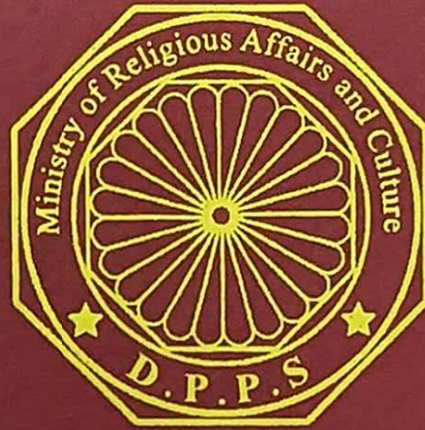


Suttanta Piṭaka
SAM'YUTTA NIKĀYA
Collection of Group of Related Discourses
A TRANSLATION OF

KHANDHA SAM'YUTTA

GROUPS OF RELATED DISCOURSES ON AGGREGATES

Translated by
U Tin U



Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsanā
Yangon, Myanmar

Sāsanā 2564

C.E 2020

M.E 1382

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Namo tassa bhagavato arahato sammāsambuddhassa

**Veneration to the Exalted One,
the Homage-Worthy, the Perfectly
Self-Enlightened**

* * * * *

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariyā Truths, and who is endowed with the six great qualities of glory, namely, **Issariya** (supremacy), **Dhamma** (knowledge of the Path to Nibbāna), **Yasa** (fame and following), **Siri** (Noble splendour of appearance), **Kāma** (power of accomplishment) and **Payatta** (diligent mindfulness).

FOREWORD

It is with great pleasure that we have been able to publish the translated version of **KHANDHA SAMYUTTA**. The first part of **KHANDHA SAMYUTTA** containing from paragraph. 1-159 was published in 2007. The rest part of the **KHANDHA SAMYUTTA** containing from paragraph (160-716) was edited by the new Editorial Committee. The new **KHANDHA SAMYUTTA** (from paragraph. 160-716) is published now. It may be mentioned here that the new Editorial Committee had shouldered the onerous task of seeing the edited manuscript through the press.

We sincerely hope this book, though somewhat belated in coming out, will prove to be of benefit to readers in English, both at home and abroad just like all other Piṭaka translations brought out by us.

Moe Zaw Shwe
Director-General
D.P.P.S

KHANDHA SAMĪYUTTA

Introduction

The new Khandha Samīyutta contains paragraph 160 to 716 and some suttas are long in this Khandha Samīyutta. In paragraph 160, the Bhagavā said to the Radā thus: “Radā, so long as there is Corporeality (Rūpa), there is Death; there is the instrument of Death; and there is the object of death. That being so, Rāda, view Corporeality as Death; view it as the instrument of Death; view it as the object of Death; view it as a disease; view it as an open sore; view it as a thorn, view it as a pain; view it as a source of pain”. Thus the Reader can be known the nature of Death in this Sutta.

Besides, in the end of this sutta, the reader can be also known the abidance by the Noble Path finally ends in Nibbāna. Nibbāna is the final resting place. “Nibbāna is the cessation (of all Phenomena).” In paragraph 164,165 the Reader will be known about the knowledge of Recluses. In paragraph 166 will know about the knowledge of the stream Enterer. In paragraph 167, will know about the Arahāt thus: such a bhikkhu is called an Arahāt who has got ride of āsavas (defilements that befuddle the mind) who has fulfilled Magga practice; who had done all there is to be done; Who has laid down the burden of the (Khandhas), who has achieved the benefit of Arahattaphala, who has done away with the fetters (binding him to existence) and who, having full knowledge, has been liberated.”

In paragraph 211, the reader will know thus: “Bhikkhus, such an Ariyā disciple has cleared his mind

of any shred of doubt as to (the nature of) the afore said (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’...p... and about the way leading to the cessation of ‘dukkha’.

“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (winner of the first Magga) who is not liberable to fall into Apāya, realms of woe, who is assured of a good destination and of attaining the higher Maggas.”

In paragraph 215, the Reader will be known the Not-eternal view; in paragraph 218, 219 will be known ‘That body is that life’ in paragraph 219 will be known ‘Life is one thing’ and the body another. In paragraph 304, 305 will be known the sense-consciousness and contact.

In paragraph 607, will be known thus: “Friend, Gotama what is the cause and what is the reason for these various views,” that the world is eternal; that the world is not eternal; that the world is finite; that the world is not infinite; that the life is the body; that the life is one things and the body another; that a sentient being exists after death; that a sentient being does not exist after death; that a sentient being either exists after death or does not exist after death; that a sentient being neither exists after death nor does not exist after death?”

In paragraph 664 there can be red four types of person who practise and attain jhāna. They are, “bhikkhus, in this Teachings, some who practise and attain ‘Jhāna’ are skillful in concentration, but are not skillful in arising from jhāna, but are not skillful in concentration.

“Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in concentration, nor in arising from Jhāna, but are not skillful in concentration. “Bhikkhus, in this Teachings, some who practise and attain Jhāna are neither skillful in concentration nor in arising from jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful as well as arising from Jhāna. “Bhikkhus, of these four types, the ones who are skillful in both are the foremost, supreme, pre-eminent, the highest, the most excellent.

Having tasted this much of the dhamma, we do hope that the reader will be pleased to go through the text and get the full flavour and essence of the dhamma taught by the Tathāgata for the benefit, welfare and happiness of all mankind.

May the Buddha’s Teachings shine forth Like the Radiant Sun.

**The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana**

**Full Moon Day of Thadingyut 1382 ME
The Eighth Day of October, 2019**

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Namo tassa bhagavato arahato sammāsambuddhassa

II. RĀDHA SAMĪYUTTA

(i) PAṬHAMA VAGGA

1. Māra Sutta
2. Satta Sutta
3. Bhavanetti Sutta
4. Pariññeyya Sutta
5. Samaṇa Sutta
6. Dutiya Samaṇa Sutta
7. Sotāpanna Sutta
8. Arahanta Sutta
9. Chandarāga Sutta
10. Dutiya Chandarāga Sutta

Khanda Saṅyutta

Paṭhama Vagga

1. MĀRA SUTTA

Discourse on Death

160. The Bhagavā was staying at Sāvatti...Then the Venerable Rādha approached the Bhagavā. Having approached and making obeisance to the Bhagavā, he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: “Venerable Sir, ‘Death’, it is spoken of. In what ways does Death occur?” “Rādha, so long as there is Corporeality (Rūpa), there is Death; there is the instrument of Death; and there is the object of death. That being so, Rādha, view Corporeality as Death; view it as the instrument of Death; view it as the object of Death; view it as a disease; view it as an open sore; view it as a thorn; view it as a pain; view it as a source of a pain. Those who view ‘Corporeality in that light are the (wise) ones who see the true nature of Corporeality. So long as there is Sensation (Vedanā)...p...Perception (Saññā)...p... Volitional activities (Saṅkhāras)...p... So long as there is Consciousness (Viññāṇa); there is Death; there is the instrument of Death; there is the object of Death. That being so, Rādha, view ‘Consciousness’ as Death; view it as the instrument of Death; view it as the object of Death; view it as a disease; view it as an open sore; view it as a thorn; view it as a pain; view it as a source of pain; those who view ‘Consciousness’ in that light are the (wise) ones who see the true nature of Consciousness.”

Khanda Saṅyutta

“Venerable Sir, what is the benefit of holding the right view (of those five aggregates)?”

“Rādhā, holding the right view leads to weariness (of those aggregates).”

“Venerable Sir, what is the benefit of weariness?”

“Rādhā, weariness leads to detachment.”

“Venerable Sir, what is the benefit of detachment?”

“Rādhā, detachment leads to release.”

“Venerable Sir, what is the benefit of release?”

“Rādhā, release leads to Nibbāna.”

“Venerable Sir, what is the benefit of Nibbāna?”

“Rādhā, you have gone beyond the question. It is not possible (profitable) to extend the question to an endless length. (It is futile to contemplate beyond this point). The abidance by the Noble Path finally ends in Nibbāna. Nibbāna is the final resting place.

“Nibbāna is the cessation (of all phenomena).” (Thus said the Bhagavā.)

End of the First Sutta

2. SATTA SUTTA

Discourse on an Entanglement or a Sentient Being

161. The Bhagavā was staying at Sāvatti...The Venerable Rādha, having sat in a suitable place, said to the Bhagavā thus: “Venerable Sir, ‘Satto, Satto’, it is spoken of. In what ways does one come to be called a Satto?”

Rādha, desire, attachment, relish and craving, for Corporeality go together entangling one in Corporeality and quite deeply at that. That is why one is called a sentient being in ‘Sensation’...in ‘Perception’...in ‘Volitional activities’. Desire, attachment, relish, and craving, for Consciousness go together entangling one in ‘Consciousness’, and quite deeply at that. That is why one is called a “sentient being”.

“Let me illustrate, Rādha; little boys and girls play building sand houses. So long as these children have not overcome the spell of attachment themselves desire, love, thirst, burning fever, and craving for their sand houses, they are attached to them; they are amused by them; they desire for them, they are devoted to them. (However), Rādha, once these children have cast the spell of attachment, desire, love, thirst, burning fever, and craving for their sand houses, they scatter them with their hands and

F.N Satto means entanglement. In this content it means someone who is entangled, in other words, a sentient being.

Khanda Saṅyutta

feet; they throw them away; they destroy them and they wind up their playing (with them). Likewise, Rādhā, you should scatter Corporeality, throw it away, destroy it, and stop fooling with it. Regulate your life with a view, to the cessation of craving (Taṇhā). Scatter ‘Sensation’; throw it away, destroy it, and stop fooling with it. Regulate your life with a view to the cessation of craving. Scatter Perception, scatter Volitional activities; throw it away, destroy it, and stop fooling with it; regulate your life with a view to the cessation of craving. Scatter Consciousness; throw it away, destroy it, and stop fooling with it. Regulate your life with a view to the cessation of craving. Yes, Rādhā, cessation of craving means Nibbāna.” (Thus said the Bhagavā.)

End of the Second Sutta

3. BHAVANETTI SUTTA

Discourse on Desire for existence

162. The Bhagavā was staying at Sāvatti...The Venerable Rādhā, who had sat in a suitable place, said to the Bhagavā thus: “Venerable Sir, ‘cessation of desire for existence’, ‘cessation of desire for existence’, it is spoken of. Venerable Sir, what is desire for existence? And what is cessation of desire for existence?”

“Rādhā, desire, attachment, relish, craving for Corporeality, intense grasping and clinging (to it) which form the basis of, the adherence to, and the latent inclina-

Paṭhama Vagga

tion to demeritorious thoughts constitute desire for existence. The extinguishing of the desire and those allied states of mind is called cessation of desire for existence. Desire,...Sensation...Perception...Volitional activities,... Desire for,...intense grasping and clinging (to it) which form the basic of, the adherence to, and the latent inclination to demeritorious thoughts constitute desire for existence. The extinguishing of the desire and those allied states of mind is called cessation of desire for existence.” (Thus said the Bhagavā.)

End of the Third Sutta

4. PARIÑÑEYYA SUTTA

Discourse on What Should Be Understood Well

163. The Bhagavā was staying at Sāvatti...The Venerable Rādha approached the Bhagavā. Having approached and making obeisance to the Bhagavā, he sat in a suitable place. The Bhagavā addressed the Venerable Rādha who had sat in a suitable place: “Rādha, I will now discourse on what should be understood, truly and completely on what is true and complete understanding, and on one who has true and complete understanding. Listen attentively and ponder well. I shall speak.

“Very well, Venerable Sir,” responded the Venerable Rādha. The Bhagavā said thus:

Khanda Saṅyutta

“What are the dhammas that should be understood truly and completely? Rādha, Corporeality is a dhamma that should be understood truly and completely. Sensation is a dhamma that should be understood truly and completely. Perception is a dhamma that should be understood truly and completely. Volitional activities is a dhamma that should be understood truly and completely. Consciousness is a dhamma that should be understood truly and completely. Rādha, these five aggregates of existence are the dhammas that should be understood truly and completely.

“Rādha, what is meant by true and complete understanding? Cessation of attachment, cessation of hatred and cessation of bewilderment are called true and complete understanding.

“Rādha, who is the one that has understood truly and completely? Rādha, a person who has understood truly and completely is called a Noble One, an Arahāt. He goes by that name, he belongs to the Noble lineage of the Enlightened. Rādha, this Venerable One is he who has understood truly and completely”. (Thus said the Bhagavā.)

End of the Fourth Sutta

5. SAMANA SUTTA

Discourse on Recluses

164. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādha who had sat in a suitable place thus: “Rādha, there are five aggregates which are the object of clinging. What are the five? They are: The aggregate of Corporeality which is the object of clinging, the aggregate of Sensation which is the object of clinging, the aggregate of Perception which is the object of clinging, the aggregate of Volitional activities which is the object of clinging, the aggregate of Consciousness which is the object of clinging.

Rādha, some samaṇas and brāhmaṇas do not understand the true nature of these five aggregates which are the objects of clinging, that is, they do not know the enjoyableness of, the fault of and the way of escape from these five aggregates which are the object of clinging. Rādha, such samaṇas and brāhmaṇas do not deserve to be called samaṇas amongst the samaṇas and brāhmaṇas amongst the brahmaṇas. Those revered ones fail in their purpose as samaṇas and brāhmaṇas for they do not achieve and remain in their realization of the goal of being a samaṇa or a brāhmaṇa (i.e the realization of Nibbāna through their own special apperception (abhiññā).

“Rādha, some samaṇas and brāhmaṇas know the true nature of the enjoyableness of, the fault of and the way of escape from these five aggregates. Those revered ones deserve to be called samaṇas amongst the samaṇas

Khanda Saṅyutta

and brāhmaṇas amongst the brāhmaṇas. These samaṇas and brahmaṇas, through their own special apperception, achieve and remain in the realization of the goal of being a samaṇa, or a brāhmaṇa (i.e the realization of Nibbāna)” (Thus said the Bhagavā.)

End of the Fifth Sutta

6. DUTIYA SAMANA SUTTA

The Second Discourse on Recluses

165. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādha, who had sat in a suitable place thus: “Rādha, there are five aggregates which are the object of clinging. What are the five? They are: the aggregate of Corporeality which is the object of clinging,...p...the aggregate of Consciousness which is the object of clinging. Rādha, some samaṇas and brahmaṇas do not understand the true nature of the arising of, the disappearance of, the enjoyableness of, the faults and the way of escape from the five aggregates which are the object of clinging...p...They, through their own special apperception, achieve and remain in the realization of Nibbāna.” (Thus said the Bhagavā.)

End of the Sixth Sutta

Paṭhama Vagga

7. SOTĀPANNA SUTTA

Discourse on the Stream Enterer

166. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādha who had sat in a suitable place, thus: “Rādha there are five aggregates which are the object of clinging. What are the five? They are: the aggregate of Corporeality which is the object of clinging...p...the aggregate of Consciousness which is the object of clinging. Rādha, an Ariyā disciple understands the true nature of the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from the five aggregates which are the object of clinging. This Ariyā disciple is called a Sotāpanna (Stream-enterer) who is not liable to fall into Apāya, realms of woe, who is assured of a good destination and of attaining higher Maggas.”(Thus said the Bhagavā.)

End of the Seventh Sutta

8. ARAHANTA SUTTA

Discourse on the Arahat

167. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādha who had sat in a suitable place, thus: “Rādha, there are five aggregates which are the objects of clinging. What are the five? They are: The aggregate of Corporeality which is the object of

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clinging...p...the aggregate of Consciousness which is the object of clinging. Rādhā, because the bhikkhu understands the true nature of the arising of, disappearance of, the enjoyableness of, the faults of, and the way of escape from the five aggregates which are the object of clinging, he has no clinging, becomes free of defilements. Such a bhikkhu is called an Arahāt who has got rid of āsavas (defilements that befuddle the mind) who has fulfilled Magga practice; who has done all there is to be done; who has laid down the burden of the (Khandhas), who has achieved the benefit of Arahattaphala, who has done away with the fetters (binding him to existence) and who, having full knowledge, has been liberated.” (Thus said the Bhagavā.)

End of the Eighth Sutta

9. CHANDARĀGA SUTTA

Discourse on Desire and Attachment

168. The Bhagavā was staying at Sāvatti...The Bhagavā said to Rādhā who had sat in a suitable place, thus: “Rādhā, get rid of desire for, attachment to, delight in and craving for Corporeality. Thus, that Corporeality will be got rid of, cut off the roots, made like a palm-tree stump, rendered incapable of coming into being again and made to arise in the future. Get rid of desire for, attachment to, delight in and Craving for Sensation. Thus,

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that sensation will be got rid of, cut off by the roots, made like a palm-tree stumps, rendered incapable of coming into being again and made impossible to arise in the future...in Perception...Get rid of desire for, attachment to, delight in and Craving for Volitional activities. Thus, that Volitional activities will be got rid of, cut off by the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future. Get rid of desire for, attachment to, delight in and Craving for Consciousness. Thus, that Consciousness will be got rid of...p...and made impossible to arise in the future.” (Thus said the Bhagavā.)

End of the Ninth Sutta

10. DUTIYA CHANDARĀGA SUTTA

The Second Discourse on Desire and Attachment

169. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādha who had sat in a suitable place, thus: “Radha, get rid of desire for, attachment to, delight in, and Craving for Corporeality, intense grasping and clinging (to it) which form the basic of, the adherence to, and the latent inclination to demeritorious thoughts. Thus that Corporeality will be got rid of, cut off by the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future. Get rid of desire for, attachment to,

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delight in and craving for Sensation...p...Thus, that Sensation will be got rid of, cut off at the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future. Get rid of desire for, attachment to, delight in and Craving for Sensation...p... Perception...p... Get rid of desire for attachment to, delight in and Craving for Volitional activities, intense, grasping and clinging (to it) which form the basic of, the adherence to and the latent inclination to demeritorious thoughts. Thus that Volitional activities will be got rid of, cut off at the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future. Get rid of desire for, attachment to, delight in and Craving for Consciousness, intense grasping and clinging (to it) which form the basic of, the adherence to and the latent inclination to demeritorious thoughts. Thus that Consciousness will be got rid of, cut off at the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future. (Thus said the Bhagavā.)

End of the Tenth Sutta

End of the Paṭhama Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(ii). DUTIYA VAGGA

1. Māra Sutta
2. Māradhamma Sutta
3. Anicca Sutta
4. Aniccadhamma Sutta
5. Dukkha Sutta
6. Dukkhadhamma Sutta
7. Anatta Sutta
8. Anattadhamma Sutta
9. Khayadhamma Sutta
10. Vayadhamma Sutta
11. Samudayadhamma Sutta
12. Nirodhamma Sutta

Khanda Saṅyutta

Dutiya Vagga

ii. DUTIYA VAGGA

1. MĀRA SUTTA

Discourse on Death

170. The Bhagavā was staying at Sāvatti...The Venerable Rādha, who had sat in a suitable place, addressed the Bhagavā: “Venerable Sir, ‘Death’ ‘Death’, it is spoken of. Venerable Sir, what is Death?”

“Rādha, ‘Corporeality’ is Death, ‘Sensation’ is Death, ‘Perception’ is Death, ‘Volitional activities’ are Death’: ‘Consciousness’ is Death’. A well-informed Ariyā disciple who perceives thus is disgusted with Corporeality, is disgusted with Sensation; is disgusted with Perception; is disgusted with Volitional activities; is disgusted with Consciousness. On being disgusted (thus), he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows: “Rebirth is no more; fulfill is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.” (Thus said the Bhagavā.)

End of the First Sutta

Khanda Saṅyutta

2. MĀRADHAMMA SUTTA

Discourse on the Nature of Death

171. The Bhagavā was staying at Sāvatti...The Venerable Rādha, who had sat in a suitable place addressed the Bhagavā: “Venerable Sir, ‘Nature of Death’, ‘Nature of Death’, it is spoken of. Venerable Sir, what is the Nature of Death?”

“Rādha, Corporeality has the Nature of Death. Sensation has the Nature of Death. Perception has the Nature of Death. Volitional activities have the Nature of Death. Consciousness has the Nature of Death. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization.”(Thus said the Bhagavā.)

End of the Second Sutta

3. ANICCA SUTTA

Discourse on Impermanence

172. The Bhagavā was staying at Sāvatti...The Venerable Rādha, who had sat in a suitable place, addressed the Bhagavā: “Venerable Sir, ‘Impermanence,’ ‘Impermanence,’ it is spoken of. Venerable Sir, what is Impermanence?”

“Rādha, ‘Corporeality’ is Impermanence, ‘Sensation’ is Impermanence, ‘Perception’ is impermanence, ‘Voli-

Dutiya Vagga

tional activities' are Impermanence, 'Consciousness' is Impermanence. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization. (Thus said the Bhagavā.)

End of the Third Sutta

4. ANICCADHAMMA SUTTA

Discourse on Nature of Impermanence

173. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed the Bhagavā: "Venerable Sir, 'Nature of Impermanence', 'Nature of Impermanence', it is spoken of. Venerable Sir, what is the Nature of Impermanence?"

"Rādha, Corporeality has the Nature of Impermanence. Sensation has the nature of Impermanence. Perception has the Nature of Impermanence, Volitional activities have the Nature of Impermanence. Consciousness has the nature of Impermanence. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization. (Thus said the Bhagavā.)

End of the Fourth Sutta

Khanda Saṅg'utta

5. DUKKHA SUTTA

Discourse on Dukkha

174. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place, addressed the Bhagavā: “Venerable Sir, ‘Dukkha’, ‘Dukkha’, it is spoken of, Venerable Sir, what is ‘Dukkha’?”

“Rādha, Corporeality is ‘Dukkha’, Sensation is Dukkha. Perception is Dukkha. Volitional activities are Dukkha. Consciousness is Dukkha. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization.” (Thus said the Bhagavā.)

End of the Fifth Sutta

6. DUKKHA DHAMMA SUTTA

Discourse on the Nature of Dukkha

175. The Bhagavā was staying at Sāvatti...The Venerable Rādha, who had sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, ‘Nature of Dukkha’, ‘Nature of Dukkha’, it is spoken of Venerable Sir, what is the Nature of Dukkha?”

“Rādha, Corporeality is in the Nature of Dukkha. Sensation is in the Nature of Dukkha. Perception is in the Nature of Dukkha. Volitional activities are in the Nature of Dukkha. Consciousness is in the Nature of Dukkha. A well-informed Ariyā disciple who perceives thus...p...

Dutiya Vagga

there is nothing more to do for such realization.” (Thus said the Bhagavā.)

End of the Sixth Sutta

7. ANATTA SUTTA

Discourse on Non-self

176. The Bhagavā was staying at Sāvatti...The Venerable Rādha, who had sat in a suitable place, addressed the Bhagavā, thus: “Venerable Sir, ‘Non-self,’ ‘Non-self’, it is spoken of. Venerable Sir, what is Non-self?”

“Rādha, ‘Corporeality’ is Non-self, ‘Sensation’ is Non-self. ‘Perception’ is Non-self. ‘Volitional activities’ are Non-self. ‘Consciousness’ is Non-self. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization. (Thus said the Bhagavā.)

End of the Seventh Sutta

8. ANATTADHAMMA SUTTA

Discourse on the Nature of Non-self

177. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed

Khanda Saṅ'utta

the Bhagavā thus: “Venerable Sir, Nature of Non-self, Nature of Non-self, it is spoken of. Venerable Sir, what is the Nature of Non-self?”

“Rādha, Corporeality is in the Nature of Non-self. Sensation is in the Nature of Non-self. Perception is in the Nature of Non-self. Volitional activities are in the Nature of Non-self. Consciousness is in the Nature of Non-self. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization. (Thus said the Bhagavā.)

End of the Eighth Sutta

9. KHAYADHAMMA SUTTA

Discourse on the Nature of Destruction

178. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed the Bhagavā thus: “Venerable Sir, ‘Nature of Destruction’ ‘Nature of Destruction,’ it is spoken of. Venerable Sir, what is the Nature of Destruction?”

“Rādha, Corporeality is in the Nature of Destruction. Sensation is in the Nature of Destruction. Perception is in the Nature of Destruction. Volitional activities are in the Nature of Destruction. Consciousness is in the Nature of Destruction. A well-informed Ariyā disciple who per-

Dutiya Vagga

ceives thus...p...there is nothing more to do for such realization.”(Thus said the Bhagavā.)

End of the Ninth Sutta

10. VAYADHAMMA SUTTA

Discourse on the Nature of Perishing

179. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed the Bhagavā thus: “Venerable Sir, ‘Nature of Perishing’, ‘Nature of Perishing’, it is spoken of. Venerable Sir, what is the Nature of Perishing?”

“Rādha, Corporeality has the ‘Nature of Perishing’. Sensation has the ‘Nature of Perishing’. Perception has the Nature of Perishing. Volitional activities have the Nature of Perishing. Consciousness has the Nature of Perishing. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization.” (Thus said the Bhagavā.)

End of the Tenth Sutta

Khanda Saṅyutta

11. SAMUDAYADHAMMA SUTTA

Discourse on the Nature of Arising

180. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed the Bhagavā thus: “Venerable Sir, ‘Nature of Arising’, ‘Nature of Arising’, it is spoken of. Venerable Sir, what is the Nature of Arising?”

“Rādha, Corporeality has the Nature of Arising; Sensation has the Nature of arising. Perception has the Nature of Arising. Volitional activities have the Nature of Arising. Consciousness has the Nature of Arising. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization.”(Thus said the Bhagavā.)

End of the Eleventh Sutta

12. NIRODHADHAMMA SUTTA

Discourse on the Nature of Cessation

181. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed the Bhagavā thus: “Venerable Sir, ‘Nature of Cessation’, ‘Nature of Cessation’, it is spoken of. Venerable Sir, what is the Nature of Cessation?”

“Rādha, Corporeality is in the Nature of Cessation; Sensation is in the Nature of Cessation. Perception is in

Dutiya Vagga

the Nature of Cessation. Consciousness is in the Nature of Cessation. A well-informed Ariyā disciple who perceives thus...p...there is nothing more to do for such realization.” (Thus said the Bhagavā.)

End of The Twelfth Sutta

End of The Dutiya Vagga

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

iii. ĀYĀCANA VAGGA

- 1-11. Mārādisutta-Ekādasaka Sutta
- 12. Nirodhadhamma Sutta

Khanda Saṅyutta

1-11. MĀRĀDISUTTA-EKĀDASAKA SUTTA

Eleven Discourses on Death, etc.

182. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place addressed the Bhagavā thus: “Venerable Sir, may I request the Bhagavā to teach me the dhamma in a brief manner. After listening to the Bhagavā’s teaching, I shall dwell alone in seclusion, vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Rādha, you must give up desire for Death; you must give up attachment to Death; you must give up desire for and attachment to Death. Rādha, what is meant by Death? ‘Corporeality’ is Death; you must (therefore) give up desire for and attachment to Corporeality. Sensation is Death; you must give up desire for and attachment to Sensation...p...Perception is Death; you must give up desire for and attachment to Perception...p...Volitional activities are Death; you must give up desire for and attachment to Volitional activities...p...Consciousness is Death; you must give up desire for and attachment to Consciousness.

Rādha, you must give up desire for Death, you must give up attachment to Death; you must give up desire for and attachment to Death.

183. “Rādha, you must give up desire for Death; you must give up attachment to Death; you must give up

Khanda Saṅyutta

desire for and attachment to Death; it has the Nature of Death, you must give up desire for the Nature of Death, you must give up attachment to it. You must give up desire for and attachment to it...p...

184. Rādha, it is Impermanent...p...

185. Rādha, it is in the Nature of Impermanent...p...

186. Rādha, it is Dukkha...p...

187. Rādha, it is in the Nature of Dukkha ...p...

188. Rādha, it is in the Non-Self...p...

189. Rādha, it is in the Nature of Non-self...p...

190. Rādha, it is in the Nature of Destruction...p...

191. Rādha, it is in the Nature of Perishing...p...

192. Rādha, it is in the Nature of Arising. You must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it...p...

End of The Eleventh Sutta

12. NIRODHADHAMMA SUTTA

Discourse on the Nature of Cessation

193. The Bhagavā was staying at Sāvatti...The Venerable Rādha who had sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, may I request the Bhagavā to teach me the dhamma in a brief manner.

Āyācana Vagga

After listening to the Bhagavā's teaching, I shall dwell alone in seclusion, vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna)."

"Rādha, it is in the Nature of Cessation. You must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it. Rādha, what is meant by the Nature of Cessation? Rādha, Corporeality is in the Nature of Cessation; you must give up desire for it...p...Sensation is in the Nature of Cessation; you must give up desire for it...p...Perception is in the Nature of Cessation; you must give up desire for it...p...Volitional activities are in the Nature of Cessation; you must give up desire for it...p...Consciousness is in the Nature of Cessation; you must give up desire for it...p...Rādha, it is in the Nature of Cessation. You must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it. (Thus said the Bhagavā.)

End of The Twelfth Sutta

End of The Āyācana Vagga, The Third Vagga

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

iv. UPANISINNA VAGGA

1-11. Mārādisutta Ekādasaka Sutta

12. Nirodhadhamma Sutta

Khanda Saṅyutta

1-11. MĀRĀDISUTTA EKĀDASAKA SUTTA

Eleventh Discourses on Death, etc.

194. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādha who had sat in a suitable place, “Rādha, you must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it. Rādha, what is meant by Death? Rādha, Corporeality is death; you must give up desire for it...p...Consciousness is Death; you must give up desire for it...p...

Rādha, you must give up Death; you must give up desire and attachment to Death. (Thus said the Bhagavā.)

195. Rādha, it is in the Nature of Death, you must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it...p...

196. “Rādha, it is Impermanent...p...

197. “Rādha, it is in the Nature of Impermanence ...p...

198. “Rādha, it is Dukkha...p...

199. “Rādha, it is in the Nature of Dukkha...p...

200. “Rādha, it is Non-self...p...

201. “Rādha, it is in the Nature of Non-self...p...

202. “Rādha, it is in the Nature of Destruction...p...

203. “Rādha, it is in the Nature of Perishing...p...

Khanda Saṅyutta

204. “Rādhā, it is in the Nature of Arising. You must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it...p...(Thus said the Bhagavā.)

End of the Eleventh Sutta

12. NIRODHADHAMMA SUTTA

Discourse on the Nature of Cessation

205. The Bhagavā was staying at Sāvatti...The Bhagavā said to the Venerable Rādhā who had sat in a suitable place: “Rādhā, it is in the Nature of Cessation. You must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it. Rādhā, what is meant by the Nature of Cessation? Rādhā, Corporeality is in the Nature of Cessation; you must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it. Sensation is...p...Perception is...p...Volitional activities are...p...Consciousness is in the Nature of Cessation. You must give up desire for it. You must give up attachment to it. You must give up desire for and attachment to it. (Thus said the Bhagavā.)

End of The Upanisinna Vagga

The Fourth Vgga

End of The Rādhā Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

III. DIṬṬHI SAMYUTTA

(i) Sotāpatti Vagga

1. Vāta Sutta
2. Etamimama Sutta
3. Soattā Sutta
4. Nocamesiyā Sutta
5. Natthidinna Sutta
6. Karoto Sutta
7. Hetu Sutta
8. Mahādiṭṭhi Sutta
9. Sassatadiṭṭhi Sutta
10. Asassatadiṭṭhi Sutta
11. Antavā Sutta
12. Anantavā Sutta
13. Tamjīvaṃ Tam̐sarīam Sutta
14. Aññamjīvaṃ Aññam̐ Sarīram Sutta
15. Hotitathāgato Sutta
16. Nahotitathāgato Sutta
17. Hoticanacahotitathāgato Sutta
18. Nevahotinanahotitathāgato Sutta

Khanda Saṅyutta

Sotāpatti Vagga

1. VĀTA SUTTA

Discourse on Winds

206. At one time, the Bhagavā was residing at the Jetavana monastery in Sāvatti. The Bhagavā said thus: “Bhikkhus”, due to the presence of what, clinging to what and adhering to what does the following wrong view arise as: ‘The winds do not blow;’ ‘Rivers do not flow;’ ‘Pregnant women do not bring forth;’ The sun and the moon neither rise nor set; ‘things are solidly permanent as the pillar in front of the city gate’?

“Venerable Sir,” the dhamma (teaching) for us originates only from the Bhagavā; we have only the Bhagavā to guide us; we have only the Bhagavā as the repository of the dhammas. “Venerable Sir, may we beg the Bhagavā to shed light on the meaning of the dhamma which is being taught. Having heard the exposition by the Bhagavā, the bhikkhus will bear it in mind.”

“In that case, listen well. Give careful attention; I shall speak.”

“Very well, Venerable Sir,” replied the bhikkhus. The Bhagavā spoke thus: “Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it; that this kind of wrong view arises as: The winds do not blow; rivers do not flow; that pregnant women do not bring fourth; the sun and the moon neither rise nor set; things are as solidly permanent as the pillar in front of the city gate.”

Khanda Saṅyutta

It is due to the presence of Sensation...p...It is due to the presence of Perception...p...It is due to the presence of Volitional activities...p...It is due to the presence of Consciousness, clinging to it and adhering to it; that this kind of view arises as: “That the wind do not blow; that rivers do not flow; that pregnant women do not bring forth; that the sun and the moon neither rise nor set; things are as solidly permanent as the pillar in front of the city gate”.

“What do you think of it, bhikkhus, is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir”

“Is the transient Corporeality painful or pleasant?”

“Painful, Venerable Sir”

“If one were to be free from attachment to the transient, painful and changeable Corporeality, would such wrong view arise as: the following viz: That the winds do not blow; that rivers do not flow; that pregnant women do not bring forth; that the sun and the moon neither rise nor set; things are as solidly permanent as the pillar in front of the city gate arise?”

“No, Venerable Sir”

“Is Sensation permanent or impermanent?”...p...

Is Perception...p...

Is Volitional activities...p...

Sotāpatti Vagga

Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir”...

“Is the impermanent ‘Consciousness’ painful or pleasant?”

“Painful, Venerable Sir”

“If one were to be free from attachment to the transient, painful and changeable ‘Consciousness,’ would such a wrong view arise as: the following: The winds do not blow; rivers do not flow; pregnant women do not bring fourth; the sun and the moon neither rise nor set; things are as solidly permanent as the pillar in front of the city gate?”

“No, Venerable Sir”

“Are things that are seen, heard, cognized, appeared, realized, sought after, or thought out by mind permanent or impermanent?”

“Impermanent, Venerable Sir”

“Now, are such impermanent things painful or pleasant?”

“Painful, Venerable Sir”

“Now, if one were to remain detached to such transient, painful and changeable things, would such a wrong view arise as; the following, viz: That the winds do not blow; rivers do not flow; that pregnant woman do not bring forth; that the sun and the moon neither rise nor

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set; that things are as solidly permanent as the pillar in front of the city gate?”

“No, Venerable Sir ”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things he entertains no doubts about (the truth of) ‘dukkha’, about the arising of ‘dukkha’, about the cessation of ‘dukkha’ and about the way leading to the cessation of ‘dukkha’. Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya realms of woe, who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the First Sutta

2. ETAMMAMA SUTTA

Discourse on “This is Mine”

207. The Bhagavā was staying at Sāvatti... “Bhikkhus”, due to the presence of what clinging to and adhering to, what does the following wrong view “This is mine,’ ‘This is I,’ ‘This is my Self (atta)’, arise?” (Asked the Bhagavā).

“Venerable Sir, The dhamma (teaching) for us originates only from the Bhagavā...p...”

Sotāpatti Vagga

“Bhikkhus”, it is due to the presence of Corporeality clinging to it and adhering to it that the wrong view: ‘This is mine’, ‘This is I’, ‘This is my Self (atta)’, arises. It is due to the presence of sensation...p...

It is due to the presence of Perception...p...It is due to the presence of Volitional activities...p...It is due to the presence of Consciousness and Clinging, to it and adhering to it, that the wrong view; ‘this is I’ ‘this is mine,’ ‘this is my Self (atta)’, arises.

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir,”...p...Sensation...p... Perception...p...Volitional activities...p...Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

If one were free from attachment to Consciousness would there be any arising of such wrong view as: “This is mine,’ ‘This is I,’ ‘This is my Self (atta)’?”

“No, Venerable Sir,”

Are things that are seen, heard, cognized, apperceived, realised, sought after, or thought out by mind permanent or impermanent?

“Impermanent Venerable Sir ”

“Now, are such impermanent things painful or pleasant?”

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“Painful, Venerable Sir.”

Now, if one were to remain detached from such transient, painful and changeable things, would there be any arising of such wrong view as: “This is mine,” ‘This is I,’ This is my Self (atta)’?”

“No, Venerable Sir,”.

Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to the nature of the aforesaid transient, painful and changable things, he entertains no doubts about (the truth of) ‘Dukkha’,...p... and arising about the way leading to the cessation of ‘Dukkha’.

“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya realms of woe, who is assured of good destination and of attaining the higher Maggas. (Thus said the Bhagavā.)

End of the Second Sutta

3. SOATTĀ SUTTA

Discourses on the Self of Me

208. The Bhagavā was staying at Sāvatti... ‘Bhikkhus, due to the presence of what, clinging to what and adhering to what does this wrong view arise as: ‘I am the Self (atta)’; ‘I am the world,’ ‘I will come into being here after, will be permanent, lasting, eternal and not subject to change’?”(Asked the Bhagavā).

Sotāpatti Vagga

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”

(The Bhagavā replied).

“Bhikkhus, it is due to the presence of Corporeality clinging to it and adhering to it that this wrong view arises as: ‘I am the Self (atta);’ ‘I am the World (loka);’ ‘I will come into being hereafter, will be permanent, lasting, eternal and not subject to change’”. It is due to the presence of Sensation...p...It is due to the presence of Perception...p...It is due to the presence of Volitional Activities...p...It is due to the presence of Consciousness clinging to it and adhering to it; that this wrong view arises: ‘I am the self (atta), I am the World (loka);’ ‘I will come into being after; will be permanent, lasting, eternal and not subject to change.’

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir,” ...p...

“If one were to keep a detached attitude to Corporeality would there be any arising of such wrong view such as: ‘I am the Self (atta)’ ...p...not subject to change?”

“No, Venerable Sir,”

“Is Sensation...Perception...Volitional Activities...Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.” ...p...

“If one were to remain detached from Consciousness would there be any arising of such wrong view as:

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I am the self (atta)...p...not subject to change?”

“No, Venerable Sir.”

“Are things that are seen, heard, cognized, apperceived, realized, sought after, or thought out by mind permanent or impermanent?”

“Impermanent, Venerable Sir?”

“Now, if one were to have no attachment to such impermanent things, would there be any arising of such wrong view as: ‘I am the Self (atta);’ I am the World (loka);’ I will come into being hereafter, will be permanent, lasting, eternal and not subject to change?’”

“No, Venerable Sir.”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable things), he entertains no doubts about (the truth of) ‘dukkha’,...p... arising and about the way leading to the cessation of ‘dukkha’.”

“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into apāya, realms of woe, who is assured of a good destination and of attaining the higher Magga.”(Thus said the Bhagavā.)

End of the Third Sutta

4. NOCAMESIYĀ SUTTA

Discourse on ‘Belief in Extinction’

209. The Bhagavā was staying at Sāvatti...“Bhikkhus”, due to the presence of what, clinging to what and adhering to what does this wrong view arise as: “I should not exist, there would not be anything that is mine; ‘ I do not exist in the future, there will not be more anything that is mine’?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”(The bhikkhus replied)

“Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it, that this wrong view arises as:

‘I should not exist there would not be anything that is mine; I do not exist in the future there will not be more anything that is mine’.”

It is due to the presence of Sensation...p...It is due to the presence of Perception...p...It is due to the presence of Volitional Activities...p...It is due to the presence of Consciousness and clinging to it and adhering to it, that this wrong view arises as: ‘I should not exist, there would not be anything that is mine’; ‘If I do not exist in the future there will not be more anything that is mine’.”

What do you think of it, bhikkhus? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir”...p...”

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“If one were free from attachment to Corporeality, would there be any arising of such wrong view as: “If I should not exist, there would not be anything that is mine; ‘If I do not exist in the future, there will not be more anything that is mine’?”

“No, Venerable Sir.”

“Is Sensation...Is Perception...Is Volitional Activities...?”

“Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were to remain detached from Consciousness, would there be any arising of such wrong view as: ‘If I should not exist, there would not be anything that is mine. If I do not exist in the future, there will not be more anything that is mine?’”

“No, Venerable Sir”

“Are things that are seen, heard, cognized, apperceived, realised, sought after, or thought out by mind, permanent or impermanent?”

“Impermanent, Venerable Sir.” ... p ...

“If one were to be free from attachment to such impermanent things, would there be any arising of such wrong view as: ‘If I should not exist, there would not be anything that is mine’; ‘If I do not exist in the future, there will not be more anything that is mine?’”

“No, Venerable Sir.”

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“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’,...p...and about the way leading to the cessation of ‘dukkha’.
“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya, realms of woe who is assured of a good destination and of attaining higher Maggas.” (Thus said the Bhagavā.)

End of the Fourth Sutta

5. NATTHIDINNA SUTTA

Discourse on No Consequence

210. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the following wrong view arise: “There is no (benefit in giving) alms; that there is no (benefit in making) big sacrificial offerings; that there is no (benefit in making) small sacrificial offerings; that there is no fruit or result of good or bad actions; that there is no present world, that there is no future world; that there is no (consequence of good or bad deeds done to one's) mother; that there is no (consequence of good or bad deeds done to one's) father; that there is no being reborn after death (i.e there is no after life); there are no samaṇas or brahmaṇas in the world who have reached the

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highest attainment through their own endeavour and practice and who realize with special apperception the present and future existences and make them known that this being is but a compound of the four great primary elements; after death, the earth-element (or element of extension) returns and goes back to the body of the earth, the water element (or element of cohesion) returns and goes back to the body of water, the fire-element (or element of thermal energy) returns and goes back to the body of fire, and the air-element (or element of motion) returns and goes back to the body of air, while the mental faculties pass on into space that the four pall-bearers and the bier (constituting the fifth) carry the corpse that the remains of the dead can be seen up to the cemetery where bare bones lie greying like the colour of the pigeons; that an alms-giving ends in ashes; that fools prescribe alms-giving; and some assert that there is such a thing as merit in alms-giving; but their words are empty, “There is no benefit in giving alms, there is no (benefit in making, big sacrificial offering...p...Both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies; both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies; nothing exists after death?”

Venerable Sir, for us the Bhagavā is the source of the dhamma...p...‘Bhikkhus, it is due to the presence of Corporeality, due to clinging to it and adhering to it, that such wrong view arises; “There is no benefit in giving alms, there is no (benefit in making, big sacrificial

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offering ...p... Both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies; nothing exists after death.

“Bhikkhus what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir...p...”

If one were to keep a detached attitude to Corporeality would there be any arising of such wrong view: “There is no (benefit in giving) alms; there is no (benefit in making) big sacrificial offering...p...both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies; nothing exists after death?”

“No, Venerable Sir.”

“Is Sensation...Is Perception...Are Volitional activities...Is Consciousness permanent or impermanent?”

“Impermanent Venerable Sir”...p...

If one were to keep a detached attitude to consciousness, would there be any arising of such wrong view: “There is no (benefit in giving) alms; there is no (benefit in making) big sacrificial offering...p...both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies; nothing exists after death?”

“No, Venerable Sir.”

“Are things that are seen, heard, cognized, apperceived, sought after, or thought out by mind permanent or impermanent?”

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“Impermanent, Venerable Sir”...p...If one were to be free from attachment to such impermanent things, would there be any arising of such wrong view as: “There is no benefit in giving alms; there is no benefit in making big sacrificial offerings...p...both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies; nothing exists after death?”

“No, Venerable Sir.”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’...p...and about the way leading to the cessation of ‘dukkha’. ‘Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into apāya, realm of woe, who is assured of a good destination and of attaining the state of higher Magga. (Thus said the Bhagavā.)

End of the Fifth Sutta

6. KAROTO SUTTA

Discourse on the Futility of Actions

211. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the following wrong view arise as: “One who acts or causes others to act, one who mutilates or

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causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses or causes others to oppress, one who threatens or causes others to threaten, one who kills or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids or causes others to raid villages, one who robs or causes others to rob, one who commits or causes others to commit highway robbery, one who commits or causes other to commit adultery or one who tell lies or causes others to tell lies is not deemed to have done evil even though he has done (these things). Even if one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil will not be caused. No evil ensues therefrom. Even if anyone living on the south bank of the Ganges should kill or causes others to kill, mutilate or causes others to mutilate, or torment or causes other to torment; no evil is done. No evil ensues therefrom. Even if anyone living on the north bank of the Ganges should give alms or causes others to make offerings, no meritorious action is done. No merit ensues therefrom. Such actions as giving in charity, controlling the senses, observing morality and speaking the truth will not bring about meritoriousness. No merit ensues therefrom”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”

Khanda Saṅyutta

“Bhikkhus, it is due to the presence of Corporeality clinging to it and adhering to it that such wrong view as follows arises: “One who acts or causes others to act...p...No merit ensues therefrom.”

“It is due to the presence of Sensation...p...It is due to the presence of Perception...p...It is due to the presence of Volitional Activities...p...It is due to the presence of Consciousness, clinging to it and adhering to it, that such wrong view as follows arises: “One who acts or causes others to act...p...No merit ensues therefrom.” Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir”...p...

“If one were free from attachment to Corporeality would there be any arising of such wrong view: One who acts...p...no merit ensues therefrom?”

“No, Venerable Sir.”

“Is Sensation...Is Perception...Is Volitional activities ...Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir,”...p...

“If one were free from attachment to Consciousness, would there be any arising of such wrong view as the following “One who acts or causes others to act...p...No merit ensues therefrom?”

“No, Venerable Sir.”

Sotāpatti Vagga

“Are things that are seen, heard, cognized, apperceived, sought after, or thought out by mind permanent or impermanent?”

“Impermanent, Venerable Sir,”...p...

“If one were to be free from attachment to such impermanent things, would there be any arising of such wrong view as the following; “One who acts or causes others to act...p...No merit ensues therefrom?”

“No, Venerable Sir,”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’,...p...and about the way leading to the cessation of ‘dukkha’.

“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya, realms of woe, who is assured of a good destination and of attaining the higher Maggas”(Thus said the Bhagavā.)

End of the Sixth Sutta

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7. HETU SUTTA

Discourse on Cause

212. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the following wrong view arise: there exists no cause or condition for beings to become defiled; they are defiled without cause or condition; there exists no cause or condition for beings to become absolutely pure; they are absolutely pure without cause or condition. There is no such thing as action done by oneself, nor action done by another for the sake of oneself, nor action done by men. There is no power, no energy, no human strength and no human endeavour. All sentient beings, all those that breathe, all those that exist, all those that possess the principle of life are devoid of power, energy, strength and endeavour. They just happen naturally, by chance and according to their own individual character. They experience pleasure and pain in accordance with the various position they occupy in their hierarchy of six kinds of birth”.

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”

“Bhikkhus, it is due to the presence of Corporeality clinging to it and adhering to it, that such the following wrong view as follows arises as, ‘there is no cause or condition...p...They experience pleasure and pain in accordance with the various position they occupy in their hierarchy of six kinds of birth.

Sotāpatti Vagga

It is due to the presence of Sensation...p...It is due to the presence of Perception...p...It is due to the presence of Volitional Activities...p...It is due to the presence of Consciousness, due to clinging to it and adhering to it, does the following wrong view arise: “There is no cause or condition...p...They experience pleasure and pain in accordance with the various positions they occupy in their hierarchy of six kinds of birth. Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Corporeality,’ which is changeable, would there be any arising of wrong view such as follows? ‘There exists no cause or condition ...p...They experience pleasure and pain in accordance with the various position they occupy in their hierarchy of six kinds of births.

“No, Venerable Sir.”

“Is Sensation,...Is Perception,...Is Volitional activities...

Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Consciousness; would there be any arising of the following wrong view as follows? ‘There exists no cause or condition...p... They experience pleasure and pain?”

“No, Venerable Sir,”

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“Are things that are seen, heard, recognized apperceived, realised, sought after, or thought out by mind permanent or impermanent?”

“Impermanent Venerable Sir”...p...

“If one were free from attachment to such impermanent things, would there be such the following wrong view as follows? There is no cause or condition...p... They experience pleasure and pain.”

“No, Venerable Sir.”

“Bhikkhus”, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’...p... and about the way leading to the cessation of ‘dukkha’.

“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya, realms of woe, who is assured of a good destination and of attaining higher Maggas.”(Thus said the Bhagavā.)

End of the Seventh Sutta

8. MAHĀDITṬHI SUTTA

Discourse on the Gross Wrong View

213. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adher-

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ing to what, does the following wrong view arise? There is this group of seven which is neither made nor caused to be made, and neither created nor caused to be created. These seven are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. And what are those seven? They are: the body of earth, of water, of fire, of air, pleasure, pain and the soul.”

These seven are neither made nor caused to be made and neither created nor caused to be created. They are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable; unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. Among the seven there is neither killer nor one who causes killing, neither hearer nor one who causes hearing; neither knower, nor one who causes knowing. When one cuts off another's head with a sharp weapon, it does not mean that one has killed the other for the weapon only falls through the space in between the seven.”

There are one million, four hundred thousand, and six thousand six hundred main types of beings. There are five hundred kinds of actions (kamma), or else five, or else three, and there are complete actions as well as half actions. There are sixty-two methods of religious practices, sixty-two world cycles, six categories of special castes, eight stages of man, four thousand and nine

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hundred modes of living, four thousand and nine hundred kinds of wandering ascetics, four thousand and nine hundred abodes of nāga serpents, two thousand faculties of the senses, three thousand abodes of suffering (niraya), thirty-six repositories of atoms of dust, seven kinds of rebirth with consciousness (saññā), seven kinds of rebirth without consciousness, seven kinds of reproduction by budding and grafting, seven kinds of devas, seven kinds of human beings, seven kinds of sprites, seven kinds of lakes, seven kinds of great prominences, seven hundred small prominences, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred small chasms, seven major dreams and seven hundred minor dreams. And then there are eighty-four hundred thousand great cycles of time during which the fool and the wise alike, wandering from one existence to another, will at last put an end to the round of suffering from one existence to another, will at last put an end to the round of suffering. In the meanwhile there will be no end (of it). No one can say: “By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity at the same time destroying mature actions by repeated encounters.” “All happiness and misery have been measured in the measuring basket; and the round of rebirths is in this way delimited with no extension or reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner both the fool and the

Sotāpatti Vagga

wise would serve allotted time experiencing pleasure and pain”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...

“Bhikkhus, it is due to the presence of Corporeality and clinging to it and adhering to it that such wrong view arises as: “There is this group of seven which is neither made nor caused to be made and neither...p...experiencing pleasure and pain.” It is due to the presence of Sensation ...p...It is due to the presence of Perception...p...It is due to the presence of Volitional activities...p...It is due to the presence of Consciousness and clinging to it and adhering to it, that such wrong view arises as: “There is this group of seven which is neither made nor caused to be made ...p...experiencing pleasure and pain.” Bhikkhus what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir”... p ...

“If one were free from attachment to corporeality which is impermanent, painful and changeable, would there be such wrong view arise as: “There is this group of seven which is neither made nor caused to be made...p... experiencing pleasure and pain”

“No, Venerable Sir.”

“Are things that are seen, heard, cognized, apperceived, realized, sought after or thought out by mind permanent or impermanent?”

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“Impermanent, Venerable Sir.”

“If one were to be free from attachment to those impermanent things, would there be any arising of such wrong view as: “There is this group of seven which is neither made nor caused to be made...p...experiencing pleasure and pain”.

“No, Venerable Sir.”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’, and about the way leading to the cessation of ‘dukkha’. 'Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall Apāya, realms of woe, who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Eighth Sutta

9. SASSATADITṬHI SUTTA

Discourse on the Eternalist View

214. The Bhagavā was staying at Sāvathi...“Bhikkhus, due to the presence of what, clinging to what, and adhering to what, does wrong view, that the world is eternal, arise?”

Sotāpatti Vagga

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...

“Bhikkhus, it is due to the presence of Corporeality arises as: ‘the world is eternal’. It is due to the presence of Sensation...p...It is due to the presence of Volitional activities...p...It is due to the presence of Consciousness, clinging to it and adhering to it, that such wrong view arises as: ‘the world is eternal’. ‘Bhikkhus’, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir...p...

“If one were free from attachment to Corporeality which is changeable, would there be any arising of such wrong view as: ‘the world is eternal?’”

“No, Venerable Sir.”

“Is Sensation...Is Perception,...Is Volitional Activities...Is Consciousness permanent or impermanent?”

“Impermanent, Venerable, Sir.”...p...

“If one were free from attachment to Consciousness, would there be any arising of such wrong view as ‘the world is eternal?’”

“No, Venerable sir.”

“Are things that are seen, heard, cognized, apperceived, realised, sought after or thought out by mind permanent or impermanent?”

“Impermanent, Venerable Sir.”

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“Is an impermanent thing painful or pleasant?”

“Painful, Venerable Sir.”

If one were to be detached from those impermanent, painful and changeable things, would there be any arising of such wrong view as: ‘The world is eternal?’

“No, Venerable Sir.”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things; he entertains no doubts about (the truth of) ‘dukkha’ and about the way leading to the cessation of ‘dukkha’. “Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall Apāya, realms of woe, who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Ninth Sutta

10. ASASSATADITṬHI SUTTA

Discourse on the ‘Not-eternal’ View

215. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what, does the wrong view that the world is not eternal, arise?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...

Sotāpatti Vagga

“Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it...p...Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir...p...

“If one were free from attachment to Consciousness, would there be such arising of wrong view as: ‘The world is not eternal’?”

“No, Venerable Sir.”

“Are things seen, heard, cognized, apperceived, realised, sought after, or thought out by mind, permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to such impermanent things, would there be any arising of such wrong view as ‘the world is not eternal’?”

“No, Venerable Sir.”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful, changeable) things, he entertains no doubts about (the truth of) ‘dukkha’,...p...and about the way leading to the cessation of ‘dukkha’.”

“Bhikkhus, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya, realms of woe, who is assured of a

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good destination and of attaining the higher Maggas.
(Thus said the Bhagavā.)

End of the Tenth Sutta

11. ANTAVĀ SUTTA

Discourse on Finiteness of the World

216. The Bhagavā was staying at Sāvattḥī...
“Bhikkhus, due to the presence of what, and the clinging
(inclination) to what and adhering to what wrong view
arises: ‘the world is infinity?’”

“Venerable Sir, the Bhagavā is the source of the
dhammas...p...who is assured of a good destination and
of attaining the higher Maggas. (Thus said the Bhagavā.)

End of the Eleventh Sutta

12. ANANTAVĀ SUTTA

Discourse on Infinity of the World

217. The Bhagavā was staying at Sāvattḥī...
“Bhikkhus, due to the presence of what, and adhering to
what, does the wrong view arises: does the wrong view
arises: ‘the world is infinity?’”

Sotāpatti Vagga

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...who is assured of a good destination and of attaining the higher Maggas. (Thus said the Bhagavā.)

End of the Twelfth Sutta

13. TAMĀJIVAM TAMĀSARĪRAM SUTTA

Discourse on ‘That Body is That life’

218. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what, and adhering to what, does the wrong view arise: ‘That body is that life?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Thirteenth Sutta

14. ANÑAMĀJIVAM AÑÑAMĀSARĪRAM SUTTA

Discourse on ‘life is One thing,’ and ‘The Body Another’

219. The Bhagavā is staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adher-

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ing to what, does the wrong view arise: ‘life is one thing, and the body another?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Fourteenth Sutta

15. HOTITATHĀGATO SUTTA

Discourse on ‘A Sentient Being exists’

220. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what, the clinging to what and adhering to what, does the wrong view arise: ‘A sentient being exists after death?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...who is assured of a good destination and of attaining the higher Maggas.”(Thus said the Bhagavā.)

End of the Fifteenth Sutta

16. NAHOTITATHĀGATO SUTTA

Discourse on ‘A Sentient Being Does Not Exist’

221. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what, clinging to what and adher-

Sotāpatti Vagga

ing to what, does the wrong view arise: ‘A sentient being does not exist after death’?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Sixteenth Sutta

17. HOTICANACA HOTITATHĀGATO SUTTA

Discourse on ‘A Sentient Being Either Exists or Does not Exist’

222. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the wrong view arise: ‘A sentient being either exists or does not exist after death’?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...who is assured of a good destination and attaining the higher Maggas.” (Thus said the Bhagavā)

End of the Seventeenth Sutta

18. NEVAHOTINANAHOTI TATHĀGATO SUTTA

Discourse on ‘A Sentient Being Neither Exists nor Does not Exist’

223. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the wrong view arise: ‘A sentient being neither exists nor does not exist after death’?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p... ‘Bhikkhus’, it is due to the presence of Corporeality, clinging to it and adhering to it that such wrong view arises as: ‘A sentient being neither exists nor does not exist after death’...p...”

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

If one were free from attachment to Consciousness which is changeable would there be any arising of such wrong view as; ‘A sentient being neither exists nor does not exist after death’?”

“No, Venerable Sir,”

“Are things that are seen, heard, cognized, apperceived, realised, sought after, or thought out by mind permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is an impermanent thing painful or pleasant?”

“Painful, Venerable Sir.”

Sotāpatti Vagga

“If one were free from attachment to impermanent, painful, changeable things, would there be any arising of such wrong view as: ‘A sentient being neither exists nor does not exist after death’?”

“No, Venerable Sir.”

“Bhikkhus, once an Ariyā disciple has cleared his mind of any shred of doubt as to (the nature of) the aforesaid (transient, painful and changeable) things, he entertains no doubts about (the truth of) ‘dukkha’, about the arising of ‘dukkha’, about the cessation of ‘dukkha’, and about the way leading to the cessation of ‘dukkha’. ‘Bhikkhus’, such an Ariyā disciple is called a Sotāpanna (Winner of the first Magga) who is not liable to fall into Apāya, realms of woe, who is assured of good destination and of attaining the higher Maggas”. (Thus said the Bhagavā.)

End of the Eighteenth Sutta

End of the Sotāpatti Vagga

End of the Aṭṭhārasa Veyyākaraṇa

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

(ii) DUTIYA GAMANA VAGGA

- 1-17. Vāta Sutta
18. Nevahoti-Na-Nahoti Sutta
19. Rūpīattā Sutta
20. Arūpīattā Sutta
21. Rūpīca Arūpīca Sutta
22. Nevarūpī Nārūpīattā Sutta
23. Ekantasukhī Sutta
24. Ekantadukkhī Sutta
25. Sukhadukkhī Sutta
26. Adukhamasukhī Sutta

Khanda Saṅyutta

ii. DUTIYA GAMANA VAGGA

1-17. VĀTA SUTTA

Discourse on Winds

224. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what, and the clinging to what and adhering to what, does the following wrong view arise: ‘The winds do not blow, rivers do not flow; pregnant women do not bring forth; the sun and the moon neither rise nor set; things are as solidly permanent as the pillar in front of the city gate?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...

“Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it that such wrong view arises as; ‘The winds do not blow,’...p...permanent as the pillars in front of the city gate’. It is due to the presence of Sensation...p...It is due to the presence of Perception ...p...It is due to the presence of Volitional Activities... It is due to the presence of Consciousness, clinging to it and adhering to it that such wrong view arises as:...p...permanent as the pillars in front of the city gate’.

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one free from attachment to Corporeality which is changeable would there be any arising of such wrong

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view as: ‘the winds do not blow’...p...permanent as the pillar in front of the city-gate’?”

“No, Venerable Sir.”

“Bhikkhus, it is thus due to the presence of dukkha, clinging to it and adhering to it that such wrong view arises as: the winds do not blow,...p...permanent as the pillar in front of the city gate? Is Sensation...Is Perception...Is Volitional Activities...Is Consciousness permanent or impermanent?”

“Impermanent Venerable Sir.”...p...

“If one were free from attachment to Consciousness which is changeable, would there be any arising of such wrong view as: ‘The winds do not blow,...p...permanent as the pillar in front of the city gate’?”

“No, Venerable Sir.”

“Bhikkhus, it is due to the presence of ‘dukkha’, clinging to it and adhering to it such wrong view arises as: ‘The winds do not blow; rivers do not flow; pregnant women do not bring forth; the sun and the moon neither rise nor set, things are as solidly permanent as the pillar in front of the city gate’.”(Thus said the Bhagavā.)

End of the First Sutta

225-240. (The eighteen types of answers to be expanded as in the previous Vagga).

18. NEVAHOTI-NA-NAHOTI SUTTA

Discourse on (A Sentient Being) Neither Exists Nor Does not Exist

241. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the wrong view arise: ‘A sentient being neither exists nor does not exist after death?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”

“Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it that such wrong view arises as: ‘A sentient being neither exists nor does not exist after death?’”

“It is due to the presence of Sensation...It is due to the presence of Perception... It is due to the presence of Volitional activities...It is due to the presence of Consciousness, clinging to it and adhering to it, that such wrong view arises as: ‘A Sentient being neither exists nor does not exist after death.’”

“Bhikkhus, What do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Consciousness which is changeable would there be any arising of such wrong view as: ‘A sentient being neither exists nor does not exist after death?’”

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“No Venerable Sir”

“Bhikkhus, it is due to the presence of ‘dukkha’, clinging to it and adhering to it that such wrong view arises as: ‘A sentient being neither exists nor does not exist after death. Is Sensation...Is Perception...Is Volitional Activities...Is Consciousness permanent or impermanent?’”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Consciousness which is changeable would there be any arising of such wrong view as: ‘A sentient being neither exists nor does not exist after death?’”

“No, Venerable Sir.”

“Bhikkhus, it is thus due to the presence of ‘dukkha’, clinging to it and adhering to it that such wrong view arise as; ‘A sentient being neither exists nor does not exist after death’. (Thus said the Bhagavā.)

End of the Eighteenth Sutta

19. RŪPIATTĀ SUTTA

Discourse on Atta is Corporeal

242. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what and adhering to what, clinging to what, does the wrong view arise: ‘Atta’ is corporeal; it does not decay after death’?”

Dutiya Gamana Vagga

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”

“Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it that such wrong view arises as: ‘Atta is corporeal; it does not decay after death’. It is due to the presence of Sensation...p...It is due to the presence of Perception...p...It is due to the presence of Volitional Activities...p...It is due to the presence of Consciousness, clinging to it and adhering to it that such wrong view arises as: ‘Atta’ is corporeal; it does not decay after death’.

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Corporeality which is changeable would there be any arising of such wrong view as: ‘Atta’ is corporeal; it does not decay after death’?”

“No, Venerable Sir.”

“Bhikkhus, it is thus due to the presence of dukkha, clinging to it and adhering to it, that such wrong view arises as: ‘Atta’ is corporeal; it does not decay after death’. Is Sensation...p...

“No, Venerable Sir.”

“Bhikkhus, it is thus due to the presence of dukkha, clinging to it and adhering to it that such wrong view

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arises as: ‘Atta’ is corporeal; it does not decay after death.” (Thus said the Bhagavā.)

End of the Nineteenth Sutta

20. ARŪPIATTĀ SUTTA

Discourse on Atta is Incorporeal

243. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the wrong view arise as: ‘Atta’ is corporeal; it does not decay after death’?”...p...

End of the Twenty Sutta

21. RŪPICAARŪPICAATTĀ SUTTA

Discourse on Atta is Both Corporeal and Incorporeal

244. The Bhagavā was staying at Sāvatti... ‘Atta is both Corporeal and Incorporeal; it does not decay after death.’

End of the Twenty-First Sutta

22. NEVARŪPĪNĀRŪPIATTĀ SUTTA

**Discourse on Atta is Neither
Corporeal nor Incorporeal**

245. ‘Atta is neither Corporeal nor Incorporeal; it does not decay after death.’

End of the Twenty-Second Sutta

23. EKANTASUKHĪ SUTTA

Discourse on Atta Indeed Has Bliss

246. ‘Atta indeed has bliss; it does not decay after death.’

End of the Twenty-Third Sutta

24. EKANTADUKKHĪ SUTTA

Discourse on Atta Indeed Has Suffering

247. ‘Atta indeed has suffering; it does not decay after death.’

End of the Twenty-Fourth Sutta

25. SUKHADUKKHĪ SUTTA

Discourse on Atta has both Happiness and Suffering

248. 'Atta has happiness and suffering; it does not decay after death.'

End of the Twenty-Fifth Sutta

26. ADUKHAMASUKHĪ SUTTA

Discourse on Atta has Neither Happiness Nor Suffering

249. "Atta has neither happiness nor suffering; it does not decay after death?"

"Venerable Sir, for us the Bhagavā is the source of the dhammas...p..."

"Bhikkhus, it is due to the presence of Corporeality; clinging to it and adhering to it that such wrong view arises as: 'Atta has neither happiness nor suffering; it does not decay after death'. It is due to the presence of Sensation,...p...It is due to the presence of Perception...p... It is due to the presence of Volitional Activities...p... It is due to the presence of Consciousness; clinging to it and adhering to it that such wrong view arises as: 'Atta has neither happiness nor suffering; it does not decay after death'.

"Bhikkhus, What do you think of it? Is Corporeality permanent or impermanent?"

Dutiya Gamana Vagga

“Venerable Sir.”...p...

“If one were free from attachment to Corporeality which is changeable, would there be any arising of such wrong view as: ‘Atta’ has neither happiness nor suffering; it does not decay after death’?”

“No, Venerable Sir.”

“Bhikkhus, it is thus due to the presence of ‘dukkha’, clinging to it and adhering to it, that such wrong view arises as: ‘Atta’ has neither happiness nor suffering; it does not decay after death’. Is sensation...Is Perception...Are Volitional activities...Is consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were to be free from attachment to Consciousness which is changeable, would there be any arising of such wrong view as: ‘Atta’ has neither happiness nor suffering; it does not decay after death?”

“No, Venerable Sir. ”

“Bhikkhus, it is thus due to the presence of ‘dukkha’, clinging to it and adhering to it that such wrong view arises as: ‘Atta’ has neither happiness nor suffering; it does not decay after death.” (Thus said the Bhagavā.)

End of the Twenty-Sixth Sutta

End of the Dutiyaṭṭhāyāna

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

iii. TATIYA GAMANA VAGGA

1-25. Navāta Sutta

26. Adukkhamasukhī Sutta

Khanda Saṅyutta

iii. TATIYA GAMANA VAGGA

1. NAVĀTA SUTTA

Discourse on There Are No Winds

250. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what, and adhering to what, does the following wrong view arises ‘The winds do not blow; rivers do not flow; pregnant women do not bring forth; the sun and the moon neither rise nor set; things are as solidly permanent as the pillar in front of the city gate?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas”...p...”

“Bhikkhus, it is due to the presence of Corporeality clinging to it and adhering to it that such wrong view arises as: ‘The winds do not blow,’...p...It is due to the presence of Sensation...It is due to the Presence of Preception...It is due to the presence of Volitional Activities ...p...and It is due to the presence of Consciousness clinging to it and adhering to it. That such wrong view arises as: ‘The winds do not blow,...p...‘permanent as the pillar in front of the city gate.’”

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Corporeality which is changeable would there be any arising of such wrong view as: ‘The winds do not blow’,...p...‘permanent as the pillar in front of the city gate’?”

“No, Venerable Sir. ”

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“Bhikkhus, Corporeality is impermanent. This impermanent Corporeality is ‘dukkha’. And it is due to the presence of ‘dukkha’, clinging to it, and adhering to it, that such wrong view arises as: ‘The winds do not blow’, ‘Rivers do not flow’; ‘pregnant women do not bring forth; ‘The sun and the moon neither rise nor set’; things are as solidly permanent as the pillar in front of the city gate’. Is sensation...Is Perception...are Volitional activities...Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Consciousness which is changeable, would there be any arising of such wrong view as: ‘The winds do not blow’,...p...permanent as the pillar in front of the city gate’?”

“No, Venerable Sir.”

“Bhikkhus, Consciousness is impermanent. This impermanent Consciousness is dukkha. And it is due to the presence of ‘dukkha’, clinging to it’, that such wrong view arises as: ‘The winds do not blow’,...p...‘permanent as the pillar in front of the city gate’.”(Thus said the Bhagavā.)

End of the First Sutta

End of the Twenty-Fifth Sutta

251-274. (These Twenty-Four suttas should be read as the corresponding ones in the Second Vagga above.)

26. ADUKKHAMASUKHĪ SUTTA

Discourse on Neither Happiness Nor Suffering

275. The Bhagavā was staying at Sāvatti...“Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the wrong view arise: ‘Atta’ has neither happiness nor suffering; ‘it does not decay after death’?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...”

“Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it that such wrong view arises as: ‘Atta has neither happiness nor suffering; it does not decay after death’.” It is due to the presence of Sensation,...It is due to the presence of Perception ...It is due to the presence of Volitional activities...It is due to the presence of Consciousness clinging to it and adhering to it, that such wrong view arises as: ‘Atta has neither happiness nor suffering; ‘it does not decay after death’.

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”...p...

“If one were free from attachment to Corporeality which is changeable, would there be any arising of such wrong view as: atta has neither happiness nor suffering; ‘it does not decay after death’?”

“No, Venerable Sir.”

“Bhikkhus, Corporeality is impermanent. This impermanent Corporeality is ‘dukkha’. And it is due to the

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presence of ‘dukkha’ and clinging to it and adhering to it, that such wrong view arises as: ‘Atta’ has neither happiness nor suffering; ‘it does not decay after death’. Is Sensation...Is Perception...Are Volitional activities,... Is Consciousness permanent or impermanent?”

“Impermanent Venerable Sir.”...p...

“If one were free from attachment to Consciousness, which is changeable, would there be any arising of such wrong view as: ‘Atta’ has neither happiness nor suffering; it does not decay after death’?”

“No, Venerable Sir.”

“Bhikkhus, Consciousness is impermanent. This impermanent Consciousness is ‘dukkha’. And it is due to the presence of ‘dukkha’ clinging to it, and adhering to it, that such wrong view arises as: ‘Atta has neither happiness nor suffering; it does not decay after death’. (Thus said the Bhagavā.)

End of the Twenty Sixth Sutta

End of the Tatiyapeyyāla.

Namo tassa bhagavato arahato sammāsambuddhassa

(iv). CATUTTHAGAMANA VAGGA

1-25. Navāta Sutta

26. Adukkhamasukhī Sutta

Khanda Saṅyutta

iv. CATUTTHAGAMANA VAGGA

1-25. NAVĀTA SUTTA

Discourse on There are no Winds

276. The Bhagavā was staying at Sāvatti... “Bhikkhus, due to the presence of what, clinging to what and adhering to what, does the wrong view arise, as: ‘the winds do not blow’, ‘Rivers do not flow’, ‘Pregnant women do not bring forth; ‘The sun and the moon neither rise nor set’, ‘Things are as solidly permanent as the pillar in front of the city gate’?”

“Venerable Sir, for us the Bhagavā is the source of the dhammas...p...

“Bhikkhus, it is due to that such presence of Corporeality clinging to it and adhering to it, wrong view arises as: ‘the winds do not blow’,...p...‘permanent as the pillar in front of the city gate. It is due to the presence of Sensation...p...It is due to the presence of Perception ...It is due to the presence of Volitional activities...It is due to the presence of Consciousness clinging to it and adhering to it, that such wrong view arises as: ‘The winds do not blow...p...‘permanent as the pillar in front of the city gate.’

“Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is the impermanent Corporeality painful or pleasant.”

“Painful, Venerable Sir.”

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“Would it, then, be fitting to believe that this Corporeality which is impermanent, painful, and changeable, as: ‘This is mine;’ ‘This is I’; this is my Self (Atta)’?”

“No, Venerable Sir.”

“Bhikkhus, that is why you should in wisdom hold the true and correct view that all Corporeality whether in the past, or future, or present, whether in oneself or external, whether gross or subtle, whether inferior or superior, whether far or near is not mine, that this Corporeality is not I, that this Corporeality is not my Self (atta). That is why you should in wisdom hold the true and correct view that all Sensation...p...that all Perception ...that all Volitional activities...p...that is why you should in wisdom hold the true and correct view that all Consciousness whether in the past, or future, or present, whether in oneself or external, whether gross or subtle, whether inferior or superior, whether far or near, is not mine; that this consciousness is not I; that this Consciousness is not my Self (atta). On perceiving thus...p...there is nothing more to do for such realization.” (Thus said the Bhagavā.)

End of the First Sutta.

End of the Twenty-Fifth Sutta

277-300. (These Twenty-Four Suttas should be read as the corresponding ones in the Second Vagga above.)

26. ADUKKHAMASUKHĪ SUTTA

Discourse On Atta has Neither Happiness Nor Suffering

301. The Bhagavā was staying at Sāvatti...Bhikkhus, due to the presence of what, clinging to what and adhering to, what, does one wrong view arise as: ‘Atta’ has neither happiness nor suffering; it does not decay after death,?’”

“Venerable Sir, for us the Bhagavā is the source of the dhammas”...p...

Bhikkhus, it is due to the presence of Corporeality, clinging to it and adhering to it that such a wrong view arises as: ‘Atta’ has neither happiness nor suffering; it does not decay after death’.

It is due to the presence of Sensation,...presence of Perception...presence of Volitional Activities...It is due to the presence of Consciousness; clinging to it and adhering to it, that such wrong view arises as: Atta has neither happiness nor suffering; it does not decay after death’.

Bhikkhus, what do you think of it? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is the impermanent Corporeality painful or pleasant?”

“Painful, Venerable Sir.”

“If one were free from attachment to Corporeality

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which is impermanent, painful, and changeable, would it be fitting to believe that this Corporeality is mine; that this Corporeality is I, that this is my Self (atta)'?"

"No, Venerable Sir."

"Is Sensation...Is Perception...Are Volitional Activities...Is Consciousness permanent or impermanent?"

"Impermanent, Venerable Sir."

"Is the impermanent Consciousness painful or pleasant?"

"Painful, Venerable Sir."

"Would it, then, be fitting to believe that this Consciousness, which is impermanent and painful, changeable, is mine; that this Consciousness is I; that this Consciousness is my Self (atta)'?"

"No, Venerable Sir."

"That being so, bhikkhus, you should in wisdom hold the true and correct view that all Corporeality whether in the past, or future, or present, whether in oneself or external, whether gross or subtle, whether inferior or superior, whether far or near is not mine; that this Corporeality is not I, that this Corporeality is not my Self (atta). That being so, you should in wisdom hold the true and correct view that all Sensation...that all Perception...that all Volitional Activities...You should in wisdom hold the true and correct view that all Consciousness whether in the past, or future, or present, whether in

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oneself or external, whether gross or subtle, whether inferior or superior, whether far or near, is not mine; that this Consciousness is not I; that this Consciousness is not my Self (atta).”

“Bhikkhus, on perceiving thus, the well-informed disciple becomes disgusted with Corporeality...p... with Sensation...p... with Perception...p... with Volitional Activities and with Consciousness. On being disgusted thus, he is freed from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.” (Thus said the Bhagavā.)

(Here ends the first eighteen suttas of the Gamana Vagga. Twenty-Six Suttas in the Second Vagga, Twenty-Six in the Third, and Twenty-Six in the Fourth, should be expanded similarly).

End of Diṭṭhi Saṃyutta

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

IV. OKKANTA SAMYUTTA

1. Cakkhu Sutta
2. Rūpa Sutta
3. Viññāṇa Sutta
4. Saṃphassa Sutta
5. Saṃphassajā Sutta
6. Rūpasaññā Sutta
7. Rūpasañcetanā Sutta
8. Rūpataṇhā Sutta
9. Pathavī Dhātu Sutta
10. Khandha Sutta

Khanda Saṅyutta

IV. OKKANTA SAMYUTTA

Group of Related Discourses on coming to be

1. CAKKHU SUTTA

Discourse on the Eye

302. The Bhagavā was staying at Sāvatti...p...
“Bhikkhus, the eye is impermanent; it is changeable, and is volatile. The ear is impermanent; it is changeable, and is volatile. The nose is impermanent; it is changeable and is volatile. The tongue is impermanent; it is changeable and is volatile. The body is impermanent; it is changeable and is volatile. The mind is impermanent; it is changeable and is volatile. Bhikkhus, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith. He has descended on the stable Ariyā Path. He has joined the ranks of the virtuous ones. He has passed beyond the status of worldling. He is incapable of committing such misdeeds as would lead him in to the four miserable existences (Apāya), namely realms of continuous suffering (Niraya), the animal world, realms of ever hungry beings. He is bound to gain Sotāpattiphala in this very life.”

“Bhikkhus, he who commends himself to such Insight into those phenomena as enables one to perceive the four Ariyā Truth. He is one who abides by dhamma. He has descended on the stable Ariyā Path. He has joined the ranks of the virtuous ones. He has passed beyond the

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status of a worldling. He is incapable of committing such misdeeds as would lead him to the four miserable existences (Apāya): realms of continuous suffering (Niraya), the animal world, realms of ever hungry beings. He is bound to gain (Sotāpattiphala) in this very life. Bhikkhus, one who knows thus and sees thus is called a Sotāpanna (Winner of the first Magga) who is not liable to fall Apāya, realms of woe, who is assured of a good destination and of attaining the higher Maggas.”(Thus said the Bhagavā.)

End of the First Sutta

2. RŪPA SUTTA

Discourse on Visible Objects

303. The Bhagavā was staying at Sāvatti... ‘Bhikkhus, visible objects are impermanent; they are changeable; and are volatile. Sounds are impermanent; they are changeable and are volatile. Smells are impermanent; they are changeable; and are volatile. Tastes are impermanent; they are changeable; and are volatile. Tangible objects are impermanent; they are changeable and are volatile. Mind-objects are impermanent; they are changeable; and are volatile.’”

“Bhikkhus, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith. He has

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descended on the stable Ariyā Path. He has joined the ranks of the virtuous ones. He has passed beyond the status of a worldling. He is incapable of committing such misdeeds as would lead him to the four miserable existences (Apāya) viz: realms of continuous suffering; animal world; realms of ever hungry beings. He is bound to gain Sotāpattiphala in this very life.”

“Bhikkhus, he who commends himself to such Insight into those phenomena as enables one to perceive the four Ariyā Truth. He is one who abides by dhamma. He has descended on the stable Ariyā Path. He has joined the ranks of the virtuous ones. He has passed beyond the status of a worldling. He is incapable of committing such misdeeds as would lead him to the four miserable existences (Apāya) viz: realms of continuous suffering; animal world; realms of ever hungry beings. He is bound to gain (Sotāpattiphala) in this very life.

“Bhikkhus, one who knows thus and who sees thus is called a Sotāpanna (Winner of the first Magga) who is not liable to fall Apāya, realms of woe, who is assured of a good destination and of attaining the higher Maggas.” (Thus said the Bhagvā.)

End of the Second Sutta

3. VIÑÑĀṆA SUTTA

Discourse on Sense-Consciousness

304. The Bhagavā was staying at Sāvatti...“Bhikkhus, Eye-consciousness is impermanent: it is changeable and is volatile. Ear-consciousness...Nose-consciousness...Tongue-consciousness...Body-consciousness...Mind-consciousness is impermanent: It is changeable and is volatile. ‘Bhikkhus’ ...p...and of the attaining the higher Maggas”. (Thus said the Bhagavā.)

End of the third Sutta

4. SAMPHASSA SUTTA

Discourse on Contact

305. The Bhagavā was staying at Sāvatti...“Bhikkhus, Eye-contact is impermanent: it is changeable and is volatile. Ear-contact...Nose-contact...p...Tongue-contact...Body-contact...Mind-contact is impermanent: it is changeable and is volatile. ‘Bhikkhus, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith ...p...of attaining the higher Maggas”. (Thus said the Bhagavā.)

End of the fourth sutta

5. SAMPHASSAJĀ SUTTA

Discourse on Sensation due to Contact

306. The Bhagavā was staying at Sāvatti...“Bhikkhus, sensation due to Eye-contact is impermanent; it is changeable and is volatile. Sensation due to Ear-contact...p... Sensation due to Nose-contact...p...Sensation due to Tongue-contact...p...Sensation due to Body-contact...p...Sensation due to Mind-contact is impermanent; it is changeable and is volatile. Bhikkhus, he who believes thus gain his resolve. He is one who does not alter in his conviction of these dhammas. He is one who is firm in his faith...p...and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Fifth Sutta

6. RŪPASAÑÑĀ SUTTA

Discourse on Perception of Visible Objects

307. The Bhagavā was staying at Sāvattī..... “Bhikkhus, perception of visible Objects is impermanent; it is changeable and is volatile. Perception of sounds...p... Perception of adour...p... Perception of tastes...p... Perception of tangible objects...p... Perception of mind-objects is impermanent; it is changeable and is volatile. ‘Bhikkhus’, he who believes thus gains his resolve. He is one who does not alter in his conviction of these dhammas.

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He is one who is firm in his faith...p...and of attaining the higher Maggas”(Thus said the Bhagavā.)

End of the Sixth Sutta

7. RŪPASANĀCETANĀ SUTTA

Discourse on Volition Regarding Visible Objects

308. The Bhagavā was staying at Sāvattihī... “Bhikkhus, volition (cetanā) regarding visible objects is impermanent; it is changeable, and is volatile...p... Volition regarding sounds...p... Volition regarding odours...p... Volition regarding tastes...p... Volition regarding tangible objects...p... Volition regarding mind-objects is impermanent; it is changeable, and is volatile. ‘Bhikkhus’, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith...p...and of attaining the higher Maggas.” (Thus said the Bhagavā.)

End of the Seventh Sutta

8. RŪPATANĀHĀ SUTTA

Discourse on Craving for Visible Objects

309. The Bhagavā was staying at Sāvattihī... “Bhikkhus, craving (taṇhā) for visible objects is impermanent; it is

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changeable and is volatile. Craving for sounds...Craving for odours..., Craving for tastes...Craving for tangible Objects...Craving for mind objects impermanent; it is changeable and is volatile. “Bhikkhus, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith...p...and of attaining the higher Magga.” (Thus said the Bhagavā.)

End of the Eighth Sutta

9. PATHAVĪ DHĀTU SUTTA

Discourse on the Element of Solidity

310. The Bhagavā was staying at Sāvatti... “Bhikkhus, the earth element of extension is impermanent; it is corruptible, liable to change. The element of water or cohesion ...p...the element of heat...p... the element of motion ...p... the element of space...p...the element of consciousness is impermanent; it is changeable and is volatile. Bhikkhus, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith...p...and of attaining the higher Maggas.”(Thus said he Bhagavā.)

End of the Nineth Sutta

10. KHANDHA SUTTA

Discourse on the Aggregates

311. The Bhagavā was staying at Sāvatti... “Bhikkhus, Corporeality is impermanent: it is changeable and is volatile. Sensation is impermanent; it is changeable and is volatile. Perception...p...Volational Activities are impermanent; they are changeable and are volatile. Consciousness is impermanent; it is changeable and is volatile. “Bhikkhus, he who believes thus gains his resolve. He is one who does not falter in his conviction of these dhammas. He is one who is firm in his faith. He has descended on the stable Ariyā Path. He has joined the ranks of the virtuous ones. He has passed beyond the status of a worlding. He is incapable of committing such misdeeds as would lead him to the four miserable existences (Apāya) viz: realms of continuous suffering; the animal world, realms of ever hungry beings. He is bound to gaining (Sotāpattiphala) in this very life.

“Bhikkhus, he who commends himself to such insight into those phenomena as enables one to perceive the four Ariyā truth. He is one who abides by dhamma. He has descended on the stable Ariyā Path. He has joined the ranks of the virtuous ones. He has passed beyond the status of a worlding. He is incapable of committing such misdeeds as would lead him to the four miserable existences (Apāya) namely: the realms of continuous suffering, the animal world, realms of ever hungry beings. He is bound

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to gain Sotāpattiphala in this very life. (Thus said the
Bhagavā.)

End of the Tenth Sutta

End of the Okkanta Samiyutta

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

V. UPPĀDA SAMĪYUTTA

1. Cakkhu Sutta
2. Rūpa Sutta
3. Viññāṇa Sutta
4. Saṃphassa Sutta
5. Saṃphassajā Sutta
6. Saññā Sutta
7. Sañcetanā Sutta
8. Taṇhā Sutta
9. Dhātu Sutta
10. Khandha Sutta

Khanda Saṅyutta

V. UPPĀDA SAMĪYUTTA

Group of Related Discourses on Arising

1. CAKKHU SUTTA

Discourse on the Eye

312. The Bhagavā was staying at Sāvathī...“Bhikkhus, the arising of the eye; its momentary existence, its rebirth and its manifestation mean the arising of dukkha, the momentary existence of diseases, and the manifestation of ageing and death. The arising of ear, its momentary existence...p...The arising of the nose, its momentary existence...p... The arising of the tongue, its momentary existence...p... The arising of the body, its momentary existence...p... The arising of the mind, its momentary existence...p... its rebirth, its manifestation means the arising of dukkha, the development of disease and manifestation of decay and death.

“Bhikkhus, the cessation of eye, its stilling and its disappearance, mean the cessation of dukkha, the stilling of diseases, and the disappearance of ageing and death. The cessation of the ear...p...The cessation of the nose...p...The cessation of the tongue...p...The cessation of the body...p...The cessation of the mind...p... its stilling, its disappearance, mean the cessation of dukkha, the stilling of diseases and the disappearance of ageing and death.” (Thus said he Bhagavā.)

End of the First Sutta

2. RŪPA SUTTA

Discourse on Visible Objects

313. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of visible objects, their momentary existence, their rebirth and their manifestation mean the arising of dukkha, the momentary existence of diseases and the manifestation of ageing and death. The arising of sounds ...The arising of odours...p...The arising of tastes...p...The arising of tangible objects...p...The arising of mind-objects, their momentary existence, their rebirth and their manifestation mean the arising of dukkha, the momentary existence of disease and the manifestation of ageing and death.

“Bhikkhus, the cessation of the visible objects, their stilling and their disappearance mean the cessation of dukkha, the stilling of diseases and the disappearance of ageing and death. The cessation of sounds...p...The cessation of odours...p...The cessation of tastes...p...The cessation of the tangible objects...p... The cessation of the mind objects...p...its stilling, and its disappearance mean the cessation of dukkha, the stilling of diseases and the disappearance of ageing and death.” (Thus said the Bhagavā.)

End of the Second Sutta

3. VIÑÑĀNA SUTTA

Discourse on Consciousness

314. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of eye-consciousness, its momentary existence ...p...The manifestation of ageing and death...p...The arising of mind-consciousness, its momentary existence ...p...The manifestation of ageing and death.” “Bhikkhus, the cessation...p...eye-consciousness...p...The disappearance of ageing and death...p...The cessation of mind-consciousness...p...The disappearance of ageing and death. (Thus said the Bhagavā.)

End of the Third Sutta

4. SAMPHASSA SUTTA

Discourse on Contact

315. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of eye-contact its momentary...p...The manifestation of ageing and death...p... The arising of mind-contact, its momentary existence...p... The manifestation of ageing and death. “Bhikkhus, the cessation of eye-contact...p... The disappearance of ageing and death...p... The cessation of mind-contact...p... The disappearance of ageing and death. (Thus said the Bhagavā.)

End of the Fourth Sutta

5. SAMPHASSAJĀ SUTTA

Discourse on Sensation Due to Contact

316. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of Sensation due to eye-contact, its momentary existence...p...The manifestation of ageing and death ...p...The arising of Sensation due to mind-contact, its momentary existence...p...The manifestation of ageing and death. “Bhikkhus, the cessation of Sensation due to eye-contact...p...The disappearance of ageing and death ...p...The cessation of Sensation due to mind-contact means the cessation of ‘dukkha’, the stilling of diseases, and the disappearance of ageing and death.” (Thus said the Bhagavā.)

End of the Fifth Sutta

6. SAÑÑĀ SUTTA

Discourse on Perception

317. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of perception of visible objects, its momentary existence...p...The manifestation of ageing and death ...p...The arising of perception of mind-objects, its momentary existence, its rebirth and its manifestation mean the arising of ‘dukkha’, the momentary existence of diseases and the manifestation of ageing and death. ‘Bhikkhus,’ the cessation of perception of visible-objects its stilling and its disappearance means the cessation of

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‘dukkha’, the stilling of diseases and the disappearance of ageing and death...p...The cessation of perception of mind-objects, its stilling and its disappearance mean the cessation of ‘dukkha’, the stilling of diseases and the disappearance of ageing and death.” (Thus said the Bhagavā.)

End of the Sixth Sutta

7. SAÑCETANĀ SUTTA

Discourse on Volition

318. The Bhagavā was staying at Sāvatti...“Bhikkhus, the arising of volition regarding visible objects, its momentary existence...p...The manifestation of ageing and death ...p...The arising of volition regarding mind-objects, its momentary existence, its rebirth and its manifestation means the arising of ‘dukkha’, the momentary existence of diseases and the manifestation of ageing and death. ‘Bhikkhus’, the cessation of volition regarding visible-objects, its stilling and its disappearance means the cessation of ‘dukkha’, the stilling of diseases and the disappearance of ageing and death. The cessation of volition regarding mind-objects, its stilling and its disappearance means the cessation of ‘dukkha’, the stilling of diseases and disappearance of ageing and death.” (Thus said the Bhagavā.)

End of the Seventh Sutta

8. TANHĀ SUTTA

Discourse on Craving

319. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of craving for visible objects, its momentary existence...p...The manifestation of ageing and death... p...The arising of craving for mind-objects, its momentary existence, its rebirth and its manifestation means the arising of ‘dukkha’ the momentary existence of disease, and the manifestation of ageing and death. “Bhikkhus, the cessation of craving for visible objects...p...The disappearance of ageing and death...p...The cessation of craving for mind objects, its stilling and its disappearance means the cessation of ‘dukkha’, the stilling of diseases, and the disappearance of ageing and death.” (Thus said the Bhagavā.)

End of the Eighth Sutta

9. DHĀTU SUTTA

Discourse on the Element

320. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of element of solidity (pathavīdhātu), its momentary existence, its rebirth and its manifestation means...p...The manifestation of ageing and death. The element of cohesion (āpodhātu)...the element of heat (tejodhātu)...The element of motion (vāyodhātu)...p... The

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element of space (ākāsadhātu)...p... The arising of element of consciousness (viññānadhātu), its momentary existence, rebirth, and its manifestation means the arising of ‘dukkha’, the momentary existence of diseases and the manifestation of ageing and death. Bhikkhus, the cessation of element of Solidity...p...The disappearance of ageing and death. The element of cohesion...p... The element of heat...p... The element of motion...p... The element of space...p... The element of consciousness, its stilling, and its disappearance means the cessation of ‘dukkha’, the stilling of diseases and the disappearance of ageing and death.” (Thus said the Bhagavā.)

End of the Ninth Sutta

10. KHANDHA SUTTA

Discourse on the Aggregate

321. The Bhagavā was staying at Sāvatti... “Bhikkhus, the arising of corporeality, its momentary existence, its rebirth and its manifestation means the arising of ‘dukkha’, the momentary existence, and the manifestation of ageing and death. The arising of Sensation... Perception... Volitional Activities...the arising of Consciousness... its momentary existence, its rebirth, and its manifestation mean the arising of ‘dukkha’, the momentary existence of diseases, and the manifestation of ageing and death. Bhikkhus, the cessation of corporeality, its stilling, and its disappearance

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mean the cessation of ‘dukkha’, the stilling of diseases and disappearance of ageing and death.” The cessation of Sensation... The Perception... The Volitional Activities...p... the cessation of Consciousness and its stilling and its disappearance of ageing and death”. (Thus said the Bhagavā.)

End of the Tenth Sutta

End of the Uppāda Saṃyutta

Namo tassa bhagavato arahato sammāsambuddhassa

VI. KILESA SAMĪYUTTA

1. Cakkhu Sutta
2. Rūpa Sutta
3. Viññāṇa Sutta
4. Saṃphassa Sutta
5. Saṃphassajā Sutta
6. Saññā Sutta
7. Sañcetanā Sutta
8. Taṇhā Sutta
9. Dhātu Sutta
10. Khandha Sutta

Khanda Saṅyutta

1. CAKKHU SUTTA

Discourse on the Eye

322. The Bhagavā was staying at Sāvatti... “Bhikkhus, strong attachment (chandarāga) for the eye means depravity or imperfection (uppakilesa) of the mind. Strong attachment to the ear means depravity of the mind. Strong attachment to the nose means depravity of the mind. Strong attachment to the tongue means depravity of the mind. Strong attachment to the body means depravity of the mind. Strong attachment to the mind means depravity of the mind. “Bhikkhus, once a ‘bhikkhu’ has forsaken the depravity of the mind with respect to these six things, his mind is bent upon renouncing the world and a mind intent on renunciation is known to be fit for realising the Truth by gaining Insight. (Thus said the Bhagavā.)

End of the First Sutta

2. RŪPA SUTTA

Discourse on Visible Object

323. The Bhagavā was staying at Sāvatti... “Bhikkhus, strong attachment to visible objects means depravity of the mind. Strong attachments to sounds...p... to odours...p... tastes...p... to tangible objects...p... strong attachment to mind-objects means depravity of the mind. “Bhikkhus,

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once a ‘bhikkhu’ has forsaken the depravity of the mind regarding these six things, his mind is bent upon renouncing the world. And a mind intent on renouncing the world is known to be fit realizing the Truth by gaining Insight. (Thus said the Bhagavā.)

End of the Second Sutta

3. VIÑÑĀṆA SUTTA

Discourse on Consciousness

324. The Bhagavā was staying at Sāvatti... “Bhikkhus, strong attachment to eye-consciousness means depravity of the mind. Strong attachment to ear-consciousness...p... to nose-consciousness...p... to tongue-consciousness...p... to body-consciousness...p... and strong attachment to mind-consciousness means depravity of the mind.” “Bhikkhus, once a ‘Bhikkhu’ has forsaking the depravity of the mind in respect of these six things, his mind is bent upon renouncing the world and a mind intent on renunciation is known to be fit for realizing the Truth by gaining Insight.” (Thus said the Bhagavā.)

End of the third Sutta

4. SAMPHASSA SUTTA

Discourse on Contact

325. The Bhagavā was staying at Sāvatti... “Bhikkhus, strong attachment to eye-contact means depravity of the mind. Strong attachment to ear-contact...p... to nose-contact...p... tongue-contact...p... body-contact...p... and strong attachment to mind-contact, means depravity of the mind. “Bhikkhus, once a ‘bhikkhu’...p...fit for realizing the Truth by gaining Insight.”(Thus said the Bhagavā.)

End of the Fourth Sutta

5. SAMPHASSAJĀ SUTTA

Discourse on Sensation Due to Contact

326. The Bhagavā was staying at Sāvatti...p... “Bhikkhus, Strong attachment to sensation due to eye-contact means depravity of the mind. Strong attachment to sensation due to ear-contact...p... to sensation due to nose-contact...p... to sensation due to tongue-contact...p... to sensation due to body-contact...p... and Strong attachment to sensation due to mind-contact means depravity of the mind. “Bhikkhus, once a ‘bhikkhu’,...p...fit for realizing the Truth by gaining Insight. (Thus said the Bhagavā.)

End of the fifth Sutta

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6. SAÑÑĀ SUTTA

Discourse on Perception

327. The Bhagavā was staying at Sāvatti...p... “Bhikkhus, Strong attachment to perception of visible objects means depravity of the mind. Strong attachment to perception of sounds...p... Perception of odours...p... perception of tastes...p... perception of tangible objects...p... Strong attachment to perception of mind means depravity of the mind.” “Bhikkhus, once a ‘bhikkhu’...p... fit for realizing the Truth by gaining Insight. (Thus said the Bhagavā.)

End of the Sixth Sutta

7. SAÑCETANĀ SUTTA

Discourse on Volition

328. The Bhagavā was staying at Sāvatti... “Bhikkhus, Strong attachment to volition regarding visible objects means depravity of the mind. Strong attachment to volition regarding sounds...p... Volition regarding odours...p... Volition regarding tastes...p... Volition regarding tangible objects...p... Strong attachment to Volition regarding mind-objects.” Bhikkhus, once a bhikkhu...p...fit for realizing the Truth by gaining Insight. (Thus said the Bhagavā.)

End of the Seventh Sutta

Kilesa Samiyutta

8. TANHĀ SUTTA

Discourse on Craving

329. The Bhagavā was staying at Sāvatti... “Bhikkhus, strong attachment to craving for visible objects means depravity of the mind. Strong attachment to craving for sounds...p... craving for odours...p... craving for tastes...p... craving for tangible objects...p... strong attachment to craving for mind-objects means depravity of the mind. “Bhikkhus, once a ‘bhikkhu’...p...fit for realizing the Truth by gaining Insight.”(Thus said the Bhagavā.)

End of the Eighth Sutta

9. DHĀTU SUTTA

Discourse on the Element

330. The Bhagavā was staying at Sāvatti...p... “Bhikkhus, strong attachment to the element of solidity means depravity of the mind. Strong attachment to the element of cohesion...p... the element of heat...p... the element of motion...p... the element of space...p... Strong attachment to the element of consciousness means depravity of the mind.” “Bhikkhus, once a ‘bhikkhu’ has forsaken the depravity of the mind regarding these six things, his mind is bent upon renouncing the world and a mind intent on renunciation is known to be fit for realizing the Truth by gaining Insight.” (Thus said the Bhagavā.)

End of the Ninth Sutta

Khanda Saṅyutta

10. KHANDHA SUTTA

Discourse on the Aggregates

331. The Bhagavā was staying at Sāvatti... “Bhikkhus, Strong attachment to Corporeality means depravity of the mind...p...Strong attachment to Consciousness means depravity of the mind.” “Bhikkhus, once a ‘bhikkhu’ has forsaken the depravity of the mind regarding these things his mind is bent upon renouncing the world and a mind intent on renunciation is known to be fit for realizing the Truth by gaining Insight.”(Thus said the Bhagavā.)

End of the Tenth Sutta

End of the Kilesa Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

VII. SĀRIPUTTA SAMYUTTA

1. Vivekaja Sutta
2. Avitakka Sutta
3. Pīti Sutta
4. Upekkhā Sutta
5. Ākāsānañcāyatana Sutta
6. Viññānañcāyatana Sutta
7. Ākiñcaññāyatana Sutta
8. Nevasaññānāsaññāyatana Sutta
9. Nirodhasamāpatti Sutta
10. Sucimukhī Sutta

Khanda Saṅyutta

1. VIVEKAJA SUTTA

Discourse on the Benefit of Seclusion

332. At one time the Venerable Sāriputta was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. One morning, the Venerable Sāriputta rerobed himself and carrying alms-bowl and great robe, entered Sāvathī for alms-food. Having made the round for alms-food in Sāvathī and having had his meal, he left the place of alms-gathering and approached the Andavana forest to spend the day. Having entered the forest, he sat at the foot of a tree to spend the day.

Then, in the evening, Venerable Sāriputta rose from solitary meditation and approached the Jetavana monastery of Anāthapiṇḍika. The Venerable Ānanda saw the Venerable Sāriputta coming from a distance. Seeing the Venerable Sāriputta coming from a distance, the Venerable Ānanda, said thus: Friend Sāriputta, your faculties are calm and serene, your face is radiant and clear. How have you been spending your day?

“Friend, being detached from sensual pleasure and demeritorious factor, I achieve and remain in the first jhāna which is accompanied by Vitakka (initial application of the mind), Vicāra (sustained application of the mind) and which has pīti (delightful satisfaction) and sukha (bliss), born of detachment from the hindrances (nīvaraṇa).

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“Friend, it never occurred to me that it is I who am in this First jhāna, or that it is I who have been in this First jhāna, or that it is I who have risen from this First jhāna. Indeed, (the Venerable) Sāriputta had long since removed the illusion of ‘I’, the covetousness of ‘mine’, and the vanity of ‘myself’. Therefore (the Venerable) Sāriputta is incapable of thinking such thoughts as ‘I am in the First jhāna’, or ‘I have been in the first Jhana, or ‘I have risen from the first jhāna’.”(Thus said the Venerable Sāriputta.)

End of the First Sutta

2. AVITAKKA SUTTA

Discourse on Absence of Thought

333. The Bhagavā was staying at Sāvatti...The Venerable Ānanda saw the Venerable Sāriputta,...p... Venerable Ānanda said thus: “Friend Sāriputta, your faculties are calm and serene and your face is radiant and clear. How have you been spending your day?”

“Friend, having got rid of vitakka and vicāra I achieve and remain in the Second Jhāna with internal tranquillity and with enhancement of one pointedness of Concentration, devoid of vitakka and vicāra but with pīti and sukha born of concentration. Friend, having thus experienced such jhāna, it never occurred to me that it is

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I who am in this Second Jhāna, or that it is I who have been in this Second Jhāna, or that it is I who have risen from this Second Jhāna. Indeed, (the Venerable) Sāriputta has had long since removed the illusion of ‘I’, the consciousness of ‘mine’, and the vanity of ‘myself’. Therefore (the Venerable) Sāriputta is incapable of thinking such thoughts as ‘I am in the Second Jhāna, or ‘I have been in the Second Jhāna, or ‘I have risen from the Second Jhāna’.” (Thus said the Venerable Sāriputta.)

End of the Second Sutta

3. PĪTI SUTTA

Discourse on Delightful Satisfaction

334. The Bhagavā was staying at Sāvatti...p...The Venerable Ānanda saw the Venerable Sāriputta...p... The Venerable Ānanda said thus: “Friend Sāriputta, your faculties are calm and serene and your face radiant and clear. How have you been spending your day?”

Friend, having been detached from pīti, I dwell in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. I achieve and remain in the Third Jhāna that which causes a person who attains it to be praised by the Ariyā as one who has equanimity and mindfulness. Friend, having thus experienced such jhāna, it never occurred to me that it is I who am in this Third Jhāna, or that it is I who have been in

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this Third Jhāna, or that it is I who have risen from this Third Jhāna. Indeed, (the Venerable) Sāriputta has had long since removed the illusion of ‘I’, the covetousness of ‘mine’, and the vanity of ‘myself’. Therefore (the Venerable) Sāriputta is incapable of thinking such thoughts as ‘I have been in the Third Jhāna, or ‘I have risen from the Third Jhāna.’” (Thus said the Venerable Sāriputta.)

End of the Third Sutta

4. UPEKKHĀ SUTTA

Discourse on Equanimity

335. The Bhagavā was staying at Sāvatti...The Venerable Ānanda saw the Venerable Sāriputta,...p...The Venerable Ānanda said thus: Friend Sāriputta, your faculties are calm and serene and your face is radiant and clear. How have you been spending your day?”

“Friend, by dispelling both pain and pleasure, and by previous disappearance of sadness and gladness, I achieve and remain in the Fourth Jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness.

“Friend, having thus experienced such jhāna, it never occurred to me that it is I who am in this (fourth) Jhāna, or that it is I who have been in this Fourth Jhāna, or that it is I who have risen from this Fourth Jhāna. Indeed, (the

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Venerable) Sāriputta has had long since removed the illusion of ‘I’, the covetousness of ‘mine’, and the vanity of ‘myself’. Therefore (the Venerable) Sāriputta is incapable of thinking such thoughts as ‘I am in the Fourth Jhāna, or ‘I have been in the Fourth Jhāna, or ‘I have risen from the Fourth Jhāna’.” (Thus said the Venerable Sāriputta.)

End of the Fourth Sutta

5. ĀKĀSĀNAÑCĀYATANA SUTTA

Discourse on the Infinity of Space

336. The Bhagavā was staying at Sāvatti...The Venerable Ānanda saw the Venerable Sāriputta...p...“Friend, with complete transcending of Rūpasaññā, with the disappearance of Paṭigasaññā, with non-attention to Nānatta Saññā and with concentration on the concept: “Space is infinite, I achieve and remain in the Ākāsānañcāyatana Jhāna...p...incapable of thinking such thoughts as it is I who have risen from that Jhāna”. (Thus said the Venerable Sāriputta.)

End of the Fifth Sutta

6. VIÑÑĀNAÑCĀYATANA SUTTA

Discourse on the Infinity of Consciousness

337. The Bhagavā was staying at Sāvatti.... The Venerable Ānanda saw the Venerable Sāriputta...p...

“Friend, completely passing beyond the Ākāśañcāyatana jhāna and concentrating on the concept: “Consciousness is infinite,” I achieve and remain in the Viññānañcāyatana jhāna...p... incapable of thinking such thoughts as ‘It is I who have risen from that jhāna’.” (Thus said the Venerable Sāriputta.)

End of the Sixth Sutta

7. ĀKIÑCĀÑÑĀYATANA SUTTA

Discourse on the Sphere of Nothingness

338. The Bhagavā was staying at Sāvatti...Then the Venerable Sāriputta...p...

“Friend, completely passing beyond the Viññānañcāyatana jhāna and concentrating on the concept of “Nothingness” I achieve and remain in the Ākiñcāññāyatana jhāna...p... incapable of thinking such thoughts as, it is I who have risen from such jhāna’.”(Thus said the Venerable Sāriputta.)

End of the Seventh Sutta

8. NEVASAÑÑĀNĀSAÑÑĀYATANA SUTTA

Discourse on Neither Perception nor Non-Perception¹

339. The Bhagavā was staying at Sāvatti...p...Then the Venerable Sāriputta...p...

“Friend, completely passing beyond the Ākiñcaññāyatana jhāna, I achieve and remain in the Nevasaññānāsaññāyatana jhāna...p...incapable of thinking such thoughts as ‘It is I who have risen from that jhāna’.” (Thus said the Venerable Sāriputta.)

End of the Eighth Sutta

9. NIRODHASAMĀPATTI SUTTA

Discourse on the Attainment of Cessation

340. The Bhagavā was staying at Sāvatti...Then the Venerable Sāriputta...p...

“Friend, completely passing beyond the Nevasaññānāsaññāyatana jhāna, I achieve and remain in the cessation of perception and sensation (Nirodhasamāpatti).

“Friend, it never occurred to me that ‘It is I who am in the state of the cessation of perception and sensation;

FN.1. Neither Perception nor Non-Perception i.e. Neither Consciousness nor Nonconsciousness, that is, without coarse or evident Consciousness but not without excessively refined or tenuous consciousness scarcely discernible. (Mūlapaṇṇāsa Pārā 82/83)

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that ‘It is I who have been in the state of cessation of perceptions and sensation; that ‘It is I who have risen from the state of cessation of perception and sensation. Indeed, the Venerable Sāriputta had long since removed the illusion of ‘I’, the covetousness of ‘mine’ and the vanity of ‘myself’. Therefore the Venerable Sāriputta is incapable of thinking such thoughts as ‘It is I who am in the state of cessation of perception and sensation, state of cessation of perceptions and sensation; that ‘It is I who have been in the state of cessation of perceptions and sensation; and that ‘It is I who have risen from the state of cessation of perceptions and sensation.’ (Thus said the Bhagavā.)

End of the Ninth Sutta

10. SUCIMUKHĪ SUTTA

Discourse on Sucimukhī

341. At one time the Venerable Sāriputta was residing in the Veḷuvana monastery, the feeding place of the black squirrels, near Rājagaha. Then, one morning the Venerable Sāriputta rerobed himself and carrying alms-bowl and great robe entered Rājagaha for alms-food. Having made the round for alms-food in Rājagaha, he sat down against a wall to take his meal. Then Sucimukhī the ascetic woman approached the Venerable Sāriputta. Having approached, she said to Venerable Sāriputta:

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“Venerable monk (samaṇa), do you eat with your face looking downward?”

“No, sister, I don't eat with my face looking downward.”

“Then, Venerable monk, do you eat with your face looking upward?”

“No, sister, I don't eat with my face looking upward.”

“Then, do you eat with your face turning towards the four cardinal points?”

“No, sister, I don't eat with my face turning towards the four cardinal points.”

“Then, do you eat with your face turning towards the four intermediate directions?”

“No, sister.” I don't eat with my face turning towards the four intermediate directions. Venerable monk, how do you eat?”

“Sister, those samaṇas and brāhmaṇas who make a wrongful living, by means of low arts contrary to correct practice as consultants in the selection of auspicious sites, are called the ones who eat with their faces looking down-ward. Those samaṇas and brāhmaṇas who make a wrongful living, by means of low arts, contrary to correct practice leading to Magga Phala are called the ones who eat with their faces looking upward. Those samaṇas and brāhmaṇas who make a wrongful living, as messengers or

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couriers, are called the one who eat with their faces turning towards the four cardinal points. Those samaṇas and brahmaṇas who make a wrongful living by means of low arts contrary to correct practice leading to Magga Phala, as fortune-tellers by studying physical characteristics, are called the ones who eat with their faces turning towards the four intermediate directions.

“Sister, I do not make a wrongful living by means of low arts as consultants in the selection of auspicious sites nor do I make a wrongful living, by means of low arts as fortune-tellers using astronomy, nor do I make a wrongful living by means of low arts as a messenger or courier, nor do I make a wrongful living by means of low arts as fortune-tellers by studying physical characteristics I go about for alms which is in conformity with the dhamma. I have on the (daily) alms-foods I collect.”

Thereupon, Sucimukhī the ascetic woman went about from street to street, from cross-ways to cross-ways, in the city of Rājagaha, proclaiming thus: “Hear ye! the sons (disciples) of the Sakyan prince make their living in conformity with the dhamma. They make their living by blameless conduct. Give your alms-food to the worthy sons of the Sakya prince.”

End of the Tenth Sutta

End of Sāriputta Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

VIII. NĀGA SAMĪYUTTA

1. Suddhika Sutta
2. Paṇītatara Sutta
3. Uposatha Sutta
4. Dutiya Uposatha Sutta
5. Tatiya Uposatha Sutta
6. Catuttha Uposatha Sutta
7. Suta Sutta
8. Dutiya Suta Sutta
9. Tatiya Suta Sutta
10. Catuttha Sutta
- 11-20. Aṇḍajadānūpakāra Sutta
- 21-50. Jalābujādīdānūpakāra Sutta

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1. SUDDHIKA SUTTA

Discourse on the Classes of Nāgas by Birth

342. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four kinds of Nagās. What are the four? they are: The Aṇḍaja, the Nagās hatched from the egg; the jalābuja, the Nagās conceived in the womb; the Saṁsedaja, the Nagās that spring from moisture and the Opapātika, the Nagās whose coming into Existence is phenomenal.” (Thus said the Bhagavā.)

End of the First Sutta

2. PANĪTATARA SUTTA

Discourse on the Relative Superiority of Nāgas

343. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four kinds of Nagā. What are the four? They are: The Aṇḍajas, the jalābujas, the Saṁsedajas, and the Opapātikas. Bhikkhus, of those four kinds, the Jalābujas, the Saṁsedajas and the Opapātikas are superior to the Aṇḍajas. Bhikkhus, of those four kinds, the Saṁsedajas and the Opapātikas are superior to the Aṇḍajas and the Jalābhujas. Bhikkhus, of those four kinds, the Opapātikas are superior to the Aṇḍajas, the jalābujas and the Saṁsedajas. These, bhikkhus, are the four kinds of Nagās.” (Thus said the Bhagavā.)

End of the Second Sutta

3. UPOSATHA SUTTA

Discourse on the Observance of the Fasting Precepts

344. At one time the Bhagavā was residing in the Jetavana Monastery of Anāthapiṇḍika in Sāvatti. At that time a bhikkhu approached the Bhagavā. Having approached, he sat in a suitable place. Having sat in a suitable place, that bhikkhu addressed the Bhagavā. “Venerable Sir, in this world, some of the Aṇḍaja Nagās observe the Uposatha precepts and whilst doing so they relinquish their bodies. What is the cause of such conduct? What is the reason for it?

“Bhikkhu, some of the Aṇḍaja Nagās reflect thus: ‘In our past lives we committed both meritorious and demeritorious actions physically, committed both meritorious and demeritorious actions verbally, and committed both meritorious and demeritorious actions mentally. Having thus committed both meritorious and demeritorious actions physically, verbally, and mentally, after death and dissolution of the body, we were reborn in the companionship of Aṇḍaja Nagās. Now, if we conduct ourselves virtuously physical actions, verbal actions and mental actions, after death and dissolution of the body we should be reborn in the good destination, the happy world of the devas. So, they thought thus: “Now we shall conduct ourselves virtuously in physical actions, verbal actions and mental actions.” Bhikkhu, it is for this cause and for this reason that in the world, some of the Aṇḍaja Nagās

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observe the Uposatha precepts and whilst doing so they relinquish their bodies.” (Thus said the Bhagavā.)

End of the Third Sutta

4. DUTIYA UPOSATHA SUTTA

The Second Discourse on the Observance of the Fasting Precepts

345. The Bhagavā was staying at Sāvattḥī... At that time a bhikkhu approached the Bhagavā...p...Having sat in a suitable place, he addressed the Bhagavā thus:

“Venerable Sir, in this world, some of the Jalābuja Nagās observe the Uposatha precepts, and whilst doing so they relinquish their bodies. What is the cause for such conduct? and what is the reason for it?” (To be expanded as above.)

“Bhikkhu, it is for this cause and for this reason that in this world some of the Jalābuja Nagās observe the Uposatha precepts, and whilst doing so, they relinquish their bodies.” (Thus said the Bhagavā.)

End of the Fourth Sutta

5. TATIYA UPOSATHA SUTTA

The Third Discourse on the Observance of the Fasting Precepts

346. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, he addressed the Bhagavā thus: “Venerable sir, in this world, some of the Saṃsedaja Nagās observe the Uposatha precepts, and whilst doing so they relinquish their bodies. What is the cause for such conduct? What is the reason for it?” (To be expanded as above.)

“Bhikkhu, it is for this cause and for this reason that in this world some Saṃsedaja Nagās observe the Uposatha precepts, and whilst doing so, they relinquish their bodies.”(Thus said the Bhagavā.)

End of the Fifth Sutta

6. CATUTTHA UPOSATHA SUTTA

The Fourth Discourse on the Observance of the Fasting Precepts

347. The Bhagavā was staying at Sāvatti...Having sat in a suitable place the bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some of the Opapātika Nagās observe the Uposatha precepts and whilst doing so they relinquish their bodies. What is the cause of such conduct? What is the reason for it?”

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“Bhikkhu, some of the Opapātika Nagās thought thus: In our past lives we committed both meritorious and demeritorious actions, physically, verbally and mentally. Having thus committed both meritorious and demeritorious actions, physically, verbally and mentally, after death and dissolution of the body we were born in the companionship of Opapātika Nagās. Now, if we conduct ourselves virtuously in physical actions, verbal actions and mental actions, we should be reborn in the good destination the happy world of the devas. So, they thought thus: “Now we shall conduct ourselves virtuously in physical actions, verbal and mental actions.” Bhikkhu, it is for this cause and for this reason that in this world some of the Opapātika Nagās observe the Uposatha precepts and whilst doing so, they relinquish their bodies. (Thus said the Bhagavā.)

End of The Sixth Sutta

7. SUTA SUTTA

Discourse on Wishing According to Hearsay Knowledge

348. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu addressed the Bhagavā: “Venerable Sir, in this world, some people, after death and dissolution of their bodies are reborn in the compan-

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ionship of Aṇḍaja Nagās. What is the cause and what is the reason for it?”

“Bhikkhu, in this world a certain person committed both meritorious and demeritorious actions physically, verbally and mentally. He has learnt that the Aṇḍaja Nagās live long lives and that they are born beautiful, and that they enjoy great prosperity. He reflected thus: O! that, after death and dissolution of my body. I might be reborn in the companionship of Aṇḍaja Nagās. After death and dissolution of his body, he was reborn in the companionship of the Aṇḍaja Nagās.” “Bhikkhu, it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Aṇḍaja Nagās. (Thus said the Bhagavā.)

End of The Seventh Sutta

8. DUTIYA SUTA SUTTA

The Second Discourse On Wishing According to Hearsay Knowledge

349. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world some people, after death and dissolution of their bodies, are reborn in the companionship of Jalābuja Nagās. What is the cause and what is the reason for it?...p...

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“Bhikkhu, it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Jalābuja Nagās. (Thus said the Bhagavā.)

End of the Eighth Sutta

9. TATIYA SUTA SUTTA

Discourse on Wishing According to Hearsay Knowledge

350. The Bhagavā was staying at Sāvatti...Having sat in a suitable place that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world some people, after death and dissolution of their bodies are reborn in the companionship of Samśedaja Nagās. What is the cause and what is the reason for it...p...”

“Bhikkhu, it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Samśedaja Nagās. (Thus said the Bhagavā.)

End of the Ninth Sutta

10. CATUTTHA SUTA SUTTA

The Fourth Discourse on Wishing to Hearsay Knowledge

351. The Bhagavā was staying at Sāvatti...Having sat in a suitable place that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of the body, are reborn in the companionship of Opapātika Nagās. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits both meritorious and demeritorious actions physically, verbally and mentally. He has learnt that the Opapātika Nagās live long lives and that they are born beautiful, and that they enjoy great prosperity. He reflected thus: O that after death and dissolution of my body I might be reborn in the companionship of Opapātika Nagās!” After death and dissolution of his body, he was reborn in the companionship of Opapātika Nagās. Bhikkhus, it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Opapātika Nagās. (Thus said the Bhagavā.)

End of the Tenth Sutta

11-20. AṄḌAJADĀNŪPAKĀRA SUTTAS

Ten Discourses on Being Born as Aṅḍaja Nagās
Due to Offering

352-361. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, that bhikkhu said to the Bhagavā: “Venerable Sir, in this world, some people, after death and dissolution of their bodies are reborn in the companionship of Aṅḍaja Nagās. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits both meritorious and demeritorious actions physically, verbally and mentally. He has learnt that the Aṅḍaja Nagās live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution of my body, I might be reborn in the companionship of Aṅḍaja Nagās! He gives away food to others. After death and dissolution of his body, he is reborn in the companionship of Aṅḍaja Nagās. O ‘bhikkhu’, it is the cause...p... of his rebirth in the companionship of Aṅḍaja Nagās...p... He gives away beverages to others...p... He gives away clothing to others...p... He gives away vehicles to others...p... He gives away flowers to other...p... He gives away perfumes to others...p... He gives away to others...p... He gives away beddings...p... He gives away shelter to others...p... He gives away lighting to others. After death and dissolution of his body, he is reborn in the companionship of Aṅḍaja Nagās. ‘Bhikkhu’, it is for this cause and for this reason that a

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certain person is reborn in the companionship of Aṇḍaja Nagās.” (Thus said the Bhagavā.)

End of the Twentieth Sutta

21-50. THE THIRTY JALĀBUJĀDIDĀNŪPA KĀRA SUTTA

Thirty Discourses on Being Born as Jalābuja Nagās and Other Kind of Nagās Due to Offering

362-391. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies, are reborn in the companionship of Jalābuja Nagās...p... Samsedaja Nagās...p... Opaṭātika Nagās. What is the cause and what is the reason for it?

“Bhikkhu, in this world, a certain person commits both meritorious and demeritorious actions physically, verbally and mentally. He has learnt that the Opaṭātika Nagās live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus:, ‘O that, after death and dissolution of my body, I might be reborn in the companionship of an Opaṭātika Nagās!’ He gives away food to others...p...He gives away beverages to others...p...He gives away lightings to others. After death and dissolution of his body, he is reborn in the

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companionship of Opapātika Nagās. Bhikkhu, it is for this cause and for this reason that a certain person after death and dissolution of his body is reborn in the companionship of an Opapātika Nagās. (Thus said the Bhagavā.)

(To be said in full for each of the Nagā species with respect to the kinds of gifts, forty explanations in all. It comes to fifty suttas together with the above ten.)

End of the Nāga Samiyutta

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

IX. SUPAṆṆA SAMĪYUTTA

1. Suddhika Sutta
2. Haranti Sutta
3. Dvayakārī Sutta
- 4-6. Dutiyādi Dvayakārī Sutta
- 7-16. Aṇḍajadānūpakāra Sutta
- 17-46. Jalābujadānūpakāra Sutta

Khanda Saṅyutta

1. SUDDHIKA SUTTA

Discourse on the Classes of Garuḷas

392. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four kinds of Garuḷas (fabulous gigantic birds). What are the four? They are: the Aṇḍajas the garuḷas hatched from the egg; the Jalābhuja, the Garuḷas conceived in the womb; the Saṁsedaja, the Garuḷas that spring from moisture, and the Opaṇṭika, the Garuḷas who take phenomenal existence.” (Thus said the Bhagavā.)

End of the First Sutta

2. HARANTI SUTTA

Discourse on the Various Powers of Nagās Swooping Upon

393. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four kinds of Garuḷas. What are the four? They are: Aṇḍaja,...p...These, bhikkhus, are the four kinds of Garuḷas.

“Bhikkhus, of these four kinds, the Aṇḍaja Garuḷas can swoop upon the Aṇḍaja Nagās only; they cannot swoop upon the Jalābhuja Nagās, or the Saṁsedaja Nagās, or the Opaṇṭika Nagās. Bhikkhus, of these four kinds, the Jalābhuja Garuḷas can swoop upon the Aṇḍaja Nagās and the Jalābhuja Nagās only; they cannot swoop upon

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Samśedaja Nagās and the Opaṭātika Nagās. Bhikkhus, of these four kinds, the Samśedaja Garuḷas can swoop upon the Aṇḍaja Nagās, the Jalābhujā Nagās, and the Samśedaja Nagās only; they cannot swoop upon the Opaṭātika Nagās. Bhikkhus, of these four kinds, the Opaṭātika Nagās can swoop upon the Aṇḍaja Nagās, the Jalābhujā Nagās, the Samśedaja Nagās, and the Opaṭātika Nagās. ‘Bhikkhus, these are the four kinds of Garuḷas.’ (Thus said the Bhagavā.)

End of the Second Sutta

3. DVAYAKĀRĪ SUTTA

Discourse on Committing mixed action

394. The Bhagavā was staying at Sāvatti...A certain ‘bhikkhu’ approached the Bhagavā. Having approached and making obeisance to the Bhagavā, he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies are reborn in the companionship of Aṇḍaja Garuḷas. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits both meritorious and demeritorious actions, physically, verbally and mentally. He has learnt that the Aṇḍaja Garuḷas live long lives and that they are born beautiful,

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and that they enjoy great prosperity. He reflected thus: ‘O that after death and dissolution of my body, I might be reborn in the companionship of Aṇḍaja Garuḷas!’ After death and dissolution of his body, he was reborn in the companionship of Aṇḍaja Garuḷas.

‘Bhikkhu’, it is for this cause and for this reason that a certain person after death and dissolution of this body, is reborn in the companionship of Aṇḍaja Garuḷas. (Thus said the Bhagavā.)

End of the Third Sutta

4-6. DUTIYĀDI DVAYAKĀRĪ SUTTAS

(Three Suttas)

**The Second Discourse on committing Mixed actions,
etc.**

395-397. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, that bhikkhu addressed the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies are reborn in the companionship of Jalābhujā Garuḷas,...p...Samsedaja Garuḷas,...p...Opapātika Garuḷas. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits both meritorious and demeritorious actions, physically, verbally and mentally. He has learnt that the Opapātika

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Garuḷas live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: after death and dissolution of my body, I might be reborn in the companionship of Opapātika garuḷas!.” After death and dissolution of his body, he is reborn in the companionship Opapātika Garuḷas. ‘Bhikkhu’, it is for this cause and for this reason that a certain person after death and dissolution of this body, is reborn in the companionship of Opapātika garuḷas. (Thus said the Bhagavā.)

End of the Sixth Sutta

7-16. AṆḌAJADĀNŪPAKĀRA SUTTAS

Ten Discourses on Being Born as Aṇḍaja Garuḷas Due to Offerings

398-407. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies, are reborn in the companionship of Aṇḍaja Garuḷas. What is the cause and what is the reason for it?

“Bhikkhu, in this world, a certain person commits both meritorious and demeritorious actions physically, verbally and mentally. He has learnt that the Aṇḍaja Garuḷas live long lives, that they are born beautiful and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution of my body, I might be

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reborn in the companionships of an Aṇḍaja Garuḷas!. He gives away food to others...p...He gives away beverages to others...p... He gives away clothing to others...p... He gives away vehicles to other...p... He gives away perfumes to others...p... He gives away unguents to others...p... He gives away beddings to others...p... He gives away shelter to others...p... He gives away lightings to others. After death and dissolution of his body, he is reborn in the companionship of Aṇḍaja Garuḷas. ‘Bhikkhu’ it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Aṇḍaja Garuḷas. (Thus said the Bhagavā.)

End of the Sixteenth Sutta

17-46. JALĀBUJADĀNŪPAKĀRA SUTTA

Discourse on Being Born as Jalābuja Garuḷas

Due to Offerings

408-437. The Bhagavā was staying at Sāvatti... Having sat in a suitable place that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies, are reborn in the companionship of Jalābhuja Garuḷas...p...Saṁsedaja Garuḷas...p...are reborn in the companionship of Opapātika Garuḷas. What is the cause and what is the reason for it?

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“Bhikkhus, in this world, a certain person commits both meritorious and demeritorious actions physically, verbally and mentally. He has learnt that the Opapātika Garuḷas live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that after dissolution of my body, I might be reborn in the companionship of Opapātika Garuḷas!’ He gives away food to others...p...He gives away beverages...p...He gives away lightings to others. After death and dissolution of his body, he is reborn in the companionship of Opapātika Garuḷas...p... (Thus said the Bhagavā.)

(Expanding these thirty Suttas as above, we have altogether Forty-Six Suttas in Supanna Saṅyutta which ends here.)

End of The Forty-Sixth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

X. GANDHABBAKĀYA SAMYUTTA

1. Suddhika Sutta
2. Sucarita Sutta
3. Mūlagandhadātā Sutta
- 4-12. Sāragandhādidātā Sutta
- 13-22. Mūlagandhadānūpakāra Sutta
- 23-112. Sāragandhādidānūpakāra Sutta

Khanda Saṅyutta

1. SUDDHIKA SUTTA

Discourse on Classes of Gandhabba by Preference for Scent of Trees

438. The Bhagavā was staying at Sāvatti...At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvatti...p...The Bhagavā said to the ‘bhikkhus, thus: I will now dwell on the Gandhabbas devas. Listen well. ‘Bhikkhus,’ which are the ‘devas’ that go by the class name ‘Gandhabba’? They are, ‘Bhikkhus’, the Gandhabba that dwell in and patronize the fragrant roots of trees; the Gandhabbas that dwell in and patronize fragrant heart-wood of trees, the Gandhabbas that the dwell in and patronize the fragrant sap-wood of trees, the Gandhabbas that dwell in and patronize the fragrant bark of trees, the Gandhabbas that dwell in and patronize the fragrant outer crust of trees, the Gandhabbas that dwell in and partronize the fragrant outer crust of tree, the Gandhabbas that dwell in and patronize the fragrant leaves, the Gandhabbas that dwell in and patronize the fragrant flower, the Gandhabbas that dwell in and patronize the fragrant fruits, the Gandhabbas that dwell in and patronize the fragrant fluids, the Gandhabbas that dwell in and patronize the fragrant nectars and the fragrant scents. ‘Bhikkhus’, these are the various classes of gandhabbas.” (Thus said the Bhagavā.)

End of the First Sutta

2. SUCARITA SUTTA

Discourse on Good Conduct

439. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies are reborn in the companionship of Gandhabba devas. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits meritorious actions, physically, verbally and mentally. He has learnt that the Gandhabba devas live long lives and that they are born beautiful, and that they enjoy great prosperity. He reflected thus: O! that devas after death and dissolution of my bodies, I might be reborn in the companionship of Gandhabbas. After death and dissolution of his body he was reborn in the companionship of Gandhabbas. After death and dissolution of his body, he was reborn in the companionship of Gandhabbas.“Bhikkhus, it is for this cause and for this reason that a certain person after death and dissolution of his body is reborn in the companionship of Gandhabbas devas. (Thus said the Bhagavā.)

End of the Second Sutta

3. MŪLAGANDHADĀTĀ SUTTA

Discourse on Concerning One Who Makes offering of Fragrant Roots of Trees

440. The Bhagavā was staying at Sāvatti...Having sat in a suitable place that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world some people, after death and dissolution of the body, are reborn in the Gandhabbas devas that dwell in and patronize the fragrant roots of trees. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits meritorious actions physically, verbally and mentally. He has learnt that the Gandhabbas devas that dwell in and patronize the fragrant roots of trees live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution of my body, I might be reborn in the companionship of Gandhabba devas that dwell in and patronize the fragrant roots of trees! He gives away fragrant roots to others. After death and dissolution of his body, he is reborn in the companionship of devas that dwells in and patronizes the fragrant roots of trees. ‘Bhikkhu’, it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Gandhabba devas that dwell in and patronize the fragrant roots of trees. (Thus said the Bhagavā.)

End of the Third Sutta

4-12. SĀRAGANDHĀDIDĀTĀ SUTTA

Nine Discourses Concerning Those Who Made Offerings of Fragrant Heart wood, etc

441-449. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world some people, after death and dissolution of their bodies, are reborn Gandhabba in the companionship of that dwell in and patronize the fragrant heart-wood of trees...p...the Gandhabbas that dwell in and patronize the fragrant sap-wood of trees...p... the Gandhabba devas that dwell in and patronize the fragrant bark of trees...p...the Gandhabba devas that dwell in and patronize the fragrant outer crust of trees...p...the Gandhabba devas that dwell in and patronize the fragrant leaves of trees...p... the Gandhabba devas that dwell in and patronize the fragrant flowers...p...the Gandhabba devas that dwell in and patronize the fragrant fruits...p...the Gandhabba devas that dwell in and patronize the fragrant nectar of trees...p...the Gandhabba devas that dwell in and patronize the fragrant scent of trees. What is the cause and what is the reason for it?

“Bhikkhu”, in this world, a certain person commits meritorious actions physically, verbally and mentally. He learnt that the Gandhabba devas that dwell in and patronize the fragrant heart-wood of trees, live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution

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of my body, I might be reborn in the companionship of devas that dwell in and patronize the fragrant heart-wood of trees...p... the Gandhabba devas that dwell in and patronize the sap-wood of trees...p... the Gandhabba devas that dwell in and patronize the fragrant barks of trees...p... Gandhabba devas that dwell in and patronize the fragrant outer crust of trees...p... the Gandhabba devas and that dwell in and patronize the fragrant leaves...p... the Gandhabba devas and that dwell in and patronize the fragrant flowers...p... the Gandhabba devas and that dwell in and patronize the fragrant fruits of trees...p... the Gandhabba devas and that dwell in and patronize the fragrant nectar of trees...p...the Gandhabba devas and that dwell in and patronize the fragrant scents of trees...p... He gives away fragrant heart-wood of trees to others. He gives away fragrant sap-wood to others. He gives away fragrant outer crust to others. He gives away fragrant barks to others. He gives away fragrant leaves to others. He gives away fragrant flowers to others. He gives away fragrant fruits of trees to others. He gives away fragrant nectar of trees to others. He gives away fragrant scent of trees to others. After death and dissolution of his body, he is reborn in the companionship of Gandhabba devas that dwell in and patronize the fragrant scents of trees. Bhikkhu, it is for this cause and for this reason that a certain person after death and dissolution of his body is reborn in the companionship of Gandhabba devas that dwell and

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patronize the fragrant scents of trees. (Thus said the Bhagavā.)

End of the Twelfth Sutta

13-22. MŪLAGANDHADĀNŪPAKĀRA SUTTAS

Ten Discourses Concerning Those Who Makes Offerings of Fragrant Roots of Trees

450-459. The Bhagavā was staying at Sāvatti... Having sat in a suitable place that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies, are reborn in the companionship of Gandhabba devas that dwell in and patronize the fragrant roots of trees. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits meritorious actions physically, verbally and mentally. He has learnt that the Gandhabba devas that dwell in and patronize the fragrant roots of trees live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution of my body, I might be reborn in the companionship of Gandhabba devas that dwells in and patronizes the fragrant roots of trees!’ He gives away food to others...p... He gives away clothing to others...p... He gives away vehicles to others...p... He gives away flowers to

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others...p... He gives away perfumes to others...p... He gives away unguents to others...p... He gives away beddings to others...p...He gives away shelter to others...p... He gives away lightings to others. After death and dissolution of his body, he is reborn in the companionship of Gandhabba devas that dwell in and patronize for the fragrant roots of trees. Bhikkhu, it is for this cause and for this reason that a certain person, after death and dissolution of his body, is reborn in the companionship of Gandhabba devas that dwell in and patronize the fragrant roots of trees. (Thus said the Bhagavā.)

End of the Twenty-Second Sutta

23-112. SĀRAGANDHĀDIDĀNŪPAKĀRA SUTTAS

Ninety Discourses Concerning Those Who Makes Offerings Of Fragrant Heart-Wood of Trees, etc.

460-549. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, some people, after death and dissolution of their bodies, are reborn in the companionship of the Gandhabba devas that dwell in and patronize the fragrant heart-wood of trees...p...the Gandhabba devas that dwell in and patronize the fragrant sap-wood of trees...p...,the Gandhabba devas that dwell in and patronize the fragrant bark of trees...p...the Gandhabba devas

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that dwell in and patronize the fragrant outer crust of trees...p...the Gandhabba devas that dwell in and patronize the fragrant leaves...p...the Gandhabba devas that dwell in and patronize the fragrant flowers...p...the Gandhabba devas that dwell in and patronize the fragrant fruits...p...the Gandhabba devas that dwell in and patronize the fragrant nectars of trees...p... the Gandhabba devas that dwell in and patronize the fragrant scent of trees. What is the cause and What is the reason for it?

“Bhikkhu, in this world, a certain person commits meritorious actions physically, verbally and mentally. He has learnt that the Gandhabba devas that dwell in and patronize the fragrant scents of trees live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution of my body, I might be reborn in the companionship of Gandhabba devas that dwells in and patronizes the fragrant scent of trees. ‘He gives away food to others...p... He gives away beverages to others...p... He gives away clothings to others...p... He gives away vehicles to others...p... He gives away flowers to others...p... He gives away perfumes to others...p... He gives away fragrant unguents to others...p... He gives away beddings to others...p... He gives away shelter to others...p... He gives away lightings to others. After death and dissolution of his body, he is reborn in the companionship of a Gandhabba devas that dwell in and patronize the fragrant scents of trees. Bhikkhu, it is for this cause and for this

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reason that certain persons, after death and dissolution of his body is reborn in the companionship of Gandhabba devas that dwell in and patronize the fragrant scents of trees. (Thus said the Bhagavā.)

End of The One Hundred and Twelfth Sutta

(Expanding these Ninety Suttas as above, we have altogether One Hundred and Twelve Suttas in the Gandhabba Saṃyutta which ends here.)

End of the Gandhabbakāya Saṃyutta

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

XI. VALĀHAKA SAMĪYUTTA

1. Suddhika Sutta
2. Sucarita Sutta
- 3-12. Sītavalāhakadānūpakāra Sutta
- 13-52. Uṇhavalāhakadānūpakāra Sutta
53. Sītavalāhaka Sutta
54. Uṇhavalāhaka Sutta
55. Abbhavalāhaka Sutta
56. Vātavalāhaka Sutta
57. Vassavalāhaka Sutta

Khanda Saṅyutta

1. SUDDHIKA SUTTA

Discourse On Various Kinds of Valāhaka Devas

550. The Bhagavā was staying at Sāvatti...“Bhikkhus, I will dwell on the Valāhaka devas. Listen well: “Bhikkhus, what are the Valāhaka devas?” They are: The Valāhaka devas who cause cold; the Valāhaka devas who cause heat; the Valāhaka devas who cause clouds; the Valāhaka devas who cause winds; and the Valāhaka devas who cause rain. Bhikkhus, those are the various kinds of Valāhaka devas. (Thus said the Bhagavā.)

End of the First Sutta

2. SUCARITA SUTTA

Discourse on Good Conduct

551. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies, are reborn in the companionship of Valāhaka devas. What is the cause and what is the reason for it?”

“Bhikkhu, in this world a certain person commits meritorious actions, physically, verbally and mentally. He has learnt that the Valāhaka devas live long lives and that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution

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of my body, I might be reborn in the companionship of Valāhaka devas. After death and dissolution of his body, he was reborn in the companionship of Valāhaka devas. ‘Bhikkhu, it is for this cause and for this reason that a certain person after death and dissolution of his body, is reborn in the companionship of Valāhaka devas. (Thus said the Bhagavā.)

End of the Second Sutta

3-12. SĪTAVALĀHAKADĀNŪPAKĀRA SUTTA (Ten Suttas)

Ten Discourses Concerning Valāhaka Devas Who Cause Cold, Who Made Offerings of Food, etc.

552-561. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, that bhikkhu said to the Bagavā thus: “Venerable Sir, in this world, some people, after death and dissolution of their bodies are reborn in the companionship of devas that cause cold. What is the cause and what is the reason for it?”

“Bhikkhu, in this world, a certain person commits meritorious actions, physically, verbally and mentally. He has learnt that the Valāhaka devas that cause cold live long lives, that they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after death and dissolution of my body, I might be reborn in the companionship of Valāhaka devas that can cause

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cold!’ He gives away food to others...p...He gives away lightings to others. After death and dissolution of his body, he is reborn in the companionship of the Valāhaka devas that can cause cold. Bhikkhu, it is for this cause and for this reason that a certain person after death and dissolution of his body is reborn in the companionship of Valāhaka devas that can cause cold. (Thus said the Bhagavā.)

End of the Twelfth Sutta

13-52. UṆHAVALĀHAKADĀNŪPAKĀRA SUTTAS

Fourty Discourses Concerning Valāhaka Devas Who Cause Heat, Who Make Offering of Food, etc.

562-601. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus:“Venerable Sir, in this world, some people, after death and dissolution of their bodies, are reborn in the companionship of Valāhaka devas that can cause heat...p... Valāhaka devas that can cause clouds...p...Valāhaka devas that can cause winds...p...Valāhaka devas that can cause rain. What is the cause and what is the reason for it?

“Bhikkhu, in this world, a certain person commits meritorious actions physically, verbally and mentally. He has learnt that the Valāhaka devas that can cause rain live long lives. That they are born beautiful, and that they enjoy great prosperity. He reflected thus: ‘O that, after

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death and dissolution of my body, I might be reborn in the companionship of Valāhaka devas that can cause rain!’ He gives away food to others...p...He gives away lightings to others. After death and dissolution of the body, he is reborn in the companionship of Valāhaka devas that can cause rain. Bhikkhu, it is for this cause and for this reason that a certain person after death and dissolution of his body, is reborn in the companionship of Valāhaka devas that cause rain. (Thus said the Bhagavā.)

End of the Fifty-Second Sutta

53. SĪTAVALĀHAKA SUTTA

Discourse Concerning Valāhaka Devas Who Cause Cold

602. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, it gets cold sometimes: what is the cause and what is the reason for it?”

“Bhikkhu, there are Valāhaka devas that can cause cold. Whenever it occurs to them, ‘Well, let’s enjoy ourselves our own way!’ Then, in consequence of their desire, cold is caused. Bhikkhu, it is for this cause and for this reason that it gets cold sometime.”(Thus said the Bhagavā.)

End of the Fifty-Third Sutta

Valāhaka Samiyutta

54. UṆHAVALĀHAKA SUTTA

Discourse Concerning Valāhaka Devas Who Cause Heat

603. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, it gets hot sometimes: What is the cause and what is the reason for it?”

“O Bhikkhu’, there are Valāhaka devas that cause heat. Whenever it occurs to them, ‘well, let’s enjoy ourselves our own way!’. Then, in consequence of their desire, heat is caused. Bhikkhu, it is for this cause and for this reason that it gets sometimes.”(Thus said the Bhagavā.)

End of the Fifty-Fourth Sutta

55. ABBHAVALĀHAKA SUTTA

Discourse Concerning Valāhaka Devas Who Cause Clouds

604. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, Clouds form sometimes: what is the cause and what is the reason for it?”

“Bhikkhu, there are Valāhaka devas that cause clouds. Whenever it occurs to them, “Well, let’s enjoy ourselves our own way!’ Then, in consequence of their desire,

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clouds are formed. Bhikkhu, it is for this cause and for this reason that clouds are formed sometimes.” (Thus said the Bhagavā.)

End of the Fifty-Fifth Sutta

56. VĀTAVALĀHAKA SUTTA

Discourse Concerning Valāhaka Devas Who Cause Winds

605. The Bhagavā was staying at Sāvatti...Having sat in a suitable place that bhikkhu said to the Bhagavā thus: “Venerable Sir, the winds blow sometimes. What is the cause and what is the reason for it?”

“Bhikkhu, there are Valāhaka devas that cause winds. Whenever it occurs to them, ‘Well, let’s enjoy ourselves our own way; then, in consequence of their desire, winds are caused. Bhikkhu, it is for this cause and for this reason that the winds blow sometimes. (Thus said the Bhagavā.)

End of the Fifty-Sixth Sutta

Valāhaka Samiyutta

57. VASSAVALĀHAKA SUTTA

Discourse Concerning Valāhaka Devas Who Cause Rain

606. The Bhagavā was staying at Sāvatti...Having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable sir, it rains sometimes; what is the cause and what is the reason for it?”

“Bhikkhu, there are Valāhaka devas that can cause rain. Whenever it occurs to them, ‘Well, let’s enjoy ourselves our own way! Then, in consequence of their desire, rain is caused. Bhikkhu, it is for this cause and for this reason that it rains sometimes.’” (Thus said the Bhagavā.)

End of the Fifty-Seventh Sutta

End of Valāhaka Samiyutta

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

XII. VACCHAGOTTA SAMĪYUTTA

1. Rūpaaññāṇa Sutta
2. Vedanāaññāṇa Sutta
3. Saññāaññāṇa Sutta
4. Saṅkhāraaññāṇa Sutta
5. Viññāṇaññāṇa Sutta
- 6-10. Rūpaadassanādi Sutta
- 11-15. Rūpaanabhisamayādi Sutta
- 16-20. Rūpaananubhodhādi Sutta
- 21-25. Rūpaappaṭivedhādi Sutta
- 26-30. Rūpaasallakkhaṇādi Sutta
- 31-35. Rūpaanupalakkhaṇādi Sutta
- 36-40. Rūpaappaccupalakkhādi Sutta
- 41-45. Rūpaasamapekkhādi Sutta
- 46-50. Rūpaappaccupekkhādi Sutta
- 51-54. Rūpaappaccakkhakammi Sutta
55. Viññāṇaappaccakkhakamma Sutta

Khanda Saṅyutta

1. RŪPAAÑÑĀNA SUTTA

Discourse on Ignorance About the True Nature of Corporeality

607. At one time the Bhagavā was staying at the Jetavana Monastery of Anāthapiṇḍika in Sāvatti...Then Vacchagotta, the ascetic approached the Bhagavā. Having approached, he exchanged courteous greeting with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: “Friend, Gotama, what is the cause and what is the reason for these various views;” that the world is eternal; that the world is not eternal; that the world is finite; that the world is not infinite; that the life is the body; that the life is one thing and the body another; that a sentient being exists after death; that a sentient being does not exist after death; that a sentient being either exists after death or does not exist after death; that a sentient being neither exists after death nor does not exists after death?” “Vaccha, in this world, such diverse views as: that the world is eternal; that the world is not eternal...p...sentient being neither exists after death nor does not exists after death; corporeality arise due to ignorance about the true nature of corporeality; about the origination of corporeality; about the cessation of corporeality; about the way leading to the cessation of corporeality (Nibbāna). Vaccha, it is through this ingorance that diverse views arise such as- ‘that the world is eternal;

Khanda Saṅyutta

that the world is not eternal...p... that a sentient being neither exists after death nor does not exist after death. (Thus said the Bhagavā.)

End of the First Sutta

2. VEDANĀ-AÑÑĀṆA SUTTA

Discourse on Ignorance About the True Nature of Sensation

608. The Bhagavā was staying at Sāvatti... Vacchagotta, the ascetic, having sat in a suitable place, said to the Bhagavā thus: “Friend, Gotama, what is the cause and what is the reason for these views: ‘that the world is eternal; that the world is not eternal...p... that sentient being neither exists after death nor does not exist, after death?’”

“Vaccha, in this world, various diverse views: ‘That the world is eternal; that the world is not eternal...p...that a sentient being neither exists after death nor does not exist after death, arise due to ignorance about the true nature of Sensation; about the origination of Sensation, about the cessation of Sensation; about the way leading to the cessation of Sensation, (Nibbāna). Vaccha, it is through Ignorance that diverse views arise such as: that the world is eternal; that the world is not eternal...p...that a sentient

Vacchagotta Samiyutta

being neither exists after death nor does not exist after death.” (Thus said the Bhagavā.)

End of the Second Sutta

3. SAÑÑĀ AÑÑĀṄA SUTTA

Discourse On Ignorance About the True Nature of Perception

609. The Bhagavā was staying at Sāvatti... Vacchagotta, the ascetic, having sat in a suitable place, said to the Bhagavā thus: “Friend, Gotama, what is the cause and what is the reason for these views: ‘that the world is eternal; that the world is not eternal;...p... that a sentient being neither exists after death nor does not exist after death?’”

“Vaccha, in this world, such diverse views: as ‘that the world is eternal; that the world is not eternal;...p... sentient being neither exists after death nor does not exist after death, arise due to ignorance about the true nature of perception; about the origination of perception; about the cessation of perception; about the way leading to the cessation of perception, (Nibbāna). Vaccha, it is through Ignorance that diverse views arise such as: ‘that the world is eternal; that the world is not eternal...p...that a sentient

Khanda Saṅyutta

being neither exists after death nor does not exist after death. (Thus said the Bhagavā.)

End of the Third Sutta

4. SANKHĀRAAÑÑĀNA SUTTA

Discourse on Ignorance About the True Nature of Volitional Activities

610. The Bhagavā was staying at Sāvatti... Vaccha gota the ascetic, having sat in a suitable place, said to the Bhagavā thus: “Friend Gotama, what is the cause and what is the reason for these various views: ‘that the world is eternal; that the world is not eternal;...p...a sentient being neither exists after death nor does not exist after death?’”

“Vaccha, in this world, such diverse view ‘that the world is eternal, that the world is not eternal...p...that a sentient being neither exists after death nor does not exist’ after death, arise due to ignorance about the nature of Volitional activities, about the origination of conditional activities; about the cessation of conditional activities, about the way leading to the cessation of volitional activities (Nibbāna); it is through ignorance that diverse views arise such: ‘that the world is eternal; that the world is not eternal...p... that a sentient being neither exists after death nor does not exist after death...p...Vaccha, that the world is external...p...a sentient being neither

Vacchagotta Samiyutta

exist after death nor does not exist after death...p...in the cause and reason for these various views. (Thus said the Bhagavā.)

End of the Fourth Sutta

5. VIÑÑĀṄĀAÑÑĀṄA SUTTA

Discourse On Ignorance About the True Nature of Consciousness

611. The Bhagavā was staying at Sāvatti... Vacchagotta the ascetic, having sat in a suitable place, said to the Bhagavā thus: “Friend Gotama, what is the cause and what is the reason for these various views: ‘that the world is eternal; that the world is not eternal...p...that a sentient being neither exists after death nor does not exist after death?’”

“Vaccha, in this world, such diverse views ‘that the world is eternal; that the world is not eternal...p...that a sentient being neither exists after death nor does not exist after death arise due to ignorance about the true nature of Consciousness, about the origination of consciousness; about the cessation of Consciousness; about the way leading to the cessation of Consciousness, (Nibbāna). Vaccha, it is through Ignorance arise such that (diverse view) such as: ‘that the world is eternal; that the world is not eternal...p...that a sentient being neither exists

Khanda Saṅyutta

after death nor does not exist after death.”(Thus said the Bhagavā.)

End of the Fifth Sutta

6-10. RŪPAADASSANĀDI SUTTA

Five Discourses on Not Seeing the True Nature of Corporeality, etc

612-616. The Bhagavā was staying at Sāvatti... Vacchagotta the ascetic, having sat in a suitable place, said to the Bhagavā thus: Friend Gotama, what is the cause and what is the reason for these various views: ‘that the world is eternal; that the world is not eternal...p...that a sentient being neither exists after death nor does not exist after death?’

“Vaccha, in this world, such diverse views as: ‘that the world is eternal; that the world is not eternal...p...sentient beings neither exists after death nor does not exist after death arise by not seeing the true nature of corporeality...p... by not seeing the true nature of the way leading to the cessation of corporeality...p...(Nibbāna), by not seeing the true nature of sensation...p... of perception...p... of Volitional activities...p... of Consciousness...p... by not seeing the true nature of the way leading to the cessation of Consciousness (Nibbāna)...p... (Thus said the Bhagavā.)

End of the Tenth Sutta

11-15. RŪPAANABHISAMAYĀDI SUTTA

**Five Discourses on Lack of Penetration into the
True Nature of Corporeality etc**

617-621. The Bhagavā was staying at Sāvatti...
Vaccha, due to a lack of penetration into the true nature
of Corporeality...p...due to a lack of the way to the
cessation of Corporeality (Nibbāna)...p...

The Bhagavā was staying at Sāvatti...Vaccha, due
to a lack of penetration into the true nature of
Sensation...p...

The Bhagavā was staying at Sāvatti...Vaccha, due
to a lack of penetration into the true nature of Perception
...p...

The Bhagavā was staying at Sāvatti...Vaccha, due
to a lack of penetration into the true nature of Volitional
activities...p...

The Bhagavā was staying at Sāvatti...Vaccha, due
to a lack of penetration into true nature of Conscious-
ness...p...(Thus said the Bhagavā.)

End of the Fifteenth Sutta

16-20. RŪPA-ANANUBHODHĀDI SUTTA

**Five Discourses On lack of Proper Understanding
About the True Nature of Corporeality etc**

622-626. The Bhagavā was staying at Sāvatti... Having sat in a suitable place, Vacchagotta the ascetic, said to the Bhagavā thus: “Friend Gotama, what is the cause and what is the reason for these various views?”

“Vaccha, due to a lack of proper understanding about the true nature of Corporeality...p...due to a lack of proper understanding about the way leading to the cessation of Corporeality...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of proper understanding about the true nature of Sensation...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of proper understanding about the true nature of Perception...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of proper understanding about the true nature of Volitional activities...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of proper understanding about the true nature of Consciousness...p...due to a lack of proper understanding about the way leading to the cessation of Consciousness...p... (Thus said the Bhagavā.)

End of the Twentieth Sutta

Vacchagotta Samiyutta

21-25. RŪPAAPPATĪVEDHĀDI SUTTA

**Five Discourses On Non-Comprehension of
Corporeality etc**

627-631. The Bhagavā was staying at Sāvatti...

“Friend, Gotama, what is the cause and what is the reason for these various views?...p...”

“Vaccha, due to non-comprehension of Corporeality; ...p...Vaccha, due to non-comprehension of Consciousness ...p...”(Thus said the Bhagavā.)

End of the Twenty-Fifth Sutta

26-30. RŪPAASALLAKKHAṄĀDI SUTTA

Five Discourses Not Distinguishing of Corporeality etc

632-636. The Bhagavā was staying at Sāvatti...

“Vaccha, by not distinguishing of corporeality...p...Viccha, by not distinguishing of Consciousness...p...(Thus said the Bhagavā.)

End of the Thirteenth Sutta

Khanda Saṅ'iyutta

31-35. RŪPAANUPALAKKHAṆĀDI SUTTA

Five Discourses On Not Discriminating of Corporeality etc

637-641. The Bhagavā was staying at Sāvatti...
“Vaccha, by not discriminating of Corporeality...p... Vaccha,
by not discriminating of Consciousness...p...”(Thus said
the Bhagavā.)

End of the Thirty-Fifth Sutta

36-40. RŪPAAPPACCUPALAKKHAṆĀDI SUTTA

Five Discourses On Not Differentiating of Corporeality, etc

642-646. The Bhagavā was staying at Sāvatti...
“Vaccha, by not differentiating of Corporeality...p...Vaccha,
by not differentiating of Consciousness...p...”(Thus said
the Bhagavā.)

End of the Fortieth Sutta

41-45. RUPAASAMAPEKKHAṆĀDI SUTTA

**Five Discourses on Lack of Proper Regard to
Corporeality, etc**

647-651. The Bhagavā was staying at Sāvatti...
“Vaccha, due to a lack of proper regard to Corporea-

Vacchagotta Samiyutta

lity...p...“Vaccha, due to a lack of proper regard to Consciousness...p...”(Thus said the Bhagavā.)

End of the Fortyfifth Sutta

46-50. RŪPAAPPACCUPEKKHAṆĀDI SUTTA

Discourses On Not Contemplating Corporeality, etc

652-656. The Bhagavā was staying at Sāvatti...
“Vaccha, by not contemplating corporeality...p...by not
contemplating Consciousness ... p ... (Thus said the Bhagavā.)

End of the Fiftieth Sutta.

51-54. RŪPAAPPACCAKKAHAKAMMADI SUTTA

**Four Discourses On lack of Proper Perception of
Corporeality, etc**

657-660. The Bhagavā was staying at Sāvatti...Then,
Vacchagotta, the ascetic, approached the Bhagavā. Having
approached, he exchanged courteous greeting with the
Bhagavā. Having finished the courteous and memorable
words, he sat in a suitable place. Having sat in a suitable
place, he said to the Bhagavā thus: “Friend Gotama, what
is the cause and what is the reason for these various
views: what ‘that the world is eternal...p... that a sentient
being neither exists after death nor does not exist after
death”.

Khanda Saṅyutta

“Vaccha, due to a lack of perception of corporeality, due to a lack of perception of the origination of corporeality, due to a lack of perception of the cessation of corporeality; due to a lack of perception of the way leading to the cessation of corporeality (Nibbāna)...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of perception of Sensation...p...due to a lack of perception of the way leading to the cessation of Sensation (Nibbāna)...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of Perception...p...due to a lack of perception of the way leading to the cessation of Perception...p...”

The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of perception of Volitional Activities...p...due to a lack of perception of the way leading to the cessation of Volitional activities (Nibbāna)...p...”

End of the Fiftieth Sutta.

55. VIÑÑĀNAAPPACCAKKHAKAMMA SUTTA

Discourse On Lack of Perception of Consciousness

661. The Bhagavā was staying at Sāvatti...“Vaccha, due to a lack of perception of consciousness; due to a lack of perception of the origination of consciousness; due to a lack of perception of the cessation of consciousness; due to a lack of perception of the way leading to the

Vacchagotta Samyutta

cessation of a consciousness (Nibbāna), in this world, such diverse views arise as: that the world is eternal; that the world is not eternal; that the world is infinite; that the world is not infinite; that the life is one thing and the body is another; that a sentient being exists after death; that a sentient being does not exist after death; that a sentient being neither exists after death nor does not exist after death. (Thus said the Bhagavā.)

“Vaccha, that the world is eternal; that the world is not eternal; that the world is infinite; that the world is not infinite; that the life is one thing and the body is another; that a sentient being exists after death; that a sentient being does not exist after death; that a sentient being neither exist after death nor does not exist after death; therein lies the necessary reason for the prevalence of such diverse belief”. (Thus said the Bhagavā.)

End of the Fifty-fifth Sutta

End of Vacchagotta Samyutta

Khanda Saṅyutta

Namo tassa bhagavato arahato sammāsambuddhassa

XIII. JHĀNA SAMĪYUTTA

1. Samādhimūlakasamāpatti Sutta
2. Samādhimūlakaṭṭhiti Sutta
3. Samādhimūlakavuṭṭhāna Sutta
4. Samādhimūlakakallita Sutta
5. Samādhimūlakaārammaṇa Sutta
6. Samādhimūlakagocara Sutta
7. Samādhimūlakaabhinīhāra Sutta
8. Samādhimūlakasakkaccakārī Sutta
9. Samādhimūlakasātaccakārī Sutta
10. Samādhimūlakasappāyakārī Sutta
11. Samāpattimūlakathiti Sutta
12. Samāpattimūlakavuṭṭhāna Sutta
13. Samāpattimūlakakallita Sutta
14. Samāpattimūlakaārammama Sutta
15. Samāpattimūlakagocara Sutta
16. Samāpattimūlakaabhinīhāra Sutta
17. Samāpattimūlakasakkacca Sutta
18. Samāpattimūlakasātacca Sutta

Khanda Saṅyutta

19. Samāpattimūlakasappāyakārī Sutta
- 20-27. Ṭhitimūlakavuṭṭhānādi Sutta
- 28-34. Vuṭṭhānamūlakakallitādi Sutta
- 35-40. Kallitamūlakaārammanādi Sutta
- 41-45. Ārammanamūlakagocarādi Sutta
- 46-49. Gocaramūlakaabhinīhārādi Sutta
- 50-52. Abhinīhāramūlakasakkaccādi Sutta
- 53-54. Sakaccamūlakasātaccakārī Sutta
55. Sātaccamūlakasappāyakārī Sutta

1. SAMĀDHIMŪLAKA SAMĀPATTI SUTTA

Discourse on Concentration as the Basis of Sustained Absorption in Concentration

662. The Bhagavā was staying at Sāvatti... “Bhikkhus, these are the four types of person who practise and attain Jhāna.” What are the four? They are: some who practise and attain Jhāna are skillful in concentration, but are not skillful sustained absorption in concentration (samāpatti). “Bhikkhus, some who practise and attain jhāna are skillful in sustained absorption in concentration, but are not skillful in concentration. “Bhikkhus, some who practise and attain jhāna are neither skillful in concentration nor skillful in sustained absorption in concentration. “Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in concentration as well as in sustained absorption in Concentration. “Bhikkhus, of these four types, the ones who are skillful both in concentration and in sustained absorption in concentration foremost, supreme, pre-eminent, the highest, the most excellent.

“Bhikkhus, milk comes from the cow. From milk, curd is produced. From curd, ghee is produced. From ghee, butter is produced. From butter, cream of clarified butter is produced. Of these the last, i.e, creams of clarified butter is considered the best. In the same manner, of those who practise and attain jhānas, those that are skillful both in concentration and in sustained absorption in concentration thereof are the foremost, superme, pre-

Khanda Saṅyutta

eminent, the highest, the most excellent.” (Thus said the Bhagavā.)

End of the First Sutta

2. SAMĀDHIMŪLAKAṬHITI SUTTA

Discourse on Concentration as the Basis of Steadfastness in Jhāna

663. The Bhagavā was staying at Sāvatti...“Bhikkhus, these are the four types of person who practise and attain Jhāna. What are the Four? They are: “Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in concentration but are not skillful in steadfastness in Jhāna. Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in steadfastness in jhāna but are not skillful in concentration. Bhikkhus, in this Teaching, some who practise and attain jhāna are neither skillful in concentration nor in steadfastness in jhāna. Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration as well as in steadfast in jhāna.”“Bhikkhus, of these four types, the ones who are skillful in concentration as well as in steadfastness in jhāna are the foremost, supreme, pre-eminent, the highest, the most excellent.”

“Bhikkhus, milk comes from the cow. From milk, curd is produced; from curd, ghee is produced; from ghee,

Jhāna Samiyutta

butter is produced; from butter, cream of clarified butter is produced. Of these, the last, i.e, cream of clarified butter is considered the best. In the same manner, of those who practise and attain the jhānas, the ones that are skillful both in concentration and in steadfastness in jhāna are the foremost, supreme, pre-eminent, the highest, most excellent.” (Thus said the Bhagavā.)

End of the Second Sutta

3. SAMĀDHIMŪLAKAVUṬṬHĀNA SUTTA

Discourse on Concentration As the Basis of Arising from Jhāna

664. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are the four types of person who practise and attain jhāna. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain ‘Jhāna’ are skillful in concentration, but are not skillful in arising from jhāna. Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in arising from jhāna, but are not skillful in concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in concentration nor in arising from jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful as well as arising from Jhāna. “Bhikkhus, of these four types, the ones who are skillful in both are the

Khanda Saṅyutta

foremost, supreme, pre-eminent, the highest, the most excellent.

“Bhikkhus, milk comes from the cow...p...is considered the best, most excellent.” (Thus said the Bhagavā.)

End of the Third Sutta

4. SAMĀDHIMŪLAKAKALLITA SUTTA

Discourse On Concentration As the Basis of Soundness of Jhāna

665. The Bhagavā was staying at Sāvatti...“Bhikkhus, these are four types of person who practise and attain the ‘jhānas’. What are the four? They are: Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration, but not skillful in keeping the soundness of jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in keeping the soundness of jhāna, but are not skillful in concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in concentration nor in keeping the soundness in jhāna. Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration as well as in keeping the soundness of jhāna. “Bhikkhus, of these four types, the ones who are skillful both in concentration and in keeping the soundness of jhāna are the

Jhāna Samiyutta

foremost, supreme, pre-eminent, the highest, the most excellent.”

“Bhikkhus, just as milk comes from the cow ...p...most excellent.”(Thus said the Bhagavā.)

End of the Fourth Sutta

5. SAMĀDHIMŪLAKAĀRAMMAṆA SUTTA

Discourse On Concentration As the Basis of the Object of Meditation

666. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of person who practise and attain ‘jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration, but are not skillful in the objects of their meditation. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in the object of their meditation but are not skillful in concentration. “Bhikkhus, some who practise and attain Jhāna are neither skillful in concentration nor in the objects of their meditation. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration as well as the objects of their meditation. “Bhikkhus, of these four types, the ones who are skillful both in concentration and in the objects of their meditation are the foremost, supreme, pre-eminent, the highest, the most excellent.”

Khanda Saṅyutta

“Bhikkhus, milk comes from cow ...p...most excellent.” (Thus said the Bhagavā.)

End of the Fifth Sutta

6. SAMĀDHIMŪLAKAGOCARA SUTTA

Discourse on Concentration as the Basis of the Range of Objects for Meditation

667. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of person who practise and attain ‘jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration, but are not skillful in the range of objects of their meditation. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in the range of objects of their meditation, but are not skillful in their concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in concentration nor in the range of objects of their meditation. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration as well as in the range of objects of their meditation. “Bhikkhus, of these four types, the ones who are skillful both in concentration and in the range of objects of their meditation are the foremost, supreme, pre-eminent, the highest, the most excellent.”

Jhāna Samiyutta

“Bhikkhus, milk comes from the cow...p...most excellent.” (Thus said the Bhagavā.)

End of the Sixth Sutta

7. SAMĀDHIMŪLAKAABHINĪHĀRA SUTTA

Discourse on Concentration as the Basis of One's Resolve

668. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of person who practise and attain the ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in concentration, but are not skillful in their resolve. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in their resolve, but are not skillful in concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in concentration nor in their resolve. Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in concentration as well as their resolve. Bhikkhus, in this Teaching, of the four types, the ones who are skillful both in concentration and in their resolve are the foremost, supreme, pre-eminent, the highest, the most excellent.”

Khanda Saṅyutta

“Bhikkhus, just as milk comes from the cow...p...most excellent.”(Thus said the Bhagavā.)

End of the Seventh Sutta

8. SAMĀDHIMŪLAKASAKKACAKĀRĪ SUTTA

**Discourse on Concentration as the Basis of
Earnest Practice**

669. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of person who practise and attain ‘Jhāna. What are the four? They are: “Bhikkhus, in this Teachings namely: some who practise and attain jhāna are skillful in concentration, but are not skillful in earnest practice. ‘Bhikkhus’, in this Teachings, some who practise and attain Jhāna, are skillful in earnest practice but not skillful in concentration. “Bhikkhus, some who practise and attain jhāna are neither skillful in concentration nor in earnest practice. ‘Bhikkhus,’ in this Teaching, some who practise and attain jhāna are skillful in concentration as well as in earnest practice. “Bhikkhus, of these four types, the ones who are skillful both in concentration and in earnest practice are the foremost, supreme, pre-eminent, the highest, the most excellent.”

“Bhikkhus, milk comes from the cow...p...most excellent.” (Thus said the Bhagavā.)

End of the Eighth Sutta

9. SAMĀDIMŪLAKA SĀTACCAKĀRĪ SUTTA

Discourse on Concentration as the Basis of Persevering Practice

670. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of persons who practise and attain jhāna. What are the four? They are, in this Teachings, some who practise and attain jhāna are skillful in concentration, but are not skillful in persevering practice. Bhikkhus, in this Teaching, some who practise jhāna are skillful in persevering but are not skillful in concentration.

“Bhikkhus, in this Teachings, some who practise jhāna are neither skillful in concentration nor in persevering practice. “Bhikkhus, in this Teachings, some who practise are skillful in concentration as well as in persevering practice. Bhikkhus, of these four types, the ones that are skillful both in concentration and in persevering practice are the foremost, supreme, pre-eminent, the highest, the most excellent.

“Bhikkhus, milk comes from the cow...p...most excellent.” (Thus said the Bhagavā.)

End of the Ninth Sutta

10. SAMĀDHIMŪLAKASAPPĀYAKĀRĪ SUTTA

Discourse On Concentration As the Basis of Conformity in Practice

671. The Bhagavā was staying at Sāvatti...“Bhikkus, there are four types of person who practise and attain ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings; some who practise and attain jhāna are skillful in concentration, but are not skillful in conformity in practice. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in conformity in practice, but are not skillful in concentration. “Bhikkhus, in this Teaching, some who practise and attain jhāna are neither skillful in concentration nor in conformity in practice. ‘Bhikkhus’, in this Teaching, some who practise and attain jhāna are skillful in concentration as well as in conformity in practice. “Bhikkhus, in this Teaching, of these four types, the ones who are skillful both in concentration and in conformity in practice are the foremost, supreme, pre-eminent, the highest, the most excellent.”

“Bhikkhus, milk comes from the cow...p...most excellent.” (Thus said the Bhagavā.)

End of the Tenth Sutta

11. SAMĀPATTIMŪLAKATHITI SUTTA

Discourse On Sustained Absorption in Concentration As the Basis of Steadfastness in Jhāna

672. The Bhagavā was staying at Sāvatti...“Bhikkhus, There are four types of person who practise and attain ‘Jhana’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration but are not skillful in steadfastness in jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in steadfastness in jhāna, but are not skillful in sustained absorption in concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in sustained absorption in concentration nor in steadfastness in jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration as well as in steadfastness in jhāna. “Bhikkhus, of these four types, the ones who are skillful both in sustained absorption in concentration and in steadfastness in jhāna are the foremost, supreme, pre-eminent, the highest, the most excellent.”

“Bhikkhus, milk comes from the cow...p...most excellent.” (Thus said the Bhagavā.)

End of the Eleventh Sutta

12. SAMĀPATTIMŪLAKAVUṬṬHĀNA SUTTA

Discourse On Sustained Absorption in Concentration As the Basis of Arising from Jhāna

673. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of person who practise and attain ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration, but are not skillful in arising from Jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in arising from jhāna, but are not skillful in sustained absorption in concentration.

“Bhikkhus, in this Teachings, some who practise and attain jhāna, are neither skillful in sustained absorption in concentration nor in arising from jhāna. “Bhikkhus, some who practise and attain jhāna are skillful in sustained absorption in concentration as well as in arising from jhāna. “Bhikkhus, of these four types, the ones who are skillful in sustained absorption in Concentration and in arising from jhāna ...p...the most excellent.” (Thus said the Bhagavā.)

End of the Twelfth Sutta

13. SAMĀPATTIMŪLAKAKALLITA SUTTA

Discourse on Sustained Absorption in Concentration As the Basis of Soundness of Jhāna

674. The Bhagavā was staying at Savatthi... “Bhikkhus, there are four types of person who practise and attain the ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration, but are not skillful in keeping the soundness of jhāna. ‘Bhikkhus’, some who practise and attain jhāna are skillful in keeping the soundness of jhāna but are not skillful in sustained absorption in concentration. “Bhikkhus, some who practise and attain jhāna are neither skillful in sustained absorption in concentration nor in keeping the soundness of jhāna. ‘Bhikkhus’, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in Concentration as well as in keeping the soundness of jhāna. “Bhikkhus, in this Teaching, of these four types...p... the most excellent.”(Thus said the Bhagavā.)

End of the Thirteenth Sutta

14. SAMĀPATTIMŪLAKAĀRAMMAṆA SUTTA

Discourse on Sustained Absorption in Concentration As the Basis of the Object of Meditation

675. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four types of person who practise and attain ‘jhāna’. What are the four? ‘Bhikkhus, some who practise and attain jhāna are skillful sustained absorption in Concentration but are not skillful in the object of their meditation. ‘Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in the object of their meditation, but are not skillful in sustained absorption in Concentration. ‘Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in sustained absorption in Concentration nor in the object of their meditation. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in Concentration as well as in the objects of their meditation. “Bhikkhus, of these four types...p...the most excellent.” (Thus said the Bhagavā.)

End of the Fourteenth Sutta

15. SAMĀPATTIMŪLAKAGOCARA SUTTA

Discourse on Sustained Absorption Concentration As the Basis of the Range of Objects for Meditation

676. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are the four types of person who practise and attain

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‘Jhāna’. What are the four? “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration, but are not skillful in the range of objects for meditation. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in the range of objects for meditation, but are not skillful in sustained absorption in concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in sustained absorption in concentration nor in the range of objects for meditation. Bhikkhus, in this Teachings, some who practise jhāna are skillful in sustained absorption in concentration as well as in the range of objects for meditation. ‘Bhikkhus, of these four types...p...the most excellent.”(Thus said the Bhagavā.)

End of the Fifteenth Sutta

16. SAMĀPATTIMŪLAKAABHINIĪHĀRA SUTTA

Discourse on Sustained Absorption in Concentration As the Basis of the One's Resolve

677. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of person who practise and attain ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration, but are not skillful in their resolve. ‘Bhikkhus’, in this Teaching, some who practise and attain jhāna are skillful in their

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resolve, but are not skillful in sustained absorption in concentration. “Bhikkhus, in this Teaching, some who practise and attain jhāna are neither skillful in sustained absorption in concentration nor skillful in their resolve. ‘Bhikkhus, in this Teaching, some who practise and attain Jhāna are skillful in sustained absorption in concentration as well as skillful in their resolve. ‘Bhikkhus’, of these four types, the most excellent.”(Thus said the Bhagavā.)

End of the Sixteenth Sutta

17. SAMĀPATTIMŪLAKASAKKACCA SUTTA

Discourse on Sustained Absorption in Concentration As the Basis of Earnest Practice

678. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four types of person who practise and attain ‘Jhana’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in concentration, but are not skillful in earnest practice. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in earnest practice but are not skillful in sustained absorption in concentration. “Bhikkhus, in this Teaching, some who are practice and attain jhāna are neither skillful in concentration nor skillful in earnest practice. “Bhikkhus, in this Teachings, some who practice and attain jhāna are skillful in sustained absorption in concentration as well as skillful

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in earnest practice. “Bhikkhus, of these four types...p...the most excellent.”(Thus said the Bhagavā.)

End of the Seventeenth Sutta

18. SAMĀPATTIMŪLAKASĀTACCA SUTTA

**Discourse On Sustained Absorption in Concentration
As the Basis of Persevering Practice**

679. The Bhagavā was staying at Sāvatti...“Bhikkhus, there are four types of persons who practise and attain ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practice and attain jhāna are skillful in sustained absorption in concentration but are not skillful in persevering practice. “Bhikkhus, some who practise and attain jhāna are skillful in perseverance, but are not skillful in sustained absorption in concentration. “Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in attainment nor in perseverance. “Bhikkhus, some who practise and attain jhāna are skillful both in attainment and in perseverance. “Bhikkhus, of these four types ...p...the most excellent.” (Thus said the Bhagavā.)

End of the Eighteenth Sutta

19. SAMĀPATTIMŪLAKASAPPĀYAKĀRĪ
SUTTA

Discourse On Sustained Absorption in Concentration
As the Basis of Conformity in Practice

680. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four types of person who practise and attain ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in sustained absorption in Concentration, but are not skillful in conformity in practice. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in conformity in practice but are not skillful in sustained absorption in Concentration. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in sustained absorption in concentration, nor in conformity in practice. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful both in sustained absorption in concentration and in conformity in practice. “Bhikkhus, of these four types, the ones who are skillful both in sustained absorption in concentration and in conformity in practice are the foremost, supreme, pre-eminent, the highest, the most excellent.

“Bhikkhus, milk comes from the cow; from milk, curd is produced; from curd, ghee is produced; from ghee, butter is produced, from butter, cream of clarified butter is produced. Of these, the last i.e. cream of clarified butter is of those who practise and attain jhāna, those that are skillful both in sustained absorption in concentration

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and in conformity in practice are the foremost, supreme, pre-eminent, the highest, and most excellent.”(Thus said the Bhagavā.)

End of the Nineteenth Sutta

20-27. ṬHITIMŪLAKAVUṬṬHĀNĀDI SUTTA

Eight Discourses Concerning Steadfastness in Jhāna and Arising from Jhāna As the Bases of Concentration, etc.

681-688. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are the four types of person who practise and attain ‘Jhāna’. What are the four? They are: “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in steadfastness in jhāna, but are not skillful in arising from jhāna. “Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in arising from jhāna, but are not skillful in steadfastness in jhāna. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in steadfastness in jhāna nor in arising from jhāna. “Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in steadfastness in Jhāna as well as in arising from Jhāna. “Bhikkhus, of these four types...p...the highest and the most excellent.”(Thus said the Bhagavā.)

End of the Twentyseventh Sutta

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(The rest seven suttas up to *Ṭhitimūlakasappāyakārī Sutta*, (Sutta. 688) based on “steadfastness” should be read in full on the corresponding pattern of the previous Suttas based on “Sustained absorption in concentration”.

End of the *Ṭhitimūlaka Sutta*

28-34. VUṬṬHĀNAMŪLAKAKALLITĀDI SUTTA

Seven Discourses Concerning Arising from Jhāna and Soundness in Jhāna As the Bases of Concentration, etc.

689-695. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four types of person. What are the four? They are: “Bhikkhus, in this Teaching, some who are skillful in arising from jhāna, but are not skillful in keeping the soundness in jhāna. “Bhikkhus, in this Teaching, some who are keeping the soundness in jhāna, but are not skillful in arising from jhāna. “Bhikkhus, in this Teaching, some who are neither skillful in arising from jhāna nor in keeping the soundness in jhāna. “Bhikkhus, some who are skillful in arising from jhāna as well as in keeping the soundness in jhāna. “Bhikkhus, of these four types, the ones who are skillful both in arising from jhāna and in keeping the soundness in jhāna...p...the highest, the most excellent.”(Thus said the Bhagavā.)

End of the Thirty-Fourth Sutta

Jhāna Samiyutta

(The remaining six Suttas up to Vuṭṭhanamūlaka sappayakārī Sutta (Sutta 695) based on arising from jhāna should read in full on the corresponding pattern of the previous Suttas based on sustained absorption in concentration, etc.)

End of the Vuṭṭhānamūlaka Sutta

35-40. KALLITAMŪLAKA ĀRAMMANĀDI SUTTA **Six Discourses Concerning Soundness in Jhāna and** **Object of Meditation as the Basis of Concentration, etc.**

696-701. The Bhagavā was staying at Sāvatti...
“Some are skillful in keeping the soundness in jhāna but are not skillful in the object of meditation. Some are skillful in the object of meditation, but are not skillful in keeping the soundness in jhāna. Some are neither skillful in keeping the soundness in jhāna nor in the object of meditation. Some are skillful in keeping the soundness of jhāna as well as in the object of meditation. ‘Bhikkhus’, of these four...p...the highest, the most excellent.”(Thus said the Bhagavā.)

End of the Fourty Sutta

(The remaining five Suttas, up to Kallitamūlaka-sappāyakārī Sutta, Sutta (No.701,) based on “soundness in jhāna should be read in full on the corresponding pattern of the previous Suttas based on sustained absorption in concentration etc.)

End of the Kallitamūlaka Sutta

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41-45.ĀRAMMANAMŪLAKAGOCARĀDI SUTTA

**Five Discourses Concerning the Object of Meditation
and Range of Objects for Meditation as the Basis of
Concentration etc.**

702-706. The Bhagavā was staying at Sāvatti...Some are skillful in the object of meditation, but are not skillful in the range (of objects for meditation). Some are skillful in the range (of objects for meditation), but are not skillful in the objects of meditation. Some are neither skillful in the object of meditation nor in the range (of objects for meditation). Some are skillful in the objects of meditation and in the range (of objects for meditation). “Bhikkhus, of these four types, ...p... the highest, the most excellent.” (Thus said the Bhagavā.)

End of the Forty-Fifth Sutta

(The remaining four Suttas, up to Ārammaṇamūlaka-sappāyakaṛī Sutta, Sutta (No.706,) based on “objects of meditation should be read in full on the corresponding pattern of the previous Suttas based on sustained absorption in concentration etc.)

End of the Ārammaṇamūlaka Sutta

46-49. GOCARAMŪLAKAABHINĪHĀRĀDI SUTTA

**Four Discourses Concerning the Range of Objects
for Meditation and One's Resolve as the bases of
Concentration etc.**

707. The Bhagavā was staying at Sāvatti...Some are skillful in the range (of objects for meditation), but are not skillful in their resolve. Some are skillful in their resolve, but are not skillful in the range (of objects for meditation). Some are neither skillful in the range (of objects for meditation) nor in their resolve. Some are skillful in the range of objects for meditation as well as in their resolve. “Bhikkhus, of these four types...p...the highest, the most excellent. “Bhikkhus, as milk comes from the cow; from milk, curd is produced; from curd, ghee is produced; from ghee, butter is produced, from butter, cream of clarified butter is produced. Of these, the last i.e, cream of clarified butter is considered the best. In the same manner, of those who practise and attain jhāna, those who are skillful both in the range (of objects for meditation) and in their resolve are the foremost, supreme, pre-eminent, the highest, and the most excellent.” (Thus said the Bhagavā.)

End of the Forty-Sixth Sutta

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708. Some are skillful in the range (of objects for meditation), but are not skillful in earnest practice...p... (To be read in full).

End of the Forty-Seventh Sutta

709. Some are Skillful in the range (of objects for meditation), but are not skillful in conformity in practice...p...

End of Forty-Eighth Sutta

710. Some are Skillful in the range (of objects for meditation), but are not skillful in conformity in practice ...p...

End of the Forty-Ninth Sutta

End of Gocaramūlaka Sutta

**50-52. ABHINĪHĀRAMŪLAKA SAKKACCĀDI
SUTTA**

Three Discourses Concerning One's Resolve and Earnestness as the Basis of Concentration etc.

711. The Bhagavā was staying at Sāvatti...“Some are skillful in their resolve, but are not skillful in their earnest practice. Some are skillful in their earnest practice

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but not skillful in their resolve. Some are neither skillful in their resolve nor in their earnest practice. Some are skillful in their resolve as well as their earnest practice. “Bhikkhus, of these four types...p...the highest, the most excellent.” (Thus said the Bhagavā.)

End of the Fiftieth Sutta

712. Some are skillful in their resolve, but not skillful in their persevering practice...p...

End of the Fiftieth-First Sutta

713. Some are skillful in their resolve, but are not skillful in conformity in practice...p...

End of the Fifty-Second Sutta

End of Abhinīhāramūlaka Suttas

Khanda Saṅ'utta

**53-54. SAKKACCAMŪLAKASĀTACCAKĀRĪ
SUTTA**

Two Discourses Concerning Earnestness and Persevering Practice as the Basis of Concentration etc.

714. The Bhagavā was staying at Sāvatti...“Some are skillful in earnest practice but not skillful in persevering practice. Some are skillful in persevering practice, but not skillful in earnest practice. Some are neither skillful in earnest practice nor in persevering practice. Some are skillful in earnest practice as well as in persevering practice. “Bhikkhus, of these four types...p...the highest, the most excellent.” (Thus said the Bhagavā.)

End of the Fifty-Third Sutta

715. Some are skillful in earnest practice but are not skillful in conformity in practice...p...

End of the Fifty-Fourth Sutta

55. SĀTACCAMŪLAKASAPPĀYAKĀRĪ SUTTA

Discourse Concerning Persevering Practice and Conformity in Practice as the Basis of Concentration

716. The Bhagavā was staying at Sāvatti... “Bhikkhus, there are four types of person who practise and attain ‘Jhana’. What are the four? They are; “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in persevering practice but are not skillful in conformity in practice. “Bhikkhus, in this Teaching, some who practise and attain jhāna are skillful in conformity in practice but are not skillful in persevering practice. “Bhikkhus, in this Teachings, some who practise and attain jhāna are neither skillful in persevering practice nor in conformity in practice. “Bhikkhus, in this Teachings, some who practise and attain jhāna are skillful in persevering practice as well as inconformity in practice. “Bhikkhus, of these four types, the ones who are skillful both in persevering and in conformity in practice are the foremost, supreme, pre-eminent, the highest, the most excellent.”

“Bhikkhus, milk comes from the cow. From milk, curd is produced; from curd, ghee is produced; from ghee, butter is produced, from butter, cream of clarified butter is produced. Of these, the last, i.e cream of clarified butter is considered the best. In the same manner, of those who practise and attain jhāna, those that are skillful both in persevering practice and in conformity in practice are the foremost, supreme, pre-eminent, the highest, the most excellent.” (Thus said the Bhagavā.)

Khanda Saṃyutta

On hearing the Buddha's discourse the bhikkhus are greatly delighted.

(These fifty-five Suttas are to be read in full as above.)

End of the Jhāna Saṃyutta

End of the Khandha Vagga Saṃyutta

Namo tassa bhagavato arahato sammāsambuddhassa

I N D E X

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