ... ‘This 3.1
noble truth of the cessation of suffering should be realized.’ ... ‘This noble truth of the cessation of suffering has been realized.’ ...

‘This is the noble truth of the practice that leads to the cessation 4.1
of suffering.’ ... ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ ... ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization,

and light that arose in the Realized Ones regarding teachings not learned before from another.”

SN 56.13

Aggregates

Khandhasutta

- 1.1 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.
- 2.1 And what is the noble truth of suffering? You should say: ‘The five grasping aggregates.’ That is: form, feeling, perception, choices, and consciousness. This is called the noble truth of suffering.
- 3.1 And what is the noble truth of 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 noble truth of the origin of suffering.
- 4.1 And what is the noble truth of 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 noble truth of the cessation of suffering.
- 5.1 And what is the noble truth of 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 noble truth of the practice that leads to the cessation of suffering. These are the four noble truths.
- 6.1 That’s why you should practice meditation ...”

SN 56.14

Interior Sense Fields

Ajjhattikāyatana-sutta

“Mendicants, there are these four noble truths. What four? The 1.1
noble truths of suffering, the origin of suffering, the cessation of
suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The 2.1
six interior sense fields’. What six? The sense fields of the eye, ear,
nose, tongue, body, and mind. This is called the noble truth of
suffering. ...”

SN 56.15

Remembering (1st)

Paṭhamadhāraṇa-sutta

“Mendicants, do you remember the four noble truths that I taught?” 1.1
When he said this, one of the mendicants said to the Buddha:

“I do, sir.” 1.3

“How so, mendicant?” 1.4

“Sir, I remember that suffering is the first noble truth you’ve 1.5
taught; the origin of suffering is the second; the cessation of suf-
fering is the third; and the practice that leads to the cessation of
suffering is the fourth. That’s how I remember the four noble truths
as you’ve taught them.”

“Good, good, mendicant! It’s good that you remember the 2.1
four noble truths as I’ve taught them. Suffering is the first noble
truth I’ve taught, and that’s how you should remember it. The
origin of suffering is the second; the cessation of suffering is the
third; and the practice that leads to the cessation of suffering is the
fourth. That’s how you should remember the four noble truths as
I’ve taught them.

That’s why you should practice meditation ...” 3.1

SN 56.16

Remembering (2nd)

Dutiyaḍhāraṇasutta

1.1 “Mendicants, do you remember the four noble truths that I taught?”

When he said this, one of the mendicants said to the Buddha:

1.3 “I do, sir.”

2.1 “How so, mendicant?”

2.2 “Sir, I remember that suffering is the first noble truth you’ve taught. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’ That is not possible. The origin of suffering ... The cessation of suffering ... The practice that leads to the cessation of suffering is the fourth noble truth you’ve taught. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how I remember the four noble truths as you’ve taught them.”

3.1 “Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’ That is not possible. The origin of suffering ... The cessation of suffering ... The practice that leads to the cessation of suffering is the fourth noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll reject

this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how you should remember the four noble truths as I’ve taught them.

That’s why you should practice meditation ...” 4.1

SN 56.17

Ignorance

Avijjāsutta

Seated to one side, that mendicant said to the Buddha: 1.1

“Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?” 1.2

“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. And this is how an ignorant person is defined. 1.5

That’s why you should practice meditation ...” 2.1

SN 56.18

Knowledge

Vijjāsutta

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

“Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?” 1.2

“Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called knowledge. And this is how a knowledgeable person is defined. 1.5

That’s why you should practice meditation ...” 2.1

SN 56.19

Expressions

Saṅkāsanasutta

- 1.1 “Mendicants, I’ve declared: ‘This is the noble truth of suffering.’ And there are limitless explanations, phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of suffering.’ I’ve declared: ‘This is the noble truth of the origin of suffering.’ ... I’ve declared: ‘This is the noble truth of the cessation of suffering.’ ... I’ve declared: ‘This is the noble truth of the practice that leads to the cessation of suffering.’ And there are limitless explanations, phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’
- 2.1 That’s why you should practice meditation ...”

SN 56.20

Real

Tathasutta

- 1.1 “Mendicants, these four things are real, not unreal, not otherwise. What four? ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’ ... These four things are real, not unreal, not otherwise.
- 2.1 That’s why you should practice meditation ...”

The Chapter at the Village of Koṭi

SN 56.21

At the Village of Koṭi (1st)

Paṭhamakoṭigāmasutta

At one time the Buddha was staying in the land of the Vajjis at 1.1
the village of Koṭi. There the Buddha addressed the mendicants:
“Mendicants, not understanding and not penetrating four noble
truths, both you and I have wandered and transmigrated for such a
very long time.

What four? The noble truths of suffering, the origin of suffer- 2.1
ing, the cessation of suffering, and the practice that leads to the
cessation of suffering. These noble truths of suffering, origin, ces-
sation, and the path have been understood and comprehended.
Craving for continued existence has been cut off; the conduit to
rebirth is ended; now there’ll be no more future lives.”

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

“Because of not truly seeing 4.1
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

But now that these truths have been seen, 5.1

the conduit to rebirth is eradicated.
 The root of suffering is cut off,
 now there'll be no more future lives.”

SN 56.22

At the Village of Koṭi (2nd)

Dutiyakoṭigāmasutta

- 1.1 “Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. 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.
- 2.1 There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path. 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.”
- 3.1 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 4.1 “There are those who don’t understand suffering
 and suffering’s cause,
 and where all suffering
 ceases with nothing left over.
- 5.1 And they don’t know the path
 that leads to the stilling of suffering.
 They lack the heart’s release,
 as well as the release by wisdom.
 Unable to make an end,
 they continue to be reborn and grow old.
- 6.1 But there are those who understand suffering
 and suffering’s cause,

and where all suffering
ceases with nothing left over.

And they understand the path 7.1
that leads to the stilling of suffering.
They're endowed with the heart's release,
as well as the release by wisdom.
Able to make an end,
they don't continue to be reborn and grow old."

SN 56.23

The Fully Awakened Buddha

Sammāsambuddhasutta

At Sāvatthī. 1.1

"Mendicants, there are these four noble truths. What four? 1.2
The noble truths of suffering, the origin of suffering, the cessation
of suffering, and the practice that leads to the cessation of suffering.
These are the four noble truths. It is because he has truly woken
up to these four noble truths that the Realized One is called 'the
perfected one, the fully awakened Buddha'.

That's why you should practice meditation ... " 2.1

SN 56.24

The Perfected Ones

Arahantasutta

At Sāvatthī. 1.1

"Mendicants, whatever perfected ones, fully awakened Bud- 1.2
dhas truly wake up—in the past, future, or present—all of them
truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffer- 2.1
ing, the cessation of suffering, and the practice that leads to the

cessation of suffering. Whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

- 3.1 That’s why you should practice meditation ...”

SN 56.25

The Ending of Defilements

Āsavakkhayasutta

- 1.1 “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.

- 2.1 That’s why you should practice meditation ...”

SN 56.26

Friends

Mittasutta

- 1.1 “Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

- 2.1 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

- 3.1 That’s why you should practice meditation ...”

SN 56.27

Real

Tathasutta

“Mendicants, there are these four noble truths. What four? The 1.1
noble truths of suffering, the origin of suffering, the cessation of
suffering, and the practice that leads to the cessation of suffering.
These four noble truths are real, not unreal, not otherwise. That’s
why they’re called ‘noble truths’.

That’s why you should practice meditation ...” 2.1

SN 56.28

The World

Lokasutta

“Mendicants, there are these four noble truths. What four? The 1.1
noble truths of suffering, the origin of suffering, the cessation of
suffering, and the practice that leads to the cessation of suffering.
In this world with its gods, Māras, and Brahmās, this population
with its ascetics and brahmins, its gods and humans, the Realized
One is the Noble One. That’s why they’re called ‘noble truths’.

That’s why you should practice meditation ...” 2.1

SN 56.29

Should Be Completely Understood

Pariññeyyasutta

“Mendicants, there are these four noble truths. What four? The 1.1
noble truths of suffering, the origin of suffering, the cessation of
suffering, and the practice that leads to the cessation of suffering.
These are the four noble truths. Of these four noble truths, there
is one to be completely understood, one to be given up, one to be
realized, and one to be developed.

- 2.1 And which noble truth should be completely understood? The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.
- 3.1 That's why you should practice meditation ..."

SN 56.30

With Gavampati

Gavampatisutta

- 1.1 At one time several mendicants were staying in the land of the Cetis at Sahajāti. Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them:
- 1.3 "Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?"
- 2.1 When they said this, Venerable Gavampati said to those senior mendicants:
- 2.2 "Reverends, I have heard and learned this in the presence of the Buddha: 'Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering. Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.'"

The Chapter in a Rosewood Forest

SN 56.31

In a Rosewood Forest

Sīsapāvanasutta

At one time the Buddha was staying near Kosambi in a rosewood forest. Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants: “What do you think, mendicants? Which is more: the few leaves in my hand, or those in the forest above me?” 1.1

“Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the forest above.” 1.6

“In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount. And why haven’t I explained it? Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it. 1.8

And what have I explained? I have explained: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. 2.1

And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disil- 3.1

lusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I've explained it.

4.1 That's why you should practice meditation ...”

SN 56.32

Acacia Leaves

Khadirapattasutta

1.1 “Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

2.1 It's as if someone were to say: ‘I'll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

3.1 But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

4.1 It's as if someone were to say: ‘I'll make a basket out of lotus leaves or flame-of-the-forest leaves or camel's foot creeper leaves, and use it to carry water or a palm frond.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

5.1 That's why you should practice meditation ...”

SN 56.33

A Stick

Daṇḍasutta

“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d 1.1
 fall on its bottom and sometimes the top. It’s the same for sentient
 beings roaming and transmigrating, shrouded by ignorance and
 fettered by craving. Sometimes they go from this world to the
 other world, and sometimes they come from the other world to
 this world. Why is that? It’s because they haven’t seen the four
 noble truths. What four? The noble truths of suffering, its origin,
 its cessation, and the path.

That’s why you should practice meditation ...” 2.1

SN 56.34

Clothes

Celasutta

“Mendicants, if your clothes or head were on fire, what would you 1.1
 do about it?”

“Sir, if our clothes or head were on fire, we’d apply intense 1.2
 enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situ-
 ational awareness in order to extinguish it.”

“Mendicants, regarding your burning head or clothes with 2.1
 equanimity, not paying attention to them, you should apply in-
 tense enthusiasm, effort, zeal, vigor, perseverance, mindfulness,
 and situational awareness to truly comprehending the four noble
 truths. What four? The noble truths of suffering, its origin, its
 cessation, and the path.

That’s why you should practice meditation ...” 3.1

SN 56.35

A Hundred Spears

Sattisatasutta

- 1.1 “Mendicants, suppose there was a man with a lifespan of a hundred years. And someone might say to him: ‘Come now, my good man, they’ll strike you with a hundred spears in the morning, at midday, and in the late afternoon. And you’ll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.’
- 2.1 For an earnest gentleman this is sufficient reason to submit.
- 2.2 Why is that? Transmigration has no known beginning. No first point is found of blows by spears, swords, arrows, and axes. Now this may be so. But the comprehension of the four noble truths doesn’t come with pain or sadness, I say. Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say. What four? The noble truths of suffering, its origin, its cessation, and the path.
- 3.1 That’s why you should practice meditation ...”

SN 56.36

Living Creatures

Pāṇasutta

- 1.1 “Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and make them into stakes. Then they’d impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes. They wouldn’t run out of sizable creatures in the ocean before using up all the grass, sticks, branches, and leaves in India. There are far more small creatures in the ocean than this, so it wouldn’t be feasible to impale them on

stakes. Why is that? Because of the small size of those life-forms.
That's how big the plane of loss is.

A person accomplished in view, exempt from that vast plane 2.6
of loss, truly understands: 'This is suffering' ... 'This is the origin
of suffering' ... 'This is the cessation of suffering' ... 'This is the
practice that leads to the cessation of suffering'.

That's why you should practice meditation ... 3.1

SN 56.37

The Simile of the Sun (1st)

Paṭhamasūriyasutta

"Mendicants, the dawn is the forerunner and precursor of the sun- 1.1
rise.

In the same way, right view is the forerunner and precursor 1.2
of truly comprehending the four noble truths. A mendicant with
right view can expect to truly understand: 'This is suffering' ...
'This is the origin of suffering' ... 'This is the cessation of suffering'
... 'This is the practice that leads to the cessation of suffering'.

That's why you should practice meditation ... 2.1

SN 56.38

The Simile of the Sun (2nd)

Dutiyasūriyasutta

"Mendicants, as long as the moon and the sun don't arise in the 1.1
world, no great light or great radiance appears. Darkness prevails
then, utter darkness. Day and night aren't found, nor months and
fortnights, nor seasons and years.

But when the moon and the sun arise in the world, a great light, 2.1
a great radiance appears. Darkness no longer prevails. Day and
night are found, and months and fortnights, and seasons and years.

- 2.4 In the same way, as long as the Realized One doesn't arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. There's no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.
- 3.1 But when the Realized One arises in the world, a great light, a great radiance appears. Darkness no longer prevails. Then there's the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them. What four? The noble truths of suffering, its origin, its cessation, and the path.
- 4.1 That's why you should practice meditation ..."

SN 56.39

A Boundary Pillar

Indakhīlasutta

- 1.1 "Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.'
- 2.1 Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. Why is that? It's because the tuft of cotton-wool is so light.
- 2.5 In the same way, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.' Why is that? It's because they haven't seen the four noble truths.
- 3.1 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't gaze

up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’

Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble. Why is that? It’s because that boundary pillar is firmly embedded, with deep foundations. 4.1

In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’ Why is that? It’s because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path. 4.5

That’s why you should practice meditation ...” 5.1

SN 56.40

Looking For a Debate

Vādatthikasutta

“Mendicants, take any mendicant who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble. 1.1

Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble. Why is that? It’s because that boundary pillar is firmly embedded, with deep foundations. 2.1

- 2.6 In the same way, take any mendicant who truly understands:
 ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the
 cessation of suffering’ ... ‘This is the practice that leads to the
 cessation of suffering’. An ascetic or brahmin might come from
 the east, west, north, or south wanting to debate, seeking a debate,
 thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them
 to legitimately make that mendicant shake or rock or tremble. Why
 is that? It’s because they have clearly seen the four noble truths.
 What four? The noble truths of suffering, its origin, its cessation,
 and the path.
- 3.1 That’s why you should practice meditation ...”

The Chapter on a Cliff

SN 56.41

Speculation About the World

Lokacintāsutta

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

“Once upon a time, mendicants, a certain person left Rājagaha, thinking ‘I’ll speculate about the world.’ They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then that person saw an army of four divisions enter a lotus stalk. When he saw this he thought, ‘I’ve gone mad, really, I’ve lost my mind! I’m seeing things that don’t exist in the world.’ 1.3

Then that person entered the city and informed a large crowd, ‘I’ve gone mad, really, I’ve lost my mind! I’m seeing things that don’t exist in the world.’ 2.1

‘But how is it that you’re mad? How have you lost your mind? And what have you seen that doesn’t exist in the world?’ 2.4

‘Sirs, I left Rājagaha, thinking “I’ll speculate about the world.” I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then I saw an army of four divisions enter a lotus stalk. That’s why I’m mad, that’s why I’ve lost my mind. And that’s what I’ve seen that doesn’t exist in the world.’ 2.6

‘Well, mister, you’re definitely mad, you’ve definitely lost your mind. And you’re seeing things that don’t exist in the world.’ 2.10

- 3.1 But what that person saw was in fact real, not unreal. Once upon a time, a battle was fought between the gods and the demons. In that battle the gods won and the demons lost. The defeated and terrified demons entered the citadel of the demons through the lotus stalk only to confuse the gods.
- 4.1 So mendicants, don't speculate about the world. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. Why is that? Because those thoughts aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 5.1 When you think something up, you should think: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 6.1 That's why you should practice meditation ..."

SN 56.42

A Cliff

Papātasutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.
- 1.2 Then the Buddha said to the mendicants, "Come, mendicants, let's go to Inspiration Peak for the day's meditation.
- 1.4 "Yes, sir," they replied. Then the Buddha together with several mendicants went to Inspiration Peak.

A certain mendicant saw the big cliff there and said to the Buddha, “Sir, that big cliff is really huge and scary. Is there any other cliff bigger and scarier than this one?” 1.6

“There is, mendicant.” 1.10

“But sir, what is it?” 2.1

“Mendicant, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they take pleasure in such choices, they continue to make them. Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say. 2.2

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they don’t take pleasure in such choices, they stop making them. Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don’t fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. 3.1

That’s why you should practice meditation ...” 4.1

SN 56.43

The Mighty Fever

Mahāpariāhasutta

- 1.1 “Mendicants, there is a hell called ‘The Mighty Fever’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear ... Whatever odor you smell ... Whatever flavor you taste ... Whatever touch you feel ... Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.”
- 2.1 When he said this, one of the mendicants said to the Buddha, “Sir, that fever really is mighty, so very mighty. Is there any other fever more mighty and terrifying than this one?”
- 2.4 “There is, mendicant.”
- 3.1 “But sir, what is it?”
- 3.2 “Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth ... They continue to make such choices ... Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.
- 4.1 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth ... They stop making such choices ... Having stopped making such choices, they don’t burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.
- 5.1 That’s why you should practice meditation ...”

SN 56.44

A Bungalow

Kūṭāgārasutta

“Mendicants, suppose someone were to say: ‘Without truly com- 1.1
prehending the noble truths of suffering, its origin, its cessation,
and the path, I will completely make an end of suffering.’ That is
not possible.

It’s as if someone were to say: ‘Before the lower story of a 2.1
bungalow is built, I will climb up to the upper story.’ That is not
possible. In the same way, suppose someone were to say: ‘Without
truly comprehending the noble truths of suffering, its origin, its
cessation, and the path, I will completely make an end of suffering.’
That is not possible.

But suppose someone were to say: ‘After truly comprehending 3.1
the noble truths of suffering, its origin, its cessation, and the path,
I will completely make an end of suffering.’ That is possible.

It’s as if someone were to say: ‘After the lower story of a bun- 4.1
galow is built, I will climb up to the upper story.’ That is possible.
In the same way, suppose someone were to say: ‘After truly com-
prehending the noble truths of suffering, its origin, its cessation,
and the path, I will completely make an end of suffering.’ That is
possible.

That’s why you should practice meditation ...” 5.1

SN 56.45

Splitting Hairs

Vālasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, 1.1
in the hall with the peaked roof.

Then Venerable Ānanda robed up in the morning and, taking 1.2
his bowl and robe, entered Vesālī for alms. He saw several Licchavi

youths practicing archery near the town hall. They were shooting arrows from a distance through a small keyhole, shot after shot without missing.

1.4 When he saw this he thought, “These Licchavi youths really are trained, so well trained, in that they shoot arrows from a distance through a small keyhole, shot after shot without missing.”

2.1 Then Ānanda wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

3.1 “What do you think, Ānanda? Which is harder and more challenging: to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or to take a horsehair split into seven strands and penetrate one tip with another tip?”

3.4 “It’s more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip.”

3.5 “Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

4.1 That’s why you should practice meditation ...”

SN 56.46

Darkness

Andhakārasutta

1.1 “Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”

2.1 When he said this, one of the mendicants asked the Buddha, “Sir, that darkness really is mighty, so very mighty. Is there any other darkness more mighty and terrifying than this one?”

2.4 “There is, mendicant.”

3.1 “But sir, what is it?”

3.2 “There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth ... They continue to make

such choices ... Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are ascetics and brahmins who truly understand about 4.1
suffering, its origin, its cessation, and the path. They don't take
pleasure in choices that lead to rebirth ... They stop making such
choices ... Having stopped making such choices, they don't fall into
the darkness of rebirth, old age, and death, of sorrow, lamentation,
pain, sadness, and distress. They're freed from rebirth, old age,
and death, from sorrow, lamentation, pain, sadness, and distress.
They're freed from suffering, I say.

That's why you should practice meditation ... 5.1

SN 56.47

A Yoke With a Hole (1st)

Paṭhamachiggaḷayugasutta

"Mendicants, suppose a person was to throw a yoke with a single 1.1
hole into the ocean. And there was a one-eyed turtle who popped
up once every hundred years.

What do you think, mendicants? Would that one-eyed turtle, 1.2
popping up once every hundred years, still poke its neck through
the hole in that yoke?"

"Only after a very long time, sir, if ever." 1.4

"That one-eyed turtle would poke its neck through the hole 2.1
in that yoke sooner than a fool who has fallen to the underworld
would be reborn as a human being, I say.

Why is that? Because in that place there's no principled or 3.1
moral conduct, and no doing what is good and skillful. There they
just prey on each other, preying on the weak. Why is that? It's
because they haven't seen the four noble truths. What four? The
noble truths of suffering, its origin, its cessation, and the path.

4.1 That's why you should practice meditation ..."

SN 56.48

A Yoke With a Hole (2nd)

DutiyachiggaḬayugasutta

1.1 "Mendicants, suppose the earth was entirely covered with water. And a person threw a yoke with a single hole into it. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years.

1.5 What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?"

1.7 "It's unlikely, sir."

2.1 "That's how unlikely it is to get reborn as a human being. And that's how unlikely it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha. And that's how unlikely it is for the teaching and training proclaimed by a Realized One to shine in the world. And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

3.1 That's why you should practice meditation ..."

SN 56.49

Sineru, King of Mountains (1st)

Paṭhamasinerupabbatarājasutta

1.1 "Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

1.2 What do you think, mendicants? Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?"

“Sir, Sineru, the king of mountains, is certainly more. The seven 1.4
pebbles the size of mung beans are tiny. Compared to Sineru, they
don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble 1.7
disciple accomplished in view, the suffering that’s over and done
with is more, what’s left is tiny. Compared to the mass of suffering
in the past that’s over and done with, it doesn’t count, there’s no
comparison, it’s not worth a fraction, since there are at most seven
more lives. Such a person truly understands about suffering, its
origin, its cessation, and the path.

That’s why you should practice meditation ...” 2.1

SN 56.50

Sineru, King of Mountains (2nd)

Dutiyasinerupabbatarājasutta

“Mendicants, suppose Sineru, the king of mountains, was worn away 1.1
and eroded except for seven pebbles the size of mustard seeds.

What do you think, mendicants? Which is more: the portion 1.2
of Sineru, the king of mountains, that has been worn away and
eroded? Or the seven pebbles the size of mustard seeds that are
left?”

“Sir, the portion of Sineru, the king of mountains, that has been 1.4
worn away and eroded is certainly more. The seven pebbles the size
of mustard seeds are tiny. Compared to Sineru, they don’t count,
there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble 1.7
disciple accomplished in view, the suffering that’s over and done
with is more, what’s left is tiny. Compared to the mass of suffering
in the past that’s over and done with, it doesn’t count, there’s no
comparison, it’s not worth a fraction, since there are at most seven
more lives. Such a person truly understands about suffering, its
origin, its cessation, and the path.

That’s why you should practice meditation ...” 2.1

The Chapter on Comprehension

SN 56.51

A Fingernail

Nakhasikhāsutta

- 1.1 Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”
- 1.4 “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 1.6 “In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.
- 2.1 That’s why you should practice meditation ...”

SN 56.52

A Lotus Pond

Pokkharāṇīsutta

“Mendicants, suppose there was a lotus pond that was fifty leagues 1.1
long, fifty leagues wide, and fifty leagues deep, full to the brim so a
crow could drink from it. Then a person would pick up some water
on the tip of a blade of grass.

What do you think, mendicants? Which is more: the water on 1.3
the tip of the blade of grass, or the water in the lotus pond?”

“Sir, the water in the lotus pond is certainly more. The water 1.5
on the tip of a blade of grass is tiny. Compared to the water in the
lotus pond, it doesn’t count, there’s no comparison, it’s not worth
a fraction.”

“In the same way, for a noble disciple ... 1.7

That’s why you should practice meditation ... 1.8

SN 56.53

Where the Waters Flow Together (1st)

Paṭhamasambhejjasutta

“Mendicants, there are places where the great rivers—the Ganges, 1.1
Yamuna, Aciravatī, Sarabhū, and Mahī—come together and con-
verge. Suppose a person was to draw two or three drops of water
from such a place.

What do you think, mendicants? Which is more: the two or 1.3
three drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two 1.5
or three drops drawn out are tiny. Compared to the water in the
confluence, it doesn’t count, there’s no comparison, it’s not worth
a fraction.”

“In the same way, for a noble disciple ... 1.7

That’s why you should practice meditation ... 1.8

SN 56.54

Where the Waters Flow Together (2nd)

Dutiyasambhejjasutta

- 1.1 “Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops.
- 1.3 What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”
- 1.5 “Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 1.7 “In the same way, for a noble disciple ...
- 1.8 That’s why you should practice meditation ...”

SN 56.55

The Earth (1st)

Paṭhamamahāpathavīsutta

- 1.1 “Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.
- 1.2 What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”
- 1.4 “Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, they don’t count, there’s no comparison, they’re not worth a fraction.”
- 1.6 “In the same way, for a noble disciple ...
- 1.7 That’s why you should practice meditation ...”

SN 56.56

The Earth (2nd)

Dutiyamahāpathavīsutta

“Mendicants, suppose the great earth was worn away and eroded 1.1
except for seven clay balls the size of jujube seeds.

What do you think, mendicants? Which is more: the great 1.2
earth that has been worn away and eroded, or the seven clay balls
the size of jujube seeds that are left?”

“Sir, the great earth that has been worn away and eroded is 1.4
certainly more. The seven clay balls the size of jujube seeds are
tiny. Compared to the great earth that has been worn away and
eroded, they don’t count, there’s no comparison, they’re not worth
a fraction.”

“In the same way, for a noble disciple ... 1.6

That’s why you should practice meditation ... 1.7

SN 56.57

The Ocean (1st)

Paṭhamamahāsamuddasutta

“Mendicants, suppose a man was to draw up two or three drops of 1.1
water from the ocean.

What do you think, mendicants? Which is more: the two or 1.2
three drops drawn out or the water in the ocean?”

“Sir, the water in the ocean is certainly more. The two or three 1.4
drops drawn out are tiny. Compared to the water in the ocean, it
doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple ... 1.6

That’s why you should practice meditation ... 1.7

SN 56.58

The Ocean (2nd)

Dutiyamahāsamuddasutta

- 1.1 “Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.
- 1.2 What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”
- 1.4 “Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 1.6 “In the same way, for a noble disciple ...
- 1.7 That’s why you should practice meditation ...”

SN 56.59

A Mountain (1st)

Paṭhamapabbatūpamasutta

- 1.1 “Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.
- 1.2 What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”
- 1.4 “Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”
- 1.6 “In the same way, for a noble disciple ...
- 1.7 That’s why you should practice meditation ...”

SN 56.60

A Mountain (2nd)

Dutiyapabbatūpamasutta

“Mendicants, suppose the Himalayas, the king of mountains, was 1.1
worn away and eroded except for seven pebbles the size of mustard
seeds.

What do you think, mendicants? Which is more: the portion 1.2
of the Himalayas, the king of mountains, that has been worn away
and eroded, or the seven pebbles the size of mustard seeds that are
left?”

“Sir, the portion of the Himalayas, the king of mountains, that 1.4
has been worn away and eroded is certainly more. The seven peb-
bles the size of mustard seeds are tiny. Compared to the Himalayas,
they don’t count, there’s no comparison, they’re not worth a frac-
tion.”

“In the same way, for a person with comprehension, a noble 1.6
disciple accomplished in view, the suffering that’s over and done
with is more, what’s left is tiny. Compared to the mass of suffering
in the past that’s over and done with, it doesn’t count, there’s no
comparison, it’s not worth a fraction, since there are at most seven
more lives. Such a person truly understands about suffering, its
origin, its cessation, and the path.

That’s why you should practice meditation ...” 2.1

The First Chapter of Abbreviated Texts on Raw Grain

SN 56.61

Not Human

Aññatrasutta

- 1.1 Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”
- 1.4 “Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”
- 2.1 “In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.
- 3.1 That’s why you should practice meditation ...”

SN 56.62

In the Borderlands

Paccantasutta

Then the Buddha, picking up a little bit of dirt under his fingernail, 1.1
addressed the mendicants: “What do you think, mendicants?
Which is more: the little bit of dirt under my fingernail, or this
great earth?”

“Sir, the great earth is certainly more. The little bit of dirt under 1.4
your fingernail is tiny. Compared to the great earth, it doesn’t count,
there’s no comparison, it’s not worth a fraction.”

“In the same way, the sentient beings reborn in central coun- 2.1
tries are few, while those reborn in the borderlands, among strange
barbarian tribes, are many. ...”

SN 56.63

Wisdom

Paññāsutta

“... the sentient beings who have the noble eye of wisdom are few, 1.1
while those who are ignorant and confused are many. ...”

SN 56.64

Alcohol and Drugs

Surāmerayasutta

“... the sentient beings who refrain from alcoholic drinks that cause 1.1
negligence, are few, while those who don’t refrain are many. ...”

SN 56.65

Born in Water

Odakasutta

- 1.1 “... the sentient beings born on land are few, while those born in water are many. ...”

SN 56.66

Respect Mother

Matteyyasutta

- 1.1 “... the sentient beings who respect their mothers are few, while those who don’t are many. ...”

SN 56.67

Respect Father

Petteyyasutta

- 1.1 “... the sentient beings who respect their fathers are few, while those who don’t are many. ...”

SN 56.68

Respect Ascetics

Sāmaññasutta

- 1.1 “... the sentient beings who respect ascetics are few, while those who don’t are many. ...”

SN 56.69

Respect Brahmins

Brahmaññasutta

“... the sentient beings who respect brahmins are few, while those 1.1
who don’t are many. ...”

SN 56.70

Honor the Elders

Pacāyikasutta

“... the sentient beings who honor the elders in the family are few, 1.1
while those who don’t are many. ...”

The Second Chapter of Abbreviated Texts on Raw Grain

SN 56.71

Killing Living Creatures

Pāṇātipātasaṭṭha

- 1.1 “... the sentient beings who refrain from killing living creatures are few, while those who don’t refrain are many. ...”

SN 56.72

Stealing

Adinnādānasutta

- 1.1 “... the sentient beings who refrain from stealing are few, while those who don’t refrain are many. ...”

SN 56.73

Sexual Misconduct

Kāmesumicchācārasutta

“... the sentient beings who refrain from sexual misconduct are few, 1.1
while those who don’t refrain are many. ...”

SN 56.74

Lying

Musāvādasutta

“... the sentient beings who refrain from lying are few, while those 1.1
who don’t refrain are many. ...”

SN 56.75

Divisive Speech

Pesunñasutta

“... the sentient beings who refrain from divisive speech are few, 1.1
while those who don’t refrain are many. ...”

SN 56.76

Harsh Speech

Pharusavācāsutta

“... the sentient beings who refrain from harsh speech are few, while 1.1
those who don’t refrain are many. ...”

SN 56.77

Nonsense

Samphappalāpasutta

- 1.1 “... the sentient beings who refrain from talking nonsense are few, while those who don’t refrain are many. ...”

SN 56.78

Plants

Bijagāmasutta

- 1.1 “... the sentient beings who refrain from injuring plants and seeds are few, while those who don’t refrain are many. ...”

SN 56.79

Food at the Wrong Time

Vikālabhojanasutta

- 1.1 “... the sentient beings who refrain from food at the wrong time are few, while those who don’t refrain are many. ...”

SN 56.80

Perfumes and Makeup

Gandhavilepanasutta

- 1.1 “... the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don’t refrain are many ...”

The Third Chapter of Abbreviated Texts on Raw Grain

SN 56.81

Dancing and Singing

Naccagītasutta

.... “... the sentient beings who refrain from dancing, singing, 1.1
music, and seeing shows are few, while those who don’t refrain are
many ...”

SN 56.82

High Beds

Uccāsāyanasutta

“... the sentient beings who refrain from high and luxurious beds 1.1
are few, while those who don’t refrain are many. ...”

SN 56.83

Gold and Money

Jātarūparajatasutta

- 1.1 “... the sentient beings who refrain from receiving gold and money are few, while those who don’t refrain are many. ...”

SN 56.84

Raw Grain

Āmakadhaññasutta

- 1.1 “... the sentient beings who refrain from receiving raw grain are few, while those who don’t refrain are many. ...”

SN 56.85

Raw Meat

Āmakamaṃsasutta

- 1.1 “... the sentient beings who refrain from receiving raw meat are few, while those who don’t refrain are many. ...”

SN 56.86

Women and Girls

Kumārikasutta

- 1.1 “... the sentient beings who refrain from receiving women and girls are few, while those who don’t refrain are many. ...”

SN 56.87

Bondservants

Dāsidāsasutta

“... the sentient beings who refrain from receiving male and female 1.1
bondservants are few, while those who don’t refrain are many. ...”

SN 56.88

Goats and Sheep

Ajeḷakasutta

“... the sentient beings who refrain from receiving goats and sheep 1.1
are few, while those who don’t refrain are many. ...”

SN 56.89

Chickens and Pigs

Kukkuṭasūkarasutta

“... the sentient beings who refrain from receiving chickens and pigs 1.1
are few, while those who don’t refrain are many. ...”

SN 56.90

Elephants and Cows

Haṭṭhigavassasutta

“... the sentient beings who refrain from receiving elephants, cows, 1.1
horses, and mares are few, while those who don’t refrain are many.
...”

The Fourth Chapter of Abbreviated Texts on Raw Grain

SN 56.91

Fields and Land

Khettavatthusutta

- 1.1 “... the sentient beings who refrain from receiving fields and land are few, while those who don’t refrain are many. ...”

SN 56.92

Buying and Selling

Kayavikkayasutta

- 1.1 “... the sentient beings who refrain from buying and selling are few, while those who don’t refrain are many. ...”

SN 56.93

Errands

Dūteyyasutta

“... the sentient beings who refrain from running errands and mes- 1.1
sages are few, while those who don’t refrain are many. ...”

SN 56.94

False Weights

Tulākūṭasutta

“... the sentient beings who refrain from falsifying weights, metals, 1.1
or measures are few, while those who don’t refrain are many. ...”

SN 56.95

Bribery

Ukkoṭṭanasutta

“... the sentient beings who refrain from bribery, fraud, cheating, 1.1
and duplicity are few, while those who don’t refrain are many. ...”

SN 56.96–101

Mutilation, Etc.

Chedanādisutta

“... the sentient beings who refrain from mutilation, murder, ab- 1.1
duction, banditry, plunder, and violence are few, while those who
don’t refrain are many. Why is that? It’s because they haven’t seen
the four noble truths. What four? The noble truths of suffering, its
origin, its cessation, and the path.

That’s why you should practice meditation ...”

2.1

The Chapter of Abbreviated Texts on Five Destinations

SN 56.102

Passing Away as Humans and Reborn in Hell

Manussacutinirayasutta

- 1.8 “... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many ...”

SN 56.103

Passing Away as Humans and Reborn as Animals

Manussacutitiracchānasutta

- 1.1 “... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many ...”

SN 56.104

Passing Away as Humans and Reborn as Ghosts

Manussacutipettivisayasutta

“... the sentient beings who die as humans and are reborn as humans 1.1
are few, while those who die as humans and are reborn in the ghost
realm are many ...”

SN 56.105–107

Passing Away as Humans and Reborn as Gods

Manussacutidevanirayādisutta

“... the sentient beings who die as humans and are reborn as gods 1.1
are few, while those who die as humans and are reborn in hell, or
the animal realm, or the ghost realm are many.”

SN 56.108–110

Passing Away as Gods and Reborn as Gods

Devacutinirayādisutta

“... the sentient beings who die as gods and are reborn as gods are 1.1
few, while those who die as gods and are reborn in hell, or the
animal realm, or the ghost realm are many.”

SN 56.111–113

Dying as Gods and Reborn as Humans

Devamanussanirayādisutta

“... the sentient beings who die as gods and are reborn as humans 1.1
are few, while those who die as gods and are reborn in hell, or the
animal realm, or the ghost realm are many.”

SN 56.114–116

Dying in Hell and Reborn as Humans

Nirayamanussanirayādisutta

- 1.1 “... the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

SN 56.117–119

Dying in Hell and Reborn as Gods

Nirayadevanirayādisutta

- 1.1 “... the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

SN 56.120–122

Dying as Animals and Reborn as Humans

Tiracchānamanussanirayādisutta

- 1.1 “... the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

SN 56.123–125

Dying as Animals and Reborn as Gods

Tiracchānadevanirayādisutta

- 1.1 “... the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

SN 56.126–128

Dying as Ghosts and Reborn as Humans

Pettimanussanirayādisutta

“... the sentient beings who die as ghosts and are reborn as humans 1.1
are few, while those who die as ghosts and are reborn in hell, or the
animal realm, or the ghost realm are many.”

SN 56.129–130

Dying as Ghosts and Reborn as Gods

Pettidevanirayādisutta

“... the sentient beings who die as ghosts and are reborn as gods are 1.1
few, while those who die as ghosts and are reborn in hell are many.”

“... the sentient beings who die as ghosts and are reborn as 1.2
gods are few, while those who die as ghosts and are reborn in the
animal realm are many.”

SN 56.131

Dying as Ghosts and Reborn as Ghosts

Pettidevapettivisayasutta

“... the sentient beings who die as ghosts and are reborn as gods 1.1
are few, while those who die as ghosts and are reborn in the ghost
realm are many. Why is that? It’s because they haven’t seen the
four noble truths. What four? The noble truths of suffering, the
origin of suffering, the cessation of suffering, and the practice that
leads to the cessation of suffering.

That’s why you should practice meditation to understand: 2.1
‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the
cessation of suffering’ ... ‘This is the practice that leads to the ces-
sation of suffering.’”

- 3.1 That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

The Linked Discourses on the Truths, the twelfth section.

THE GREAT BOOK IS FINISHED.

THE LINKED DISCOURSES IS COMPLETED.

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. Then it broke up, because everyone thought they personally were reason for the success, which, oddly enough, turns out not to have been the case.

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. He decided to devote himself to the Buddha’s path, and 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 Bun-

danoon, 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, together with Bhikkhu Akaliko, 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.

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