

Suttanta Pitaka

SAMĪYUTTA NIKĀYA

Collection of Groups of Related Discourses

Three Groups of Related Discourses

from

MAHĀVAGGA SAMĪYUTTA

LARGE DIVISION

Translated by

U KO LAY



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsanā

Sāsanā: 2534 1998 Myanmar Era: 1360

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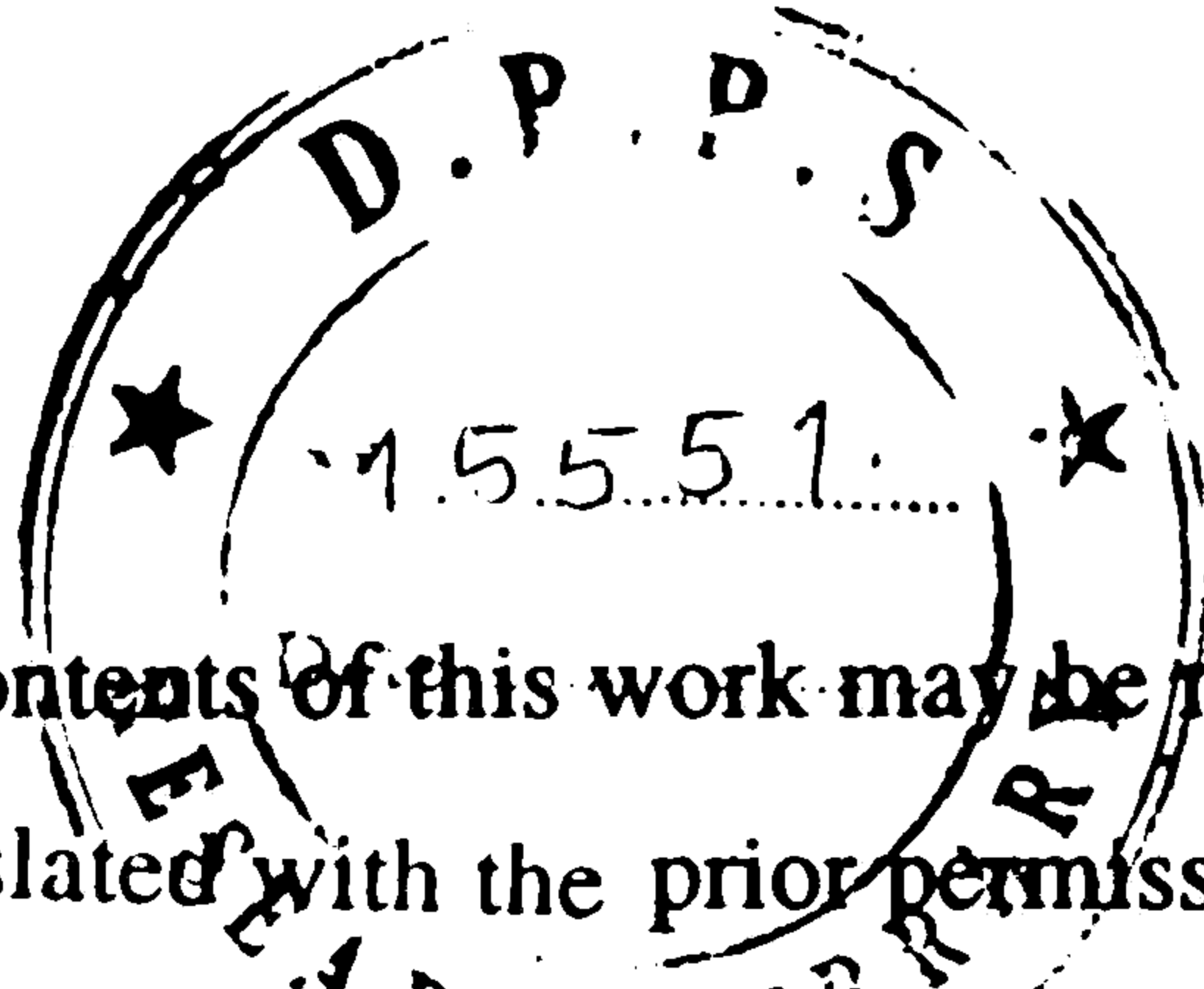
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FOREWORD

It is with great pleasure that we have been able to publish the translated version of THE MAHĀVAGGA SAMĀYUTTA translated by U Ko Lay. The editing of the work was completed in April 1989, by the Editorial Committee of the Myanmar Piṭaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsana and whose Editorial Committee is still carrying on its usual work in collaboration with the Department for the Promotion and Propagation of the Sāsana since the 1st of June 1991. A delay of some years in publishing this book was necessitated by the undivided attention devoted by the Editorial Committee to the editing of the DHAMMA SAṄGANĪ, the first of the seven Abhidhamma books which was published on the 4th April 1996. It is the first of our publications in English which covers the entire treatise (running into 821 pages) instead of piecemeal publications of the previous books, It may be mentioned here that the Editorial Committee had to shoulder the onerous task of seeing the edited manuscript through the press.

We sincerely hope that 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.

Sann Lwin,
Director-General

Yangon, 19 October 1998

D.P.P.S.

**Namo tassa bhagavato arahato sammā-
sambuddhassa**

**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 Ariya 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), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

INTRODUCTION

TIPITAKA

All that the Buddha Gotama taught for forty-five years from the time of the enlightenment to his Parinibbāna forms the subject matter and substance of the Pāli Buddhist Canon called the Tipiṭakaṣ which is divided into three separate divisions.

The discourses and sermons intended for both the bhikkhus and lay disciples, delivered by the Buddha on various occasions (together with a few discourses delivered by some of his distinguished disciples), are collected and classified in a great division known as the Suttanta Piṭaka.

The great division in which are incorporated injunctions and admonitions of the Buddha on modes of conduct and restraints on both bodily and verbal actions of bhikkhus and bhikkhunīs, constituting the rules of discipline for them, is called the Vinaya Piṭaka.

Those aspects of the Buddha's Teachings which go beyond the conventional treatment found in the discourses of the Suttanta Piṭaka and which deal with Ultimate Realities, investigating Mind and Matter and their relationship, are classified under the Abhidhamma Piṭaka.

...

THE SUTTANTA PITAKA

The Suttanta pitaka is divided into five separate collections known as Nikāyas. They are: Dīgha Nikaya or Collection of long discourses; Majjhima Nikāya or Collection of medium length discourses; Samyutta Nikāya or Collection of groups of related discourses; Aṅguttara Nikāya or Collection of numerically graduated divisions of discourses; and Khuddaka Nikāya or Collection of miscellaneous books or works. (When the Pāli Texts as a whole are divided into Nikāyas, the five books of Vinaya and the seven books of the abhidhamma are also included in the Khuddaka Nikāya).

...

SAMYUTTA NIKĀYA

The third great Collection of the Suttanta Piṭaka is Samyutta Nikāya made up of suttas (numbering 7762 according to the Commentary) of varied length, generally short. These suttas are arranged in a special order according to subject matter into five major divisions:

- (a) Sagāthā Vagga
- (b) Nidāna Vagga
- (c) Khandha Vagga
- (d) Saḷāyatana Vagga and
- (e) Mahā Vagga.

Each major division is divided into 10 to 13 groups known as Samyuttas, shorter discourses related or connected in subject matter or in persons concerned. There are

altogether 56 such groups in the five major divisions. These major divisions are named after the subjects they deal with (for Bojjhaṅga Saṃyutta on the Seven Factors of Enlightenment) or after some principal personalities (for example, Kosala Saṃyutta Saṃyutta concerning King Pasenadi of Kosala).

Each group (Saṃyutta) is divided into sections (minor Vaggas) consisting of individual suttas. For example the major division Mahā Vagga Saṃyutta is divided into 12 groups, namely, (1) Magga Saṃyutta (2) Bojjhaṅga Saṃyutta (3) Satipatthana Saṃyutta ... (12) Sacca Saṃyutta. Magga Saṃyutta is further divided into 16 sections, Bojjhaṅga Saṃyutta into 18 sections and Satipaṭṭhana Saṃyutta into 10 sections.

...

THE MAHĀ VAGGA SAṂYUTTA

Mahā Vagga Saṃyutta, the last division of the Saṃyutta Nikāya, contains more suttas than in any of the other divisions. The main doctrines which form the most fundamental basis of the Buddha's teachings are reviewed in this Mahā Vagga Saṃyutta covering both philosophical and practical aspects. Thus we find in it Satipaṭṭhāna Saṃyutta which deals with the subject of the Four Methods of Steadfast Mindfulness. Anāpāna Saṃyutta which is concerned with the subject of the contemplation of the outgoing and incoming breaths, and Sacca Saṃyutta which deals with the subject of the four Ariya Truths and expositions on them.

The names of the twelve Samiyuttas (groups) in Mahā Vagga give a clear indication in Pāli of the subjects dealt with in this division. These are: Magga Samiyutta. Bojjhaṅga Samiyutta, Satipaṭṭhāna Samiyutta, Indriya Samiyutta, Sammappadhāna Samiyutta, Bala Samiyutta. Iddhipāda samiyutta, Anuruddha Samiyutta. Jhāna Samiyutta. Ānāpāna samiyutta. Sotāpatti Samiyutta and Sacca Samiyutta. As their names suggest, the ultimate goal of the holy life, namely, the end of suffering. Arahatta phala or Nibbāna is constantly kept in full view in the discourses. The Buddha's first sermon, the Dhammacakkappavattana Sutta appears in Sacca Samiyutta. In this sutta, the Buddha expounded on the four ariya Truths and the Ariya Path of eight Constituents and explained to the Group of Five Bhikkhus that he did not make the claim to the Supremely perfect Enlightenment until he had acquired the full understanding of the Four Ariya Truths. Other Samiyuttas of the Mahā Vagga elaborate on methods of treading the Path.

The present book contains all the suttas from the first three Samiyuttas of the Mahā Vagga Samiyutta Pāli. All the suttas were translated by U Ko Lay. Preliminary editing of the translation was also done by U Ko lay under the guidance of Sayagyi U Kyaw Htut, the Chief Doctrinal Consultant and U Aye Naing, the Doctrinal Consultant, of the Burma Piṭaka Association. The final editing was done by the Editorial Committee of the Association with U Shwe Mra as Chairman.

I. MAGGA SAMYUTTA

This Group made up of 16 sections contains related discourses on the main topic of the Ariya Path of Eight Constituents. The subject was approached by the Buddha from different angles and different aspects to suit the intellectual level and stage of development of his audience. He defined the Ariya Path of Eight Constituents and elaborated it in a variety of ways on different occasions, to different people. He gave precise instructions on the practice of the Path with expositions on each constituent of the Path and explained the numerous benefits that would accrue from the practice of the Path.

(a) Detailed exposition of the Ariya Path of Eight Constituents.

In Paṭhama and Dutiya Pārisuddha suttas of Vithāra Vagga the Buddha explained that the Eight Constituents of the Ariya Path are completely pure, perfectly clean, unblemished and undefiled. They had not arisen before and they do not arise except when a Homage-worthy, Perfectly Self-Enlightened Tatāgata appears or except in the Teaching of the Sugata.

In Vibhaṅga Sutta of Avijjā Vagga is given a detailed exposition of these constituents, namely, Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Mindfulness and Right Concentration. For example, Right View is explained as Insight knowledge of dukkha, Insight knowledge of the origin of dukkha. Insight knowledge of the Path leading to the cessation of dukkha. Right Effort is striving most ardently with great will, effort and energy to prevent the arising of evil, demeritorious states of

mind that have not yet arisen; to abandon evil, demeritorious states of mind that have arisen; to develop meritorious states of mind that have not yet arisen; to maintain the meritorious states of mind that have arisen; to prevent them from lapsing, to increase them, to cause them to grow, to make them develop in full. And Right Concentration is defined as detachment from sensual pleasures and demeritorious factors by cultivating mental concentration until the following goals are achieved successively; first Jhāna, second jhāna, third Jhāna and fourth Jhāna, a state of equanimity and absolute purity of mindfulness without pain and pleasures.

In Jāṇussoṇi Brāhmaṇa sutta of Avijjā Vagga the Buddha explained to Ānanda that the Ariya Path of Eight Constituents may be called by different names such as 'The Noble Vehicle', 'The Vehicle of the Teachings', and 'The Incomparable Vehicle of Victory (over defilements)', because the Ariya Path of Eight Constituents, when cultivated and practised many times, leads to complete abolition of attachment, to complete abolition of hatred, to complete abolition of bewilderment.

(b) Favourable conditions for the arising of the Ariya Path of Eight constituents.

In Kalyānamitta Sutta of Sūriya Peyyāla Vagga, it is explained that just as the dawn is the forerunner of the arising of the sun, so also for a bhikkhu, friendship with the good and virtuous is the forerunner of the arising of the Ariya Path of Eight Constituents. The reason is that the bhikkhu who has friendship with the good and virtuous could be expected to cultivate the Ariya Path of Eight Constituents and practise it many times.

In Sāriputta Sutta of Avijjā, Vagga, the Venerable Sāriputta was commended by the Bhagavā when he addressed the Bhagavā thus: 'Venerable Sir, friendship with the good and virtuous, association with the good and virtuous and friendliness towards good companions are complete fulfilment of the Noble Life of Purity.' But in Upaḍḍha Sutta of the same vagga, the Venerable Ānanda was gently corrected by the Bhagavā when he said that friendship with the good and virtuous, association with the good and virtuous and friendliness towards good companions are half fulfilment of the Noble Life of Purity. The Bhagavā told the Venerable Ānanda that friendship with the good and virtuous association with the good and virtuous and friendliness towards good companions are complete fulfilment of the Noble Life of Purity. Through having the Bhagavā as a good friend, beings could be expected to cultivate the Ariya Path of Eight constituents and practise them many times: beings who are subject to rebirth escape from rebirth: beings who are subject to ageing escape from ageing: beings who are subject to death: beings who are subject to grief, lamentation, pain, distress, and despair escape from grief, lamentation, pain, distress and despair.

Six other factors helpful to the arising of the Ariya Path of Eight Constituents mentioned in Sīlasampadādi sutta pañcaka and Yonisomanasikāra sampadādi sutta of Sūriya peyyāla vagga and in the suttas of the following two vaggas are full endowment with morality, with the wish for performance of good deeds, with good nature, with wisdom, with mindfulness and with the right attitude of mind.

These seven factors appear to be not just helpful but to be essential to the arising of the Ariya Path of Eight Con-

stituents for in the later suttas of similar names in the *Dutiya Ekadhamma Vagga* the Buddha said of *Sīla*: " Bhikkhus, apart from being fully endowed with *Sīla*. I see no single factor which can cause the arising of the Ariya Path of Eight Constituents which has not yet arisen, which can bring to full development of the Ariya Path of Eight Constituents which has already arisen. "The *Bhagavā* described the remaining factors in exactly similar terms.

But special emphasis is laid on the importance of the factor of *sīla* in *Bala Sutta* of *Balakarāṇīya Vagga*, where the Buddha said: ' Bhikkhus, whatever work needs the use of strength, it is performed with earth as its support, with earth as its firm basis. Similarly, bhikkhus, the bhikkhu with *sīla* as his support, with *sīla* as his firm basis, cultivates the Ariya Path of Eight Constituents and practises it many times.' In addition, in *Bija Sutta* of the same *Vagga* the Buddha said: 'Bhikkhus, the bhikkhu who cultivates the Ariya Path of Eight Constituents and practises it many times with *Sīla* as his support and with *sīla* as his firm basis, attains progress, maturation and full development in the practise of the dhamma.

(c) Instructions on how to practise the Ariya Path of Eight Constituents.

In many of the suttas, a good example of which is *Bala Sutta*, the Buddha, after laying emphasis on the need to become established in *Sīla* first, continued to give detailed instructions on how to practise the Ariya Path of Eight Constituents.

"Bhikkhus, how does the bhikkhu cultivate the Ariya Path of Eight Constituents with *sīla* as his support, with *sīla*

as his firm basis? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna: cultivates the Right Thought that is directed to detachment from defilements ... p ... attainment of Nibbāna: ... p ...; cultivates the Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develop uprooting of defilements and speedy attainment of Nibbāna.

"Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View that leads to complete abolition of attachment, to complete abolition of hatred, and to complete abolition of bewilderment; ... p ... develops the Right Concentration that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment.

"Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View which leads to the Deathless (i. e. Nibbāna), which has the Deathless as its support, which has the Deathless as its goal; ... p ... cultivates the Right Concentration which leads to the Deathless, which has the Deathless as its support, which has the Deathless as its goal.

"In this manner, bhikkhus, the bhikkhu cultivates the the Ariya Path of Eight Constituents and practises them many times with Sīla as his support, with Sīla as his firm basis"

(d) Benefits of the practice of the Ariya Path of Eight

Constituents.

In Kukkutārāma Sutta of Virāga Vagga, it is explained that the goal of practising the Noble Life of Purity is Nibbāna involving the extinction of attachment, the extinction of hatred and the extinction of bewilderment. In Kimattiya Sutta of Avijjā Vagga, bhikkhus are asked to practise the Noble Life of Purity under the Bhagavā for the sake of thorough and complete understanding of dukkha. It is stated there in that the way for the thorough and complete understanding of dukkha is the Ariya Path of Eight Constituents.

Again it is said in Anupādāparinibbāna Sutta of Añña-titthiya peyyāla Vagga that the Noble Life of Purity is practised under the Bhagavā for the Purpose of attaining the absolutely peaceful Nibbāna, the Uncompounded, the Unconditioned.

In Sūka Sutta of Balakaraṇiya Vagga, it is explained that by holding the Right View and cultivating the Right Path, a bhikkhu breaks down ignorance, causes knowledge to arise and realizes Nibbāna. In Nandiya Sutta of Avijjā Vagga, the Buddha told the ascetic Nandiya that the eight factors of the Ariya Path should be cultivated and practised many times to realize Nibbāna, to have Nibbāna as one's support, and to have Nibbāna as the final goal.

In Viraddha Sutta of Paṭipatti Vagga, it is pointed out that whoever neglects the practice of the Ariya Path neglects the practice that leads to the complete extinction of all dukkha, i. e. to Nibbāna.

(e) How benefits accrue from the practice of the Ariya Path.

Kumbha Sutta of Balakaraṇīya Vagga states that when the bhikkhu cultivates the Ariya Path of Eight Constituents and practises it many times, evil demeritorious factors are discarded entirely and will not defile him again.

Again, in Paṭhama and Dutiya Megha Sutta of the same vagga, it is stated that the Ariya Path of Eight Constituents, when cultivated and practised many times, causes the evil demeritorious factors to disappear immediately and to be removed instantly whenever they arise, just as dust and dirt are washed away instantly by great rain.

In Ākāsa Suttas of the same vagga, the Buddha explained that the Four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Potency, the Five Faculties, the Five Powers and the Seven Factors of Enlightenment reach full development in the bhikkhu who cultivates the Ariya Path of Eight Constituents and practises it many times.

In the Pācīnaninna Sutta and Samuddaninna suttas of Gaṅgāpeyyala Vagga, it is expounded that just as the rivers Ganga, Yamunā, Aciravaṭī, Sarabhū and Mahī incline to the East, slope to the East, bend towards the East and incline to the ocean, slope to the ocean, bend towards the ocean, so also the bhikkhu who cultivates the Ariya Path of Eight Constituents and practises it many times inclines towards Nibbāna, leans towards Nibbāna, and bends towards Nibbāna.

And in Nadi Sutta of Balakaraṇīya Vagga, the Buddha said that there is no possibility that the bhikkhu who cultivates the Ariya Path of Eight Constituents and practises it many times will give up the observance of the precepts of a

bhikkhu and come back to the household life because the mind of that bhikkhu has for a long time been inclining towards detachment, bending towards detachment and leaning towards detachment.

...

II. BOJĪHAṄGA SAMYUTTA

This group made up of 18 sections contains related discourses on the main topic of the Seven Factors of Enlightenment. In the same way as the Ariya Path of Eight Constituents is treated in the Magga Samyutta, the subject of the Seven Factors of Enlightenment is also treated by the Buddha in numerous ways covering different aspects of it. There are expositions on the precise practice of the Seven Factors of Enlightenment with detailed descriptions of each factor and explanations of the advantages that would arise from the practice of these seven factors.

In this Group also the Buddha emphasises the importance of having friendship with the good and virtuous, association with the good and virtuous; of being well established in *śīla* and of being endowed with the right attitude of mind for complete fulfilment of the Noble Life of Purity.

(a) Detailed exposition of the Seven Factors of Enlightenment.

In *Kāya sutta* of *Pabbata Vagga*, the Buddha gives an enumeration of the Seven Factors of Enlightenment, namely, (i) the Enlightenment Factor of Mindfulness, (ii) the Enlightenment Factor of Investigative Knowledge of Phenom-

ena, (iii) the Enlightenment Factor of Effort, (iv) the Enlightenment Factor of Delightful Satisfaction, (v) the Enlightenment Factor of Serenity, (vi) the Enlightenment Factor of Concentration and (vii) the Enlightenment Factor of Equanimity.

In *Sīla Sutta* of the same *vagga*, the Buddha gives a detailed exposition of the Seven Factors of Enlightenment and of the benefits gained by association with the good and virtuous such as an Arahāt. By seeing Arahats who are well-established in morality and concentration, who are endowed with wisdom and possessed of liberation: by approaching them, by attending on them, by thinking of them constantly, by following the examples of these Arahats in leading a homeless life, a bhikkhu is cultivating and practising the Seven Factors of Enlightenment step by step. Thus, the Buddha explains, when one hears the teachings of these Arahats, one lives in twofold seclusion: seclusion on body (detached from companions), seclusion in mind (detached from defilements). Whoever lives in such seclusion recollects these teachings and ponders over them repeatedly.

When a bhikkhu lives in seclusion and recollects these teachings, pondering over them repeatedly, he is cultivating the Enlightenment Factor of Mindfulness.

When he becomes well-established in mindfulness, he examines these teachings, goes over them and conducts a thorough investigation of them with wisdom. He is then cultivating the Enlightenment Factor of Investigative knowledge of Phenomena.

When the bhikkhu conducts a thorough investigation of the teachings with wisdom, he is cultivating the Enlight-

enment Factor of Effort.

In the bhikkhu who has developed relentless effort by cultivating the Enlightenment Factor of Effort, there arises Delightful Satisfaction which is free from sensuality. He is then striving for and cultivating the Enlightenment Factor of Delightful Satisfaction.

In the bhikkhu who has developed Delightful Satisfaction, there arises Calmness in mind and Calmness in body. At that time the bhikkhu cultivates the Enlightenment Factor of Serenity.

When the mind of the peaceful bhikkhu is well composed, he cultivates the Enlightenment Factor of Concentration.

When the bhikkhu becomes fully established in the development of the Enlightenment Factor of Concentration, his composed mind has complete Equanimity. At that time the bhikkhu is striving for and cultivating the Enlightenment Factor of Equanimity.

(b) Benefits of the cultivation of the Seven Factors of Enlightenment.

In Himavanta Sutta of Pabbata Vagga, the Buddha explains that the bhikkhu who cultivates the Seven Factors of Enlightenment and practises them many times with Sīla as his support, with Sīla as his firm basis, attains further progress and full development in the dhamma.

In Bhikkhu Sutta of the same vagga, it is explained that 'Factor of Enlightenment' is so termed because it leads to Enlightenment. The mind of the bhikkhu who cultivates the Seven Factors of Enlightenment is liberated from the defile-

ment of sensual pleasures, the defilement of hankering after better existence, the defilement of lack of comprehension of the Four Ariya Truths through Magga Insight. When thus liberated, the knowledge of liberation arises in him. He knows he has become an Arahāt.

In *Śīla Sutta* mentioned above the Buddha after giving a detailed exposition of the Seven Factors of Enlightenment continue to say that when the Seven Factors of Enlightenment are cultivated and practised many times, seven kinds of advantages could be expected:

- (i) Arahātship could be attained quite early in this present life.
- (ii) Failing that, it could be attained when near the time of death.
- (iii) Failing that, one could become, because of the extinction of the Five Lower Fetters, an Anāgāmi who would pass into Nibbāna before the expiry of half of the life span (in one of the five Pure abodes of Brahmā).
- (iv) Failing that, one could become an Anāgāmi after passing the middle of the life span (in one of the five Pure Abodes of Brahmā).
- (v) Failing that, one could become an Anāgāmi who would attain Arahātship and pass into Nibbāna without a purposive aspiring effort.
- (vi) Failing that, one could become an Anāgāmi who would attain Arahātship and pass into Nibbāna through a purposive aspiring effort.

(vii) Failing that, one could become an Anāgāmi who would rise (after death) from one Brahmā realm to another of the five pure abodes to the highest realm of Akanitṭha where he could attain Arahātship and pass into Nibbāna.

In Kuṇḍaliya Sutta of Pabbata Vagga, the wandering ascetic Kuṇḍaliya asked the Bhagavā: 'O Gotama, what dhamma has to be cultivated and practised many times for one to become fully established in Arahātship?' In reply, the Buddha explained the procedure which consists of four steps. First the bhikkhu has to cultivate the restraint of sense-faculties to become fully established in the Three kinds of good conduct (physical, verbal and mental). When he cultivates and practises many times the three kinds of good conduct, he becomes established in the Four Methods of Steadfast Mindfulness. When the Four Methods of Steadfast mindfulness are cultivated and practised many times, the bhikkhu becomes fully established in the Seven Factors of Enlightenment. Finally, when the bhikkhu cultivates and practises the Seven Factors of Enlightenment in the manner prescribed by the Bhagavā he becomes fully established in Arahātship.

In Paṭhama and Dutiya Uppanna Suttas of the same vagga, the Buddha said that the doctrine of the Seven Factors of Enlightenment arise only when a Homage-Worthy, Perfectly Self-Enlightened Tathāgata appears in the world. Therefore, the Buddha exhorted the bhikkhus to cultivate the Seven Factors of Enlightenment and practise them many times for their own welfare.

In many other suttas such as Aparihāniya Sutta, Tanhakkhaya Sutta and Tanhānirodha Sutta of Udāyi Vagga

are found expositions on how the Seven Factors of Enlightenment serve as factor of non-decline, how they are conducive to extinction of craving, and cessation of craving.

In Udāyi Sutta of the same vagga there is a full report given by the Venerable Udāyi to the Bhagavā on how he had become an Arahāt. He had gone forth from the household life only because he had much reverence for the Bhagavā. The Bhagavā had taught him the dhamma. By practising the Vipassanā dhammas, he had become fully possessed of the Seven Factors of Enlightenment which brought forth the Reflective Knowledge enabling him to know that he had become an Arahāt.

As with the practice of the Ariya Path of Eight Constituents, the benefits derived from being established in the Seven Factors of Enlightenment are described in various Suttas primarily as the ending of dukkha, extinction of craving, cessation of craving, realization of Nibbāna or reaching the Other Shore.

But in the Three suttas concerning illness, namely, Paṭhama, Dutiya, Tatiya Gilāna Suttas of Gilāna Vagga immediate benefit is stated to be enjoyed on this very Shore, in this very life, by cultivating and practising the Seven Factors of Enlightenment. Thus in the Paṭhama Gilāna Sutta, an account is given of how the Venerable Mahā Kassapa was seized with very serious illness and suffering. The Bhagavā went to see the Thera and urged him to reflect on the Seven Factors of Enlightenment which the Bhagavā had taught well. In order to help him recollect the Seven Factors, the Buddha himself went over them one by one, reminding how each factor of Enlightenment when cultivated and practised many times is conducive to the achievement

of Magga Naṇa, to the attainment of Enlightenment, and to the realization of Nibbāna. Listening to the sermon of the Bhagavā, the Venerable Mahā Kassapa became glad at heart and rejoiced at the words of the Bhagavā. Through such rejoicing, the Venerable Mahā Kassapa got over his illness and got rid of the affliction.

In the Dutiya Gilāna Sutta, the Bhagavā gave a similar aid by teaching the same dhamma of the Seven Factors of Enlightenment to the Venerable Mahā Moggallāna who was being seized with serious illness. In a similar manner, the Venerable Mahā Moggallāna got rid of the affliction that had seized him.

In the Tatiya Gilāna Sutta, we find the account of how the Bhagavā himself was seized with serious illness with great suffering, how he asked the Venerable Cunda to recite the Seven Factors of Enlightenment and how by reflecting on each of the Factors the Bhagavā got over the illness.

The tradition of reciting the Bojjhaṅga Paritta in Theravada Buddhist countries, such as Myanmar and Sri Lanka, in times of illness has its origin in these three suttas. The Bojjhaṅga Paritta gives a summary of the three suttas and recount how they served to alleviate the sufferings of the Bhagavā and his two disciples.

(c) Instructions on how to cultivate and practise the Seven Factor of Enlightenment.

In numerous suttas of this Group are given detailed instructions on how to cultivate and practise the Seven Factors of Enlightenment. In Āhāra Sutta of Sākaccha Vagga, the Buddha explained the conditioning factors of Enlightenment, for the arising and nonarising of the Seven Factors of Enlightenment.

In *Pariyāya Sutta* of the same *vagga*, the Buddha's disciples reported that the wandering ascetics had asked them in what way the teachings and instructions of the *Samāṇa Gotama* are superior to theirs. The wandering ascetics claimed that they, like the *Samāṇa Gotama*, instructed their disciples to abandon the Five Hindrances which defile the mind and weaken the *Vipassana Insight* and to cultivate the Seven Factors of Enlightenment. They asked therefore "What is the superior merit of the teachings and instructions of the *Samāṇa Gotama* as against our teachings and instructions what is the distinction, what is the difference between the teachings and instructions of the *Samāṇa Gotama* and our teachings and instructions?"

The Buddha dealt with the question in a comprehensive manner and told his disciples that although the wandering ascetics claimed to teach the abandonment of the Hindrances and cultivation of the Seven Factors of enlightenment, they would not know how the Five Hindrances may become Ten Hindrances and the Seven Factors of Enlightenment may become fourteen Factors of Enlightenment. The Buddha went on to say that these dhammas were beyond the scope of the wandering ascetics and could be known only by the *Tathāgata* or his disciples or someone who had learnt them in the Teaching. The Buddha then explained how the Five Hindrances may become the Ten Hindrances and the Seven Factors of Enlightenment may become Fourteen Factors of Enlightenment.

In *Aggi Sutta* of the same *vagga*, the Buddha asserted that the wandering ascetics were also not in a position to know what factors of Enlightenment are not appropriate and what factors of Enlightenment are appropriate when the

mind is sluggish, or when the mind is distracted: or what factor of Enlightenment is appropriate for all purposes and the reasons thereof.

In *Mettāsaḥagata Sutta* of the same *vagga*, the Buddha emphasized again the superior merits of his teachings. He explained that although the wandering ascetics claimed to abide with a mind suffusing all beings in all directions with goodwill, compassion, sympathetic joy and equanimity, they did not actually know the way how goodwill, compassion, sympathetic joy and equanimity should be cultivated and practised; they did not know either what the destination would be, what the highest state attainable would be of one who cultivates and practises these factors. The Buddha expounded that these four factors should be cultivated in conjunction with the practice of the Seven Factors of Enlightenment. Thus each factor of Enlightenment should accompany the cultivation of goodwill or compassion or sympathetic joy or equanimity which is directed to detachment from defilements, to absence of attachments, to cessation of defilements, and which promotes and develops uprooting of defilements and speedy attainment of *Nibbāna*.

...

III. SATIPATṬHĀNA SAMĪYUTTA

This Group made up of 10 sections contains related discourses on the main topic of the Four Methods of Steadfast Mindfulness. Whereas mindfulness forms only a constituent, namely, the seventh of the Ariya Path of Eight Constituents and only a factor, namely, the first in the Seven Factors of Enlightenment, in the Four Methods of Steadfast

Mindfulness; it figures prominently as the main feature of all the Four Methods.

Many aspects of what is expounded in one long discourse, namely, Mahā Satipaṭṭhāna Sutta of Mahā Vagga, Dīgha Nikāya, are treated in various suttas of this Group.

(a) Detailed Exposition of the Four Methods of Steadfast Mindfulness.

As in Mahā Satipaṭṭhāna Sutta of Dīgha Nikāya, in the Ambapāli Sutta of Ambapāli Vagga, the Buddha began by paying high tribute to the Four Methods of Steadfast Mindfulness. The Buddha described the practice of the Four Methods of Steadfast Mindfulness as "the one and only way for the purification of (the minds of) beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress for the attainment of the Ariya Magga and for the realization of Nibbāna."

Then the Buddha went on to define the Four Methods of Steadfast Mindfulness as "keeping one's mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... p ... on Sensation ... p ... on Mind ... p ... on Mind objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas."

Whenever a bhikkhu approached the Bhagavā and requested to be taught a dhamma, briefly as in Bhikkhu Sutta of Ambapāli Vagga or Bāhiya Sutta or Uttiya Sutta of Nālanda Vagga, so that he could repair to a quiet place of solitude and practise meditation, the Bhagavā invariably urged him to start with the purification of his Sīla. Then

when his *śīla* had become well-purified, he was told to cultivate the Four Methods of Steadfast Mindfulness making his *śīla* as his support, making his *śīla* as a firm basis, for the furtherance of his progress in dhamma.

The Buddha made this kind of exhortation not only to individual bhikkhus who approached him but also when he was addressing an ^Sassemblage of bhikkhus, as in *Sāla Sutta* of *Ambapāli Vagga*: he urged them to inspire the bhikkhus who were newly initiated into the Order and who had not been bhikkhus for long to cultivate the Four Methods of Steadfast Mindfulness in order to come to know, as it really is, the true nature of the body, of Sensation of Mind and of Mind Objects and thus to enter the Path.

The Buddha continued to urge the bhikkhus who had entered the Path and achieved the *Sotāpatti Magga* to keep on cultivating the four Methods of Steadfast mindfulness in order to attain the higher stages of *Sakadāgāmi*, *Anāgami*, and *Arahatta Magga*. And for those bhikkhus who had become arahats, the Buddha explained, it was still necessary to continue with the cultivation and practice of the four Methods of Steadfast mindfulness in order to enjoy the bliss of liberation in this very life.

The Buddha wanted the bhikkhus to give the same advice to others. In *Mitta Sutta* of *Amata Vagga*, the Buddha said: "Bhikkhus, you should cause those for whom you should have compassion, and those friends and acquaintances of yours, relatives and kinsman of yours who you think will heed your words, to take interest in, you should cause them to take to, you should make them to become established in the development of the Four Methods of Steadfast Mindfulness.

In Vibhaṅga Sutta of Ananussuta Vagga the Buddha dealt analytically with the Methods of Steadfast Mindfulness, the cultivation of the Methods of Steadfast Mindfulness and the Path leading to the cultivation of the Methods of Steadfast Mindfulness. First he enumerated the Four Methods of Steadfast Mindfulness as Steadfast Mindfulness on the body, on Sensation, on Mind and on Mind Objects. Next he explained that the Steadfast Mindfulness is cultivated by keeping the mind steadfastly (i) on the phenomenon of the appearing of the physical aggregates (which is the body), on the dissolution of the physical aggregates (which is the body), as well as on the phenomenon of the appearing and dissolution of the physical aggregates (which is the body) (ii) on the phenomenon of the arising of Sensation ... p ... the arising and passing away of Sensation; (iii) on the phenomenon of the arising of mind ... p ... the arising and passing away of mind; (iv) on the phenomenon of the arising of Mind Objects, on the phenomenon of passing away of Mind Objects, as well as on the phenomenon of the arising and passing away of Mind Objects. with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas.

Finally, the Buddha showed that the Path leading to the cultivation of the Four Methods of Steadfast Mindfulness is only this, namely, Right View, Right Thinking ... Eight Concentration, in other words, the Ariya Path of Eight Constituents.

(b) Benefits obtained by cultivation of the Four Methods of Mindfulness.

In Viraddha Sutta of Ananussuta Vagga the Buddha said: "Bhikkhus, whoever neglects the Four Methods of

Steadfast Mindfulness neglects the Ariya Path that leads to the complete ending of dukkha that is Nibbāna. Bhikkhus, whoever cultivates energetically the Four Methods of Steadfast Mindfulness cultivates the Ariya Path that leads to the complete ending of dukkha, that is Nibbāna.

In Virāga Sutta of the same vagga, it is explained that cultivating and practising many times these Four Methods of Steadfast Mindfulness leads to certain disillusionment (with the five khandhas), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (i. e., Magga Insight) to the realization of the four Ariya Truths and to the realization of Nibbāna.

In Bhāvita Sutta of the same vagga, it is stated that the cultivating and practising many times these Four Methods of Steadfast Mindfulness leads to crossing over from this Shore (the cycle of existence) to the other Shore (Nibbāna).

In Loka Sutta of Sīlatṭhiti Vagga the Venerable Anuruddha told the Venerable Sāriputta that the Four Methods of Steadfast Mindfulness should be cultivated and practised many times for one to become accomplished in supernormal psychic powers.

In Bhikkhunupassaya Sutta of Ambapāli Vagga the Buddha told the Venerable Ānanda: whosoever, bhikkhu or bhikkhuni, should dwell keeping the mind well-established in the Four Methods of Steadfast Mindfulness, he or she could be expected to come to know higher and nobler dhamma than that was previously known.

In the same sutta the Buddha provided the Venerable Ānanda with a useful practical guide on how to deal with

problems that might arise in the course of contemplating on body, sensation, mind and mind objects. His advice was to suspend temporarily meditating on the body, etc., if the mind became distracted by defiling thought through dwelling on a pleasurable aspect (*subha*), of the body, or if it became sluggish or if it became distracted by external objects, the meditator is advised to direct his attention to some confidence-inspiring object such as recollection of the virtues and attributes of the Buddha. By doing so, he would experience joy, rapture, tranquillity and happiness which are conducive to concentration. He can then revert to the original objects of meditation, the body, the sensation, etc. When the mind is not distracted by external things, there is no need for him to direct his mind to any confidence-inspiring object.

Cirāṭhiti Sutta and *Parihāna sutta*, both of *Sīlthiti Vagga*, record the conversations between the Venerable *Ānanda* and the Venerable *Bhadda* on the questions of how and why the Teaching will last long or decline. The Venerable *Ānanda* told the Venerable *Bhadda*: 'Friend, it is because of not cultivating the four Methods of Steadfast Mindfulness and not practising them many times that the Excellent Teaching does not last long after the passing away of the *Bhagavā* into *parinibbāna*, it is for the same reason that the Excellent Teaching declines. And, friend, it is because of cultivating the Four Methods of Steadfast Mindfulness and practising them many times that the Excellent Teaching lasts long after the passing away of the *Bhagavā* into *parinibbāna*, it is for the same reason that the Excellent Teaching does not decline.'

(c) Venerable *Sāriputta*'s passing away into *parinibbāna* and the *Bhagava*'s exhortations in connection with it.

In Cunda Sutta of Nālanda Vagga we find a touching account of how the Venerable Ānanda felt on hearing the news of the passing away of the Venerable Sāriputta into parinibbāna. The Venerable Sāriputta had been very close to the Venerable Ānanda. He had instructed the Venerable Ānanda in the dhamma, had instilled him with the dhamma, had taught him to understand the dhamma. The Venerable Ānanda had always admired his indefatigable teacher of the dhamma, who was always helping his fellow bhikkhus in the practice of the Life of Purity. He always thought of the quality of Venerable Sāriputta's dhamma, the richness of his dhamma, and the benevolent helpfulness in matters concerning the dhamma.

The Venerable Ānanda went with the Venerable Cunda to the Bhagavā and conveyed the sad news to the Bhagavā in these moving words: "Venerable Sir, the Venerable Cunda has given me this information. Venerable Sir, the Venerable Sāriputta has passed away into parinibbāna. Here are his alms-bowl and the robes. Venerable Sir, when I heard that the Venerable Sāriputta had passed away into parinibbāna, my body felt heavy and stiff; my sight in all directions became dim; I became bewildered, unable to grasp the doctrine". The Buddha said to him by these illuminating words which aroused much devotional piety:

"Ānanda, have I not previously proclaimed that there must be separation (while Living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved. Ānanda, concerning this matter, how can the wish be realized that anything which has the nature of arising, of appearing, of being conditioned and compounded, and of decay and dissolution.

should not disintegrate and disappear? There can be no such possibility ... Therefore, Ānanda, let yourselves be your own firm support; and let yourselves and not let anyone or anything else be your refuge; let the Dhamma, the Teaching, be your own firm support, and let yourselves and not let anyone or anything else be your refuge; let the Dhamma, the Teaching, be your own firm support, and let the Dhamma, and not anything else, be your refuge ...

The Buddha concluded his exhortation: " Ānanda, those bhikkhus, who now or after my passing away, make themselves their own firm support, and make themselves, and not anyone or anything else, their refuge; who make the Dhamma their firm support and make the Dhamma, and not anything else, their refuge... by keeping his mind steadfastly on the body, on sensation, on mind, on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas...all such bhikkhus, Ānanda, among all the bhikkhus who cherish the three training practices (Sīla, samādhi and paññā) shall reach the highest, noblest state."

Of the thirty-seven factors of Enlightenment, the Bodhipakkhiya Dhamma, namely, the four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Potency, the Five Faculties, the Five Powers, the group of Seven Factors of Enlightenment and the Ariya Path of Eight constituents, we find in the Collections of this book, the three major Categories, viz: the Ariya Path of Eight Constituents, the group of Seven Factors of Enlightenment and the Four Methods of Steadfast Mindfulness comprehensively elaborated to suit the requirements of varied interests. To those who have no time or

facilities to go over the whole of the teachings of Gotama Buddha, the book will provide, it is hoped, enough information and practical guidance to help him in the practice of the Buddha Dhamma.

Buddha Sasanam Ciram Titthatu

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MAGGA SAMYUTTA

Namo tassa bhagavato arhato sammāsambuddhassa

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SAM̐YUTTA NIKĀYA

Collection of Groups of Related Discourses

MAHĀ VAGGA

Large Division

I. MAGGA SAM̐YUTTA

Groups of Related Discourses on Magga

i. AVIJJĀ VAGGA

1. Avijjā Sutta

Discourse on Ignorance

1. Thus have I heard:

At one time the Bhagavā was staying in the Jetavana monastery of Anāthapiṇḍika, in Sāvattī. At that time, the Bhagavā addressed the bhikkhus, saying, 'Bhikkhus', and the bhikkhus replied to the Bhagavā; 'Venerable Sir'. The Bhagavā spoke to them thus:

Bhikkhus, **Ignorance, avijjā** is the forerunner of the arising of demeritorious factors; **lack of moral shame, ahirika**, and **lack of moral dread, anottappa**, are only its followers.¹ Bhikkhus, one who is ignorant and lacking in wisdom would hold Wrong View. In one who holds Wrong View there

1. its followers: According to the Commentary, Avijjā, ahirika and anottappa arise together: ignorance is the prime factor giving decisive support to ahirika and anottappa which play secondary roles.

would arise Wrong Thinking; one who has Wrong Thinking, would utter Wrong Speech; one who utters Wrong Speech would take Wrong Action; one who takes Wrong Action would engage in Wrong Livelihood; one who engages in Wrong Livelihood would make Wrong Effort; one who makes Wrong Effort would practise Wrong Mindfulness; one who practises Wrong Mindfulness would develop Wrong Concentration.

Bhikkhus, knowledge², vijjā is the forerunner of the arising of meritorious factors; sense of moral shame, hiri, and sense of moral **dread, ottappa, are only** its followers³. Bhikkhus, one who is endowed with knowledge and is wise would hold Right View⁴; in one who holds Right View, there would arise Right Thinking; one who has Right Thinking would utter Right Speech; one who utters Right Speech would take Right Action; one who takes Right Action would engage in Right Livelihood; one who engages in Right Livelihood would make Right Effort; one who makes Right Effort would practise Right Mindfulness; one who practises Right Mindfulness would develop Right Concentration.

**End of the Avijjā Sutta,
the first in this Vagga**

2. Knowledge, vijjā: Here, it is defined as knowledge that actions done rightly or wrongly inevitably have results. This knowledge also serves as a condition for the arising of meritorious factors. Thus one who is endowed with vijjā knows what is evil and what is good; he thus avoids wrong deeds such as killing, stealing, etc. and engages himself only in meritorious deeds that will lead to good resultant effects.
3. its followers: According to Commentary Vijjā, hiri and ottappa arise together; Vijjā is the prime factor giving decisive support to hiri and ottappa which play secondary roles.

2. Upaddha Sutta

Discourse on half fulfilment of the Noble Life of Purity

2. Thus have I heard:

Once the Bhagavā was residing at Nagaraka, the marketing town of the Sakyans in the country of the Sakyans. At that time the Venerable Ānanda approached the Bhagavā. Having made obeisance to the Bhagavā and taken a seat at one side, the Venerable Ānanda addressed the Bhagavā thus:

"Venerable Sir, friendship with the good and virtuous, association with the good and virtuous, and friendliness towards good companions is half fulfilment of the Noble Life of Purity."

Do not say so, Ānanda; Do not say so, Ānanda; **Friendship with the good and virtuous, association with the good and virtuous, and friendliness towards good companions are complete fulfilment of the Noble Life of Purity.** It can be expected, Ānanda, that the bhikkhu who has friendship with the good and virtuous, who is associated with the good and virtuous and who shows friendliness towards good companions will develop the Ariya Path of Eight constituents, and will practise the Ariya Path of Eight Constituents many times.

And Ānanda, how does the bhikkhu who has friendship with the good and virtuous, who is associated with the good and virtuous and who shows friendliness towards good companions develop the Ariya Path of Eight Constituents, practise the Noble Path of Eight Constituents many times?

Ānanda, in this Teaching, the bhikkhu develops Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. The bhikkhu develops Right Thinking that is directed to detachment from defilement ... p ... develops Right Speech ... p ... develops Right Action ... p ... develops Right Livelihood ... p ... develops Right Effort ... p ... develops Right Mindfulness ... p ... develops Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this way, Ānanda, the bhikkhu who has friendship with the good and virtuous, who is associated with the good and virtuous and who shows friendliness towards good companions develop the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

Ānanda, the fact that, friendship with the good and virtuous, association with the good and virtuous, friendliness towards good companion are complete fulfilment of the Noble Life of Purity, may be known in this manner also: Through me as a good friend, beings who are subject to rebirth escape from rebirth; beings who are subjects to ageing escape from ageing; beings who are subject to ageing escape from ageing; beings who are subject to death escape from death; beings who are subject to grief, lamentation, pain, distress and despair escape from grief, lamentation, pain, distress and despair. By considering in this manner, Ānanda, it may be known that friendship with the good and virtuous, association with the good and virtuous, friendh

ness towards good companions are complete fulfilment of the Noble Life of Purity.

**End of the Upaddha Sutta,
the second in this Vagga.**

...

3. Sāriputta Sutta

Discourse concerning the Venerable Sāriputta

3. The Bhagavā was staying at Sāvattihī. At that time the Venerable Sāriputta approached the Bhagavā. Having made obeisance to the Bhagavā, and taken a seat at one side, the Venerable Sāriputta addressed the Bhagavā thus:

Venerable Sir, friendship with the good and virtuous, association with the good and virtuous, and friendliness towards good companions are complete fulfilment of the Noble Life of Purity.

Well said, Sāriputta, well said: Indeed, Friendship with the good and virtuous, association with the good and virtuous, and friendliness towards good companions are complete fulfilment of the Noble Life of Purity. It can be expected, Sāriputta, that the bhikkhu who has friendship with the good and virtuous, who is associated with the good and virtuous and who shows friendliness towards good companions, will cultivate the Ariya Path of Eight Constituents, will practise the Ariya path of Eight Constituents many times.

Sāriputta, how does the bhikkhu who has friendship with the good and virtuous, who is associated with the good

and virtuous and who shows friendliness towards good companions cultivate the Ariya Path of Eight constituents, practise the Ariya Path of Eight constituents many times.

Sāriputta, in this Teaching, the bhikkhu develops Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. The bhikkhu develops Right Thinking that is directed to detachment from defilements ... p ... develops Right Speech ... p ... develops Right Action ... p ... develops Right Livelihood ... p ... develops Right Effort ... p ... develops Right Mindfulness ... p ... develops Right Concentration that is directed to detachment from defilements, through absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this way, Sāriputta, the bhikkhu who has friendship with the good and virtuous, who is associated with the good and virtuous, and who shows friendliness towards good companions cultivates the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

Sāriputta, the fact that, friendship with the good and virtuous, association with the good and virtuous, and friendliness towards good companions are complete fulfilment of the Noble Life of Purity, may be known in this manner also; Through me as a good friend, beings who are subject to rebirth escape from rebirth; beings who are subject to ageing escape from ageing; beings who are subject to death escape from death; beings who are subject to grief, lamentation, pain, distress and despair escape from grief, lamentation,

pain, distress and despair. By considering in this manner Sāriputta, it may be known that friendship with the good and virtuous, association with the good and virtuous, and friendliness towards good companions are complete fulfilment of the Noble Life of Purity...

End of the Sāriputta Sutta,
the third in this Vagga.

...

4. Jāṇussoṇi brahmaṇa Sutta

Discourse concerning the brahmin Jāṇussoṇi

4. The Bhagavā was staying at Sāvattihī. At that time, the Venerable Ānanda rearranged his robes in the morning and taking his bowl and great robe entered Sāvattihī to go on his alms round. He saw the brahmin Jāṇussoṇi leaving Sāvattihī in an all-white carriage drawn by mares. The mares harnessed to the carriage were white; the carriage was white and fitted with white ornaments and decorations; the draperies were all white; the reins were white; the driver's whip was white; the umbrella was white; the head-dress was white; the dresses were white; the sandals were white; and the brahmin was being fanned with fans made of white yak's tail. On seeing the carriage, the people exclaimed thus: Oh, Friends, What a glorious carriage! Indeed, friends, how like the vehicle of noble people.

Then the Venerable Ānanda, having gone round Sāvattihī for alms food, and having eaten his meal, left the place and went to the Bhagavā. After making obeisance to the Bhagavā, and taking his seat at one side, the Venerable

Ānanda addressed the Bhagavā with these words: Venerable Sir, I rearranged the robes in the morning, and taking the bowl and great robe entered Sāvattthī to go on my alms round. There I saw the brahmin Jāṇussoṇi leaving Sāvattthī in an all-white carriage drawn by mares. The mares harnessed to the carriage were white; the carriage was white and fitted with white ornaments and decorations; the decorations were all in white; the reins were white; the driver's whip was white; the umbrella was white; the head-dress was white; the dresses were white; the sandals were white; and the brahmin was being fanned with fans made of white yak's tail. On seeing the carriage, the people exclaimed, 'Friend, what a glorious carriage; indeed friends, how like a vehicle of noble people'. Venerable sir, is it possible to designate the Teaching as the vehicle of the noble people?

It is possible to do so. Ānanda, replied the Bhagavā. 'The noble vehicle' 'Brahma yāna;' the vehicle of the teachings, 'dhamma yāna' and the incomparable vehicle of victory in battle (over defilements) 'anuttaro saṅgāma vijaya' are only different names. Ānanda, for the Ariya Path of Eight Constituents.

When, Ānanda, Right View is developed, and cultivated many times, it leads to complete abolition of attachment; it leads to complete abolition of hatred; it leads to complete abolition of bewilderment. When, Ānanda, Right Thought is developed, and cultivated many times, it leads to complete abolition of attachment; it leads to complete abolition of hatred; it leads to complete abolition of bewilderment. When, Ānanda, Right Speech is developed, and cultivated many times, it leads to complete abolition of attachment; it leads to complete abolition of hatred; it leads to complete abolition of bewilderment. When, Ānanda

Right Action is developed, and cultivated many times, it leads to complete abolition of attachment; ... of hatred; it leads to complete abolition of bewilderment. When, Ānanda, Right Livelihood is developed and cultivated many times, it leads to complete abolition of attachment; ... of hatred; ... it leads to complete abolition of bewilderment. When, Ānanda, Right Effort is developed, and cultivated many times, it leads to complete abolition of attachment; ... of hatred; ... it leads to complete abolition of bewilderment. When, Ānanda, Right Mindfulness is developed, and cultivated many times, it leads to complete abolition of attachment; ... of hatred; ... it leads to complete abolition of bewilderment. When, Ānanda, Right Concentration is developed and cultivated many times, it leads to complete abolition of attachment; ... of hatred; ... it leads to complete abolition of bewilderment.

For these reasons, Ānanda, it should be known that Brahma yāna, dhamma yāna and Anuttaro saṅgāma vijaya, **(the Noble vehicle, the vehicle of the teachings, the incomparable vehicle of victory over defilements)** are only different names for the Ariya Path of Eight constituents. Thus spoke the Bhagavā. Having spoken these words. Sugata recited these verses:

'Faith and wisdom are always harnessed to the yoke (of equanimity) of this magga vehicle; sense of shame is the pole of the vehicle; (vipassanā) consciousness is the reins; mindfulness is the charioteer who guards the vehicle.

The magga vehicle has morality, as its ornament: it has jhāna as its axle and endeavour as its wheels. It has equanimity as its yoke keeping the magga vehicle steady and non-greed as its draperies.

Goodwill, compassion and detached seclusion are the weapons¹ of one who is established in this magga vehicle. Forbearance is his shield or armor: magga vehicle is his means of the destruction of defilements (i. e., realizing Nibbāna).

When the wise have acquired through their own endeavour, this incomparable Ariya Vehicle, they will have won, they will have gained victories (over all the defilements) and achieved emancipation, indeed, from the world (thus realizing Nibbāna).

End of the Jāṇussoṇi brahmaṇa Sutta,
the fourth in this Vagga

...

1. The weapons: Ānanda, Goodwill, compassion, and detached seclusion are metaphorically described as weapons since goodwill is a means of destroying hatred; compassion is a means of destroying cruelty while detached seclusion is a means of destroying love of company, and is a means of destroying defilements and all forms of demeritoriousness.

5. Kimatthiya Sutta

Discourse on the benefits of the Noble Life of Purity

5. The Bhagavā was staying at Sāvattihī. At that time many bhikkhus approached the Bhagavā and sat down at one side. Having thus sat down at one side, the bhikkhus addressed the Bhagavā thus:

Venerable Sir, the wandering ascetics of other beliefs asked us thus: Friends, for what benefit do you practise the Noble Life of Purity under the samana Gotama? When asked (by them) in this manner, we had replied to them thus: 'Friends, we practise the Noble Life of Purity under the Bhagavā for the sake of thorough and complete understanding of dukkha'. How is that, Venerable Sir? Being questioned in such a manner and having replied in the manner described, did we repeat the Teaching as taught by the Bhagavā: or did it amount to misrepresenting the Bhagavā with what is not true? Did we state the practice in accordance with the Lokuttara Dhamma or would any doctrine of the Bhagavā be open to censure or criticism because of our explanation?

In fact, Bhikkhus, being questioned in such a manner and having replied in the manner described, you repeated the Teaching as taught by the Bhagavā; it did not amount to misrepresenting the Bhagavā with what is not true. You stated the practice in accordance with the Lokuttara Dhamma and none of the doctrine will be open to censure or criticism because of your explanation. True, indeed, it is that you practise the Noble Life of Purity under the Bhagavā for the sake of thorough and complete understanding of dukkha. Bhikkhus, should the wandering ascetics of other beliefs ask

you. 'But, friends, is there any way, is there any practice for the thorough and complete understanding of dukkha? Bhikkhus, should you be asked in this manner by the wandering ascetics of other beliefs you should give the reply, 'Yes, friends, there is the way, there is the practice for the thorough and complete understanding of dukkha.

Bhikkhus, what is the way, what is the practice for the thorough and complete understanding of dukkha? It is only this Ariya Path of Eight Constituents, namely, Right View, ... p ... Right Concentration. This is the way, Bhikkhus this is the practice for the thorough and complete understanding of dukkha. Should you be asked in this manner by the wandering ascetic of other beliefs you should give the reply in this manner.

End of the Kimatthiya Sutta,
the fifth in this Vagga.

...

6. Paṭhama Aññatarabhikku Sutta

The first discourse concerning a certain Bhikkhu

6. The Bhagavā was staying at Sāvattihī. Then a certain bhikkhu approached the Bhagavā and having taken his seat at one side, the bhikkhu addressed the Bhagavā thus: Venerable Sir. It is said: 'The Noble Life of Purity, the Noble Life of Purity;' Venerable Sir, what may constitute the Noble Life of Purity; what may constitute the **completion** of the Noble Life of Purity?

Bhikkhu, the Noble Life of Purity constitutes only the Ariya Path of Eight Constituents, namely, Right View ... p ... Right concentration. Bhikkhus, the **extinction of attachment, the extinction of hatred, the extinction of ignorance** constitute the completion of the Noble Life of Purity.

End of the Paṭhama Aññatarabhikku Sutta,

the first and this Vagga

...

7. Dutiya Aññatara bhikkhu Sutta

The Second discourse concerning a certain bhikkhu

7. The Bhagavā was staying at Sāvattī. Then a certain bhikkhu approached the Bhagavā and having taken his seat at one side, the bhikkhu addressed the Bhagavā thus:

Venerable Sir, it is said 'the abolition of attachment' 'the abolition of hatred'. 'the abolition of bewilderment'. Venerable Sir, what is the dhamma which is designated by the expressions 'the abolition of attachment, the abolition of hatred, the abolition of hatred'? Bhikkhu, Nibbāna Dhātu, (the Element of Nibbāna), is the dhamma which is designated as the abolition of attachment, the abolition of hatred, the abolition of bewilderment'. Hence it may be said to be the **extinction of defilements, āsavas.**

When it is said, the bhikkhu addressed the Bhagavā: Venerable Sir, it is said: 'the Deathless, the Deathless'. What, now, Venerable Sir, is the 'Deathless'.? And what is the path that leads to the Deathless? Bhikkhu, the extinction of attachment, the extinction of hatred, and the extinction of

ignorance, this is called the Deathless. And this Ariya Path of Eight Constituents is the path leading to the Deathless, namely, Right View ... p ... Right Concentration.

End of the *Dutiya Aññatara bhikkhu Sutta*

the seventh in this Vagga.

...

8. Vibhaṅga Sutta

Discourse Containing Detailed Exposition of the Ariya Path of Eight Constituents

8. The bhagavā was staying at Sāvattihī. (He said:) bhikkhus, I shall give a discourse on the Ariya Path of Eight Constituents: I shall give an **analytical exposition** on it. Listen well to the discourse: give careful attention to it: I shall speak. 'Very well, Venerable Sir,' replied the bhikkhus. The Bhagavā spoke thus:

What, bhikkhu, is the Ariya Path of Eight Constituents? It is only this, namely, Right View ... p ... Right Concentration: And, bhikkhus, what is Right View? Insight-knowledge of dukkha, Insight-knowledge of the origin of dukkha, Insight-knowledge of the cessation of dukkha, Insight-knowledge of the path leading to the cessation of dukkha (i. e., the path leading to Nibbāna). This, Bhikkhus, is called the Right View.

And, bhikkhus, what is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i. e., thoughts of goodwill), thoughts free from cruelty (i. e., thoughts of compassion). This bhikkhus, is called Right Thought.

And, bhikkhus, what is Right Speech? Abstaining from falsehood, from slandering or back-biting, from coarse abusive speech, from frivolous and unbeneficial talk. This, bhikkhu, is called Right Speech.

And, bhikkhu, what is Right Action? Abstaining from killing, from taking what is not given, from wrongful indulgence in sexual pleasures, This, bhikkhus, is Right Action.

And bhikkhus, what is Right Livelihood? Bhikkhus, in this Teaching the Noble disciple completely abstains from awrong way of livelihood, and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.

And, bhikkhus, what is Right Effort? Bhikkhus, in this Teaching the bhikkhu generates will, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to develop meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent them lapsing, to increase them, to cause them to grow, to make them develop in full (in samatha, vipassanā meditation) This, bhikkhus, is called Right Effort.

And, bhikkhus, what is Right Mindfulness? Bhikkhus, in this Teaching the bhikkhu keeps his mind steadfastly on the body (kāyā) with diligence, comprehension and mindfulness, thus keeping away worldly covetousness and distress. The bhikkhu keeps his mind steadfastly on sensa-

tion (vedanā) with diligence, comprehension and mindfulness, thus keeping away worldly covetousness and distress. The Bhikkhu concentrates steadfastly on the mind (citta) with diligence, comprehension and mindfulness, thus keeping away worldly covetousness and distress. The bhikkhu keeps his mind steadfastly on the dhamma (mind-objects) with diligence, comprehension and mindfulness, thus keeping away worldly covetousness and distress. This, Bhikkhus, is called Right Mindfulness.

And, bhikkhus, what is Right Concentration? Bhikkhus, the bhikkhu in this Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which has vitakka, (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nivarana). Having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness one who abides in sukha. By dispelling both pain and pleasures, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain and pleasure. This, bhikkhus, is called Right Mindfulness.

End of the Vibhaṅga Sutta,
the eighth in this Vagga.

9. Sūka Sutta

Discourse concerning the awn of grains

9. The Bhagavā was staying at Sāvattihī. ... (He said:) Bhikkhus, suppose the awns¹ of paddy or the awns of barley which were laid in a wrong manner² were pressed down by hand or tread upon by feet. It is not possible that the hand or the feet will be cut or split open by the awns and that blood will be drawn. And why is that so? It is because, Bhikkhus, the awns of the grains were laid in a wrong manner. Similarly, bhikkhus, it is not possible for a bhikkhu to break down ignorance, to cause knowledge to arise and to realize Nibbāna (by holding a **wrong view**³ and developing a **wrong path**⁴). Why is that so? It is because, bhikkhus, he holds wrongly-directed view.

Again, bhikkhus, suppose the awns of paddy or the awns of barley which were laid in a correct manner were pressed down by hand or tread upon by feet. It is possible that the hand or the feet will be cut or split upon by the awns and that blood will be drawn. And why is that so? It is because, bhikkhus, the awns of the grains were laid in a correct manner. Similarly bhikkhus, it is possible for a bhikkhu to break down ignorance, to cause knowledge to

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1. awns of paddy: Suka: stiff bristles at the top of grain-sheaths of paddy or barley etc.
 2. Laid in a wrong manner: Micchāpanihita: panihita lit. means applied, directed, controlled. Laying the grain-sheaths with bristles pointing upwards is said to be the correct way of laying them; to keep them lying down horizontally on the ground is the wrong way.
 3. wrong view: micchāpanihitaya ditthiyā: Lit, wrongly directed view.
 4. developing wrong path: micchāpanihita magga: lit. wrongly directed path.

arise and to realize Nibbāna (by holding a right view and developing a right path). Why is this so? It is because, bhikkhus, he holds rightly directed view.

Bhikkhus, how does a bhikkhu break down ignorance, to cause knowledge to arise, and realize Nibbāna (by holding a right view and developing a right path. Bhikkhus, in this Teaching, the bhikkhu develops Right View that is directed to detachment from defilements, to absence of defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ... p ... develops Right concentration that is directed to detachment from defilements, to absence of defilements, to cessation of defilement and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, bhikkhus, a bhikkhu breaks down ignorance, causes knowledge to arise and realizes Nibbāna (by holding a right view and developing a right path.

End of the Sūka Sutta,
the ninth in this Vagga.

...

10. Nandiya Sutta

Discourse concerning the wandering ascetic Nandiya

10. The Bhagavā was staying at Sāvattihī. At that time the wandering ascetic Nandiya approached the Bhagavā. Having approached the Bhagavā he offered respectful greetings to the Bhagavā; then having said courteous formal words of felicitation, he took his seat on one side. After thus taking his

seat on one side, the wandering ascetic Nandiya addressed the Bhagavā; "Venerable Gotama, how much of the dhammas should be cultivated and practised many times so as to realize Nibbāna, to have Nibbāns as one's support, to have Nibbāna as the final goal?"

Nandiya, there are these eight dhammas which should be cultivated and practised many times so as to realize Nibbāna, to have Nibbāna as one's support, to have Nibbāna as the final goal. And what are these eight dhammas? They are Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. These, Nandiya, are the eight dhammas which should be developed and cultivated many times so as to realize Nibbāna, to have Nibbāna as one's support, to have Nibbāna as the final goal.

When this had been said: the wandering ascetic Nandiya addressed the Bhagavā: "Wonderful it is, Venerable Gotama! Marvellous it is, Venerable Gotama ... p ... as a lay disciple who has taken refuge in the Bhagavā from this very day to the end of my life."

End of the Nandiya Sutta,

the tenth in this Vagga.

THE FIRST VAGGA... AVIJJĀ VAGGA

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa.

(ii) VIHĀRA VAGGA

1. Paṭhama Vihāra Sutta
2. Dutiya Vihāra Sutta
3. Selikha Sutta
4. Paṭhama Upādda Sutta
5. Dutiya Upādda Sutta
6. Paṭhama Parisuddha Sutta
7. Dutiya Parisuddha Sutta
8. Paṭhama Kukkuṭārāma Sutta
9. Dutiya Kukkuṭārāma Sutta
10. Tatiya Kukkuṭārāma Sutta

II. VIHĀRA VAGGA

I . Pathama Vihāra Sutta

First Discourse on Staying in Solitary Retreat

11. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, I want to stay in solitary retreat for half a month. No one, except a bhikkhu to bring food to me, should approach me. 'Very well, Venerable Sir,' said the bhikkhus and no one, except the bhikkhu taking food to the Bhagavā approached the Bhagavā.

Then after half a month, the Bhagavā rose from his solitary retreat and addressed the bhikkhus: 'Bhikkhus, (during the half month retreat) I have been living to a certain extent', just, as I had lived during the first days of my Enlightenment. Living in this manner, I came to know that: By reason of Wrong View, sensation arises; so also by reason of Right View, sensation arises ... p ... by reason of Wrong concentration, sensation arises: so also by reason of Right Concentration, sensation arise; by reason of craving, sensation arises; by reason of initial application of the mind sensation arises; by reason of perception, sensation arises. When there is non-extinction of craving, there is non-extinction of initial application of the mind and non-extinction of perception; by reason of such non-extinction, sensation arises. When there is extinction of craving there is extinction of initial application of the mind, and extinction

1. to a certain extent: The Buddha spent the first forty nine day of Buddhahood by reviewing the dhammas concerning with al aspects of the five aggregates. But during the half month retreat, he devoted himself to reviewing only a portion of these dhammas namely, the aggregate of sensation.

of perception: by reason of such extinction, sensation arises.

When there is strenuous effort to attain that which has not yet been attained (namely, Arahatsip) and when it is attained by reason of that effort sensation arises

End of the Paṭhama Vihāra Sutta,

the first in this Vagga.

...

2. Dutiya Vihāra Sutta

The second Discourse on Staying in Solitary Retreat

12. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I want to stay in solitary retreat for the whole of three months. No one, except a bhikkhu to bring food to me, should approach me.' 'Very well, Venerable sir', said the bhikkhus and no one, except the bhikkhu taking food to the Bhagavā, approached the Bhagavā.

Then after the three months were over, the Bhagavā rose from his solitary retreat and addressed the bhikkhus: bhikkhus, (during the three months retreat) I have been living, to a certain extent, just as I had lived during the first days of my Enlightenment. Living in this manner, I came to know that: By reason of Wrong View, sensation arises; by reason of extinction of Wrong View, sensation arises; by reason of Right View, sensation arises: ... p ... by reason of Wrong Concentration, sensation arises; by reason of extinction of Wrong Concentration, sensation arises; by reason of Right Concentration, sensation arises, by reason of extinction of Right Concentration, sensation arises; by reason of

craving, sensation arises; by reason of calming of craving, sensation arises; by reason of initial application of the mind, sensation arises, by reason of extinction of the initial application of the mind, sensation arises; by reason of perception, sensation arises; by reason of extinction of perception, sensation arises. When there is non-extinction of craving, non-extinction of initial application of the mind non-extinction of perception by reason of such calming, sensation arises. When there is extinction of craving, extinction of initial application of the mind extinction of perception; by reason of such calming, sensation arises. When there is extinction of craving, extinction of initial application of the mind, extinction of perception; by reason of such calming, sensation arises. When there is strenuous effort to attain that which has not yet been attained (namely, Arahatsip) and when it is attained, by reason of that effort, sensation arises.

End of the Dutiya Vihāra Sutta,

the second in this Vagga.

...

3. Sekkha Sutta

Discourse concerning Individual-in Training

13. The Bhagavā was staying at Sāvattihī. A certain bhikkhu approached the Bhagavā ... p ... Having thus taken his seat, the bhikkhu addressed the Bhagavā. 'Venerable Sir, it is said individual-in-training', individual-in-training. Venerable Sir, in what respect is one an individual-in-training? In this Teaching, bhikkhu, one is fully endowed with Right View which is the property of an individual-in-training ... p ...

one is fully endowed with Right Concentration which is the property of an individual-in-training. Such a person, bhikkhu, is what is called an individual-in-training.

End of the Sekkha Sutta,
the third in this Vagga.

...

4. Pathama Uppāda Sutta

First Discourse on the Arising of Eight Dhammas

14. The Bhagaavā was staying at Sāvattihī. (He said:) Bhikkhus, only when a Homage-Worthy, Perfectly Self-Enlightened Tathāgata appears, there arise eight Dhammas which should be cultivated and practised many times and which had not arisen before. What are these eight dhammas? They are Right View ... p ... Right Concentration. These, bhikkhus, are the eight dhammas which should be cultivated and practised many times, which had not arisen before but which arise only when a Homage-Worthy, Perfectly Self-Enlightened Tathāgata appears.

End of the Pathama Uppāda Sutta,
the fourth in this Vagga.

...

1. Individual-in-training: sekkha; One who practises the Dhamma and has entered the Path, but has not yet attained Arahatta Fruition.

5. Dutiya Upādda Sutta

Second Discourse on the Arising of Eight Dhammas

15. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, only in the Teaching of the Sugata there arises eight dhammas which should be developed and practised many times, which had not arisen before. What are these eight dhammas? They are Right View ... p ... Right Concentration. These, bhikkhus, are the eight dhammas which should be developed and practised many times which had not arisen before, but which arise only in the Teaching of the Sugata.

**End of the Dutiya Upādda Sutta,
the fifth in this Vagga.**

...

6. Pathama Parisuddha Sutta

First Discourse on Dhammas which is completely pure

16. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, these are eight dhammas which are completely pure, perfectly clean, unblemished and undefiled, which had not arisen before and which do not arise except when a Homage-Worthy, perfectly Self-Enlightened Tathāgata appears. What are these eight dhammas? They are Right View ... p ... Right Concentration. These, Bhikkhus, are the eight dhammas which are completely pure, perfectly clean, unblemished and undefiled, which had not arisen before and which do not arise except when a Homage-Worthy, Perfectly Self-Enlightened Tathāgata appears.

**End of the Pathama Parisuddha Sutta,
the sixth in this Vagga.**

...

7. Dutīya Parisuddha Sutta

The Second Discourse on the Dhammas which is
completely pure

17. The Bhagava was staying at Sāvattihī. (He said:) Bhikkhus, there are eight Dhammas which are completely pure, perfectly clean, unblemished undefiled, which had not arisen before and do not arise except in the Teaching of the sugata. What are these eight dhammas? They are Right View ... p ... Right Concentration. These, bhikkhus, are the eight dhammas which are completely pure, perfectly clean, unblemished, and undefiled, which had not arisen before and which do not arise except only in the Teaching of the Sugata.

End of the Dutīya Parisuddha Sutta,
the seventh in this Vagga.

...

8. Paṭhama Kukkuṭārāma Sutta

First discourse at the Kukkuṭārāma monastery

18. Thus have I heard:

At one time the Venerable Ānanda and the Venerable Baddha were residing in the Kukkuṭārāma monastery at Pāṭaliputta. Then the Venerable Baddha, rising from solitary retreat in the evening, approached the Venerable Ānanda. After offering respectful greetings to the Venerable Ānanda, and having said courteous formal words of felicitation, he sat down at a suitable place. Having thus taken his seat at a

suitable place, he addressed the Venerable Ananda: "Friend Ānanda, it has been said: '**Life of Impurity, Life of Impurity**' Friend Ananda, what constitutes the Life of Impurity? Good, good Friend Bhadda; you have an excellent enquiring mind: you have sharp intelligence and you have put a good question. Friend Bhadda, you ask me "Friend Ānanda, it has been said: Life of Impurity; Life of Impurity; Friend Ananda, what constitutes the Life of Impurity? "Do you not? ' Yes I do, friend'. The Life of Impurity friend, is only this **Wrong path of Eight** constituents, namely, Wrong View ... p ... Wrong Concentration.

End of the Paṭhama Kukkuṭārāma Sutta,
the eighth in this Vagga.

...

9. Dutiya Kukkuṭārāma Sutta

Second Discourse at the Kukkuṭārāma Monastery

19. It happened at Pāṭaliputta. 'Friend Ānanda, it has been said: 'Noble Life of Purity, Noble Life of Purity.' Friend Ānanda what constitutes the Noble Life of Purity? What is the **goal of the Noble Life of Purity?** 'Good, good, Friend, Bhadda. You have an enquiring mind; You have sharp intelligence; and you have put a good question. Friend Bhadda, you ask me "Friend Ānanda, it has been said: 'Noble Life of Purity, Noble Life of Purity'; Friend Ānanda, what constitutes the Noble Life of Purity, what is the goal of the Noble Life of Purity?' Do you not/" 'Yes, I do friend'. The Noble Life of Purity, friend, is only this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. Friend Bhadda, the goal of the Noble Life of Purity is

Nibbāna, involving the extinction of attachment, the extinction of hatred and the extinction of bewilderment.

End of the Dutiya Kukkuṭārāma Sutta,
the ninth in this Vagga.

...

10. Tatiya Kukkuṭārāma Sutta

The Discourse at the Kukkuṭārāma Monastery

20. It happened at Pāṭaliputta. 'Friend Ānanda, it is said: 'Noble Life of Purity, Noble Life of Purity': Ānanda, what constitutes, the Noble Life of Purity? Who is endowed with the Noble Life of Purity? What is the goal of the Noble Life of Purity" Good, good, Friend Bhadda: you have and excellent enquiring mind: you have sharp intelligence; and you put a good question. Friend Bhadda, you ask me' "Friend Ānanda, it is said: 'the Noble Life of Purity, the Noble Life of Purity: what constitutes the Noble Life of Purity? Who is endowed with the Noble Life of Purity? What is the goal of the Noble Life of Purity? Do you not? 'Yes, I do, friend'. The Noble life of Purity, friend, is only this, Ariya Path of Eight constituents, namely, Right View ... p ... Right Concentration: whoever is endowed with the Ariya Path of Eight Constituents is said to be one endowed with the Noble Life of Purity: Friend, the goal of the Noble Life of Purity is Nibbāna involving the extinction of attachment, the extinction of hatred and the extinction of bewilderment.

End of the Tatiya Kukkuṭārāma Sutta,
the tenth in this Vagga.

END OF VIHĀRA VAGGA ... THE SECOND VAGGA

...

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa.

(iii) MICCHATTA VAGGA

1. Micchatta Sutta
2. Akusala dhamma Sutta
3. Paṭhama Paṭipadā Sutta
4. Dutiya Paṭipadā Sutta
5. Paṭhama Asappurisa Sutta
6. Dutiya Asappurisa Sutta
7. Kumbha Sutta Sutta
8. Samādhi Sutta
9. Vedanā Sutta
10. Uttiya Sutta

III. MICCHATTA VAGGA**1. Micchatta Sutta****Discourse on wrongness**

21. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I shall discourse on **Wrongness and Rightness**. Listen to the discourse. What, bhikkhus, is Wrongness? It is Wrong View ... p ... Wrong Concentration. This is called Wrongness. What, bhikkhus, is Rightness? It is Right View ... p ... Right Concentration. This is called Rightness.

End of the Micchatta Sutta,
the first in this Vagga.

...

2. Akusala Dhamma Sutta**Discourse on demeritorious Factors**

22. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I shall discourse on **demeritorious factors and meritorious factors**. Listen to the discourse. What, bhikkhus are demeritorious factors? It is Wrong View ... p ... Wrong Concentration. They are called demeritorious factors. What, bhikkhus, are meritorious factors? It is Right View ... p ... Right Concentration. They are called meritorious factors.

End of the Akusala Dhamma Sutta,
the second in this Vagga.

...

3. Paṭhama Paṭipadā Suta

First Discourse on Practice

23. (The Bhagavā) was staying at Sāvattī. (He said:) Bhikkhus, I shall discourse on wrong practice and right practice. Listen to the discourse. What, Bhikkhus, is wrong practice? It is Wrong View ... p ... Wrong Concentration. This is called wrong practice. What, Bhikkhus, is right practice? It is Right View ... p ... Right Concentration. This is called right practice.

End of the Paṭhama Paṭipadā Sutta.

the third in this Vagga.

...

4. Dutīya Paṭipadā Sutta

Second Discourse on Practice

24. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, I do not praise wrong practice whether it is followed by the layman or by the recluse. Bhikkhus, if a layman or a recluse follows a Wrong Practice, he cannot by reason of following the Wrong Practice, fulfilled the practice of the meritorious Ariya Path. What bhikkhus, is the Wrong Practice? It is only this, namely, Wrong View ... p ... Wrong Concentration. This is called Wrong Practice. Bhikkhus, I do not praise Wrong Practice whether it is followed by the layman or the recluse. Bhikkhus, if a layman

or a recluse follows a Wrong Practice, he can not by reason of following the Wrong Practice, fulfil the practice of the meritorious Ariya Path.

Bhikkhus, I praise Right Practice whether it is followed by the layman or the recluse. Bhikkhus, if a layman or a recluse follows a Right Practice, he can, by reason of following the Right Practice fulfil the practice of the meritorious Ariya Path. What bhikkhus, is the Right Practice? It is only this, namely, Right View ... p ... Right Concentration. This is called Right Practice. Bhikkhus, I praise Right Practice whether it is followed by the layman or the recluse. Bhikkhus, if a layman or a recluse follows Right Practice, he can by reason of following the Right Practice, fulfil the practice of the meritorious Ariya Path.

End of the Dutiya Paṭipadā Sutta,

the fourth in this Vagga.

...

5. Paṭhama Asappurisa Sutta

First Discourse on Men of no Virtue

25. The Bhagavā was staying at Sāvathī. (He said:) Bhikkhus, I shall give a discourse on **men of no virtue and on men of virtue**. Listen well to the discourse. What bhikkhus, is a man of no virtue? In this world, a certain person, bhikkhus, holds Wrong View; has Wrong thinking; utters wrong speech; takes Wrong Action; engages in Wrong livelihood; makes Wrong Effort; practises Wrong

Mindfulness, and develops Wrong Concentration. Such a person is called a man of no virtue.

What, bhikkhus, is a man of virtue? In this world, bhikkhus, a certain person holds Right View; has Right thought; utters Right Speech; takes Right Action; engages in Right livelihood; makes Right Effort; practises Right Mindfulness; and develops Right Concentration. Such a person is called a man of virtue.

End of the Pathama Asappurisa Sutta,

the fifth in this Vagga.

...

6. Dutiya Asappurisa Sutta

Second Discourse on Men of no Virtue

26. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I shall give a discourse on men of no virtue and on individuals inferior to men of no virtue; I shall give a discourse on men of virtue and on individuals superior to men of virtue. Listen well to the discourse. What, bhikkhus, is a man of no virtue? In this world, bhikkhus, a certain person holds Wrong View ... p ... develops Wrong concentration. Such a person, bhikkhus, is called a man of no virtue.

1. one who has wrong knowledge *Micchāñā*: Here *ñāṇa* means consciousness. *Micchāñāṇī* means one who having done a wrong deed thinks, "I have done a good deed".
2. Wrong liberation: *Micchāvimutti*; liberation, wrongly claimed by those, who follow practices other than the Ariya Path of Eight Constituents.

Bhikkhus, what is an individual who is inferior to a man of no virtue? In this world, bhikkhus, a certain person holds Wrong View ... p ...; develops Wrong Concentration; has Wrong Knowledge¹ and has Wrong Liberation². Such a person is called an individual who is inferior to a person of no virtue.

What, Bhikkhus, is a man of virtue? In this world, Bhikkhus, a certain person holds Right View ... p ... develops Right Concentration. Such a person is called a man of virtue.

Bhikkhus., what is an individual who is superior to a man of virtue? In this world, bhikkhus, a certain person holds Right View ... p ... develops right concentration; has Right Knowledge; and has Right Liberation. Such a person is called an individual who is superior to a person of virtue.

End of the Dutiya Asappurisa Sutta,

the sixth in this Vagga.

...

7. Kumbha Sutta

Discourse on the Simile of a Pot

27. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, take for example a pot; when it has no support to rest on, it is easy for it to move out of place; when it has a support to rest on, it is not easy for it to move out of place. Similarly, bhikkhus, when the mind has no support to rest on, it is easy for it to wander about; when the mind has a support to rest on, it is not easy for it to wander about. And what, bhikkhus, is the support on which the mind rests? It is, bhikkhus, only the Ariya Path of Eight Constituents, namely,

Right View ... p ... Right Concentration. This is the support on which the mind rests. Bhikkhus. When, for instance the pot has no support to rest on, it is easy for it to move out of place; when it has a support to rest on, it is not easy for it to wander about when the mind has a support to rest on, it is not easy for it to move out of place. Similarly, bhikkhus, when the mind has not support to rest on, it is easy for it to wander about; when the mind has a support to rest on, it is not easy for it to wander about.

End of the Kumbha Sutta,
the seventh in this Vagga.

...

8. Samādhī Sutta

Discourse on Concentration

28. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, I shall give a discourse on the Ariya Right Concentration together with its cause, together with its accessories. Listen well to the discourse. What, bhikkhus, is the Ariya Right Concentration together with its cause, together with its accessories? Bhikkhus, it is this one pointedness of mind having these seven accessories (Right View ... Right Mindfulness) that is called Ariya Right Concentration together with its cause, together with its accessories.

End of the Samādhī Sutta,
the eighth in this Vagga.

9 Vedanā Sutta

Discourse on Sensation

29. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, there are three kinds of sensation; and what are the three? They are pleasant sensation, unpleasant sensation and neither-pleasant-nor-unpleasant sensation. Bhikkhus, in order to comprehend fully, thoroughly, these three kinds of sensation, the Ariya Path of eight constituents should be developed. What is the Ariya Path of Eight Constituents? It is only this, namely, Right View ... p ... Right Concentration. Bhikkhus, in order to comprehend fully, thoroughly, the three kinds of sensation, this Ariya Path of Eight Constituents should be developed.

End of the Vedanā Sutta,
the ninth in this Vagga.

...

10. Uttiya Sutta

Discourse on the Venerable Uttiya

30. The Bhagavā was staying at Sāvattihī. At that time the Venerable Uttiya approached the Bhagavā ... p ... Having thus seated, the Venerable Uttiya addressed the Bhagavā: 'Venerable Sir, while I was in solitary retreat in a quiet place, this thought arose in me' The Bhagavā has taught about the five binding cords of sense pleasures; now, what are the five binding cords of sense pleasures which the Bhagavā has taught about the five binding cords of sense pleasures; now, what are the five binding cords of sense pleasures which the Bhagavā has taught?'

Good, Uttiya, good: I have indeed taught about the five binding cords of sense pleasures. What are these five binding cords of sense pleasures? They are: the visible object which is cognizable by the eye-consciousness and which is desirable, lovely, pleasing, attractive, arousing sensual craving and enticing; the sound which is cognizable by ear-consciousness and which is desirable ... p ... enticing; the odour which is cognizable by nose-consciousness and which is desirable ... p ... enticing; the taste which is cognizable by the tongue-consciousness and which is desirable ... p ... enticing; the tangible object which is cognizable by the body-consciousness and which is desirable, lovely, pleasing, attractive, arousing sensual craving and enticing. These, Uttiya, are the five binding cords sense pleasures which I have taught. Uttiya, in order to abandon these five binding cords of sense pleasures, the Ariya Path of Eight constituents should be developed. What is the Ariya Path of Eight Constituent. It is only this, namely, Right View ... p ... Right Concentration. In order to abandon these five binding cords of sense pleasures, Uttiya, the Ariya Path of Eight constituents should be developed.

End of the Uttiya Sutta,

the tenth in this Vagga.

MICCHATTA VAGGA ... THE THIRD VAGGA.

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(IV) PAṬIPATTI VAGGA

1. Paṭhama Paṭipatti Sutta
2. Dutiya Paṭipatti Sutta
3. Viraddha Sutta
4. Pāramigama Sutta
5. Paṭhama Sāmañña Sutta
6. Dutiya Sāmañña Sutta
7. Paṭhama Brahmañña Sutta
8. Dutiya Brahmañña Sutta
9. Paṭhama Brahmaccariya Sutta
10. Dutiya Brahmaccariya Sutta

IV. PAṬIPATTI VAGGA**1. Paṭhama Paṭipatti Sutta****First Discourse on Practice**

31. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, I shall give a discourse on the Wrong Practice and the Right Practice. Listen well to the discourse. What, bhikkhus, is Wrong Practice? It is only this, namely, Wrong View ... p ... Wrong Concentration. This bhikkhus, is called, the wrong practice. What, bhikkhus, is the Right practice? It is only this, namely, right view ... p ... Right Concentration. This is called, bhikkhus, the Right Practice.

End of the Paṭhama Paṭipatti Sutta,
the first in this Vagga.

...

2. Dutiya Paṭipatti Sutta**Second Discourse on Practice**

32. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, I shall give a discourse on one who follows wrong practice and on one who follows Right Practice. Listen well to the discourse. And what, bhikkhus, is one who follows the wrong practice? In this world, bhikkhus, a certain person has Wrong View ... p ... Wrong Concentration. Such a person, bhikkhus, is called one who follows Wrong Practice. And what, bhikkhus, is one who follows Right Practice? In this world, bhikkhus, a certain person has Right View ... p ... Right Concentration. Such a person, bhikkhus, is called one who follows the Right Practice.

End of the Dutiya Paṭipatti Sutta,
the second in this Vagga.

...

3. Viraddha Sutta

Discourse on Neglect of Practice

33. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, whoever neglects to practice the Ariya Path of Eight Constituents neglects the practice that leads to the complete extinction of all dukkha. Bhikkhus, whoever strives to practice the Ariya Path of Eight Constituents strives to practice the Path that leads to the complete extinction of all dukkha. What, bhikkhus, is the Ariya Path of Eight Constituents? It is only this, namely, Right View ... p ... Right Concentration. Bhikkhus, whoever neglects to practice the Ariya Path of Eight Constituents neglects to practice the Path that leads to the complete extinction of all dukkha. Bhikkhus, whoever strives to develop the Ariya Path of Eight Constituents strives to develop the Path that leads to the complete extinction of all dukkha.

The Viraddha Sutta,
the third in this Vagga.

...

4. Pāramigama Sutta

Discourse concerning that which leads to the Other Shore

34. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, there are eight dhammas which, when cultivated and practised many times, lead from this Shore (the continuous round of existence) to the Other Shore (Nibbana). What are these eight dhammas? It is only this, namely,

Right View ... p ... Right Concentration. These, bhikkhus, are the eight dhammas which, when cultivated and practised many times, lead from this Shore, to the Other Shore.

Thus spoke the Bhagavā. Having spoken these words the Sugata the Teacher recited these verses:

There are only a few, amongst men, who reach the Other Shore; excepting them, the rest just go round and round in the cycle of existence on this Shore.

Those who practise in accordance with the dhamma which has been well-taught will reach the Other Shore, passing beyond the Realm of Death which is difficult to surmount.

Abandoning the dark demeritorious factors, the wise should develop the pure meritorious factors with a view to reaching the Other Shore from this Shore. He should wish to find great enjoyment in seclusion which is hard to take delight in. He should completely give up the pleasures of the senses; he should cleanse himself of defilements by getting rid of the least trace of mental impurities.

Those with mind well developed in the Seven Factors of Enlightenment should find delight, without any clinging, in Nibbāna. These powerful Arahats, in whom āsavas (defilements that befuddle the mind) have become extinct, have realized Nibbāna in this world.

End of the Pāramgama Sutta,

in fourth in this Vagga.

5. Paṭhama Sāmañña Sutta

First Discourse on the Condition for being a True Samaṇa

35. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I shall give a discourse on the condition for being a Samaṇa and on the advantages of being a true Samaṇa. Listen well to the discourse. Bhikkhus, what is the condition for being a true Samaṇa? It is this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is called 'the condition for being a true Samaṇa'. What, bhikkhus, are the advantages of being a true Samaṇa? They are Sotāpattiphala, the Fruit of being a Sotapatti Stream-winner; Sagadāgāmi phala, the Fruit of being a Sagadāgāmi Once-returner; Anāgāmi phala, the Fruit of being an Anāgāmi, Non-returner; Arahattaphala, the Fruit of being an Arahant. These, bhikkhus, are called the advantages of being a Samaṇa.

End of the Paṭhama Sāmañña Sutta,

the fifth in this Vagga.

...

6. Duttiya Sāmañña Sutta

Second Discourse on the Condition for being a True Samaṇa

36. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I shall give a discourse on the condition for being a true Samaṇa and on the benefit of being a true Samaṇa. Listen well to the discourse. Bhikkhus, what is the condition for being a true Samaṇa? It is this Ariya Path of

Eight constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is called the condition for being a true Samaṇa? The benefit is Nibbāna, involving the extinction of attachment, the extinction of hatred and the extinction of bewilderment. This, bhikkhus, is called the benefit of being a true Samaṇa.

End of the Dutiya Sāmañña Sutta,

the sixth in this Vagga.

...

7. Paṭhama Brahmañña Sutta

**First Discourse on the Condition for being a True
Brahmaṇa**

37. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, I shall give a discourse on the condition for being a true brāhmaṇa and the advantages of the Noble Life of Purity. Listen well to the discourse. What, bhikkhus, is the condition for being a true brāhmaṇa? It is this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is called the condition for being a true brāhmaṇa. What bhikkhus, are the advantages of being a true brāhmaṇa? They are the Fruit of being a Stream-winner, the Fruit of being a Once-returner, the Fruit of being a Non-returner and the Fruit of being an Arahat. These, bhikkhus, are called the advantages of being a true brāhmaṇa.

End of the Paṭhama Brahmañña Sutta,

the seventh in this Vagga

8. Dutiya Brahmañña Sutta

Second Discourse on the Condition for being a True Brāhmaṇa

38. The Bhagavā was staying at Sāvattthī. (He said:) Bhikkhus, I shall give a discourse on the condition for being a true brāhmaṇa and on the benefit of being a true brāhmaṇa. Listen well to the discourse. Bhikkhus, what is the condition for being a true brāhmaṇa? It is this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is called the condition for being a true brāhmaṇa. And bhikkhus, what is the benefit of being a true brāhmaṇa? The benefit is Nibbāna, involving the extinction of attachment, the extinction of hatred and the extinction of bewilderment. This, bhikkhus, is called the benefit of being a true brāhmañña.

End of the Dutiya Brahmañña Sutta,

The eighth in this Vagga.

...

9. Pathama Brahmācariya Sutta

First Discourse on the Noble Life of Purity

39. The Bhagavā was staying at Sāvattthī. (He said:) Bhikkhus, I shall give a discourse on the Noble Life of Purity and on the advantages of the Noble Life of Purity. Listen well to the discourse. What, bhikkhus, is the Noble Life of Purity? It is this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is called the Noble Life of Purity. What, bhikkhus, are the

advantages of the Noble Life of Purity? They are the Fruit of being a Stream-winner, the Fruit of being a Once-returned, the Fruit of being a Non-returned and the Fruit of being an Arahant. These, bhikkhus, are called the advantages of the Noble Life of Purity.

End of the Pathama Brahmaccariya Sutta,

the ninth in this Vagga.

...

10. Dutiya Brahmaccariya Sutta

Second Discourse on the Noble Life of Purity

40. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, I shall give a discourse on the Noble Life of Purity and on the benefit of the Noble Life of Purity. Listen well to the discourse. Bhikkhus, what is the Noble Life of Purity? it is this ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is called the Noble Life of Purity. Bhikkhus, what is the benefit of the Noble Life of Purity? The benefit is Nibbāna, involving the extinction of attachment, the extinction of hatred and the extinction of bewilderment. This, Bhikkhus, is called the benefit of the Noble Life of Purity.

End of the Dutiya Brahmaccariya sutta ,

the tenth in this Vagga.

ĀTIPATTI VAGGA ... THE FOURTH VAGGA.

...

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(v) ANNATITTHIYA PEYYĀLA VAGGAA

1. Rāgavirāga Sutta
- 2-7. Samyojanappahānādi Sutta Chakka
8. Anupādāparinibbāna Sutta

V. AÑÑATITTIYA PEYYĀLA VAGGA

1. Rāgavirāga Sutta

Discourse on non-attachment

41. The Bhagavā was staying at Sāvattnī. (He said:) Bhikkhus, the wandering ascetics of other beliefs, should question you, 'Friends, for what benefit do you practise the Noble Life of Purity under the Samaṇa Gotama?' When you are questioned thus, you should give this reply to these wandering ascetics of other beliefs: 'Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of non-attachment.' Bhikkhus, if the wandering ascetics of other beliefs should question you further, 'Friends, is there then a Path, is there a practice for non-attachment! You, when questioned thus, should give this reply to these wandering ascetics of other beliefs: 'Friends, there is indeed the Path, there is the practice for non-attachment'. And bhikkhus, what is the Path, what is the practice for non-attachment? It is this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. This, bhikkhus, is the Path, this is the practice for the non-attachment. Bhikkhus, when questioned thus, you should reply to the wandering ascetics of other beliefs in this manner.

End of the Rāgavirāga Sutta,

the first in this Vagga.

...

2-7. Samyojanappahānādi Sutta Chakka

Six Discourses on abandonment of fetters and so on

42-47. (The Bhagavā said:) If, bhikkhus, the wandering ascetics of other beliefs should question you: 'Friends, for what benefit do you practise the Noble Life of Purity under the Samaṇa Gotama? You, when questioned thus, should give this reply to these wandering ascetics of other beliefs: 'Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of abandoning the fetter'. ...' Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of uprooting potential defilements ... p ... 'Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of comprehending Saṃsāra¹', recurring the cycle of mental and physical phenomena ... p ... 'Friends we practise the Noble Life of Purity under the Bhagavā for the purpose of extinction of āsavas, **befuddling defilements**. 'Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of realizing Arahattaship ... p ... 'Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of attaining Reflective Insight.'

End of the Samyojanappahānādi Sutta Chakka Sutta,

the seventh in this Vagga.

...

1. Comprehending Saṃsāra: only when the recurring cycle of mental and physical phenomena is understood clearly, it is possible to realize Nibbāna.

8. Anupādāparinibbāna Sutta

Discourse on absolutely peaceful Nibbāna, the un compounded, the unconditioned

3. The Bhagavā was staying at Sāvatti. (He said:) If, bhikkhus, the wandering ascetics of other beliefs should question you, 'Friends, for what benefits, do you practice the Noble Life of Purity under Samana Gotama?' You, when questioned thus, should give this reply to these wandering ascetics of other beliefs; 'Friends, we practise the Noble Life of Purity under the Bhagavā for the purpose of (attaining) the absolutely peaceful Nibbāna, **the un compounded, the unconditioned (anupādā)**². Bhikkhus, if the wandering ascetics of other beliefs, should question you further, 'Friends, there then a path, is there a practice for attaining absolutely peaceful Nibbāna the un compounded, the unconditioned,

anupādā can be interpreted in two ways:

(i) as not caused, not conditioned by any antecedent factors, and (ii) as being free of clinging to sense-pleasures, to wrong views, to false rites and rituals and to the idea of *atta*, Self, Soul, Ego.

According to the first interpretation, in line with the Theory of Cause and Effect, *anupādāparinibbāna* of the text means Nibbāna of absolute peace, not caused or conditioned by the factors set out in that Doctrine, such as Ignorance of the Four Ariya Truths, Volitional Activities, Physical and Mental Phenomena, Sensation, Craving, Clinging.

According to the second interpretation, *anupādāparinibbāna* means Arahattaphala, the highest stage of Insight-Fruition, which is of perfect peace, being free of clinging to any of the four objects of Clinging mentioned above.

Here, it is to be inferred that by the term *anupādāparinibbāna* is meant Nibbāna, the un compounded, the unconditioned, of perfect peace.

you when questioned thus should give this reply to the wandering ascetics of other beliefs: 'Friends, there is indeed the Path, there is the practice for attaining absolutely peaceful Nibbāna, the un compounded, the unconditioned.' And what, bhikkhus, is the path, what is the practice for attaining absolutely peaceful Nibbāna, the un compounded, the unconditioned? It is this Ariya Path of Eight Constituents, namely, Right View ... p ... Right Concentration. Bhikkhus, when questioned thus, you should reply to the wandering ascetics of other beliefs in this manner.

End of the Anupādāparinibbāna Sutta,

the eighth in this Vagga.

AÑÑATITTIYA PEYYĀLA.

MAGGA SAMĪYUTTA

'Namo tassa bhagavato arahato sammāsbuddhassa.

(VI) SŪRIYA PEYYĀLA VAGGA

- 1 Kalyāna mitta Sutta
- 2-6. Silasampadadi sutta Pañcaka
7. Yonisomanasikārasampadā Sutta

6. SŪRIYA PEYYĀLA VAGGA

1. Kalyāṇamitta Sutta

Discourse on friendship with the Good and Virtuous

49. The Bhagavā was staying at Sāvatti. (He said:) bhikkhus, just as the dawn is the forerunner, the preceding sign of the arising of the sun, so also for a bhikkhu friendship with the good and virtuous is the forerunner, the preceding sign of the arising of the Ariya Path of Eight Constituents. Bhikkhus, the bhikkhu who is friendly with the good and virtuous could be expected to develop the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight constituents many times.

Bhikkhus, how does the bhikkhu who has friendship with the good and virtuous develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu develops Right View which is directed to detachment from defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ... p ... develops right concentration which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu who has friendship with the good and virtuous develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Kalyāṇamitta Sutta,

the first in this Vagga.

2-6. Sīlasampadādi Sutta Pañcaka

Five Suttas on being fully endowed with Sila, etc.

50-54. Bhikkhus, just as the dawn is the forerunner, the preceding sign of the arising of the sun, so also for a bhikkhu being fully endowed with Sīla, morality is the forerunner, the preceding sign of the arising of the Ariya Path of Eight Constituents. Bhikkhus, the bhikkhu who is fully endowed with Sīla could be expected to develop the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times; ... p ... so also being fully endowed with the wish to perform good deeds, is the forerunner ... p ...: so also being fully endowed with a good nature is the forerunner ... p ...; so also being fully endowed with wisdom¹ is the forerunner ... p ... so also being fully endowed with mindfulness is the forerunner ... p ...

End of the Sīlasampadādi Sutta.

the sixth in this Vagga.

...

1. endowed with wisdom: diṭṭhisampadā; the Commentary explains it as Nāṇasampatti, meaning endowed with Insight.

7. Yonisomanasikārasampadā Sutta

Discourse on being fully endowed with the right
attitude of mind

55. Bhikkhu, just as the dawn is the forerunner, the preceding sign of the arising of the sun, so also for a bhikkhu being fully endowed with the right attitude of mind is the forerunner, the preceding sign of the arising of the Ariya Path of Eight Constituents. Bhikkhus, the bhikkhu who is fully endowed with the right attitude of mind could be expected to develop the Ariya Path of Eight Constituents to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with the right attitude of mind develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikhu cultivates Right View that is directed to detachment from defilements to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ... p ... cultivates Eight Concentration that is directed to detachment from defilements, to absence of attachment to defilement, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāns.. In this manner. Bhikkhus, the bhikkhu who is fully endowed with the right attitude of mind develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Yonisomanasikārasampadā Sutta,

the seventh in this Vagga.

1. Kalyāṇamitta Sutta

Discourse on Friendship with the Good and Virtuous

56. Bhikkhu, just as the dawn is the forerunner, the preceding sign of the arising of the sun, so also for a bhikkhu friendship with the good and virtuous is the forerunner, the preceding sign of the arising of the Ariya Path of Eight Constituents. Bhikkhus, the bhikkhu who has friendship with the good and virtuous could be expected to develop the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who has friendship with the good and virtuous cultivate the Ariya Path of Constituents, practise the Ariya Path of Eighth Constituents many times? Bhikkhus, in this Teaching the bhikkhu cultivates the Right View that leads to Path of Eight Constituents many times?. Bhikkhus, in this the complete abolition of attachment, to the complete abolishment of hatred and to the complete abolition of bewilderment ... p ... cultivates the right concentration that leads to the complete abolition of attachment, to the complete abolition of hatred and to the complete abolition of bewilderment. In this manner, bhikkhus, the bhikkhu who is possessed of friendship with the good and virtuous develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Kalyāṇamitta Sutta,

the first in this Vagga.

...

2-6. Sīlasampādi Sutta Pañcaka

Five Suttas on being fully endowed with sīla, etc.

57-61. Bhikkhus, just as the dawn is the forerunner, the preceding sign of the arising of the sun, so also for a bhikkhu being fully endowed with Sīla is the forerunner, the preceding sign, of the arising of the Ariya Path of Eight Constituents ... p ... so also being fully endowed with the wish to perform good deeds is the forerunner ... p ... so also being fully endowed with a good nature is the forerunner ... p ... so also being fully endowed with wisdom is the forerunner ... p ... so also being fully endowed with mindfulness is the forerunner ... p ...

End of the Sīlasampādi Sutta Pañcaka Sutta,

the sixth in this Vagga.

...

7. Yonisomanasikārasampadā Sutta

Discourse on the state of being fully endowed with the right attitude of mind

2. (Bhikkhu, just as the dawn is the forerunner, the preceding sign of the arising of the sun) so also for a bhikkhu being fully endowed with the right attitude of mind is the forerunner, the preceding sign of the arising of the Ariya Path of Eight Constituents. Bhikkhus, the bhikkhu who is fully endowed with the right attitude of mind could be expected to cultivate the Ariya Path of Constituents, to practise the Ariya Path of Eight Constituent many times. Bhikkhus, how does the bhikkhu who is fully endowed with

the right attitude of mind develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view, which leads to the complete abolition of attachment, to the complete abolition of bewilderment ... p ... cultivates the right concentration, that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment. In this manner, Bhikkhus, the bhikkhu who is endowed with the right attitude of mind develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Yonisomanasikārasampadā Sutta,

the seventh in this Vagga.

END OF SŪRIYA PEYYĀLA VAGGA

...

(VII) EKADHAMMA PEYYĀLA VAGGA

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddha

- . Kalyāṇamitta Sutta
- . Sīlasampadādi Sutta Pañcaka
- . Yonisomanasikārasampāda Sutta

Kalyāṇamitta Sutta
Sīlasampadādi Sutta Pañcaka
Yonisomanasikāra sampadā Sutta

7. EKADHAMMA PEYYĀLA VAGGA

1. Kalyānamitta Sutta

Discourse on friendship with the Good and Virtuous

63. The Bhahavā was staying at Sāvatti, (He said:) Bhikkhus, there is one factor which is helpful to the arising of the Ariya Path of Eight Constituents. And what is that one factor? It is friendship with the good and virtuous. Bhikkhus, the bhikkhu who has friendship with the good and virtuous could be expected to cultivate the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhu, how does the bhikkhu who is friendly with the good and virtuous cultivate the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents? Bhikkhus, in this Teaching, the bhikkhu cultivates Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who has friendship with the good and virtuous cultivates the Ariya Path of Eight Constituents practises the Ariya Path of Eight Constituents many times.

End of the Kalyānamitta Sutta,
the first in this Vagga.

2-6. Silasampadādi Sutta pañcaka

Five suttas on being fully endowed with Sīla, etc.

64 - 68. There is one factor, Bhikkhus, which is helpful to the arising of the Ariya Path of Eight Constitu-

ents. And what is that one factor? It is being fully endowed with Sīla ...p... It is being fully endowed with the wish for performance of good deeds ...p... It is being fully endowed with good nature ...p... It is being fully endowed with wisdom ...p... It is being fully endowed with mindfulness ...p...

**End of the Sīlasampadādi Sutta,
the Sixth. in this Vagga.**

7. Yonisomanasikārasampadā Sutta

Discourse on the being fully endowed with Right
Attitude of Mind

69. (There is one factor, bhikkhus, which is helpful to the arising of the Ariya Path of Eight Constituents. And what is that one factor?) It is being fully endowed with right attitude of mind. Bhikkhus, the bhikkhu who is fully endowed with the right attitude of mind could be expected to develop the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with the right attitude of mind develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu cultivates Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu

who is fully endowed with the right attitude of mind develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Yonisomanasikārasampadā Sutta
the seventh in this Vagga.

1. Kalyānamitta Sutta

Discourse on friendship with the Good and Virtuous

70. The Bhagavā was staying at Sāvathī. (He said:) Bhikkhus, there is one factor which is helpful to the arising of the Ariya Path of Eight Constituents. And what is that one factor? It is friendship with the good and virtuous. Bhikkhus, the bhikkhu who has friendship with the good and virtuous could be expected to cultivate the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who has friendship with the good and virtuous cultivate the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View that leads to complete abolition of attachment, to the complete abolition of hatred and to the complete abolition of bewilderment ...p... cultivates the right concentration that leads to the complete abolition of attachment, the complete abolition of hatred and to the complete abolition of bewilderment. In this manner, Bhikkhus, the bhikkhu who has friendship with the good and virtuous develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Kalyānamitta Sutta,
the first in this Vagga.

2-6 *Sīlasampadādi Sutta pañcaka*

Five Suttas on being fully endowed with *Sīla*, etc.

71-75. The Bhagavā was staying at Sāvathī. (He said:) There is one factor, bhikkhus, which is helpful to the arising of the Ariya Path of Eight Constituents. And what is that one factor? It is being fully endowed with *Sīla* ...p... It is being fully endowed with the wish for the performance of good deeds ...p... It is being fully endowed with good nature ...p... It is being fully endowed with wisdom ...p... It is being fully endowed with mindfulness ...p...

**End of the *Sīlasampadādi Sutta*
pañcaka the sixth in this Vagga**

7. *Yonisomanasikārasampadā Sutta*

Discourse on being fully endowed with Right Attitude of Mind.

76. (There is one factor which is helpful to the arising of the Ariya Path of Eight Constituents. And what is that one factor?) It is being fully endowed with right attitude of mind. Bhikkhus, the bhikkhu who is fully endowed with right attitude of mind could be expected to develop the Ariya Path of Eight Constituents, to practise the Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is endowed with right attitude of mind develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view ...p... cultivates the right concentration that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment. In this manner, bhikkhus, the bhikkhu who is fully endowed with right attitude of mind develops the Ariya

Path of Eight Constituents many times.

End of the Yonisomanasikārasampadā Sutta

the seventh in this Vagga.

END OF EKADHAMMA PEYYĀLA VAGGA.

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(2) DUTIYA EKADHAMMA PEYYĀLA VAGGA

1. Kalyāṇamitta Sutta
- 2-6. Sīlasampadādi Sutta Pañcaka
7. Yonisōmanasikārasampāda Sutta

1. Kalyāṇamitta Sutta

2-6. Sīlasampadādi Sutta Pañcaka

7. Yonisomanasikārasampadā Sutta

2. DUTIYA EKADHAMMA PEYYĀLA VAGGA

1. Kalyaṇamitta Sutta

Discourse on friendship with the Good and Virtuous

77. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, apart from friendship with the good and virtuous, I see no single factor which can cause the arising of the Ariya Path of Eight Constituents which has not yet arisen, which can bring to full development the Ariya Path of Eight Constituents which has already arisen. Bhikkhus, the bhikkhu who has friendship with the good and virtuous could be expected to develop the Ariya path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who has friendship with the good and virtuous cultivate the Ariya Path of Light Constituents, practise the Ariya Path of Eight Constituents? Bhikkhu, in this Teaching, the bhikkhu cultivates Right View that is directed to detachment from defilements ...p... cultivates Eight Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu who has friendship with the good and virtuous develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Kalyaṇamitta Sutta,
the first in this Vagga.

2-6 Sīlasampadādi Sutta pañcaka

Five Suttas on being fully endowed with Sīla, etc.

78-82. Bhikkhus, apart from being fully endowed with Sīla, I see no single factor which can cause the arising

of the Ariya Path of Eight Constituents which has not yet arisen, which can bring to full development the Ariya Path of Eight Constituents which has already arisen ...p... apart from being fully endowed with the wish for the performance of good deed ...p... apart from being fully endowed with good nature ...p... apart from being fully endowed with wisdom ...p... apart from being fully endowed with mindfulness, I see no single factor ...p...

End of the Sīlasampadādi Sutta ,
the sixth in this Vagga.

7. Yonisomanasikārasampadā Sutta

Discourse on being endowed with Right Attitude of
Mind

83. Bhikkhus, apart from being fully endowed with right attitude of mind. (I see no single factor which can cause the arising of the Ariya Path of Eight Constituents which has not yet arisen, which can bring to full development the Ariya Path of Eight Constituents which has already arisen.) Bhikkhus, the bhikkhu who is fully endowed with right attitude of mind could be expected to cultivate the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with the right perception of phenomena develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu cultivates right view ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu who is fully endowed with right

attitude of mind develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Yonisomanasikārasampadā Sutta,
the seventh in this Vagga.

1. Kalyāṇamitta Sutta

Discourse on friendship with the Good and Virtuous

84. Bhikkhus, apart from friendship with the good and virtuous, I see no single factor which can cause the arising of the Ariya Path of Eight Constituents which has not yet arisen, which can bring to full development the Ariya Path of Eight Constituents which has already arisen. Bhikkhus, the bhikkhu who has friendship with the good and virtuous could be expected to cultivate the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who has friendship with the good and virtuous develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching the bhikkhu cultivates the right view that leads to the complete abolition of attachment to the complete abolition of hatred and to the complete abolition of bewilderment ...p... cultivates right concentration that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment. In this manner, Bhikkhus, the bhikkhu who has friendship with the good and virtuous develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Kalyāṇamitta Sutta,
the first in this Vagga.

2-6 Sīlasampadādi Sutta Pañcaka

Five Suttas on being fully endowed with Sīla. etc

85-89. Bhikkhus, apart from being fully endowed with Sīla. I see no single factor which can cause the arising of the Ariya Path of Eight Constituents which has not yet arisen, which can bring to full development the Ariya Path of Eight Constituents which has already arisen ...p... apart from being fully endowed with the wish for the performance of good deeds ...p... apart from being fully endowed with good nature ...p... apart from being fully endowed with wisdom ...p... apart from being fully endowed with mindfulness, I see no single factor ...p...

End of the Sīlasampadādi Sutta pañcaka.

the sixth in this Vagga.

7. Yonisomanasikārasampadā Sutta

Discourse on being fully endowed with Right
Attitude of Mind

90. Bhikkhus, apart from being fully endowed with right attitude of mind (I see no single factor ...p... which has already arisen). Bhikkhus, the bhikkhu who is fully endowed with the right perception of phenomena could be expected to develop the Ariya Path of Eight Constituents, to practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with right attitude of mind develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu develops the right view which leads to the complete abolition of attachment, to the complete abolition of hatred and to the complete abolition of bewilderment . . . p... develops right concentration which leads to the

complete abolition of attachment, to the complete abolition of hatred and to the complete abolition of bewilderment. In this manner, Bhikkhus, the bhikkhu who is fully endowed with right attitude of mind cultivates the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Yonisomanasikārasampadā Sutta,

the seventh in this Vagga

END OF THE EKADHAMMA PEYYĀLA VAGGA

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(1) GAṄGĀ PEYYĀLA VAGGA

1. Paṭhama Pācinaninna Sutta
- 2-5. Dutiyādi Pācinaninna Sutta Catukka
6. Chattha pācinaninna Sutta
1. Paṭma Sammudaninna Sutta
- 2-6. Dutiyādi Samuddaninna Sutta pañcaka

GAṄGĀ PEYYĀLA VAGGA

Pathama Pācīnaninna Sutta

First Discourse concerning the inclination
towards the East

91. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, just as the river Gaṅgā inclines to the East, slopes to the East, bends towards the East, so also bhikkhus, the bhikkhu who cultivates the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. And Bhikkhus, how does the bhikkhu who cultivates the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna lean towards Nibbāna, bend towards Nibbāna? Bhikkhus, in this Teaching, the Bhikkhu cultivates right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

End of the Pathama Pācīnaninna Sutta,
the first in this Vagga.

2-5 Dutiyādi Pācīnaninna Sutta Catukka

Four Discourses concerning the Inclination towards the East

92-95. Bhikkhus, just as the river Yamunā inclines to the East, slopes to the East, bends towards the East, so also, Bhikkhus, the bhikkhu ...p... Just as the river Aciravatī inclines to the East, slopes to the East, bends towards the East, so also, Bhikkhus, the bhikkhu ...p... Just as the river Sarabhū inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as the river Mahī inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p...

**End of the Dutiyādi Pācīnaninna Sutta Catukka,
the fifth in this Vagga**

6. Chattha Pācīnaninna Sutta

Sixth discourse concerning the Inclination towards the East

96. Bhikkhus, just as all the great rivers, namely, the Ganigā, the Yamunā, the Aciravatī, the Sarabhū, the Mahī incline to the East, slope to the East, bend towards the East, so also, Bhikkhus, the bhikkhu who cultivates the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. And Bhikkhus, how does the bhikkhu who cultivates the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituent, many times, incline towards Nibbāna, lean towards Nibbāna, bend towards Nibbāna?

Bhikkhus, in this Teaching, the bhikkhu cultivates right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, and to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

End of the Chattha pācīnaninna Sutta,
the sixth in this Vagga.

1. Paṭhama Sammudaninna Sutta

First discourse concerning Inclination towards
the Ocean

97. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, just as the river Gaṅgās inclines to the ocean, flows to the ocean, bends towards the ocean, so also bhikkhus, the bhikkhu who cultivates the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. And Bhikkhus, how does the bhikkhu who cultivates the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna? Bhikkhus, in

this Teaching the bhikkhu cultivates right view that is directed to detachment from defilements, develops right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

End of the Paṭhama Sammudaninna Sutta.
the first in this Vagga.

2-6 Dutiyādi Samuddaninna Sutta pañcaka
Five discourses concerning Inclination towards the
Ocean, etc.

98-102. Bhikkhus, just as the river Yamunā inclines to the ocean, slopes to the ocean and bends towards the ocean, so also, Bhikkhu. the bhikkhu ...p... Just as the river Aciravaṭī inclines to the ocean. slopes to the ocean. bends towards the ocean, so also. bhikkhu. the bhikkhu ...p... Just as the river Mahī inclines to the ocean, slopes to the ocean, bends towards the ocean, so also, Bhikkhus. the bhikkhu ...p... Just as all the great rivers, namely. the Gaṅgās, the Yamunā. the Aciravaṭī, the Sarabhū, the Mahī incline to the ocean, slope to the ocean, bend towards the ocean, so also. bhikkhus, the bhikkhu who cultivates the Ariya Path of Eight Constituents. who practise the Ariya Path of Eight Constituents many times. inclines towards Nibbāna. leans towards Nibbāna. and bends towards Nibbāna.

-na. And bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, leans towards Nibbāna, and bends towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

End of the Dutigādi Samuddaninna Sutta,
Pañcaka, the sixth in this Vagga.

END OF GANGĀ PEYYALA VAGGA

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(2) DUTIYA GAṄGĀPEYYĀLA VAGGA

1. Paṭhama Pācīnaninna Sutta
- 2-6. Dutiyādi Pācīnaninna Sutta pañcaka
7. Paṭhama Samuddaninna Sutta
- 8-12. Dutiyādi Samuddaninna Sutta
13. Paṭhama Pācīnaninna Sutta
- 14-18. Dutiyādi Pācīnaninna Sutta
19. Paṭhama Samuddaninna Sutta
- 20-24. Dutiyādi Samuddaninna Sutta
25. Paṭhama Pācīnaninna Sutta
- 26-30. Dutiyādi Pācīnaninna Sutta
31. Paṭhama Samuddaninna Sutta
- 32-36. Dutiyādisamuddaninna Sutta

2. DUTIYA GANGĀPEYYĀLA VAGGA

1. Paṭhama Pācīnaninna Sutta

First discourse concerning Inclination towards
the East

103. (The Bhagavā) was staying at Sāvattihī. Bhikkhus, just as the river Gaṅgā inclines to the East, slopes to the East, and bends towards the East, so also, bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents, many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. And bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, lean towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates the right concentration which leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment. In this manner bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, and bends towards Nibbāna.

End of the Dutiya Gangāpeyyāla Sutta,
the first in this Vagga.

2-6 Dutiyādi Pācīnaninna Sutta pañcaka
Five Suttas concerning Inclination towards the East

104-108. Bhikkhus, just as the river Yamunā in-

clines to the East. slopes to the East. bends towards the East, so also. Bhikkhus, the bhikkhu ...p... Just as the river Aciravatī inclines to the East, slopes to the East and bends towards the East, so also, bhikkhus, the bhikkhu .. p. Just as the river Sarabhū inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as the river Mahī inclines to the East, slopes to the East and bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as all the great rivers, namely, the Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū and the Mahī incline to the East, slope to the East, bend towards the East, so also bhikkhus, the bhikkhu ...p...

End of the Dutiyādi Pācīnaninna Sutta,
the sixth in this Vagga

7. Paṭhama Samuddaninna Sutta
First Discourse concerning Inclination
towards the Ocean

109. Bhikkhus, just as the river Gaṅgās inclines to the ocean, slopes to the ocean and bends towards the ocean, so also, bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. And bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna, bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which leads to complete abolition of attachment, to complete abolition of hatred, and to complete abolition of

bewilderment ...p... cultivates the right concentration which leads to the complete abolition of attachment, to the complete abolition of hatred, and to the complete abolition of bewilderment. In this manner, bhikkhu, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

**End of the Paṭhama samuddaninna Sutta,
the first in this Vagga.**

8-12 Dutiyādi Samuddaninna Sutta

Second Discourse and others concerning inclination
towards the Ocean

110-114. Bhikkhus, just as the river Yamunā inclines to the ocean, slopes to the ocean, bends towards the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as the river Aciravatī inclines to the ocean, slopes to the ocean, bends towards the ocean, so also, bhikkhu, the bhikkhu ...p... Just as the river Sarabhū inclines to the ocean, slopes to the ocean, bends towards the ocean, so also, Bhikkhu, the bhikkhu ...p... Just as the river Mahī inclines to the ocean, slopes to the ocean, bends towards the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as all the great rivers, namely, the Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, the Mahī incline to the ocean, slope to the ocean, and bends towards the ocean, so also the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. And bhikkhus, how does the bhikkhu

who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times incline towards Nibbāna, lean towards Nibbāna, bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view, which leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates the right concentration which leads to complete abolition of attachment, to complete abolition of hatred, and to complete abolition of bewilderment. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

End of the Dutiyādi Samuddaninna Sutta,
the sixth in this Vagga.

13. Paṭhama Pācīnaninna Sutta

First discourse concerning Inclination towards the East

115. Bhikkhus, just as the river Gaṅgā inclines to the East, slopes to the East, bends towards the East, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of eight constituents many times, inclines towards Nibbāna, leans towards Nibbana and bends towards Nibbāna. And, Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents who practises the Ariya Path of Eight Constituents many times incline towards Nibbāna, lean towards Nibbāna, and bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu develops right view which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless

Nibbāna as its goal ...p... cultivates the right concentration which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless Nibbāna as its goal. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents, many times inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

End of the Paṭhama Pācīnaninna Sutta,
the first in this Vagga.

14-18 Dutiyādi pācīnaninna Sutta
Second discourse and others concerning Inclination
towards the East

116-120. Bhikkhus, just as the river Yamunā inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as the river Aciravatī inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as the river Sarabhū inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as the river Mahī inclines to the East, slopes to the East, bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as all the great rivers namely, the Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, the Mahī incline to the East, slope to the East, bend towards the East, so also, Bhikkhus, the bhikkhu ...p...

End of the Dutiyādi pācīnaninna Sutta,
the sirth in this Vagga.

19. Paṭhama Samuddaninna Sutta

First Discourse concerning the Inclination towards
the Ocean

121. Bhikkhus, just as the river Gaṅgā inclines to the ocean, slopes to the ocean, bends towards the ocean, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituent many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna, bend towards Nibbāna? Bhikkhus, in this Teaching, the Bhikkhu cultivates the right view which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless Nibbāna, as its goal ...p... cultivates right concentration which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless Nibbāna as its goal. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

**End of the Paṭhama Samuddaninna Sutta,
the first in this Vagga.**

20-24 Dutiyādi Samuddaninna Sutta

The Second Discourse and others concerning Inclination
towards the Ocean

122-126. Bhikkhus, just as the river Yamunā inclines to the ocean, slopes to the ocean, bends towards the

ocean. so also, Bhikkhus, the bhikkhu ...p... Just as the river Aciravatī inclines to the ocean, slopes to the ocean, and bends towards the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as the river Sarabhū inclines to the ocean, slopes to the ocean, and bends towards the ocean, so also. Bhikkhus, the bhikkhu ...p... Just as the river Mahī inclines to the ocean, slopes to the ocean, and bends towards the ocean, so also. Bhikkhus, the bhikkhu ...p... Just as all the great rivers, namely, the Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī incline to the ocean, slope to the ocean, bends towards the ocean, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. And Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practise the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna, bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless Nibbāna as its goal. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

**End of the Dutiyādi Samuddarinna Sutta,
the sixth in this Vagga.**

25. Paṭhama Pacinaninna Sutta

The First Discourse concerning the Inclination
towards the East

127. Bhikkhus, just as the river Gaṅgā inclines to the East, slopes to the East, and bend towards the East, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna, And, Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna and bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which inclines towards Nibbāna, leans towards Nibbāna and bend towards Nibbāna ...p... cultivates the right concentration which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

End of the Paṭhama Pacinaninna Sutta,
the first in this Vagga.

26-30 Dutiyādi Pācīnaninna Sutta

Second Discourse and others concerning
Inclination towards the East

128-132. Bhikkhus, just as the river Yamunā inclines to the East, slopes to the East and bends towards the East, so also, bhikkhu, the bhikkhu '...p... Just as the river

Aciravatī inclines to the East, slopes to the East, and bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as the river Sarabhū inclines to the East, slopes to the East, and bends towards the East, so also, Bhikkhus, the bhikkhu ...p... Just as the river Mahī inclines to the East, slopes to the East, and bends towards the East, so also, bhikkhus, the bhikkhu ...p... Just as all the great rivers, namely, the Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī incline to the East, slope to the East, and bend towards the East, so also, bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna, and bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna ...p... cultivates the right concentration which inclines towards Nibbāna, leans towards Nibbāna, and bends towards Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

End of the Dutiyādi Pācīnaninna Sutta,
the sixth in this Vagga.

31. Paṭhama Samuddaninna Sutta

First Discourse concerning Inclination towards
the Ocean

133. Bhikkhus, just as the river Gaṅgā inclines to the ocean, slopes to the ocean and bends towards the ocean, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. And, Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna, and bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu develops the right view which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna ...p... develops the right concentration which inclines towards Nibbāna leans towards Nibbāna and bends towards Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight constituents many times inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

**End of the Paṭhama Samuddaninna Sutta,
the first in this Vagga.**

32-36 Dutiyādisamuddaninna Sutta

Second Discourse and others concerning Inclination
towards the Ocean

134-138. Bhikkhus, just as the river Yamunā inclines to the ocean, slopes to the ocean and bends towards

the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as the river Aciravatī inclines to the ocean, slopes to the ocean and bends towards the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as the river Sarabhū inclines to the ocean, slopes to the ocean and bends towards the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as the river Mahī inclines to the ocean, slopes to the ocean and bends towards the ocean, so also, Bhikkhus, the bhikkhu ...p... Just as all the great rivers, namely, the Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī incline to the ocean, slope to the ocean and bend towards the ocean, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. And Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, incline towards Nibbāna, lean towards Nibbāna and bend towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna ...p... cultivates the right concentration which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

End of the Dutiyādisamuddaninna Sutta,
the sixth in this Vagga.

END OF GAṄGĀPEYĀLLA VAGGA.

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(5) APPAMĀDA PEYYĀLA VAGGA

1. Tahtāgata Sutta
2. Pada Sutta
- 3-7. Kūṭadi Sutta
- 8-10. Candimādi Sutta

5. APPAMĀDA PEYYĀLA VAGGA

1. Tahtāgata Sutta

Discourse on the Tathāgata

139. (The Bhagavā) was staying at Sāvattihī. (He said:) Bhikkhus, of all the sentient beings having no legs, having two legs, having four legs, or having many legs; with material form or without material form; with consciousness, or without consciousness or with neither consciousness nor non-consciousness, the Homage-Worthy, the Perfectly Self-Enlightened Tathāgata is regarded as supreme. Similarly, bhikkhus, mindfulness is the source of all the meritorious factors, is their converging point and it is regarded as the most supreme among these factors. Bhikkhus, the bhikkhu who is fully endowed with mindfulness could be expected to develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with mindfulness develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu who is fully endowed with heedfulness develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

Bhikkhus, of all the sentient beings, having no legs, having two legs, having four legs, having many legs; with material form or without material form; with consciousness or without consciousness or with neither consciousness nor non-consciousness, the Homage-Worthy, Perfectly Self-Enlightened Tathāgāta is regarded as supreme. Similarly, mindfulness is the source of all the meritorious factors, is their converging point and it is regarded as the most supreme amongst these factors. Bhikkhus, the bhikkhu who is fully endowed with mindfulness could be expected to develop the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with mindfulness develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates the right concentration which leads to the complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment. In this manner Bhikkhus, the bhikkhu who is fully endowed with mindfulness cultivates the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

Bhikkhus, of all the sentient beings, having no legs, having two legs, having four legs, having many legs, with material form or without material form; with consciousness or without consciousness or with neither consciousness nor non-consciousness, Homage-Worthy, Perfectly Self-Enlightened Tathāgata is regarded as supreme. Similarly mindfulness is the source of all the meritorious factors, is their converging point and is regarded as the

most supreme amongst these factors. Bhikkhus, the bhikkhu who is fully endowed with mindfulness could be expected to develop the Ariya Path of Eight Constituents, Practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with mindfulness develop the Ariya Path of Eight Constituents, practise the ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu develops the right view which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless Nibbāna as its end or goal. In this manner, Bhikkhus, the bhikkhu who is fully endowed with mindfulness develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

Bhikkhus, of all the sentient beings, having no legs, having two legs, having four legs, having many legs; with material form or without material form; with consciousness or without consciousness or with neither consciousness nor non-consciousness. the Homage-Worthy, Perfectly Self Enlightened Tathāgata is regarded as supreme. Similarly, mindfulness is the source of all the meritorious factors, is their converging point and is it regarded as the most supreme amongst these factors. Bhikkhus, the bhikkhu who is fully endowed with mindfulness could be expected to develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view which inclines towards nibbāna, leans towards Nibbāna and bends towards Nibbāna, ...p... cultivates the right concentration which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna. In this manner, Bhikkhus, the bhikkhu who is fully endowed with mindfulness develops the Ariya Path of Eight Constitu-

ents, practises the Ariya Path of Eight Constituents many times.

**End of the Tahtāgata Sutta,
the first in this Vagga.**

2. Pada Sutta

Discourse with the Simile of Footprints

140. Bhikkhus, just as the footprint of an elephant can hold the footprint of any of the animals that live on land; thus the footprint of an elephant is said to be supreme because of its bigness, so also bhikkhus, mindfulness is the source of all the meritorious factors is their converging point and is regarded as the most supreme amongst these factors. Bhikkhus, the bhikkhu who is fully endowed with mindfulness could be expected to develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu who is fully endowed with mindfulness develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements, and speedy attainment of Nibbāna ...p... cultivates Right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, bhikkhus, the bhikkhu who is fully endowed with mindfulness develops the Ariya Path of Eight Constituents, practises the

Ariya Path of Eight Constituents many times.

End of the Pada Sutta,
the second in this Vagga.

3-7 Kūṭadi Sutta

Discourse giving the example of a Peaked Roof
and other discourses

141-145. Bhikkhus, just as the beams and rafters in a building with a peaked roof lead to the peak in the roof, incline towards it and meet together at the roof peak which is superior to all the beams and rafters so also, Bhikkhus. ...p... Amplify¹ just as the fragrance of sandalwood root is superior to the fragrance of other roots, so also, Bhikkhus, ...p... just as the fragrance of red sandal wood is superior to the fragrance of other heart wood, so also, Bhikkhu ...p... just as the fragrance the jusmine flower is superior to the fragrance of other flowers, so also, Bhikkhus ...p... just as all the rulers of vassal states are the followers of Universal Monarch who is regarded as supreme above them so also, Bhikkhus ...p....

End of the Kūṭadi Sutta,
the seventh in this Vagga.

8-10. Candimādi Sutta

Discourse giving the example of moonlight and
Other discourses

146-148. Bhikkhus, just as the light of all the stars

1. Amplify here and in place of the following payyāla, as in the previous sutta.

does not come up to even one-sixteenth of the radiance of the moon, which is thus superior to all the stars, so also, Bhikkhus ...p... Bhikkhus, just as in the autumn when the sky is clear without a cloud, the sun rises high in the sky driving away all the darkness in the sky, shining, brilliant, illuminating, so also, Bhikkhus ...p... Bhikkhus, just as amongst the woven cloths, fabrics made in Kāsi are regarded as supreme, so also, Bhikkhus, mindfulness is the source of all the meritorious factors. is their converging point and is regarded as the most supreme amongst these factors. Bhikkhus, the bhikkhu who is fully endowed with mindfulness could be expected to develop the Ariya Path of Eight Constituents. practise the Ariya Path of Eight Constituents many times. Bhikkhus. how does the bhikkhu who is fully endowed with mindfulness develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements, and speedy realization of Nibbāna ...p... cultivates Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promote and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times.

End of the Candimādi Sutta,

the tenth in this Vagga.

(Amplify other suttas in this vagga as in the Tathāgata sutta).

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(5) BALAKARANIYA VAGGA

1. Bala Sutta
2. Bīja Sutta
3. Nāga Sutta
4. Rukkha Sutta
5. Kumbha Sutta
6. Suka Sutta
7. Ākāsa Sutta
8. Paṭhama Megha Sutta
9. Dutiya Megha Sutta
10. Nāvā Sutta
11. Āgantuka Sutta
12. Nādī Sutta

6. BALAKARANIYA VAGGA

1. Bala Sutta

Discourse containing the simile of the use of
Strength

149. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, whatever work needs the use of strength it is performed with earth as its support, with earth as its firm basis. Similarly, bhikkhus, the bhikkhu, with Sīla as his support, with Sīla as his firm basis, the bhikkhu develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times. Bhikkhus, how does the bhikkhu, develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many time with sīla as his support, with Sīla as his firm basis? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view that is directed to detachment from defilement, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, Bhikkhus, the bhikkhu develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times with Sīla as his support, with Sīla as his firm basis.

(Amplifications should be made in this vagga wherever necessary. just as in the complete discourses of the Gaṅgāpeyyāla Vagga.)

Bhikkhus, whatever work needs the use of strength, it is done with earth as its support, with earth as its firm basis. Similarly, Bhikkhus, the bhikkhu develops the Ariya Path of Eight constituents, practises the Ariya Path of Eight

Constituents many times with Sīla as his support. with Sīla as his firm basis. Bhikkhus. how does the bhikkhu. with Sīla as his support. with Sīla as his firm basis, develop the Ariya Path of Eight Constituents. practise the Ariya Path of Eight Constituents many times? Bhikkhus, in this Teaching, the bhikkhu develops the Right View which leads to complete abolition of attachment. to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates the Right concentration which leads to complete abolition of attachment to complete abolition of hatred and to the complete abolition of bewilderment. In this manner. bhikkhu. the bhikkhu with Sila as his support. with Sīla as his firm basis. develops the Ariya Path of Eight Constituents. practises the Ariya Path of Eight constituents many times.

Bhikkhus, whatever work needs the use of strength. it is done with earth as its support, with earth as its firm basis. Similarly, bhikkhus. the bhikkhu develops the Ariya Path of Eight Constituents. practises the Ariya Path of Eight Constituents many times the bhikkhu with Sīla as his support. with Sīla as his firm basis. Bhikkhus how does the bhikkhu, develop the Ariya Path of Eight Constituents. practise the Ariya Path of Eight Constituents many times with Sīla as his support, with Sīla as his firm basis? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its support, which has the Deathless Nibbāna as its goal ...p... cultivates the Right Concentration which leads to the Deathless Nibbāna. which has the Deathless as its support, which has the Deathless Nibbāna as its goal. In this manner. Bhikkhus, the bhikkhu develops the Ariya Path of Eight Constituents, practises the Noble Path of Eight Constituents many times with Sīla

as his support, with Sīla as his firm basis.

Bhikkhus, whatever action needs the use of strength, it is performed with earth as its support, with earth as its firm basis. Similarly, Bhikkhus, the bhikkhu develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times with Sīla as his support, with Sīla as his firm basis. Bhikkhus, how does the bhikkhu develop the Ariya Path of Eight Constituents, practise the Ariya Path of Eight Constituents many times with Sīla as his support, with Sila as his firm basis? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View which inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna ...p... cultivate the right concentration which inclines towards Nibbāna, leans towards Nibbāna and beands towards Nibbāna. In this manner, Bhikkhus, the bhikkhu develops the Ariya Path of Eight Constituents, practises the Ariya Path of Eight Constituents many times with Sīla as his support, with Sīla as his firm basis.

End of the Bala Sutta,
the first in this Vagga.

2. Bīja Sutta

Discourse giving the simile of germinative
sources and seedling

150. Bhikkhus, whatever germinative source or seedling¹ growth, attains maturation and full development, it

1. germinative source or seedling: Bījagāma bhūtagāma; Bījagāma means germinative sources of five kinds, namely root-germs, stem-germs, node-germs, plumule-germs and seed-germs. Bhūtagāma means seedling or young plants that have grown from these germinative sources.

does so with earth as its support, with earth as its firm basis. Similarly, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times with Sīla as his support, with Sīla as his firm basis, attains progress, maturity and full development in the practice of the dhamma. Bhikkhus, how does the bhikkhu who, cultivates the Ariya Path of Eight constituents, practises it many times, with Sīla as his support, with Sīla as his firm basis, attains progress maturation and full development in the practice of the dhamma? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View which is directed to detachment from defilements ...p... cultivates the Right Concentration which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, Bhikkhus, the bhikkhu who, cultivates the Ariya Path of Eight Constituents, who practises it many times, with Sīla as his support, with Sīla as his firm basis, attains progress, maturation, and full development in the practice of the dhamma.

**End of the Bīja Sutta,
the second in this Vagga.**

3. Nāga Sutta

Discourse containing the simile of Nāgas

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1. The nāgas: a nāga is a serpent with supernatural powers. Here young nāgas are meant. Female nāgas come up from ocean as far as the Himalayas to bear their young in the safety of the caves of the mountains. After these young nāgas have been taught how to swim in small lakes and they gradually find their way, down streams and rivers, into the ocean. There they grow to their full immense size.

151. Bhikkhus, the Nāga¹ growing up and developing their strength in the Himalayas the king of the mountains, descend into small lakes; having descended into small lakes, they move into big lakes; from the big lakes, they descend into small rivers; having descended into small rivers, they move into big rivers; from the big rivers; they descend into the great ocean where they gain further growth and full development of their bodies. Similarly, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, practises it many times, with Sīla as his support, with Sīla as his firm basis, attains further progress and full development in the practice of the dhamma. Bhikkhus, how does the bhikkhu who develops Ariya Path of Eight Constituents, practises it Ariya Path of Eight Constituents many times, with Sila as his support, with Sīla as his firm basis, attains further progress and full development in the practice of dhammas? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... develops the right concentration that is directed to detachment from defilements, to absence of attachments, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, the bhikkhu who, with Sīla as his support with Sīla as his firm basis, develops the Ariya Path of Eight Constituents, who practises the Ariya Path of Eight Constituents many times, reaches further growth and full development in the dhammas.

End of the Nāga Sutta,
the third in this Vagga.

4. Rukkha Sutta

Discourse containing the Simile of a Tree

152. Bhikkhus, suppose a tree inclining towards the east, sloping towards the east, bending towards the east were uprooted, which side would it fall to? Venerable Sir, it would fall to the side to which it was inclining, towards which it was sloping, towards which it was bending. Similarly, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, inclines towards Nibbāna leans towards Nibbāna and bends towards Nibbāna. Bhikkhus, how does bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, incline towards Nibbāna, lean towards Nibbāna and bend towards Nibbāna? Bhikkhus, in this Teaching the bhikkhu cultivates the Right View which leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates the right concentration which leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

**End of the Rukkha Sutta,
the fourth in this Vagga.**

5. Kumbha Sutta

Discourse containing the Simile of a Pot

153. Bhikkhus, suppose a water pot was laid upside down: then the water would flow out of it, and would not flow back into it. Similarly, Bhikkhus, when the bhikkhu who develop the Ariya Path of Eight Constituents, and practises it many times, evil, demeritorious factors are discarded entirely, and will not defile him again.¹ Bhikkhus, how does the bhikkhu develops the Ariya Path of Eight Constituents, and practises it many times, so that evil, demeritorious factors are discarded entirely and will not defile him again? Bhikkhus, in this Teaching the Bhikkhu cultivates right view that is directed to detachment from defilements, to absence of attachment to defilements to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivate Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, when the bhikkhu develops the Ariya Path of Eight Constituents, and practises it many times, in this manner, evil, demeritorious factors are discarded entirely and will not defile him again.

End of the Kumbha Sutta,
the fifth in this Vagga.

6. Suka Sutta

Discourse concerning the Awns of Grain

154. Bhikkhus, suppose the awns of paddy or the

1. defile him again: literally will not enter into him again.

awns of barley when laid in an upright position were pressed down by hand or tread upon by feet. It is possible that the hand or feet will be cut or split open by the awn of grains and that blood will be drawn. And why is that so? It is because, Bhikkhus, the awns of the grains were laid in a correct manner. Similarly, Bhikkhus, it is possible for a bhikkhu to break down ignorance, to cause knowledge to arise and to realize Nibbāna by holding a right view and developing a right path. Why is this so? It is because, Bhikkhus he holds right directed view. How does a bhikkhu break down ignorance, cause knowledge to arise and realize Nibbāna by holding a right view, and developing a right Path. Bhikkhus, in this Teaching, the bhikkhu cultivates right view that is directed to detachment from defilements ...p... cultivates the Right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements, and speedy realization of Nibbāna. In this manner, Bhikkhus, a bhikkhu breaks down ignorance, causes knowledge to arise and realizes Nibbāna by holding a right view and developing a right Path.

**End of the Suka Sutta,
the sixth in this Vagga.**

7. Ākāsa Sutta

Discourse containing simile of the sky

155. For example, Bhikkhus, a great variety of winds blow about in the sky. There are winds blowing from the East, winds blowing from the West, winds blowing from

cold winds, there are hot winds, there are gentle breezes, there are strong gales. Similarly, Bhikkhus, the Four Methods of Steadfast Mindfulness reach full development; the Four Supreme Efforts reach full development; the Four Bases of Psychic Potency reach full development; the Five Faculties reach full development; of the Five Powers reach full development and the Seven Factors of Enlightenment reach full development; in the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times. Bhikkhus, how do the Four Methods of Steadfast Mindfulness; the Four Supreme Efforts; the Four Bases of Psychic Powers; the Five Faculties; the Five Powers and the Seven Factors of Enlightenment reach full development in the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times? Bhikkhu, in this Teaching, the bhikkhu cultivates the right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivates the right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. Bhikkhus, in this manner, the Four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Powers, the Five faculties and the Five Powers, the Seven Factors of Enlightenment reach full development, in the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times.

End of the Ākāsa Sutta,
the seventh in this Vagga.

8. Pathama Megha Sutta

First Discourse Containing the Simile of the Rain

156. Just as, Bhikkhus, the dust and dirt that rise up in the last month of the summer are caused to disappear, caused to be washed away instantly by great unseasonal rain, so also, bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, can cause the evil, demeritorious factors that have arisen to disappear immediately and to be removed instantly whenever they arise. Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, cause the evil, demeritorious factors that have arisen to disappear immediately and to be removed instantly, whenever they arise? Bhikkhus, in this Teaching, the bhikkhu cultivates the Right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivates the Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, cause the evil, demeritorious factors that have arisen to disappear immediately and to be removed instantly whenever they arise.

End of the Pathama Sutta,
the eighth in this Vagga.

9. Dutiya Megha Sutta

Second Discourse Containing the Simile of the Rain

157. Just as bhikkhus, the heavy rain clouds that have come up are caused to disappear, are caused to be removed instantly by strong winds, so also, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times can cause the evil, demeritorious factors which are going to arise to disappear before they arise and to be removed instantly, whenever they arise. Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times cause the evil, demeritorious factors which are going to arise to disappear before they arise and cause them to be removed whenever they arise? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view ...p... cultivates the Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times causes the evil, demeritorious factors which are going to arise to disappear before they arise and cause them to be removed instantly whenever they arise.

End of the Dutiya Megha Sutta,
the ninth in this Vagga.

10. Nāvā Sutta

Discourse containing the simile of a boat

158. Justas, bhikkhus, when a boat the planks of which are bound by rattan, and which has plied the seas for six months, is drawn up on dry land during the winter

months, it gets weather-beaten by the sun and wind and, its rattan binders soaked in rain disintegrate and rot away easily, so also, Bhikkhus, in the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, the fetters (that bind one to the cycle of existence) disintegrate and wither away easily. Bhikkhus, how do the fetters disintegrate and wither away easily in the bhikkhu who develops the Ariya Path of Eight Constituents, practises it many times? Bhikkhus, in this Teaching, the bhikkhu cultivates Right View that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivates Right Concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, Bhikkhus, in the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times the fetters disintegrate and wither away easily.

**End of the Nāvā Sutta,
the tenth in this Vagga.**

11. Āgantuka Sutta

Discourse containing the simile of a Guest House

159. For example, bhikkhus, there is a guest house; people from the East come and stay there; people from the West come and stay there; people from the North come and stay there; people from the South come and stay there; men of khattiya caste come and stay there; men of Brahmin caste come and stay there; men of trading caste come and

stay there; men of Low caste come and stay there. Similarly, Bhikkhus, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times comprehends fully and rightly through special apperception (*abhiññā*) those factors which should be comprehended fully and rightly through special apperception; abandons through special apperception those factors which should be abandoned through special apperception; realizes through special apperception those factors which should be realized through special apperception; and cultivates through apperception those factors which should be cultivated through special apperception.

And bhikkhus, what are the factors which should be comprehended fully and rightly through special apperception? It should be said that they are the Five Aggregates which are the objects of clinging. What are the five? They are the aggregate of corporeality which is the object of clinging ...p... Aggregate of Consciousness which is the object of clinging. Bhikkhus, these are the factors which should be comprehended fully and rightly through special apperception. Bhikkhus, what are the factors which should be abandoned through special apperception? They are *avijja*, lack of comprehension (of the four Ariya Truths through Magga Insight) and *bhava tanhā*, craving for existence. These, bhikkhus, are the factors which should be abandoned through special apperception. And bhikkhus, what are the factors which should be realized through special apperception? They are *vijja*, Arahatta Magga Insight, and *vimutti*, Arahatta Fruition. These, bhikkhus, are the factors which should be realized through special apperception. And, bhikkhus, what are the factors which should be cultivated through special apperception? They are *Samatha*, tranquility meditation and *Vipassana*, In-

sight Meditation. These, bhikkhus, are the factors which should be cultivated through special apperception. Bhikkhus, how does the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, comprehend fully and rightly through special apperception the factors which should be comperhended fully and rightly through special apperception; abandon through special apperception the factors which should be abandoned through special apperception; realize through special apperception the factors which should be realized through special apperception and cultivate with special apperception the factors which should be cultivated through special apperception? Bhikkhus, in this Teaching, the bhikkhu cultivates right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. Bhikkhus, in this manner, the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, comprehend fully and rightly through special apperception the factors which should be comperhended fully and rightly through special apperception; abandons through special apperception; the factors which should be abandoned through special apperception; realizes through special apperception the factors which should be realized through special apperception; and cultivates through special apperception the factors which should be cultivated through special apperception.

End of the Āgantuka Sutta,

the eleventh in this Vagga.

12. Nadi Sutta

Discourse Containing the Simile of the River

160. Bhikkhus, take for example the river Ganges which inclines towards the East, slopes towards the East, bends towards the East. Suppose then a large number of people came out bringing hoes and baskets, saying 'We will make the river Ganges incline towards the West, slope towards the West and bend towards the West.' What do you think of it, bhikkhus; will that crowd of people be able to make the river Ganges incline towards the West, slope towards the West, bend towards the West? Indeed, no, Venerable Sir, Why is that so? It is because, Venerable Sir, the river Ganges inclines towards the East, slopes towards the East, bends towards the East, It is not easy to make the river Ganges incline towards the West, slope towards the West and bend towards the West; the huge crowd of people would only get exhausted and distressed'. Similarly, bhikkhus, suppose the king, or his chief ministers or the ministers, or the friends, or the relatives from the father's side, or the relatives from the mother's side were to entice the bhikkhu who cultivates the Ariya Path of Eight Constituents, who cultivates the Ariya Path of Eight Constituents, who practises it many times, by offering him wealth and property, by saying, 'Come, man, why were these yellow robes? They make you feel hot. Why roam about with a shaven head and a begging bowl in hand? Come back to the household life; enjoy these wealth and perform meritorious deeds.' Bhikkhus, there is no possibility that the bhikkhu who develops the Ariya Path of Eight Constituents, who practises it many times, will give up his observance of the precepts of a bhikkhu and come back to the household life. And why is that so? It is because, bhikkhus, the mind of that bhikkhu has for a long time been

inclining towards detachment, bending towards detachment, leaning towards detachment. There is no possibility for his to return to the household life. Bhikkhus, how does the bhikkhu develop the Ariya Path of Eight Constituents, practise it many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. In this manner, bhikkhus, the bhikkhu develops the Ariya Path of Eight Constituents and practises it many times.

End of the Nadi Sutta,

the twelveth in this Vagga.

**END OF BALAKARANI VAGGA... THE SIXTH
VAGGA.**

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(7) ESANĀ VAGGA

1. Esanā Sutta
2. Vidhā Sutta
3. Āsava Sutta
4. Bhana Sutta
5. Dukkhatā Sutta
6. Khila Sutta
7. Mala Sutta
8. Nigha Sutta
9. Vedanā Sutta
10. Tanhā Sutta
11. Tasinā Sutta

7. ESANĀ VAGGA

1. Esanā Sutta

Discourse Concerning Quests

161. The Bhagavā was staying at Sāvathī. (He said:) Bhikkhus, there are three kinds of quest; what are the three? They are the quest after sensuous pleasure; the quest after (renewed) existence; the quest after the Noble Practice of Purity. These, bhikkhus, are the three kinds of quest. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed. How should the Ariya Path of Eight Constituents be developed? Bhikkhus, in this Teaching, the bhikkhu cultivates right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed.

Bhikkhus, there are three kinds of quest; what are the three? They are the quest after sensuous pleasure; the quest after (renewed) existence; the quest after the Practice of Purity¹. These, bhikkhus, are the three kinds of quest.

1. Practice of Purity: brahmacariya: According to the Commentary, throughout this Sutta the term brahmacariya Practice of Purity, refers to the practice of the pure life as envisaged and understood by those who hold wrong views.

Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed. How should the Ariya Path of Eight Constituents be developed? Bhikkhus, in this Teaching, the bhikkhu cultivates right view that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates right concentration that leads to complete abolition of attachment, to complete abolition of hatred, and to complete abolition of bewilderment. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed.

Bhikkhus, there are three kinds of quest; what are the three? They are the quest after sensuous pleasure; the quest after (renewed) existence; the quest after the Practice of Purity. These, bhikkhus, are three kinds of quest. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed. How should the Ariya Path of Eight Constituents be developed? Bhikkhus, in this Teaching, the bhikkhu cultivates the right view that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... cultivates right concentration which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its objective, which has the Deathless Nibbāna as its goal. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be cultivated.

Bhikkhus, there are three kinds of quest; what the three? They are the quest after sensuous pleasure; the quest after (renewed) existence; the quest after the Practice of

Purity. These bhikkhus, are the three kinds of quest. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed. How should the Ariya Path of Eight Constituents be developed? Bhikkhus, in this Teaching, the bhikkhu cultivate the right view that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... develops right concentration which inclines towards Nibbāna, bends towards Nibbāna. leans towards Nibbāna. Bhikkhus, in order to comprehend these three kinds of quest through special apperception, the Ariya Path of Eight Constituents should be developed.

Bhikkhus, there are three kinds of quest; what are the three? They are the quest after the sensuous pleasure; the quest after (renewed) existence; the quest the Noble Practice of Purity. These bhikkhus, are the kinds of quest. Bhikkhus, in order to comprehend these three kinds of quest rightly and fully ...p... the Ariya Path of Eight Constituents should be developed. (Amplify the phrase *Pariññāya*, comprehending fully and rightly, as in *abhiññā* comprehending through special apperception).

Bhikkhus, there are three kinds of quest; what are three? They are the quest after the sensuous pleasure; the quest after (renewed) existence; the quest after the Practice of Purity. These, bhikkhu, are the three kinds of quest. Bhikkhus, in order to make an end of these three kinds of quest ...p... the Ariya Path of Eight Constituents should be developed. (Amplify the phrase *parikkhayāya*, ending, as in *abhiññā*, comprehending through special apperception.)

Bhikkhus, there are three kinds of quest; what are the three? They are the quest after the sensuous pleasure; the quest after (renewed) existence; the quest after the Practice

of Purity. These bhikkhus, are the three kinds of quest. Bhikkhus, in order to abandon these three kinds of quest, the Ariya Path of Eight Constituents should be developed. And how should the Ariya Path of Eight Constituents be developed? Bhikkhus, in this Teaching, the bhikkhu cultivates right view that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ..p.. cultivates right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. Bhikkhus, in order to abandon these three kinds of quest, the Ariya Path of Eight Constituents should be developed. (Amplify the phrase *pahānāya*, abandoning, as in *abhiññā*, comprehending through special apperception.)

End of the Esana Sutta,
the first in this Vagga.

2. Vidhā Sutta

Discourse Concerning Conceitedness

162. Bhikkhus, there are three forms of conceitedness; what are the three? They are conceitedness in the idea 'I am superior,' conceitedness in the idea 'I am equal,' conceitedness in the idea 'I am inferior.' These, bhikkhus, are the three form of conceitedness. Bhikkhus, in order to comprehend these three forms of conceitedness through special apperception, to comprehend them rightly and fully, make an end of them and to abandon them, the Ariya Path of Eight Constituents should be developed. How should the Ariya Path of Eight Constituents be developed? Bhikkhus, in this Teaching, the bhikkhu cultivates the right

view that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. Bhikkhus, in order to comprehend these three forms of conceitedness through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

(Amplify as in the Esana Sutta.)

End of the Vidhā Sutta,
the second in this Vagga.

3. Āsava Sutta

Discourse concerning āsavas

163. Bhikkhus, there are three kinds of āsavas defilements that befuddle the mind. What are the three kinds of āsavas? They are: kamasava, the defilements of sensual pleasure, bhavasava, the defilement of hankering after better existence, avijjasava, ignorance. These bhikkhus, are the three kinds of āsavas. Bhikkhus, in order to comprehend these three kinds of āsavas through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Āsava Sutta,
the third in this Vagga.

4. Bhava Sutta

Discourse concerning Existence

164. Bhikkhus, there are three kinds of existence; what are the three? They are kāmabhava; existence in the sensual realms, rūpabhava existence in the corporeal realms; arūpabhava; existence in the non-corporeal realms. These, Bhikkhus, are the three kinds of existence. Bhikkhus, in order to comprehend these three kinds of existence through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Bhava Sutta,
the fourth in this Vagga.

5. Dukkhatā Sutta

Discourse concerning Dukkha

165. Bhikkhus, there are three kinds of dukkha: what are the three kinds of dukkha? They are dukkha-dukkha as ordinarily suffered pain and distress. Sankhāra-dukkha, dukkha as inherent in the impermanence of conditioned states; viparināma dukkha, which is the name for sukha because of its changeability. Bhikkhus, these are the three kinds of dukkha. Bhikkhus, in order to comprehend these three kinds of dukkha through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Dukkhatā Sutta,
the fifth in this Vagga.

6. Khila Sutta

Discourse concerning thorns

166. Bhikkhus, there are three kinds of thorns; what are the three? They are thorn of attachment; thorn of hatred, thorn of bewilderment. Bhikkhus, these are the three kinds of thorns. Bhikkhus, in order to comprehend these three kinds of thorns through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

**End of the Khila Sutta,
the sixth in this Vagga.**

7. Mala Sutta

Discourse concerning mental impurities

167. Bhikkhus, there are three kinds of mental impurities; what are the three kinds of? They are mental impurity of attachment; mental impurity of hatred; mental impurity of bewilderment. Bhikkhus, these are the three kinds of mental impurities. Bhikkhus, in order to comprehend these three kinds of mental impurities, through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

**End of the Mala Sutta,
the seventh in this Vagga.**

8. Nīgha Sutta

Discourse concerning mental suffering

168. Bhikkhus, there are three kinds of mental suffering: what are the three kinds of? They are mental suffering of attachment, mental suffering of hatred, mental suffering of bewilderment. Bhikkhus, these are the three kinds mental sufferings. Bhikkhus, in order to comprehend these three kinds of mental sufferings through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Nīgha Sutta,
the eighth in this Vagga.

9. Vedanā Sutta

Discourse concerning Sensation

169. Bhikkhus, there are three kinds of sensation; what are the three kinds of sensation? They are pleasant sensation, unpleasant sensation, neither-pleasant-nor-unpleasant sensation. These, Bhikkhus, are the three kinds of sensation. Bhikkhus, in order to comprehend these three kinds of sensation through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Vedanā Sutta,
the ninth in this Vagga.

10. Taṇhā Sutta
Discourse concerning Craving

170. Bhikkhus, there are three kinds of Craving; what are the three kinds of craving? They are craving for sensual pleasures, craving for (better) existence, craving for non-existence. These, Bhikkhus, are the three kinds of Craving. Bhikkhus, in order to comprehend these three kinds of craving through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated. And how should the Ariya Path of Eight Constituents, be cultivated? Bhikkhus, in this Teaching, the bhikkhu cultivate right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivated the right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, in order to comprehend these three kinds of craving with Magga, Nana, to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Taṇhā Sutta,
the tenth in this Vagga.

11. Tasinā Sutta
Discourse concerning Thirst

171. Bhikkhus, there are three kinds of thirst: what are the three kinds of thirst? They are thirst for sensual pleasures. thirst for better existence, and thirst for non-existence. These Bhikkhus, are the three kinds of thirst. Bhikkhus, in order to comprehend these three kinds of thirst through special apperception to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... which is the complete abolition of attachment, the complete abolition of hatred the complete abolition of bewilderment ...p... which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its objective which has the Deathless as its goal ...p... which inclines towards Nibbāna. and bends towards Nibbāna. Bhikkhus, in order to comprehend these three kinds of thirst through special apperception to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Tasina Sutta,
the eleventh in this Vagga.

THE END OF ESANĀ VAGGA. THE SEVENTH.

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsam buddha

(8) OGHĀ VAGGA

1. Ogha Sutta
2. Yoga Sutta
3. Upādaṇa Sutta
4. Gantha Sutta
5. Anusaya Sutta
6. Kāmaguṇa Sutta
7. Nīvaraṇa Sutta
8. Upādānakkhanda Sutta
9. Orambhāgiya Sutta
10. Uddhambhāgiya Sutta

view that leads to complete abolition of attachment, to complete abolition of hatred and to complete abolition of bewilderment ...p... right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy realization of Nibbāna. Bhikkhus, in order to comprehend these three forms of conceitedness through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

(Amplify as in the Esana Sutta.)

End of the Vidhā Sutta,
the second in this Vagga.

3. Āsava Sutta

Discourse concerning āsavas

163. Bhikkhus, there are three kinds of āsavas defilements that befuddle the mind. What are the three kinds of āsavas? They are: kamasava, the defilements of sensual pleasure, bhavasava, the defilement of hankering after better existence, avijjasava, ignorance. These bhikkhus, are the three kinds of āsavas. Bhikkhus, in order to comprehend these three kinds of āsavas through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Āsava Sutta,
the third in this Vagga.

4. Bhava Sutta

Discourse concerning Existence

164. Bhikkhus, there are three kinds of existence; what are the three? They are kāmabhava; existence in the sensual realms, rūpabhava existence in the corporeal realms; arūpabhava; existence in the non-corporeal realms. These, Bhikkhus, are the three kinds of existence. Bhikkhus, in order to comprehend these three kinds of existence through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Bhava Sutta,
the fourth in this Vagga.

5. Dukkhatā Sutta

Discourse concerning Dukkha

165. Bhikkhus, there are three kinds of dukkha: what are the three kinds of dukkha? They are dukkha-dukkha as ordinarily suffered pain and distress. Sankhāra-dukkha, dukkha as inherent in the impermanence of conditioned states; viparināma dukkha, which is the name for sukha because of its changeability. Bhikkhus, these are the three kinds of dukkha. Bhikkhus, in order to comprehend these three kinds of dukkha through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Dukkhatā Sutta,
the fifth in this Vagga.

6. Khila Sutta

Discourse concerning thorns

166. Bhikkhus, there are three kinds of thorns; what are the three? They are thorn of attachment; thorn of hatred, thorn of bewilderment. Bhikkhus, these are the three kinds of thorns. Bhikkhus, in order to comprehend these three kinds of thorns through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

**End of the Khila Sutta,
the sixth in this Vagga.**

7. Mala Sutta

Discourse concerning mental impurities

167. Bhikkhus, there are three kinds of mental impurities; what are the three kinds of? They are mental impurity of attachment; mental impurity of hatred; mental impurity of bewilderment. Bhikkhus, these are the three kinds of mental impurities. Bhikkhus, in order to comprehend these three kinds of mental impurities, through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

**End of the Mala Sutta,
the seventh in this Vagga.**

8. Nīgha Sutta

Discourse concerning mental suffering

168. Bhikkhus, there are three kinds of mental suffering: what are the three kinds of? They are mental suffering of attachment, mental suffering of hatred, mental suffering of bewilderment. Bhikkhus, these are the three kinds mental sufferings. Bhikkhus, in order to comprehend these three kinds of mental sufferings through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Nīgha Sutta,
the eighth in this Vagga.

9. Vedanā Sutta

Discourse concerning Sensation

169. Bhikkhus, there are three kinds of sensation; what are the three kinds of sensation? They are pleasant sensation, unpleasant sensation, neither-pleasant-nor-unpleasant sensation. These, Bhikkhus, are the three kinds of sensation. Bhikkhus, in order to comprehend these three kinds of sensation through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

End of the Vedanā Sutta,
the ninth in this Vagga.

10. Tanhā Sutta
Discourse concerning Craving

170. Bhikkhus, there are three kinds of Craving; what are the three kinds of craving? They are craving for sensual pleasures, craving for (better) existence, craving for non-existence. These, Bhikkhus, are the three kinds of Craving. Bhikkhus, in order to comprehend these three kinds of craving through special apperception to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated. And how should the Ariya Path of Eight Constituents, be cultivated? Bhikkhus, in this Teaching, the bhikkhu cultivate right view that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy realization of Nibbāna ...p... cultivated the right concentration that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, in order to comprehend these three kinds of craving with Magga, Nana, to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Tanha Sutta,
the tenth in this Vagga.

11. Tasiṇā Sutta
Discourse concerning Thirst

171. Bhikkhus, there are three kinds of thirst: what are the three kinds of thirst? They are thirst for sensual pleasures, thirst for better existence, and thirst for non-existence. These Bhikkhus, are the three kinds of thirst. Bhikkhus, in order to comprehend these three kinds of thirst through special apperception to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... which is the complete abolition of attachment, the complete abolition of hatred the complete abolition of bewilderment ...p... which leads to the Deathless Nibbāna, which has the Deathless Nibbāna as its objective which has the Deathless as its goal ...p... which inclines towards Nibbāna, and bends towards Nibbāna. Bhikkhus, in order to comprehend these three kinds of thirst through special apperception to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Tasina Sutta,
the eleventh in this Vagga.
THE END OF ESANĀ VAGGA. THE SEVENTH.

MAGGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsam buddha

(8) OGHĀ VAGGA

1. Ogha Sutta
2. Yoga Sutta
3. Upādaṇa Sutta
4. Gantha Sutta
5. Anusaya Sutta
6. Kāmaguṇa Sutta
7. Nīvaraṇa Sutta
8. Upādānakkhanda Sutta
9. Orambhāgiya Sutta
10. Uddhambhāgiya Sutta

8. OGHĀ VAGGA

1. Ogha Sutta

Discourse concerning Whirlpool

172. The Bhagavā was staying at Sāvattī. (He said;) Bhikkhus, there are four whirlpools; What are the four? They are the whirlpool of sense-desire; the whirlpool of craving for existence; the whirlpool of wrong view and the whirlpool of ignorance¹. These, bhikkhus, are the four whirlpools. Bhikkhus, in order to comprehend these four whirlpools with special apperception, to comprehend them rightly and fully, to make an end of them, to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated. (Amplify as in the Esana sutta).

End of the Oghā Sutta,
the first in this Vagga.

2. Yoga Sutta

Discourse concerning Bonds

173. Bhikkhus, there are four Bonds. What are the four? They are the sense-desire; the bond of craving for existence; the bond of wrong view; and the bond of ignorance. These, bhikkhus, are the four bonds. Bhikkhus, in order to comprehend these four bonds with special apperception, to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Yoga Sutta,
the second in this Vagga.

1. Ignorance: Avijja; Lack of comprehension of the Four Noble Truths through Magga Insight (Wherever the term 'ignorance' is used in the following suttas for the sake of brevity, this full meaning of the term should be kept in mind.

3. Upadana Sutta

Discourse concerning Clinging

174. Bhikkhus, there are four Clingings. What are four? They are clinging to sense-desire; clinging to wrong view; clinging to practices not leading to the Path; and clinging to the belief in Atta. These, bhikkhus, are the four Clingings. Bhikkhus, in order to comprehend these four Clingings with special apperception, to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Upadana Sutta,
the third in this Vagga.

4. Gantha Sutta

Discourse concerning Ties

175. Bhikkhus, there are four Ties. What are the Four? They are the tying together of the physical and mental aggregates to the round of existences by covetousness; the tying together of the physical and mental aggregates to the round of existences by ill-will; the tying together of the physical and mental aggregates to the round of existences by attachment to practises that do not lead to the Path; and the tying together of the physical and mental aggregates to the round of existences by holding fast to the view 'My belief only is the truth'. These, bhikkhus, are the four Ties. Bhikkhus, in order to comprehend these four Ties through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Gantha Sutta,
the fourth in this Vagga.

5 Anusaya Sutta

Discourse concerning Potential Defilements

176. Bhikkhus, there are seven Potential Defilements. What are the seven? They are the potential defilement of sense-desire; the potential defilements of aversion; the potential defilement of wrong view; the potential defilements doubt; the potential defilement of conceitedness; the potential defilement of attachment to existence; and the potential defilement of ignorance. These, bhikkhus, are the seven potential defilements. Bhikkhus, in order to comprehend these seven potential defilements through special apperception, to comprehend them rightly and fully, to make an end of them, and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Anusaya Sutta,
the fifth in this Vagga.

6. Kāmaguṇa Sutta

Discourse concerning the binding cords of
Sense-pleasures

177. Bhikkhus, there are five binding cords of sense-pleasures. What are the five? They are visible object, they are visible object cognizable by eye-consciousness and which is desirable, pleasant, agreeable, enjoyable, arousing sensual craving and enticing; sound cognizable by ear-consciousness ...p... odour cognizable by nose-consciousness ...p...; taste cognizable by tongue-consciousness ...p...; tangible objects cognizable by body-consciousness and which is desirable, pleasant agreeable, enjoyable, arousing sensual craving and enticing. These, bhikkhus, are the five binding cords of sense-pleasures. Bhikkhus, in

order to comprehend these five binding cords of sense-pleasures, through special apperception, to comprehend them rightly and fully, to make an end of them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Kāmaguṇa Sutta,
the sixth in this vagga.

7. Nīvaraṇa Sutta
Discourse concerning Hindrances

178. Bhikkhus, there are Five Hindrances (to spiritual progress). What are the five? They are the hindrance of sense-desire; the hindrance of ill-will; the hindrance of sloth and torpor; the hindrance of distraction and worry; and the hindrance of doubt. These, bhikkhus, are the five Hindrances. Bhikkhus, in order to comprehend these five hindrance through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Nīvaraṇa Sutta,
the seventh in this Vagga.

8. Upādaṇakkhanda Sutta
Discourse concerning aggregates which are
The objects of Clinging

179. Bhikkhus, there are five aggregates which are the objects of clinging. What are the five? They are the Corporeality aggregate which is the object of clinging: the Sensation aggregate which is the object of clinging: the

Perception aggregate which is the object of clinging; the Volitional Activities aggregate which is the object of clinging; the Consciousness aggregate which is the object of clinging. These, bhikkhus, are the five Aggregates which are the objects of Clinging. Bhikkhus, in order to comprehend these five aggregates which are the objects of clinging through special apperception, to comprehend them rightly and fully, to make an end of them, and to abandon them, ...p... the Ariya Path of Eight Constituents should be cultivated.

**End of the Upādaṇakkhanda Sutta,
the eighth in this Vagga.**

9. Orambhāgiya Sutta

Discourse concerning the 'Lower' Fetters

180. Bhikkhus, there are five lower fetters¹. What are the five lower fetters²? They are the illusion of Self; doubt; attachment to wrong practices not leading to the Path; sense-desire and ill-will. These, bhikkhus, are the lower fetters. Bhikkhus, in order to comprehend these five

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1. Fetters: Samyojana: bonds or fetters binding all beings to the wheel of existence.
 2. Lower fetters: 'Orambhagiyani samyojanani' in contrast to 'Upper Fetters' 'Uddambhagiyani samyojanani' of the next sutta. Here the term 'lower fetter' refers to the kind of fetters that lead to rebirth in sensuous plane of existence which is described as inferior or low; the term 'upper fetter' refers to the kind of fetters that lead to rebirth in the fine material realms or non-material realms, rūpa and arūpa bhūmis, which are regarded as superior or higher planes of existence.

lower fetters through special apperception. to comprehend them rightly and fully. to make an end of them and to abandon them, ...p... the Ariya Path of Eight Constituents should be cultivated.

End of the Orambhāgiya Sutta,
the ninth in this Vagga.

10. Uddhambhāgiya Sutta
Discourse concerning the 'Upper' Fetters

181. Bhikkhus, there are five upper fetters. What are the five? They are attachment to existence in fine material realms; attachment to existence in non-material realms; conceitedness, distraction and ignorance. These, bhikkhus, are the five upper fetters. Bhikkhus, in order to comprehend these five upper fetters through special apperception. to comprehend them rightly and fully, to make an end of them, and to abandon them the Ariya Path of Eight Constituents should be cultivated. How should the Ariya Path of Eight Constituents be cultivated? Bhikkhus, in this Teaching, the bhikkhu cultivates the right View which is directed to detachment from defilements ...p... cultivates the Right Concentration which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbana. Bhikkhus, in order to comprehend these five upper fetters through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight constituents should be cultivated.

Bhikkhus, there are five upper fetters. What are the five? They are attachment to existence in fine material realms; attachment to existence in non-material realms;

conceitedness; distraction and ignorance. These, bhikkhus, are the five upper fetters. Bhikkhus, in order to comprehend these five upper fetters through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated. How should the Ariya Path of Eight Constituents cultivated. Bhikkhus, in this Teaching, the bhikkhu cultivates the Right View ...p... cultivates the Right Concentration which is the complete abolition of attachment, the complete abolition of ill-will, the complete abolition of bewilderment which leads to the Deathless, which has the Deathless as its objective, which has the Deathless as its goal; which inclines towards Nibbana, which leans towards Nibbana and which bends towards Nibbāna. Bhikkhus, in order to comprehend these five upper through special apperception, to comprehend them rightly and fully, to make an end of them and to abandon them, the Ariya Path of Eight Constituents should be cultivated.

**End of the Uddhambhāgiya Sutta,
the tenth in this Vagga.**

End of the Ogha Vagga... The Eighth Vagga.

**END OF MAGGA SAMYUTTA ... THE FIRST
SAMYUTTA.**

BDJJHANGA SAMĪYUTTA

Namo tassa bhagavato arahato sammāsambudhassa

(1) PABBATA VAGGA

1. Himavanta Sutta
2. Kāya Sutta
3. Sīla Sutta
4. Vuttha Sutta
5. Bhikkhu Sutta
6. Kuṇḍaliya Sutta
7. Kutagara Sutta
8. Uparāna Sutta
9. Paṭhama Uppanna Sutta
10. Dutiya Uppanna Sutta

2. BOJJHAṄGA SAMÝUTTA

1. Pabbata Vagga

1. Himavanta Sutta

Discourse involving the Himalayan Mountains

182. The Bhagavā was staying at Sāvattī... (He said:) Bhikkhus, the Nāgas, growing up and developing their strength in the Himalayas, the king of the mountains, descend into small lakes; having descended into small lakes, they move into big lakes. From the big lakes, they descend into small rivers; having descended into small rivers, they move into big rivers. From the big rivers, they descend into the great ocean where they reach further growth and full development of their bodies. Similarly, bhikkhus, the bhikkhu who cultivates Satta Bojjhaṅga, the seven Factors of Enlightenment and practises them many times with sīla as his support, with sīla as his firm basis, attains further progress and full development in the dhammas.

Bhikkhus, how does the bhikkhu who cultivates the seven Factors of Enlightenment and practises them many times with sīla as his support, with sīla as his firm basis, attain further progress and full development in the dhammas? Bhikkhus, in this Teaching, the bhikkhu cultivates Satisambojjhaṅga, the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates Dhammavicayasambojjhaṅga, the Enlightenment Factor of Investigative Knowledge of Phenomena ...p... cultivates Viriyasambojjhaṅga, the Enlightenment Factor of Effort ...p... cultivates Pi-

tisambojjhaṅga, the Enlightenment Factor of Delightful Satisfaction ...p... cultivates Passaddhisambojjhaṅga, the Enlightenment Factor of Serenity ...p... cultivates Samādhisambojjhaṅga, the Enlightenment Factor of Concentration ...p... cultivates Upekkhasambojjhaṅga, the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus the bhikkhu who cultivates the seven Factors of Enlightenment and practises them many times with sīla as his support, with sīla as his firm basis, attains further progress and full development in the dhammas.

End of the Himavanta Sutta,
the first in this Vagga.

2. Kāya Sutta

Discourse concerning the Physical Body

183. The Bhagavā was staying at Sāvattihī. (He said:) Just as, bhikkhus, this physical body is sustained by conditions¹, supported by conditions without which it cannot subsist, so also, bhikkhus, the Five Hindrances are sustained by conditions, supported by conditions without which they cannot subsist.

Bhikkhus, what conditions the arising of the sense-desire which has not yet arisen and the further growth and full development of the sense-desire which has already

1. Conditions: Ahara; lit. nutriment. According to the Commentary, the conditions here mean kamma, citta, utu and ahara i.e. actions, consciousness, environmental conditions and nutriment.

arisen? Bhikkhus, there is a pleasant sense-object¹, Wrong mental attitude with regard to such a pleasant sense-object, when adopted many times, conditions the arising of the sense-desire which has not yet arisen and the further growth and full development of the sense-desire which has already arisen.

Bhikkhus, what conditions the arising the ill-will which has not yet arisen and the further growth and full development of the ill-will which has already arisen? Bhikkhus, there is a sense-object which arouses animosity. Wrong mental attitude with regard to such a sense-object, when adopted many times, conditions the arising of the ill-will which has not yet arisen and the further growth and full development of the ill-will which has already arisen.

Bhikkhus, what conditions the arising of sloth and torpor which have not yet arisen and the further growth and full development of sloth and torpor which have already arisen? Bhikkhus, there are absence of pleasure (in strenuous efforts such as the development of samatha and vipassanā meditations); laziness; yawning and stretching of limbs; sense of surfeit after a meal; and sluggishness of mind. Wrong mental attitude with regard to them, when adopted many times, conditions the arising of sloth and torpor which have not yet arisen and the further growth and full development of sloth and torpor which have already arisen.

Bhikkhus, what conditions the arising of restlessness and worry which have not yet arisen and the further growth and full development of restlessness and worry which have

1. A pleasant sense-object: pleasant things, sights, sounds, etc. as objects drawing the mind towards them and making it regard them as pleasurable or enjoyable through improper attitude of mind or wrong perception of the phenomena.

already arisen? There is, bhikkhus, lack of calmness. Wrong mental attitude with regard to this, when adopted many times, conditions the arising of restlessness and worry which have not yet arisen and the further growth and full development of restlessness and worry which have already arisen.

Bhikkhus, what conditions the arising of doubt which has not yet arisen and the further growth and full development of doubt which has already arisen? Bhikkhus, there are factors which give rise to doubt. Wrong mental attitude with regard to these factors, when adopted many times, conditions the arising doubt which has not yet arisen and the further growth and full development of doubt which has already arisen.

Just as, bhikkhus, this physical body is sustained by conditions, supported by conditions without which it cannot subsist, so also, bhikkhus, these Five Hindrances are sustained by conditions, supported by conditions without which they cannot subsist.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the complete development of the Enlightenment Factor of Mindfulness which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Mindfulness. Right mental attitude with regard to these factors, when adopted many times, conditions the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the complete development of the Enlightenment Factor of Mindfulness which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Investigative Knowledge of Phenomena which has not yet arisen and the complete development of the Enlightenment Factor of Investigative Knowledge of

Phenomena which has already arisen? Bhikkhus, there are factors, namely, meritorious factors, demeritorious factors, blameworthy factors, blameless factors, superior factors, inferior factors and pure factors and impure factors each of which is equally productive of results. Right mental attitude with regard to these factors, when adopted many times, conditions the arising of the Enlightenment Factor of Investigative Knowledge of Phenomena which has not yet arisen and the complete development of the Enlightenment Factor of Investigative Knowledge of the Phenomena which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Effort which has not yet arisen and the complete development of the Enlightenment Factor of Effort which has already arisen? Bhikkhus, there are these Elements, namely, Element of initial Effort; Element of Sustained Effort; Element of Highest Effort, Right mental attitude with regard to these Elements, when adopted many times, conditions the arising of the Enlightenment Factor of Effort which has not yet arisen and the complete development of the Enlightenment Factor of Effort which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Delightful Satisfaction which has not yet arisen and the complete development of the Enlightenment Factor of Delightful Satisfaction which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Delightful Satisfaction. Right mental attitude with regard to these factors, when adopted many times, conditions the arising of the Enlightenment Factor of delightful Satisfaction which has not yet arisen and the complete development of the Enlightenment Factor of Delightful Satisfaction which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Serenity which has not yet arisen and the complete development of the Enlightenment Factor of Serenity which has already arisen? There is, bhikkhus, serenity of the body¹ and there is serenity of the mind.² Right mental attitude with regard to them, when adopted many times, conditions the arising of the Enlightenment Factor of Serenity which has not yet arisen and the complete development of the Enlightenment Factor of Serenity which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Concentration which has not yet arisen and the complete development of the Enlightenment Factor of Concentration which has already arisen? Bhikkhus, there is the object of tranquility meditation and there is the object of one-pointedness of the mind. Right mental attitude with regard to them, when adopted many times, conditions the arising of the Enlightenment Factor of Concentration which has not yet arisen and the complete development of the Enlightenment Factor of Concentration which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the complete development of the Enlightenment Factor of

1. Serenity of the body: *kayapassaddhi*; According to the Commentary, this refers only to the serenity of *nama kāya*, the mental concomitants of *vedanā*, *saññā* and *saṅkhāra*.

The Sub-commentary, however, states that here *kayapassaddhi* includes serenity of the mental concomitants and physical body as the former results in the latter.

2. Serenity of the mind: *cittapassaddhi*; Serenity of the aggregate of consciousness, *viññākkhandā*.

Equanimity which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Equanimity. Right mental attitude with regard to them, when adopted many times, conditions the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the complete development of Enlightenment Factor of Equanimity which has already arisen.

Just as, bhikkhus, this physical body is sustained by conditions, supported by conditions, without which it cannot subsist, so also, bhikkhus, the seven Factors of Enlightenment are sustained by conditions, supported by conditions without which they cannot subsist.

End of the Kāya Sutta,
the second in this Vagga.

3. Sīla Sutta

Discourse concerning Morality

184. Bhikkhus, there are bhikkhus¹ who are well-established in morality,² well-established in concentration,³ endowed with wisdom,⁴ possessed of liberation (by attainment of liberation) and possessed of reflective-knowledge of the liberation. I say, bhikkhus, it brings one great benefits to see these bhikkhus. I say, bhikkhus, it brings one great benefits to hear the news of these bhikkhus. I say, bhikkhus, it brings one great benefits to approach these bhikkhus. I say, bhikkhus, it brings one great benefits to

1. Bhikkhus: 'Bhikkhus' here implies, according to the Commentary, the fully liberated arahats.

2,3,4. Morality; Sīla; Concentration; Samādhi; Wisdom: Nāna. According to the Commentary, these three virtues of the arahats are of both mundane and supra-mundane kinds.

attend on¹ these bhikkhus respectfully. I say, bhikkhus, it brings one great benefits to think of² these bhikkhus repeatedly. I say, bhikkhus, it brings one great benefits to follow the examples of these bhikkhus in leaving the household life and leading a homeless life³. And why is this so? Bhikkhus, when one hears the teachings of such bhikkhus, one lives in twofold seclusion, namely, seclusion in body (detached from companions) and seclusion in mind (detached from defilements). Whoever lives in such seclusion recollects these teachings and ponders over them repeatedly.

Bhikkhus, when the bhikkhu lives in such seclusion, recollecting these teachings and pondering over them repeatedly, he is striving for the Enlightenment Factor of Mindfulness, At that time the bhikkhu cultivates the Enlightenment Factor of Mindfulness. At that time the bhikkhu becomes fully established in the development of the Enlightenment Factor of Mindfulness. Being well-established in mindfulness, he examines these teachings, goes over them and conducts a thorough investigation of them with wisdom.

Bhikkhus, when the bhikkhu, being thus well-established in mindfulness, examines these teachings, goes over

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1. attend on: payirupassana; whenever one approaches these noble arahats, one enhances one's devotional zeal by seeing them, by listening to their teachings, by asking them questions, by making offerings to them. All these acts bring one many benefits.
 2. think of these bhikkhus repeatedly: thinking of how these arahats would be residing in their dwellings, not wasting away their time but engaged in Concentration and Vipassana meditation enjoying the bliss of Jhāna, magga or phala attainments.
 3. to follow the examples leading a homeless life: anupabbajjha leading a homeless life in the company of these bhikkhus, becoming one of their disciples and being guided by them.

them and conducts a thorough investigation of them with wisdom, he is striving for the Enlightenment Factor of Investigative Knowledge of Phenomena. At that time the bhikkhu cultivates the Enlightenment Factor of Investigative Knowledge of Phenomena. At that time the bhikkhu becomes fully established in the development of the Enlightenment Factor of Investigative Knowledge of Phenomena. The bhikkhu examining these teachings, going over them and conducting a thorough investigation of them with wisdom strives for relentless effort.

Bhikkhus, when the bhikkhu examining these teachings, going over them, conducting a thorough investigation of them with wisdom strives for relentless effort, he striving for the Enlightenment Factor of Effort. At that time, the bhikkhu cultivates the enlightenment Factor of Effort. At that time the bhikkhu becomes fully established in the development of the Enlightenment Factor of Effort. In the bhikkhu who has developed relentless effort, there arises delightful satisfaction which is free from sensuality.

Bhikkhus, when in the bhikkhu who has developed relentless effort there arises delightful satisfaction which is free from sensuality, he is striving for the Enlightenment Factor of delightful Satisfaction. At that time the bhikkhu cultivates the Enlightenment Factor of Delightful Satisfaction. At that time the bhikkhu becomes fully established in the development of Enlightenment Factor of Delightful Satisfaction. In the bhikkhu who has delightful satisfaction there arises Calmness in body, Calmness in mind.

Bhikkhus, when in the bhikkhu who has delightful satisfaction, there arises Calmness in body, Calmness in mind, he is striving for the Enlightenment Factor of Serenity. At that time the bhikkhu cultivates the Enlightenment Factor of Serenity. At that time the bhikkhu becomes fully

established in the development of the Enlightenment Factor of Serenity. The mind of the peaceful bhikkhu with serenity in body is well composed.

Bhikkhus, when the mind of the peaceful bhikkhu with serenity in body is well composed, he is striving for the Enlightenment Factor of Concentration. At that time the bhikkhu cultivates the Enlightenment Factor of concentration. At that time the bhikkhu becomes fully established in the development of the Enlightenment Factor of Concentration. That bhikkhu with this composed mind has complete equanimity.

Bhikkhus, when the bhikkhu with this composed mind has complete equanimity, he is striving for the Enlightenment Factor of Equanimity. At that time the bhikkhu cultivates the Enlightenment Factor of Equanimity. At that time the bhikkhu becomes fully established in the development of the Enlightenment Factor of Equanimity.

When in this manner, bhikkhus, the seven Factors of Enlightenment are cultivated and practised many times, seven kinds of benefits, seven kinds of advantages could be expected. What are the seven kinds of benefits, seven kinds of advantages? Arahatsip could be attained quite early in this present life; failing the attainment of arahatsip quite early in the present life, arahatsip could be attained when near the time of death.

Failing to attain arahatsip quite early in the present life, or failing to attain arahatsip when near the time of death, one could become, because of the extinction of the Five Lower Fetters, an Anagami who would pass into

Nibbana before the expiry of half of the life span.¹

Failing to attain arahatship quite early in this present life, or failing to attain arahatship when near the time of death, or failing to become through the extinction of the Five Lower Fetters an Anagami who would pass into Nibbāna before the expiry of half of the life span, one could become, because of the extinction of the Five Lower Fetters, an anagami who would pass into Nibbāna after passing the middle of the life span.²

Failing to attain arahatship quite early in the present life, or failing to attain arahatship when near the time of death, or failing to become through the extinction of the Five Lower Fetters an anagami who would pass into Nibbāna before the expiry of half of the life span, or failing to become through the extinction of the Five Lower Fetters an anagami who would pass into Nibbāna after passing the middle of the life span, one could become, because of the extinction of the Five Lower Fetters, an anagami who

1, 2. before the expiry of half of the life span: antrapariniḅbayi. After passing the middle of the life span: upahaccapariniḅbayi. If the bhikkhu who cultivates the seven Factors of Enlightenment and practises them many times does not attain arahatship in the present life, he becomes an anagami and is reborn as such in one of the five Pure Abodes, suddhavasa Brahma planes of existence. The life span in the lowest of these realms Aviha, is one thousand world-cycles. If he becomes a Brahma in that realm, attains arahatship and passes into Nibbāna within five hundred world-cycles of his existence there, he is known as an Antrapariniḅbayi. If he becomes a Brahma in that realm, attains arahatship and passes into Nibbāna after the passage of five hundred world-cycles of his existence there, he is known as an Upahaccapariniḅbayi.

would attain arahatship and pass into Nibbāna without a purposive aspiring effort.¹

Failing to attain arahatship quite early in the present life, or failing to attain arahatship when near the time of death, or failing to become through the extinction of the Five Lower Fetters an anagami who would pass into Nibbāna before the expiry of half of the life span, or failing to become through the extinction of the Five Lower Fetters an anagami who would attain arahatship and pass into Nibbāna without a purposive aspiring effort,² one could become, because of the extinction of the Five Lower Fetters an anagami who would attain arahatship and pass into Nibbāna through a purposive aspiring effort.

Failing to attain arahatship quite early in this life, or failing to attain arahatship when near the time of death, or failing to become through the extinction of the Five Lower Fetters an anagami who would pass into before the expiry of half of the life span, or failing to become through the extinction of the Five Lower Fetters an anagami who would pass into Nibbāna after passing the middle of the life span, or failing to become, through the extinction of the Five Lower Fetters an anagami who would attain arahatship without a purposive aspiring effort, or failing to become through the extinction of the Five Lower Fetters an anagami who would attain arahatship and pass into Nibbāna through

1, 2. Without a purposive aspiring effort: Asaṅkharapariniḅbāyī; after being reborn as an anagami in one of the Pure Abodes, one attains the arahatship and passes into Nibbāna without having to strive purposely, earnestly for such attainment through Vipassana meditation; such a person is called an Asaṅkharapariniḅbayi. If he attains the arahatship there and passes into Nibbāna only through strong efforts of Vipassana meditation, he is known as a Sasankharapariniḅbay:

a purposive aspiring effort, one could become, because of the extinction of the Five Lower Fetters, an anagami who would rise (after death) from one realm to another to the highest Brahma realm of Akanittha¹ where he would attain arahatship and pass into Nibbāna.

Bhikkhus, when in this manner the seven Factors of Enlightenment are cultivated and practised many times, these seven kinds of benefits, seven kinds of advantages could be expected.

End of the Sila Sutta,
the third in this Vagga.

4. Vuttha Sutta

Discourse with the simile of Clothes

185. At one time the Venerable Sāriputta was residing at the Jetavana monastery of Anathapindika in Sāvathī. At that time he addressed the bhikkhus: 'Bhikkhus'. The bhikkhus replied to him, 'Venerable Sir'. The Venerable Sariputta spoke to them thus:

Friends, there are seven Factors of Enlightenment. What are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness, the Enlightenment Factor of Investigative Knowledge of Phenomena, the Enlightenment Factor of Effort, the Enlightenment Factor of Delightful Satisfaction, the Enlightenment Factor of Serenity, the Enlightenment Factor of Concentration

1. The highest Brahma realm of Akanittha: Suddhavas Brahma planes, Pure Abode. is made up of five consecutive Brahma realms; the lowest is Aviha and the highest is Akanittha. Only anagamis and arahats are found in these planes. Those who attain anagami in other planes are born in these planes where they later attain arahatship and live till they pass into Nibbāna.

and the Enlightenment Factor of Equanimity. These, friends, are the seven Factors of Enlightenment. Friends, out of these seven Factors of Enlightenment, whatever Enlightenment Factor I wish to remain in in the morning, I remain in that Factor of Enlightenment in the morning; whatever Enlightenment Factor I wish to remain in at noon, I remain in that Factor of Enlightenment at noon; whatever Enlightenment Factor I wish to remain in in the evening, I remain in that Factor of Enlightenment in the evening.

Friends, suppose there is the Enlightenment Factor of Mindfulness in me; then this Factor Enlightenment is boundless¹ and perfectly developed. When the Enlightenment Factor of Mindfulness is lasting², then I know that it is lasting; if the Enlightenment Factor of Mindfulness falls away³, I know the cause of this falling away ...p... Friends, suppose there is the Enlightenment Factor of Equanimity in me; then this Factor of Enlightenment is boundless and perfectly developed; when the Enlightenment Factor of Equanimity is lasting, then I know that it is lasting; if the Enlightenment Factor of Equanimity falls away, I know the cause of this falling away.

Friends, suppose the king or the king's chief minister has a clothes-chest full of multi-coloured clothes. Out of these clothes, whatever pair of (upper and lower) garments

1. This Enlightenment Factor is boundless: According to the Sub-commentary, the Enlightenment Factor of Mindfulness is boundless, limitless because it has as its object Nibbāna which is beyond the bounds of defilements.
2. Lasting: When a meditator gives attention to only Nibbāna as an object, then his Enlightenment Factor of Mindfulness is lasting.
3. Falls away: When a meditator fails to give attention to only Nibbāna as an object, his Enlightenment Factor of Mindfulness falls away or shifts away.

the king or the king's chef minister wishes to wear in the morning. he wears them in the morning; whatever pair of garments he wishes to wear at mid-day, he wears them at midday; whatever pair of garments he wishes to wear in the evening. he wears them in the evening.

In a similar manner, friends, out of the seven Factors of Enlightenment, whatever Enlightenment Factor I wish to remain in the morning. I remain in that Factor of Enlightenment in the morning; whatever Enlightenment Factor I wish to remain in at noon, I remain in that Factor of Enlightenment at noon; whatever Enlightenment Factor I wish to remain in in the evening. I remain in that Factor of Enlightenment in the evening.

Friends, suppose there is the Enlightenment Factor of Mindfulness in me; then this Factor of Enlightenment is boundless and perfectly developed. When the Enlightenment Factor of Mindfulness is lasting, then I know that it is lasting; if the Enlightenment Factor of Mindfulness falls away, I know the cause of this falling ...p... Friends, suppose there is the Enlightenment Factor of Equanimity in me; then this Factor of Enlightenment is boundless and perfectly developed; when the Enlightenment Factor of Equanimity is lasting, then I know that it is lasting; if the Enlightenment Factor of Equanimity falls away, then I know the cause of this falling away.

**End of the Vuttha Sutta,
the fourth in this Vagga.**

5. Bhikkhu Sutta

Discourse concerning a bhikkhu

186. The Bhagavā was staying at Sāvattihī. At that time a certain bhikkhu approached the Bhagavā ...p... Having thus taken his seat at one side, the Bhikkhu addressed the Bhagavā: 'Venerable Sir, It is said: 'Factor of Enlightenment, Factor of Enlightenment'. Venerable Sir, why is it termed 'Factor of Enlightenment?' Bhikkhu, it is termed 'Factor of Enlightenment' because it leads to enlightenment. Bhikkhu, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p.. cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna.

The mind of that bhikkhu who thus cultivates the seven Factors of Enlightenment is liberated from kāmasava, the defilement of sensuous pleasures; bhavasava, the defilement of hankering after (better) existence; avijjhasava, defilement of lack of comprehension of the Four Ariya Truths, through Magga Insight. When thus liberated, the knowledge of liberation arises (in him). He knows: there is no more rebirth for me; the noble Life of Purity has been practised; what has to be done (for the realization of Magga) has been done; there is nothing more to be done for such realization. Bhikkhu, 'Factor of Enlightenment' is so termed because it leads to Enlightenment.

End of the Bhikkhu Sutta,
the fifth in this Vagga.

6. Kuṇḍaliya Sutta

Discourse concerning the wandering ascetic Kuṇḍaliya

187. At one time the Bhagavā was staying at the deer sanctuary of Anjana Grove in Saketa. At that time the wandering ascetic Kuṇḍaliya approached the Bhagavā. After offering respectful greetings and having said courteous, noteworthy words of felicitations, he sat down at a suitable place. Having thus taken his seat, the wandering ascetic Kuṇḍaliya addressed the Bhagavā: ' O Gotama, I take up residence in the park; and I am in the habit of seeing people. O Gotama, after having finished my morning meal, I go from one park to another, from one garden to another wandering around. I see in those parks and gardens certain samaṇas and brāhmaṇas who speak words which have the purpose of countering reproofs by others, or words which have the purpose of censuring others. As for the Honourable Gotama, what sort of purpose do you have? Kuṇḍaliya, a Tathāgata has the purpose of realizing Arahātship.

O Gotama, what dhamma has to be cultivated, has to be practised many times for one to become fully established in Arahātship? Kuṇḍaliya, seven Factors of Enlightenment have to be cultivated, have to be practised many times for one to become fully established in Arahātship. O Gotama, what dhamma has to be cultivated has to be practised many times for one to become fully established in the seven Factors of Enlightenment? Kuṇḍaliya, four Methods of Steadfast Mindfulness have to be cultivated, have to be practised many times for one to become fully established in the seven Factors of Enlightenment. O Gotama, what dhamma has to be cultivated, has to be practised many times for one to become fully established in the four Methods of Steadfast Mindfulness? Kuṇḍaliya,

theree kinds of good conduct (physical, verbal, mental) have to be cultivated, have to be practised many times for one to become fully established in the four Methods of Steadfast Mindfulness. O Gotama, what dhamma has to be cultivated, has to be practised many times for one to become fully established in the three kinds of good conduct? Kuṇḍaliya, restraint of the sense-faculties, Indriyasanvara Sīla, has to be cultivated, has to be practised many times for one to become fully established in the three kinds of good conduct.

Kuṇḍaluya, how is the restraint of the sense-faculties cultivated, how is it practised many times for one to become fully established in the three kinds of good conduct? Kuṇḍaliya, in this Teaching, whenever a bhikkhu sees with the eye a visible object which is pleasant, he does not covet, does not find delight in it, nor does any attachment for it arise in him. The mental concommittants, namakāya, of the bhikkhu remain fixed on the internal object of meditation; his mind also remains fixed on the internal object of meditation; it remains well fixed on that object without distraction, well liberated (from the hindrances). And whenever the bhikkhu sees with the eye an unpleasant visible object, he does not show disgust, his mind is not troubled, he does not feel distressed, he has not ill-will towards it. The mental concommittants of the bhikkhu remain fixed on the internal object of meditation; his mind also remains fixed on the internal object of meditation; it remains well fixed on that object without distraction, well liberated (from the hindrances).

Again, Kuṇḍaliya, whenever the bhikkhu hears a sound with the ear ...p... whenever he smells an odour with the nose ...p... whenever he tastes a flavour with the tongue ...p... whenever he contacts a tangible object with

the body ...p... whenever he cognizes a pleasant mind-object with the mind, he does not covet it, does not find delight in it, nor does any attachment for it arise in him. The mental concommittants of the bhikkhu remain fixed on the internal object of meditation; his mind also remains fixed on the internal object of meditation it remains well fixed on that object without distraction, well liberated from the hindrances. And whenever the bhikkhu cognizes an unpleasant object with the mind, he does not show disgust, his mind is not troubled, he does not feel distressed, he has no ill-will towards it. The mental concommittants of the bhikkhu remain fixed on the internal object of meditation; his mind also remains fixed on the internal object of meditation; it remains well fixed on that object without distraction, well liberated (from the hindrances).

Thus, Kuṇḍaliya, whenever the bhikkhu sees with the eye pleasant or unpleasant visible objects the mental concommittants of the bhikkhu remain fixed on the internal object of meditation; his mind also remains fixed on the internal object of meditation; it remains well fixed on that object without distraction, well liberated (from the hindrances) ...p... hears with the ears sounds which are pleasant or pleasant or unpleasant ...p... tastes with the tongue flavours ...p... contacts a tangible object with the body ...p... whenever the bhikkhu cognizes pleasant or unpleasant mind-objects with the mind, the mental concommittants of the bhikkhu remain fixed on the internal object of meditation; his mind also remains fixed on the internal object of meditation; it remains well fixed on the object without distraction, well liberated (from the hindrances.) Kuṇḍaliya, in this manner, the restraint of the sense-faculties is cultivated, is practised many times for one to become fully established in the three kinds of good

conduct.

And, Kuṇḍaliya, how are the three kinds of good conduct cultivated, how are they practised many times for one to become fully established in the four Methods of Steadfast Mindfulness? Kuṇḍaliya, in this Teaching, the bhikkhu avoids evil physical action, practises moral physical action; avoids evil verbal action, practises moral verbal action; avoids evil mental action, practises moral mental action. Kuṇḍaliya, in this manner the three kinds of good conduct are cultivated, are practised many times for one to become fully established in the four Methods of Steadfast Mindfulness.

And, Kuṇḍaliya, how are the four Methods of Steadfast Mindfulness cultivated, how are they practised many times for one to become fully established in the seven Factors of Enlightenment? Kuṇḍaliya, in this Teaching, the bhikkhu keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature) thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas) ...p... steadfastly on sensation, vedanā ...p... on the mind, citta ...p... on the dhammas (five nīvaranas, five khandhas, twelve ayatanas, seven bojjhāngas and four ariya saccas) with diligence, comprehension and mindfulness (and perceives the impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). Kuṇḍaliya, in this manner, the four Methods of Steadfast Mindfulness are cultivated, are practised many times for one to become fully established in the seven Factors of Enlightenment.

And Kuṇḍaliya, how are the seven Factors of En-

lightenment cultivated, how are they practised many times for one to become established in arahatship? Kuṇḍaliya in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the Cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and devalops uprooting of defilements and speedy attainment of Nibbāna. Kuṇḍaliya, in this manner, the seven Factors of Enlightenment are cultivated, are practised many times for one to become fully established in arahatship.

When that had been said, Kuṇḍaliya, the wandering ascetic addressed the Bhagavā thus:

"O Gotama, excellent is the dhamma: O Gotama, excellent is the dhamma Just as, O Gotama, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one hold up a lamp in the darkness for those with eyes to see visible objects, even so has the honourable Gotama revealed the dhamma to me in various ways. I take refuge in the honourable Gotama; I take refuge in the Dhamma and I take refuge in the Saṃgha. May the henourable Gotama take me as disciple from now on till the end of my life."

End of the Kuṇḍaliya Sutta,
the sixth in this Vagga.

7. Kutāgāra Sutta

Discourse with the simile of the peaked roof

188. Bhikkhus, just as all the beams and rafters in a building with a peaked roof inclines to the peak in the roof, leans towards it and slopes towards it, so also, bhikkhus, the bhikkhu who cultivates the seven Factors of Enlightenment and practises them many times inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

Bhikkhus, how does the bhikkhu who cultivates the seven Factors of Enlightenment and practises them many times incline towards Nibbāna, leans towards Nibbāna and bend towards Nibbana? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilement to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who cultivates the seven Factors of Enlightenment and practises them many times inclines towards Nibbāna, leans towards Nibbāna and bends towards Nibbāna.

**End of the Kutāgāra Sutta,
the seventh in this Vagga.**

8. Upavāna Sutta

Discourse concerning the Venerable Upavāna

189. At one time Venerables Upavāna and Sāriputta were residing at the Ghositaram monastery in Kosambhi. At that time, the Venerable Sāriputta rose from the solitary retreat one evening and went to the Venerable Upavāna. Having exchanged greetings with the Venerable Upavāna and having said courteous, note-worthy words of felicitation he sat down at a certain place. After thus taking his seat, the Venerable Sāriputta addressed the Venerable Upavāna: Friend Upavāna, could a bhikkhu know by himself, with right perception of phenomena, that the seven Factors of Enlightenment which he has thoroughly practised is conducive to his welfare and ease? Friend Sāriputta, the bhikkhu could, in deed, know by himself, with right perception of phenomana, that the seven Factors of Enlightenment which he has thoroughly practised is conducive to his welfare and ease.

Friend, the bhikkhu who has thoroughly practised the Enlightenment Factor of Mindfulness knows thus: 'My mind is well liberated (from hindrances); sloth and torpor have been well removed; distraction and worry have been well kept away; I have made strenuous effort; I have practised meditation without sluggishness, recognising it as of great benefit ...p... Friend, the bhikkhu who has thoroughly practised the Enlightenment Factor of Equanimity knows thus: ' My mind is well liberated (from hindrances); sloth and torpor have been well removed; distraction and worry have been well kept away; I have made strenuous effort; I have practised meditation without sluggishness, recognising it as of great benefit'. In this manner, Friend Sāriputta, a bhikkhu could know by him-

self, with right perception of phenomena, that the seven Factors of Enlightenment which he has thoroughly practised is conducive to his welfare and ease.

End of the Upavāna Sutta,
the eighth in this Vagga.

9. Paṭhama Uppanna Sutta

First Discourse concerning the arising of the
Seven Bojjhangas

190. Bhikkhus, there are Seven Factors of Enlightenment which should be cultivated and practised many times, but which had not arisen before and which do not arise except when a Homage-Worthy, Perfectly-Self Enlightened Tathāgata appears in the world. What are these Seven Factors of Enlightenment? they are the Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven Factors of Enlightenment which should be cultivated and practised many times, but which had not arisen before and which do not arise except when a Homage-Worthy, Perfectly Self-Enlightened Tathāgata appears in the world.

End of the Paṭhama Uppanna Sutta,
the ninth in this Vagga.

20. Dutiya Uppanna Sutta

Second Discourse concerning the arising of
The Seven Bjjhanagas

191. Bhikkhus, there are Seven Factors of Enlightenment which should be cultivated and practised many times, but which had not arisen before and which do arise

except in the Teaching of a Sugata. What are these Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven Factors of Enlightenment which should be cultivated and practised many times, but which had not arisen before and which do not arise outside the Teaching of Sugata.

**End of the Dutiya Uppanna Sutta,
the tenth in this Vagga.**

END OF PABBATA VAGGA. THE FIRST VAGGA.

MAGGA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

(2) GILĀNA VAGGA

1. Pāṇa Sutta
2. Paṭhama Sūriyūpama Sutta
3. Dutiya Sūriyūpama Sutta
4. Pathama Gilāna Sutta
5. Dutiya Gilāna Sutta
6. Tatiya Gilāna Sutta
7. Pāraṅgama Sutta
8. Viraddha Sutta
9. Ariya Sutta
10. Nibbidā Sutta

2. GILĀNA VAGGA

1. Pāṇa Sutta

Discourse with the simile of living beings

192. Just as all beings assume four postures, sometimes walking, sometimes standing, sometimes sitting and sometimes lying down, with earth as support, with earth as firm basis, so also, bhikkhus, a bhikkhu cultivates the seven Factors of Enlightenment and practises them many times with sīla as his support, with sīla as his firm basis.

And how does the bhikkhu cultivate the seven factors of Enlightenment and practises them many times with sīla as his support, with sīla as his firm basis? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment to defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhus cultivates the seven Factors of Enlightenment and practises them many times with sīla as his support, with sīla as his firm basis.

End of the Pāṇa Sutta,
the first in this Vagga.

2. Paṭhama Sūriyāpama Sutta

First discourse with the simile of the sun

193. Bhikkhus, just as the dawn is the forerunner, is

the preceding sign of the arising of the sun, so also friendship with the good and virtuous is the forerunner. is the preceding sign of the arising of the Seven Factors of Enlightenment in the bhikkhu. Bhikkhus, the bhikkhu who has the friendship of the good and virtuous could be expected to cultivate the Seven Factors of Enlightenment and practise them many times. Bhikkhus, how does the bhikkhu who has the friendship of the good and virtuous cultivate the Seven Factors of Enlightenment and practise them many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna.

End of the Paṭhama Suriyāpamā Sutta,
the second in this Vagga.

3. Dutiya Sūriyāpama Sutta

Second discourse with the simile of the sun

194. Bhikkhus, just as the dawn is the forerunner, is the preceding sign of the arising of the sun, bhikkhus, so also being endowed with the right perception of phenomena as the forerunner, is the preceding sign of arising of the seven Factors of Enlightenment in the bhikkhu. Bhikkhus, the bhikkhus, the bhikkhu who is endowed with right perception of phenomena could be expected to cultivate the seven

Factors of Enlightenment and practise them many times.

Bhikkhus, how does the bhikkhu who is endowed with the right perception of phenomena cultivate the seven Factors of Enlightenment and practise them many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who is endowed with the right perception of phenomena cultivates the seven Factors of Enlightenment and practises them many times.

**End of the Dutiya Sūriyāpama Sutta,
the third in this Vagga.**

4. Paṭhama Gīlāna Sutta First Discourse concerning illness

195. At one time the Bhagavā was staying in Rajagaha at the monastery of the Bomboo Grove where the black squirrels were fed. At that time the Venerable Mahā Kassapa was residing in the Pippalai cave; being seized with illness, he was suffering and was very seriously ill. Then the Bhagavā rose from his solitary retreat in the evening and sent to see the Venerable Mahā Kassapa. Having sat down on the prepared seat, the Bhagavā addressed the Venerable Mahā Kassapa thus:

How are you, Kassapa? Are you all right? Is the feeling of suffering receding and not getting worse? Do you think the feeling of suffering is receding and not

growing? "I am not well, Venerable Sir; I am not all right. The intense feeling of my suffering is getting worse. not receding. I think the intense feeling of my suffering is growing, not receding."

Kassapa, there are seven Factors of Enlightenment which I have taught well and which, when cultivated and practised many times, are conducive to the achievement of Magga Ñaṇa, to the attainment of Enlightenment and to the realization of Nibbāna. What are the seven Factors of Enlightenment? Kassapa, there is Kassapa, the Enlightenment Factor of Mindfulness which I have taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñaṇa, to the attainment of Enlightenment and to the realization of Nibbāna ...p... the Enlightenment Factor of Equanimity, Kassapa, which I have taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñaṇa, to the attainment of Enlightenment and to the realization of Nibbāna. These, Kassapa, are the seven Factors of Enlightenment which I have taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñaṇa, to the attainment of Enlightenment and to the realization of Nibbāna. 'Excellent, Bhagavā, are the Bojjhaṅgas.' excellent, Sugata, are the Bojjhaṅgas:'

Thus spoke the Bhagavā and the Venerable Mahā Kassapa, glad at heart, rejoiced at the words of the Bhagavā. The Venerable Mahā Kassapa got over his

illness and got rid of the affliction through such rejoicings¹.

**End of the Pathama Gilāna Sutta,
the fourth in this Vagga.**

**5. Dutiya Gilāna Sutta
Second discourse concerning Illness**

196. At one time the Bhagavā was staying in Rajagaha at the monastery of the Bamboo Grove where the squirrels were fed. At that time the Venerable Mahā Moggallāna was residing on the Gijjhakuta mountain; being seized with illness, he was suffering and was very seriously ill. Then the Bhagavā rose from his solitary retreat in the evening and went to see the Venerable Mahā Moggallāna. Having sat down on the prepared seat, the Bhagavā addressed the Venerable Mahā Moggallāna thus:

How are you Moggallāna? Are you all right? Is the feeling of suffering receding and not getting worse? Do you think the feeling of suffering is receding and not growing? "I am not well, Venerable Sir; I am not all right.

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1. Through such rejoicings: *tatha*; while listening to the recitation of Bojjhaṅga dhamma, the Venerable Mahā Kassapa recalled that on the seventh day of his Bhikkhuhood, when he achieved the penetrative knowledge of the Four Noble Truths the Bojjhaṅga dhamma had appeared in him. Then, reflecting also that the Teaching of the Buddha was indeed conducive the liberation from the cycle of existence, the blood (circulation) in body of the Venerable Mahā Kassapa became cleansed of impurities; the secondary material qualities (*Upadaraūpas*) also became free from impurities. Consequently, the illness afflicting the Venerable Mahā Kassapa faded away just as drops of water fell off lotus leaves.

The intense feeling of my suffering is getting worse, not receding; I think the intense feeling of my suffering is growing, not receding."

Moggallāna, there are seven Factors of Enlightenment which I have taught well and which, when cultivated and practised many times, are conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna. What are the seven Factors of Enlightenment? There is, Moggallāna, the Enlightenment Factor of Mindfulness which I have taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna ...p... the Enlightenment Factor of Equanimity which I have taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna. These, Moggallāna, are the seven Factors of Enlightenment which I have taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna. 'Excellent, Bhagavā, are the Bojjhaṅgas: Excellent Sugata, are the Bojjhaṅgas:'

Thus spoke the Bhagavā and the Venerable Mahā Moggallāna, glad at heart, rejoiced at the words of the Bhagavā. The Venerable Moggallāna got over his illness and got rid of the affliction through such rejoicings.

**End of the Dutiya Gilāna Sutta,
the fifth in this Vagga.**

6. Tatiya Gīlāna Sutta
Third Discourse concerning Illness

197. At one time the Bhagavā was staying in Rajagaha at the monastery of the Bamboo Grove where the squirrels were fed. At that time the Bhagavā was seized with illness; he was suffering and was very seriously ill. Then the Venerable Maha Cunda approached the Bhagavā; and having paid homage to the Bhagavā, he took his seat at one side. The Bhagavā said to the Venerable Mahā Cunda who had thus taken his seat: Cunda, expound the Factors of Enlightenment.

"Venerable Sir, there are seven Factors of Enlightenment which the Bhagavā had taught well and which, when cultivated and practised many times, are conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna. What are the Seven Factors of Enlightenment? Venerable Sir, there is the Enlightenment Factor of Mindfulness which the Bhagavā has taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna ...p... the Enlightenment Factor of Equanimity which the Bhagavā has taught well and which, when cultivated and practised many times, is conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna. These, Venerable Sir, are the Seven Factors of Enlightenment which the Bhagavā has taught well and which, when cultivated and practised many times is conducive to the achievement of Magga Ñāṇa, to the attainment of Enlightenment and to the realization of Nibbāna. "Excellent, Cunda, are the Bojjhaṅgas! Excellent, indeed, Cunda, are

the Bojjhaṅgas!

Thus spoke the Venerable Cunda and the Teacher was glad. The Bhagavā got over his illness and got rid of the affliction through such gladness.

**End of the Tatiya Gilāna Sutta,
the sixth in this Vagga.**

7. Pāraṅgama Sutta

Discourse concerning that which leads to the
Other Shore

198. Bhikkhus, there are these Seven Factors of Enlightenment which, when cultivated and practised many times, lead from THIS SHORE (the continuous round of existence) to the OTHER SHORE (Nibbāna). What are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. These are the Seven Factors of Enlightenment which when cultivated and practised many times, lead from THIS SHORE to the OTHER SHORE.

There are only a few amongst men who reach the OTHER SHORE; excepting them the rest just go round and round in the cycle of existence on this side of the SHORE.

Those who practise in accordance with the dhamma which has been well taught will reach the OTHER SHORE, passing beyond the Realm of Death which is difficult to surmount.

Abandoning the dark demeritorious factors the wise man should cultivate the pure meritorious factors with a view to reaching the OTHER SHORE from THIS SHORE. He should wish to find great enjoyment in seclusion which

is hard to take delight in. He should completely give up the pleasures of the senses; he should cleanse himself of defilements by getting rid of the least trace of the mental impurities.

Those with mind well developed in the Factors of Enlightenment should find delight in Nibbāna without any clinging. Those powerful Arahats, in whom defilements that befuddle the mind have become extinct, have realized Nibbāna in this world.

**End of the Pāraṅgama Sutta,
the seventh in this Vagga.**

8. Viraddha Sutta

Discourse on the neglect of the practice of the
Bojjhaṅgas

199. Bhikkhus, whoever neglects to practise the Seven Factors of Enlightenment neglects to practise the Ariya Path that leads to the complete ending of dukkha. Bhikkhus, whoever strives to practise the Seven Factors of Enlightenment strives to practise the Ariya Path that leads to the complete ending of dukkha. What, bhikkhus, are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... The Enlightenment Factor of Equanimity. Bhikkhus, whoever neglects to practise these Seven Factors of Enlightenment neglects to practise the Ariya Path that leads to the complete ending of dukkha. Bhikkhus, whoever strives to practise these Seven Factors of Enlightenment strives to practise the Ariya Path that leads to the complete ending of dukkha.

**End of the Viraddha Sutta,
the eighth in this Vagga.**

9. Ariya Sutta

Discourse on the purifying dhamma

200. Bhikkhus, there are Seven Factors of Enlightenment which are purifying and which, when cultivated and practised many times, lead one who cultivates and practised them out of the cycle of existence, to the complete ending of dukkha. And what are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ... p ... the Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven. Factors of Enlightenment which are purifying and which, when cultivated and practised many times, lead one who cultivates and practises them out of the cycle of existence, to the complete ending of dukkha.

End of the Ariya Sutta,
the ninth in this Vagga.

10. Nibbidā Sutta

Discourse on Disenchantment

201. Bhikkhus, there are Seven Factors of Enlightenment which, when cultivated and practised many times, are conducive to absolute disenchantment, to absence of attachment to defilements, to cessation of defilements, to achievement of calm, to achievement of Magga Ñāṇs, to attainment of Enlightenment and to realization of Nibbāna. What are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven Factors of Enlightenment which, when cultivated and practised many times, are conducive to absolute disenchantment, to absence of attachment to defilements,

to cessation of defilements, to achievement of calm, to achievement of Magga Nāṇa, to attainment of Enlightenment and to realization of Nibbāna.

**End of the Nibbidā Sutta,
the tenth in this Vagga.
End of Gilāna Vagga, the Second Vagga.**

BOJJHANGA SAMYUTTA

Namo tassa bhagarato arahato sammāsambuddhassa

(3) UDĀYI VAGGA

1. Bodhāya Sutta
2. Bojjhaṅga desanā Sutta
3. Thaniya Sutta
4. Ayonisomanasikāra Sutta
5. Aparihāniya Sutta
6. Taṇhakkhaya Sutta
7. Taṇhānirodha Sutta
8. Nibbedhabhāgiya Sutta
9. Ekadhamma Sutta
10. Udāyi Sutta

3. UDĀYI VAGGA

1. Bodhāya Sutta

202. At that time a certain bhikkhu approached the Bhagavā. ...p... having taken his seat at a suitable place, the bhikkhu addressed the Bhagavā: "Venerable Sir, it is said" Factor of Enlightenment, Factor of Enlightenment; Venerable Sir, why is it termed, "Factor of Enlightenment?" Bhikkhu, it is termed "Factor of Enlightenment" because it leads to Enlightenment. Bhikkhu, in this teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhu, "Factor of Enlightenment" is so termed because it leads to Enlightenment.

End of the Bodhāya Sutta,
the first in this Vagga.

2. Bojjhaṅga Desanā Sutta

Discourse on the exposition of the Factors of Enlightenment

203. Bhikkhus, I shall give a discourse on the Seven Factors of Enlightenment. Listen to the discourse. What, bhikkhus, are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven Factors of Enlightenment.

End of the Bojjhaṅga Desanā Sutta,
the second in this Vagga.

3. Thaniya Sutta

Discourse on the cause of Hindrances

204. Bhikkhus, by dwelling repeatedly on the factors which form the cause of sense- desire, there occurs the arising of the sense- desire which has not yet arisen; and the further growth and full development of the sense- desire which has already arisen.

Bhikkhus, by dwelling repeatedly on the factors which form the cause of ill will, there occurs the arising of the ill will which has not yet arisen; and the further growth and full development of the ill will which has already arisen.

Bhikkhus, by dwelling repeatedly on the factors which form the cause of sloth and torpor which have not yet arisen; and the further growth and full development of the sloth and torpor which have already arisen.

Bhikkhus, by dwelling repeatedly on the factors which form the cause of distraction and worry, there occurs the arising of the distraction and worry which have not yet arisen; and the further growth and fully development of the distraction and worry which have already arisen.

Bhikkhus, by dwelling repeatedly on the factors which form the cause of doubt or wavering of the mind. there occurs the arising of the doubt which has not yet arisen; and the further growth and full development of the doubt which has already arisen.

Bhikkhus, by dwelling repeatedly on the factors which form the cause of the Enlightenment Factor of Mindfulness, there occurs the arising of the Enlightenment Factor of Mindfulness which has not yet arisen; and the full development of the Enlightenment Factor of Mindfulness

which has already arisen ...p... Bhikkhus, by dwelling repeatedly on the factors which form the cause of the Enlightenment Factor of Equanimity, there occurs the arising of the Enlightenment Factor of Equanimity which has not yet arisen; and the full development of the Enlightenment Factor of Equanimity which has already arisen.

**End of the Thaniya Sutta,
the third in this Vagga.**

4. Ayonisomanasikāra Sutta

Discourse on wrong perception of phenomena

205. Bhikkhus, in one who has wrong perception of phenomena, there occurs the arising of the sense-desire which has not yet arisen and the further growth and development of the sense-desire which has already arisen; there occurs the arising of ill will which has not yet arisen and the further growth and full development of the ill will which has already arisen; there occurs the arising of the sloth and torpor which has not yet arisen and the further growth and full development of the sloth and torpor which has already arisen; there occurs the arising of the distraction and worry which have not yet arisen and the further growth and full development of the distraction and worry which have already arisen; there occurs the arising of the doubt which has not yet arisen and the further growth and full development of the doubt which has already arisen.

(In him) the Enlightenment Factor of Mindfulness which has not yet arisen does not arise; the Enlightenment Factor of Mindfulness which has already arisen ceases

...p... the Enlightenment Factor of Equanimity which has not yet arisen does not arise: the Enlightenment Factor of Equanimity which has already arisen ceases.

Bhikkhus, in one who has right perception of phenomena, the sense-desire which has not yet arisen does not arise; and the sense-desire which has already arisen is abandoned; the ill will which has not yet arisen does not arise; and the ill will which has already arisen is abandoned; the sloth and torpor which have not yet arisen do not arise; and the sloth and torpor which have already arisen are abandoned; the distraction and worry which have not yet arisen do not arise; and the distraction and worry which have already arisen are abandoned.

(In him), there occurs the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the full development of the Enlightenment Factor of Mindfulness which has already arisen ...p... there occurs the arising of Enlightenment Factor of Equanimity which has not yet arisen and the full development of the Enlightenment Factor of Equanimity which has already arisen.

**End of the Ayonisomanasikāra Sutta,
the fourth in this Vagga.**

5. Aparihāniya Sutta Discourse on Factors of Non-decline

206. Bhikkhus, I shall give a discourse on the Seven Factors of Non-decline (in the process of dhamma practice). Listen to the discourse. What, bhikkhus, are the Seven Factors of Non-decline? They are the Seven Factors of Enlightenment. And what are the Seven Factors of Enlightenment. They are the Enlightenment Factor of

Mindfulness ...p... the Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven Factors of Non-decline.

**End of the Aparihāniya Sutta,
the fifth in this Vagga.**

6. Tanhakkhaya Sutta

Discourse on extinction of Craving

207. Bhikkhus, cultivate the Path and the Practice which is conducive to the extinction of Craving. What, bhikkhus, is the Path and the Practice which is conducive to the extinction of Craving. What, bhikkhus, is the Path and the Practice which is conducive to the extinction of Craving? It is the Seven Factors of Enlightenment. What are the Seven Factors of Enlightenment? The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. After the Bhagavā had said thus, the Venerable Udāyi addressed the Bhagavā; "Venerable Sir, how are the Seven Factors of Enlightenment cultivated and how they practised many times in order to bring about the extinction of Craving?"

Udāyi, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna and that is extensive, great, immeasurable and free from distress. That bhikkhu who cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes

and develops uprooting of defilements speedy attainment of Nibbāna and that is extensive, great, immeasurable and free from distress, abandons craving: because craving is abandoned, volitional activity (kamma) does not take place; because volitional activity does not take place, dukkha is avoided ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna and that is extensive, great, immeasurable and free from distress.

That bhikkhu who cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna and that is extensive, great, immeasurable and free from distress, abandons craving: because craving is abandoned, volitional activity does not take place: because volitional activity does not take place, dukkha is avoided. Thus, Udāyi, through extinction of craving, volitional activity becomes extinct; because volitional activity becomes extinct, dukkha becomes extinct.

**End of the Tanhākkhaya Sutta,
the sixth in this Vagga.**

7. Tanhānirodha Sutta Discourse on cessation of Craving

208. Bhikkhus, cultivate the Path and the Practice which is conducive to cessation of craving. Bhikkhus,

what is the path and the Practice which is conducive to cessation of craving? It is the Seven Factors of Enlightenment. And what are the Seven Factors of Enlightenment? The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. Bhikkhus, how are the Seven Factors of Enlightenment cultivated and how are they practised many times to bring about the cessation of Craving?

Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilement to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the Seven Factors of Enlightenment are cultivated and in this manner they are practised many times in order to bring about the extinction of Craving.

**End of the Tanhānirodha Sutta,
the seventh in this Vagga.**

8. Nibbedhabhāgiya Sutta

Discourse concerning destructive quality

209. Bhikkhus, I shall give you a discourse on the Path which has the quality of destruction (of defilements). What, bhikkhu, is the Path which has the destructive

quality? It is the Seven Factors of Enlightenment. And what are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... Enlightenment Factor of Equanimity. After the Bhagavā had said thus, the Venerable Udāyi addressed the Bhagavā: Venerable Sir, how are the Seven Factors of Enlightenment cultivated and practised many times in order to bring about destruction of defilement?

Udāyi, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna and that is extensive, great, immeasurable, and free from distress. That bhikkhu with the mind which has cultivated the Enlightenment Factor of Mindfulness destroys or breaks up the mass of greed which has not been formerly destroyed or broken up; destroys or breaks up the mass of anger which has not been formerly destroyed or broken up; destroys or breaks up the mass of bewilderment which has not been formerly destroyed or broken up ...p...; the bhikkhu cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna and that is extensive, great, immeasurable and free from distress.

That bhikkhu with the mind which has cultivated the Enlightenment Factor of Equanimity destroys or breaks up the mass of greed which has not been formerly destroyed or broken up; destroys or breaks up the mass of anger who has not been formerly destroyed or broken up; destroys or

breaks up the mass of bewilderment which has not been formerly destroyed or broken up. Udāyi, in this manner, the Seven Factors of Enlightenment are cultivated and in this manner they are practised many times in order to bring about the destruction of defilements.

**End of the Nibbedhabhāgiya Sutta,
the eighth in this Vagga.**

9. Ekadhamma Sutta Discourse on the one single Dhamma

210. Bhikkhus, apart from the Seven Factors of Enlightenment, I see no one single factor which should be cultivated and practised many times for abandonment of factors which give rise to the Fetters. What are the Seven Factors of Enlightenment? The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. Bhikkhus, how are the Seven Factors of Enlightenment cultivated and how are they practised many times for abandonment of factors which give rise to the Fetters?

Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements to cessation of defilements and that promotes a and develops uprooting of defilements and speedy attachment of Nibbāna. In this manner, bhikkhus, the Seven Factors of Enlightenment are cultivated and practised many times for abandonment of factors which give rise to the Fetters.

What, bhikkhus, are the factors which give rise to the Fetters? Bhikkhus, the eye is a factor which gives rise to the Fetters. In the eye, there occur Fetters that bind, that cling tenaciously ...p... the tongue is a factor which gives rise to the Fetters. In the tongue, there occur Fetters that bind, that cling tenaciously ...p... The mind is a factor which gives rise to the Fetters. In the mind, there occur Fetters that bind, that cling tenaciously. These, bhikkhus, are called the factors which give rise to the Fetters.

**End of the Ekadhamma Sutta,
the ninth in this Vagga.**

10. Udāyi Sutta

Discourse concerning the Venerable Udāyi

211. At one time the Bhagavā was staying at the market town of Setaka in the province of Sombha. At that time the Venerable Udāyi approached the Bhagavā ...p... Having taken his seat at a suitable place the Venerable Udāyi addressed the Bhagavā thus:

Wonderful, Venerable Sir (is the dhamma); Marvelous, Venerable Sir, (is the dhamma). Venerable Sir, I have much reverence, much adoration for the Bhagavā and paid much homage to the Bhagavā: and I have much sense of moral shame and moral dread to do evil. Venerable Sir, before I had gone forth from the household life, while as a layman, I had not much reverence for the Dhamma; nor much reverence for the Saṃgha. As a matter of fact, Venerable Sir, I had gone forth from the household life into homeless state and become a recuse, only because I had much reverence, much adoration for the Bhagavā and paid

much homage to the Bhagavā; and I had much sense of moral shame and moral dread to do evil. To me (who had thus left the household life) the Bhagavā taught the Dhamma: This is Corporeality; this is the origin of Corporeality; this is the cessation of Corporeality. This is Sensation ...p... This is Perception ...p... This is Volitional Activity ...p... This is Consciousness; this is the origin of Consciousness; this is the cessation of Consciousness.

And, Venerable Sir, going to a solitary place and contemplating back and forth, over and over again, on the phenomena of the arising and ceasing of the five aggregates which are the objects of clinging, I have come to realise, as it truly is, such is dukkha; I have to realize, as it truly is, such is the origin of dukkha; I have come to realize, as it truly is, such is the cessation of dukkha; I have come to realize, as it truly is, such is the path leading to the cessation of dukkha. Venerable Sir, I have become possessed of complete understanding of the vipassanā dhamma and attained the vipassanā path which, when cultivated and practised many times, will bring about Reflective knowledge, Paccavekkhana Ñāṇa, which will enable me to know: "There is no more rebirth for me; the life of Purity has been practised; what has to be done (for the realisation of Magga) has been done; there is nothing more to do (for such realization)".

Venerable Sir, I have become possessed of the Enlightenment Factor of Mindfulness which, when cultivated and practised many times, will bring about Reflective knowledge which will enable me to know: "There is no more rebirth for me: the Life of Purity has been practised; what has to be done has been done; there is nothing more to do" ... Venerable Sir, I have become possessed of the

Enlightenment Factor of Equanimity which, when cultivated and practised many times, will bring about Reflective knowledge which will enable me to know: "There is no more rebirth for me; the Life of Purity has been practised; what has to be done has been done; there is nothing more to do." Indeed, Venerable Sir, I have become possessed of the vipassanā when cultivated and practised many times will bring about Reflective knowledge which will enable me to know: "There is no more rebirth for me: the Life of Purity has been practised: what has to be done has been done; there is nothing more to do".

Well done, Udāyi, well done! Indeed, you have come into possession of the vipassana Path which, when cultivated and practised many times will bring about the Reflective knowledge which will enable you to know: "There is no more rebirth for me; the Life of Purity has been practised: what has to be done has been done: there is nothing more to do (for the realization of Magga).

**End of the Udāyi Sutta,
the tenth in this Vagga.**

END OF UDĀYI VAGGA ... THE THIRD VAGGA.

BOJJHANGA SAMYUTTA

Namo tassa bhaganato arahato sammāsambuddhassa

(4) NIVARANA VAGGA

1. Pathama Kusala Sutta
2. Dutiya Kusala Sutta
3. Upakkilesa Sutta
4. Anupakkilesa Sutta
5. Ayonisomanasikāra Sutta
6. Yonisomanasikāra Sutta
7. Buddhi sutta
8. Āvarana Nivarana Sutta
9. Rukkha Sutta
10. Nīvaraṇa Sutta

4. NĪVARANA VAGGA

1. Paṭhama Kusala Sutta

First Discourse on Meritorious Factors

212. Bhikkhus, whatever factors are meritorious, have the quality of meritoriousness and are of the category of meritoriousness, mindfulness is their converging point. Of all these factors, mindfulness is supreme. Bhikkhus, the bhikkhu who is endowed with mindfulness could be expected to cultivate the Seven Factors of Enlightenment, to practise the Seven Factors of Enlightenment many times.

Bhikkhus, how does the bhikkhu who is endowed with mindfulness cultivate the Seven Factors of Enlightenment, practise the Seven Factors of Enlightenment many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who is endowed with mindfulness cultivates the Seven Factors of Enlightenment, practises the Seven Factors of Enlightenment many times.

**End of the Paṭhama Kusala Sutta,
the first in this Vagga.**

2. Dutiya Kusala Sutta

Second Discourse on Meritorious Factors

213. Bhikkhus, whatever factors are meritorious, have the quality of meritoriousness and are of the category of meritoriousness, right perception of phenomena is their origin, right perception of phenomena is their converging point. Of all these factors, right perception of phenomena is supreme. Bhikkhus, the bhikkhu who is endowed with right perception of phenomena could be expected to cultivate the Seven Factors of Enlightenment, to practise the Seven Factors of Enlightenment many times.

Bhikkhus, how does the bhikkhu who is endowed with right perception of phenomena cultivate the Seven Factors of Enlightenment, practise the Seven Factors of Enlightenment many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who is endowed with right perception of phenomena cultivates the Seven Factors of Enlightenment, practises the Seven Factors of Enlightenment many times.

End of the Dutiya Kusala Sutta,
the second in this Vagga.

3. Upakkilesa Sutta Discourse on Defiling Factors

214. Bhikkhus, there are five kinds of impurities in gold. Gold which is defiled by these impurities is not supple, not malleable, not shining; it is brittle and is not adaptable for use. What are the five impurities in gold? Bhikkhus, iron is an impurity in gold. Gold which is defiled by iron is not supple, not malleable, not shining; it is brittle and is not adaptable for use. Bhikkhus, copper is an impurity in gold. Gold which is defiled by copper is not supple, ...p... Bhikkhus, tin is an impurity in gold ... Bhikkhus, lead is an impurity in gold ...p... Bhikkhus, silver is an impurity in gold. Gold which is defiled by silver is not supple, not malleable, not shining; it is brittle and is not adaptable for use. These, bhikkhus, are the five kinds of impurities in gold. Gold which is defiled by these impurities is not supple, not malleable, not shining; it is brittle and is not adaptable for use.

In a similar manner, bhikkhus, there are five kinds of impurities of the mind. The mind which is defiled by these impurities is not supple, not malleable, not shining; it is brittle and is not well composed for the destruction of āsavas. What are the five impurities of the mind? Bhikkhus, sense-desire is an impurity of the mind. The mind which is defiled by sense-desire is not supple, not malleable, not shining; it is brittle, and is not well composed for the destruction of āsavas ...p... These, bhikkhus, are the five impurities of the mind. The mind which is defiled by these impurities is not supple, not malleable, not shining; it is brittle and is not adaptable for use.

**End of the Upakkilesa Sutta,
the third in this Vagga.**

4. Anupakkilesa Sutta Discourse on Non-defiling Factors

215. Bhikkhus, when the Seven Factors of Enlightenment which do not hinder, do not obstruct, nor defile the mind are cultivated and practised many times, they are conducive to the realization of Arahatsip. What are the Seven Factors of Enlightenment? Bhikkhus, when the Enlightenment Factor of Mindfulness which does not hinder, does not obstruct nor defile the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip ...p... Bhikkhus, when the Enlightenment Factor of Equanimity which does not hinder, does not obstruct nor defile the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip. When bhikkhus, these Seven Factors of Enlightenment which do not hinder, do not obstruct nor defile the mind, are cultivated and practised many times, they are conducive to realization of Arahatsip.

End of the Anupakkilesa Sutta,
the fourth in this Vagga.

5. Ayonisomanasikāra Sutta Discourse on Wrong Perception of Phenomena

216. Bhikkhus, in the bhikkhu who has wrong perception of phenomena, there occurs the arising of the sense-desire which has not yet arisen and the further growth and development of the sense-desire which has already arisen; there occurs the arising of the ill will which has not yet arisen and the further growth and full develop-

ment of the ill will which has already arisen; there occurs the arising of the sloth and torpor which have not yet arisen and the further growth and full development of the sloth and torpor which have already arisen; there occurs the arising of the distraction and worry which have not yet arisen and the further growth and full development of the distraction and worry which have already arisen; there occurs the arising of the doubt which has not yet arisen and the further growth and full development of the doubt which has already arisen.

**End of the Āvarana Sutta,
the fifth in this Vagga.**

**6. Yonisomanasikāra Sutta
Discourse on Right Perception of Phenomena**

217. Bhikkhus, in the bhikkhu who has right perception of phenomena, there occurs the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the full development of the Enlightenment Factor of Mindfulness which has already arisen ...p... there occurs the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the full development of the Enlightenment Factor of Equanimity which has already arisen.

**End of the Yonisomanasikāra Sutta,
the sixth in this Vagga.**

7. Buddhi Sutta**Discourse concerning growth**

218. When, bhikkhus, the Seven Factors of Enlightenment are cultivated and practised many times, they are conducive to growth and non-decline. What are the Seven Factors of Enlightenment? They are: The Enlightenment Factor of Mindfulness ...p... The Enlightenment Factor of Equanimity. These, bhikkhus, are the Seven Factor of Enlightenment which, when cultivated and practised many times, are conducive to growth and non-decline.

End of the Buddhi Sutta,
the seventh in this Vagga.

8. Āvarana Nivarana Sutta**Discourse concerning obstructive, hindering defilements**

219 Bhikkhus, there are these five factors which obstruct and hinder meritoriousness, defile the mind and weaken vipassanā insight. What are these five factors? Sense-desire, bhikkhu obstructs and hinders meritoriousness, defiles the mind and weakens vipassanā insight; will, bhikkhus, obstructs and hinders meritoriousness, defiles the mind and weakens vipassana insight; sloth and torpor, bhikkhus, obstruct and hinder meritoriousness, defile the mind and weaken vipassanā insight; distraction and worry, bhikkhus, obstruct and hinder meritoriousness, defile the mind and weaken vipassanā insight; doubt, bhikkhus, obstructs and hinders meritoriousness, defiles the mind and weakens vipassanā insight. These, bhikkhus, are the five factors which obstruct and hinder meritoriousness, defile the mind and

weaken vipassanā insight.

Bhikkhus, when the Seven Factors of Enlightenment which do not obstruct, do not hinder nor defile the mind are cultivated and practised many times, they are conducive to the realization of Arahatsip. What are the Seven Factors of Enlightenment? Bhikkhus, when the Enlightenment Factor of Mindfulness which does not obstruct, does not hinder nor defile the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip ...p... Bhikkhus, when the Enlightenment Factor of Equanimity which does not obstruct, does not hinder nor defile the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip. When, bhikkhus, these Seven Factors of Enlightenment which do not obstruct, do not hinder nor defile the mind are cultivated and practised many times, they are conducive to the realization of Arahatsip.

When, bhikkhus, the Ariya disciple listens to the dhamma respectfully, attentively, bearing all in the mind with full concentration, these five hindrances do not arise in him; and the Seven Factors of Enlightenment become fully developed then.

What are the five hindrances which do not arise then? Sense-desire does not arise then; ill will does not arise then; sloth and torpor do not arise then; distraction and worry do not arise then; doubt does not arise then. These are the five hindrances which do not arise then.

What are the Seven Factors of Enlightenment which become fully developed then? The Enlightenment Factor of Mindfulness becomes fully developed then ...p... The Enlightenment Factor of Equanimity becomes fully developed then. These are the Seven Factors of Enlightenment which become fully developed than. When, bhikkhus the

Ariya disciple listens to the dhamma respectfully and attentively, bearing all in the mind with full concentration, these five hindrances do not arise in him: and the Seven Factors of Enlightenment become fully developed then.

End of the Avarana Nivaraṇa Sutta,
the eighth in this Vagga.

9. Rukkha Sutta

Discourse with the simile of trees

220. There are, bhikkhus, big trees which spring from tiny seeds and growing up on other trees become huge in size; the trees overwhelmed by them break up, become destroyed and die. What, bhikkhus, are these big trees which spring from tiny seeds and growing up on other trees become huge in size causing the trees overwhelmed by them to break up, become destroyed and die. They are the pipal tree (*Ficus Religiosa*): the banyan tree (*Ficus Indica*): the wave-leaved fig tree (*Ficus Infectoria*): the Glomerous fig tree (*Ficus Glomarata*): a specie of fig tree (*Cedrela Toona*): and the weed apple tree (*Feronia Elephantum*). These, bhikkhus, are the big trees which spring from tiny seeds and growing up on other trees become huge in size causing the trees overwhelmed by them to break up, become destroyed and die. In a similar manner, bhikkhus, when a worthy man who has gone forth into homeless state and becomes a recluse, renouncing the sensuous pleasures (of the household life) becomes overwhelmed by such sensuous pleasures (of the household life) or worse sensuous pleasures, he is crushed, destroyed and ruined.

Bhikkhus, there are these five factors which obstruct and hinder meritoriousness and which overwhelm the

mind and weaken vipassanā insight. What are these five factors? Sense-desire, bhikkhus, obstructs and hinders meritoriousness, overwhelm the mind and weakens vipassanā insight; ill will, bhikkhus, obstruct and hinder meritoriousness, overwhelm the mind and weakens vipassanā insight; sloth and torper, bhikkhus, obstruct and hinder meritoriousness, overwhelm the mind and weaken vipassanā insight; distraction and worry, bhikkhus, obstruct and hinder meritoriousness, overwhelm the mind and weaken vipassanā insight; doubt bhikkhus, obstruct and hinders meritoriousness, overwhelm the mind and weakens vipassanā insight. These, bhikkhus, are the five factors which obstruct and hinder meritoriousness, overwhelm the mind and weaken vipassanā insight.

Bhikkhus, when the Seven Factors of Enlightenment which do not obstruct, which do not hinder, nor overwhelm the mind are cultivated and practised many times, they are conducive to the realization of Arahatsip. What are the Seven Factors of Enlightenment? Bhikkhus, when the Enlightenment Factor of Mindfulness which does not obstruct, does not hinder nor overwhelm the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip ...p... Bhikkhus, when the Enlightenment Factor of Equanimity which does not obstruct, does not hinder, nor overwhelm the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip. When, bhikkhus, these Seven Factors of Enlightenment which do not obstruct, do not hinder nor overwhelm the mind are cultivated and practised many times, they are conducive to the realization of Arahatsip.

**End of the Rukkha Sutta,
the ninth in this Vagga.**

10. Nivarana Sutta**Discourse concerning Hindrances**

221. These five Hindrances, bhikkhus, cause one to be blind, to be without vision, to be devoid of intellect; they prevent vipassanā insight; and being associated with dukkha are not conducive to calming of defilements (i.e. to attainment of Nibbāna). What are the five factors? Sense-desire, bhikkhus, causes one to be blind, to be without vision, to be devoid of intellect; it prevents vipassanā insight; and being associated with dukkha is not conducive to calming of defilements i.e. to attainment of Ninnāna ...p... ill will, bhikkhus ...p... sloth and torpor, bhikkhus ...p... distraction and worry, bhikkhus ...p... doubt, bhikkhus, causes to be blind, to be without vision, to be devoid of intellect; it prevents vipassanā insight and being associated with dukkha is not conducive to calming of defilements i.e. to attainment of Nibbāna.

These Seven Factors of Enlightenment, bhikkhus, cause one to have vision, to have intellect: they cause the growth of vipassanā insight, and not being associated with dukkha are conducive to calming of defilements i.e. to attainment of Nibbāna. And what are the Seven Factors of Enlightenment? The Enlightenment Factor of Mindfulness, bhikkhus, causes one to have vision, to have intellect; it causes the growth of vipassanā insight and not being associated with dukkha is conducive to calming of defilements i.e. to attainment of Nibbāna ...p... the Enlightenment Factor of Equanimity, bhikkhus, causes one to have vision, to have intellect; it causes the growth of vipassanā insight and not being associated with dukkha, is conducive to calming of defilements i.e. to attainment of Nibbāna.

End of the Nivarana Sutta,

the tenth in this Vagga.

END OF THE NĪVARANA VAGGA... THE FOURTH VAGGA

BOJJHANGA SAMĀYUTTA

Vami tassa bhagavato arahato sammāsambuddhassa

(5) CAKKAVATTI VAGGA

1. Vidhā Sutta
2. Cakkavatti Sutta
3. Māra Sutta
4. Duppañña Sutta
5. Paññavantā Sutta
6. Dalidda Sutta
7. Adalidda Sutta
8. Ādicca Sutta
9. Ajjhattikaṅga Sutta
10. Bhāhiraṅgā Sutta

5. CAKKAVATTI VAGGA

1. Vidhā Sutta

Discourse concerning Conceitedness

222. The Bhagavā was at Sāvathī. (He said:) Bhikkhus, all the samaṇas and brahmaṇas in the past had discarded the three forms of conceitedness (in the idea I'm superior, I am equal, I am inferior), through cultivating and practising the Seven Factors of Enlightenment many times. Bhikkhus, all the samaṇas and brahmaṇas in the future will discard the three forms of conceitedness through cultivating and practising the Seven Factors of Enlightenment many times. Bhikkhus, all the samaṇas and brahmaṇas at the present time too discard the three forms of conceitedness through cultivating and practising the Seven Factors of Enlightenment many times. What are the Seven Factors of Enlightenment? They are the Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. Bhikkhus, all the samaṇas and brahmaṇas in the past had discarded the three forms of conceitedness ...p... will discard ...p... discard the three forms of conceitendness through cultivating and practising these very Seven Factors of Enlightenment many times.

**End of the Vidhā Sutta,
the first in this Vagga.**

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2. Cakkavatti Sutta

Discourse with the simile of a Universal Monarch

223. Bhikkhus, because of the appearance of a Universal Monarch, there appear the Seven Treasures. What are the Seven Treasures? The Wheel Treasure appears:

The Elephant Treasure appears; the Horse Treasure appears; the Gem Treasure appears; the Queen Treasure appears; the Rich man Treasure appears; the Eldest son Treasure appears; Bhikkhus, because of the appearance of a Universal Monarch, there appear these Seven Treasures.

Bhikkhus, because of the appearance of Homage-Worthy, Perfectly Self-Enlightened Tathāgata, there appear the Treasures of the Seven Factors of Enlightenment. What are the Treasures of the Seven Factors of Enlightenment. What are the Treasure of the Seven Factors of Enlightenment? The Treasure of the Enlightenment Factor of Mindfulness appears ...p... the Treasure of the Enlightenment Factor of Equanimity appears. Bhikkhus, because of the appearance of a Homage-Worthy Self-Enlightened Tathāgata there appear these Treasures of the Seven Factors of Enlightenment.

End of the Cakkavatti Sutta,
the second in this Vagga.

3. Māra Sutta

Discourse concerning the hordes of Māra

224. Bhikkhus, I shall give you a discourse on the way to vanquish the hordes of Māra. Listen to the discourse. What, bhikkhus, is the way to vanquish the hordes of Māra? It is the Seven Factors of Enlightenment. And what are the Seven Factors of Enlightenment? They are: The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. This, bhikkhus, is the way to vanquish the hordes of Māra.

End of the Māra Sutta,
the third in this Vagga.

4. Duppañña Sutta

Discourses concerning the Unwise Person

225. At that time a certain bhikkhu approached the Bhagavā ...p... Having taken his seat the bhikkhu addressed the Bhagavā: Venerable Sir, it is said: An unwise person, a dull person; an unwise person, a dull person. Venerable Sir, why is one called an unwise person, a dull person? Bhikkhus, one is called an unwise person, a dull person for not cultivating the Seven Factors of Enlightenment and not practising them many times. What are the Seven Factors of Enlightenment? They are: The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. Bhikkhus, one is called an unwise person, a dull person for not cultivating the Seven Factors of Enlightenment and not practising them many times.

End of the Duppañña Sutta,
the fourth in this Vagga.

5. Paññavanta Sutta

Discourse concerning the wise person

226. "Venerable Sir, it is said: " a wise person, an intelligent person: a wise person, an intelligent person". Venerable Sir, why is one called a wise person, an intelligent person? Bhikkhus, one is called a wise person, an intelligent person for cultivating the Seven Factors of Enlightenment and practising them many times. What are the Seven Factors of Enlightenment? They are: The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanimity. Bhikkhus, one is called a wise person, an intelligent person for cultivating the Seven

Factors of Enlightenment and practising them many times.

**End of the Paññavanta Sutta,
the fifth in this Vagga.**

6. Dalidda Sutta

Discourse concerning the needy person

227. Venerable Sir, it is said: "a needy person, a needy person". Venerable Sir, why is one called a needy person? Bhikkhus, one is called a needy person for not cultivating the Seven Factors of Enlightenment and practising them many times. What are the Seven Factors of Enlightenment? they are: The Enlightenment Factor of Equanimity. Bhikkhus, one is called a needy person for not cultivating these Seven Factors of Enlightenment and practising them many times.

**End of the Dalidda Sutta,
the sixth in this Vagga.**

7. Adalidda Sutta

Discourse concerning the affluent person

228. Venerable Sir, "it is said" an affluent person, an affluent person". Venerable Sir, why is one called an affluent person? Bhikkhus, one is called an affluent person for cultivating the Seven Factors of Enlightenment and practising them many times. What are the Seven Factors of Enlightenment? They are: The Enlightenment Factor of Mindfulness ...p... the Enlightenment Factor of Equanim

ity Bhikkhus, one is called an affluent person for cultivating these Seven Factors of Enlightenment and practising them many times.

End of the Adalidda Sutta,
the seventh in this Vagga.

8. Adicca Sutta

Discourse with the simile of the sun

229. Bhikkhus, just as the dawn is the forerunner, the preceding sign of the arising of the sun, so also friendship with the good and virtues is the forerunner, is the preceding sign of arising of the Seven Factors of Enlightenment in a bhikkhu. Bhikkhus, the bhikkhu who has the friendship of the good and virtues could be expected to cultivate the Seven Factors of Enlightenment and practise them many times. Bhikkhus, how does the bhikkhu who has the friendship of the good and virtues cultivate the Seven Factors of Enlightenment and practise them many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna, in this manner, bhikkhus, the bhikkhu who has the friendship of the good and virtuous cultivates the Seven Factors of Enlightenment and practises them many times.

End of the Adicca Sutta,
the eighth in this Vagga.

9. Ajjhattikanga Sutta

Discourse concerning Internal Factor

230. Bhikkhus, apart from the Right perception of phenomena, I see no single internal factor which can cause the arising of the Seven Factors of Enlightenment. Bhikkhus, the bhikkhu who has the right perception of phenomena could be expected to cultivate the Seven Factors of Enlightenment and practise them many times. Bhikkhus, how does the bhikkhu who has the right perception of phenomena cultivate the Seven Factors of Enlightenment and practise them many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who has the right perception of phenomena cultivates the Seven Factors of Enlightenment and practises them many times.

**End of the Ajjhattikanga Sutta,
the ninth in this Vagga.**

10. Bhāhiraṅga Sutta

Discourse concerning external factors

231. Bhikkhus, apart from friendship with the good and virtues, I see no single external factor which can cause the arising of the Seven Factors of Enlightenment. Bhikkhus,

the bhikkhu who has the friendship of the good and virtuous could be expected to cultivate the Seven Factors of Enlightenment and to practise them many times. Bhikkhus, how does the bhikkhu who has the friendship of the good and virtuous cultivate the Seven Factors of Enlightenment and practise them many times? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who has the friendship of the good and virtuous cultivates the Seven Factors of Enlightenment and practises them many times.

End of the Bhāhiraṅga Sutta,
 the tenth in this Vagga.
 END OF CAKKAVATTI VAGGA ...
 THE FIFTH VAGGA

BOJJHAṄGA SAMĪYUTTA

Iamo tassa bhagavato arahato Sammāsam Buddhassa

(6) SĀKACCHA VAGGA

1. Āhāra Sutta
2. Paniyaya Sutta
3. Aggi Sutta
4. Mettāsahagata Sutta
5. Saṅgārava Sutta
6. Abhaya Sutta

6. SĀKACCHA VAGGA

1. Āhāra Sutta

Discourse on Conditioning Factors

232. The Bhagavā was staying at Savatthī. (He said:) Bhikkhus, I shall give a discourse on conditioning factors which cause to do not cause the arising or the Five Hindrances and the Seven Factors of Enlightenment. Listen to the discourse. Bhikkhus, what conditions the arising of the sense-desire which has not yet arisen and the future growth and full development of the sense-desire which has already arisen? Bhikkhus, there is a pleasant object. Wrong mental attitude with regard to such a pleasant object, when adopted many times, conditions the arising of the sense-desire which has not yet arisen and the further growth and full development of the sense-desire which has already arisen.

Bhikkhus, what conditions the arising of the ill will which has not yet arisen and the further growth and full development of the ill will which has already arisen? Bhikkhus, there is a sense-object which arouses animosity. Wrong mental attitude with regard to such a sense-object, when adopted many times, conditions the arising of the ill will which has not yet arisen and the further growth and full development of the ill will which has already arisen.

Bhikkhus, what conditions the arising of the sloth and torpor which have not yet arisen and the further growth and full development of the sloth and torpor which have already arisen? Bhikkhus, there are absence of pleasure (in strenuous efforts such as the development of Samatha and Vipassana meditations), laziness, yawning and stretching of limbs, sense of surfeit after a meal, and sluggishness of mind. Wrong mental attitude with regard to them, when

adopted many times, condition the arising of sloth and torpor which have not yet arisen and the further growth and full development of the sloth and torpor which have already arisen.

Bhikkhus, what conditions the arising of the distraction and worry which have not yet arisen and the further growth and full development of the distraction and worry which have already arisen? There is, bhikkhus, lack of calmness of the mind. Wrong mental attitude with regard to this, when adopted many times, condition the arising of the distraction and worry which have not yet arisen and the further growth and full development of the distraction and worry which have already arisen.

Bhikkhus, what conditions the arising of the doubt which has not yet arisen and the further growth and full development of the doubt which has already arisen? Bhikkhus, there are factors which give rise to doubts. Wrong mental attitude with regard to these factors, when adopted many times, conditions the arising of the doubt which has not yet arisen and the further growth and full development of the doubt which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the complete development of the Enlightenment Factor of Mindfulness which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Mindfulness. Right mental attitude with regard to these factors, when adopted many times, conditions the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the complete development of the Enlightenment Factor of Mindfulness which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Investigative knowledge of the phenom-

ena which has not yet arisen and the complete development of the Investigative knowledge of the phenomena which has already arisen? Bhikkhus, there are factors, namely, meritorious factors, demeritorious factors, blame worthy factors, blameless factors, superior factors, inferior factors; and pure factors and impure factors each of which is productive of results. Right mental attitude with regard to these factors, when adopted many times, conditions the arising of the Enlightenment Factor of Investigative knowledge of the phenomena which has not yet arisen and the complete development of the Investigative knowledge of the phenomena which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Effort which has not yet arisen and the complete development of Enlightenment Factor of Effort which has already arisen? Bhikkhus, there are Element of Initial Effort, Element of Sustained Effort, and Element of Highest Effort. Right mental attitude with regard to these Elements when adopted many times, conditions the arising of the Enlightenment Factor of Effort which has not yet arisen and the complete development of the Enlightenment Factor of Effort which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Delightful Satisfaction which has not yet arisen and the complete development of the Enlightenment Factor of Delightful Satisfaction which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Delightful Satisfaction. Right mental attitude with regard to these factors, when adopted many times, conditions the arising of the Enlightenment Factor of Delightful Satisfaction which has not yet arisen and the complete development of the Enlightenment Factor of Delightful Satisfaction which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Serenity which has not yet arisen and the complete development of the Enlightenment Factor of Serenity which has already arisen? There is, bhikkhus, serenity of the body and there is serenity of the mind. Right mental attitude with regard to them, when adopted many times, conditions the arising of the Enlightenment Factor of Serenity which has not yet arisen and the complete development of the Enlightenment Factor of Serenity which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Concentration which has not yet arisen and the complete development of the Enlightenment Factor of Concentration which has already arisen. Bhikkhus, there is the object of tranquility meditation and there is the object of one-pointedness of mind. Right mental attitude with regard to them, when adopted many times, conditions the arising of the Enlightenment Factor of Concentration which has not yet arisen and the complete development of the Enlightenment Factor of Concentration which has already arisen.

Bhikkhus, what conditions the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the complete development of the Enlightenment Factor of Equanimity which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Equanimity. Right mental attitude with regard to them, when adopted many times conditions the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the complete development of the Enlightenment Factor of Equanimity which has already arisen.

Bhikkhus, what does not condition the arising of the sense-desire which has not yet arisen and the further

growth and full development of the sense-desire which has already arisen? Bhikkhus, there is an unpleasant sense-object. Right mental attitude with regard to such an unpleasant object, when adopted many times, does not condition the arising of the sense-desire which has not yet arisen and the further growth and full development of the sense-desire which has already arisen.

Bhikkhus, what does not condition the arising of the ill will which has not yet arisen and the further growth and full development of the ill will that has already arisen? Bhikkhus, there is good will, the state of mind which is free from animosity. Right mental attitude in cultivating good will, when adopted many times, does not condition the arising of the ill will which has not yet arisen and the further growth and full development of the ill will which has already arisen.

Bhikkhus, what does not condition the arising of the sloth and torpor which have not yet arisen and the further growth and full development of the sloth and torpor which have already arisen? Bhikkhus, there are Element of Initial Effort, Element of Sustained Effort and Element of Highest Effort. Right mental attitude in practising such Elements of Effort, when adopted many times, does not condition the arising of the sloth and torpor which have not yet arisen and the further growth and full development of the sloth and torpor which have already arisen.

Bhikkhus, what does not condition the arising of the distraction and worry which have not yet arisen and the further growth and full development of the distraction and worry which have already arisen? There is, bhikkhus, calmness of the mind. Right mental attitude in cultivating this calmness of the mind when adopted many times, does not condition the arising of the distraction and worry which

have not yet arisen and the further growth and full development of the distraction and worry which have already arisen.

Bhikkhus, what does not condition the arising of the doubt which has not yet arisen and the further growth and full development of the doubt which has already arisen? Bhikkhus, there are factors, namely, meritorious factors, demeritorious factors, blameworthy factors, blameless factors Superior factors, inferior factors; and pure factors and impure factors, each of which is productive of results. Right mental attitude with regard to these factors when adopted many times, does not condition the arising of the doubt which has not yet arisen and the further growth and full development of the doubt which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the complete development of the Enlightenment Factor of Mindfulness which has already arisen? Bhikkhus, there are factors which give rise to the Enlightenment Factor of Mindfulness. Persistent non-attention to these factors does not condition the arising of the Enlightenment Factor of Mindfulness which has not yet arisen and the complete development of the Enlightenment Factor of Mindfulness which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Investigative knowledge of the Phenomena which has not yet arisen and the complete development of the Enlightenment Factor of Investigative Knowledge of the Phenomena which has already arisen? Bhikkhus, there are factors, namely, meritorious factors, demeritorious factors, blameworthy factors, blameless factors, superior factors, inferior factors; and pure factors

and impure factors each of which is productive of results. Persistent non-attention to these factors does not condition the arising of the Enlightenment Factor of Investigative Knowledge of Phenomena which has not yet arisen and the complete development of the Enlightenment Factor of Investigative Knowledge of Phenomena which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Effort which has not yet arisen and the complete development of the Enlightenment Factor of Effort which has already arisen? Bhikkhus, there are Element of Initial Effort, Element of Sustained Effort and Element of Highest Effort. Persistent non-attention to these Elements of Effort does not condition the arising of the Enlightenment Factor of Effort which has not yet arisen and the complete development of the Enlightenment Factor of Effort which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Delightful Satisfaction which has not yet arisen and the complete development of the Enlightenment Factors of Delightful Satisfaction which has already arisen?

Bhikkhus, there are factors which give rise to the Enlightenment Factor of Delightful Satisfaction. Persistent non-attention to these factors does not condition the arising of the Enlightenment Factor of Delightful Satisfaction which has not yet arisen and the complete development of the Enlightenment Factor of Delightful Satisfaction which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Serenity which has not yet arisen and the complete development of the Enlightenment Factor of Serenity which has already arisen? There is, bhikkhus,

serenity of the body and there is serenity of the mind. Persistent non-attention to them does not condition the arising of the Enlightenment Factor of Serenity which has not yet arisen and the complete development of the Enlightenment Factor of Serenity which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Concentration which has not yet arisen and the complete development of the Enlightenment Factor of Concentration which has already arisen? Bhikkhus, there is the object of tranquility meditation and there is the object of one-pointedness of mind. Persistent non-attention to these objects does not condition the arising of the Enlightenment Factor of Concentration which has not yet arisen and the complete development of the Enlightenment Factor of Concentration which has already arisen.

Bhikkhus, what does not condition the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the complete development of the Enlightenment Factor of Equanimity which has already arisen? There are, bhikkhus, factors which give rise to the Enlightenment Factor of Equanimity. Persistent non-attention to these factors does not condition the arising of the Enlightenment Factor of Equanimity which has not yet arisen and the complete development of Enlightenment Factor of Equanimity which has already arisen.

End of the Ahāra Sutta,
the first in this Vagga.

2. Paniyaya Sutta

Discourse on the ways and means

233. At that time, many bhikkhus, re-arranging their robes in the morning and taking the bowl and the great robe, entered Sāvattihī to go on alms round. Then this thought occurred to these bhikkhus: "It is still too early to go on alms round in Sāvattihī. What if we went to the monastery of the Wandering ascetics of other faith!"

Then they approached the monastery of the Wandering ascetics of the other faith. Exchanging greetings with the Wandering ascetics of other faith, and having said courteous, formal words of felicitation, they took their seats at suitable places. When the bhikkhus had taken their seats, the Wandering ascetics of other faith addressed them thus:

Friends, Samaṇa Gotama teaches his disciples thus: "Come, bhikkhus, abandon the five Hindrances which defile the mind and weaken vipassana insight. Cultivate the Seven Factors of Enlightenment as they truly are. "Friends, we also teach our disciples, " Come friends, abandon the Five Hindrances which defile the mind. Cultivate the Seven Factors of Enlightenment as they truly are" Friends in this matter, what is the superior merit of the teachings and instructions of samaṇa Gotama as against our teachings and instructions? What is the destruction, what is the difference between the teachings and instructions of samaṇs Gotama and our teachings and instructions?

The bhikkhus neither approved nor rejected what the Wandering ascetics of other faith said. Neither approving nor rejecting what the Wandering ascetics of other faith said, the bhikkhus rose from their seats and left, with the

thought that they would find out from the Bhagavā the meaning of these words. Then these bhikkhus went round Sāvattihī for alms food; then having taken their meal, they left the place and approached the Bhagavā. They paid respectful homage to the Bhagavā and took their seats at one side. Having thus taken their seats, they addressed the Bhagavā:

"Venerable Sir, after re-arranging our robes in the morning, and taking our bowl and the big robe, we entered Sāvattihī for alms-round. Then this thought occurred to us': It is still too early to go alms round in Sāvattihī. What if we went to the monastery of the Wandering ascetics of other faith' Then we approached the monastery of the Wandering ascetics of other faith. Exchanging greetings with the Wandering ascetics of other faith, and having said courteous, formal words of felicitation, we took our seats at suitable places. When we had taken our seats, the Wandering ascetics of other faith addressed us thus:

"Friends, Samana Gotama teaches his disciples. 'Come bhikkhus, abandon the Five Hindrances that defile the mind and weaken vipassana insight. Cultivate the Seven Factors of Enlightenment as they truly are.' Friends, we also teach our disciples, "Come, friends, abandon the Five Hindrances which defile the mind and weaken vipassana insight. Cultivate the Seven Factors of Enlightenment as they truly are." Friends, in this matter what is the superior merits of the teachings and instructions of Samana Gotama? As against our teachings and instructions? What is the destruction, what is the difference between the teachings and instructions of Samana Gotama and our teachings and instructions?

Venerable Sir, we neither approved nor rejected what the Wandering ascetics of other faith said. Neither approv-

ing nor rejecting what the Wandering ascetics of other faith said, we rose from our seats and left, with the thought that we would find out from the Bhagavā the meaning of these words."

Bhikkhus, those Wandering ascetics of other faith who said these words should be asked, "Friends, is there any way by which the Five Hindrances may become Ten Hindrances and the Seven Factors of Enlightenment become Fourteen Factors of Enlightenment? When asked in this manner, bhikkhus, the Wandering ascetics of other faith will not be able to give a complete reply; moreover they will suffer extreme distress. And why is that so? Because, bhikkhus, it is not within their scope. Bhikkhus, apart from the Tathāgata or the disciples of the Tāthagata or some one who has learnt it in our Teaching, I see no one in the deva world with its devas, māras, and brahmās and in the human world with its samaṇas and brahmaṇas, kings and people, who will be able to give a satisfactory answer to the question.

What, bhikkhus, is the way by which the Five Hindrances may become Ten Hindrances? Bhikkhus, sense-desire which arises in one-self is a Hindrance; sense-desire which arises in others is also a Hindrance. In short they both constitute the Hindrance of Sense-desire which in this manner is of two kinds. Bhikkhus, ill will which arises in one-self is a Hindrance; ill will which arises in others is also is a Hindrance. In short they both constitute the Hindrance of ill will which in this manner is of two kinds. Bhikkhus, sloth is a Hindrance; torpor is also a Hindrance. In short they both constitute the Hindrance of Sloth and Torpor which in this manner is of two kinds. Bhikkhus,

distraction is a Hindrance; worry is also a Hindrance. In short they both constitute the Hindrance of Distraction and Worry which in this manner is of two kinds. Bhikkhus, uncertainty over the physical and mental phenomena occurring in one-self is a Hindrance: uncertainty over eight external matters¹ is also a Hindrance. In short they both constitute the Hindrance of Uncertainty which in this manner is of two kinds. This then, bhikkhus, is the way by which the five Hindrance become Ten Hindrances.

What, bhikkhus, is the way by which the Seven Factors of Enlightenment become Fourteen Factors of Enlightenment? Bhikkhus, mindfulness of the physical and mental phenomena occurring in one-self is an Enlightenment Factor of Mindfulness: mindfulness of the physical and mental phenomena occurring in others is also an Enlightenment Factor of Mindfulness. In short they both constitute the Enlightenment Factor of Mindfulness which in this manner, is of two kinds.

Bhikkhus, investigating with vipassana insight the physical and mental phenomena occurring in oneself, examining them and undertaking a thorough inquiry into them is an Enlightenment Factor of Investigative Knowledge of Phenomena: investigating with vipassana insight the physical and mental phenomena occurring in others is also an Enlightenment Factor of Investigative Knowledge

1. external matters: Bahiddha Dhammesu which the Commentary defines as "Bahiddha atthesu thānesu meaning eight external matters. These are listed in Dhammasanagani as doubt or uncertainty about the Buddha, the Dhamma, the Saṅgha and the three stages of practice (Sīla, samādhi, pañña); doubt about past existence, future existence, about both the past and the future existence and about the theory of cause and effect.

of Phenomena. In short, they both constitute the Enlightenment Factor of Investigative Knowledge of Phenomena which, in this manner, is of two kinds.

Bhikkhus, physical energy (aroused through physical exertion) is an Enlightenment Factor of Effort. In short, they constitute the Enlightenment Factor of Effort which, in this manner, is of two kinds.

Bhikkhus, the Delightful Satisfaction associated with initial application of the mind and sustained application of the mind is an Enlightenment Factor of Delightful Satisfaction; the Delightful Satisfaction unassociated with the initial application of the mind and sustained application of the mind is also an Enlightenment Factor of Delightful Satisfaction. In short, they both constitute the Enlightenment Factor of Delightful Satisfaction which, in this manner, is of two kinds.

Bhikkhus, the calmness of the body² is an Enlightenment Factor of Serenity; the calmness of the mind³ is an Enlightenment Factor of Serenity. In short, they both constitute the Enlightenment Factor of Serenity which, in this manner, is of two kinds.

Bhikkhus, the concentration which is associated with the initial application of the mind and the sustained application of the mind is an Enlightenment Factor of Concentration; the concentration which is unassociated with the initial application of the mind and sustained application of the mind is also an Enlightenment Factor of Concentration. In short they both constitute the Enlightenment Factor of Concentration which, in this manner, is of two kinds.

Bhikkhus, equanimity with regard to the physical

2 & 3 The calmness of the body; calmness of the mind; See FNs 4 & 5 of Kāya Sutta above.

and mental phenomena occurring in oneself is an Enlightenment Factor of Equanimity; equanimity with regard to the physical and mental phenomena occurring in others is also an Enlightenment Factor of Equanimity. In short, they both constitute the Enlightenment Factor of Equanimity which, in this manner, is of two kinds. This then bhikkhus, is the way by which the Seven Factors of Enlightenment become Fourteen Factors of Enlightenment.

**End of the Paniyaya Sutta,
the second in this Vagga.**

3. Aggi Sutta Discourse with the simile of fire

234. At that time many bhikkhus re-arranging their robes in the morning and taking the bowl and big robe, entered Sāvattihī to go on the alms round. (Continue as in the Pariyaya Sutta).

Bhikkhus, those wandering ascetics of other faith who said these words should be asked, "Friends, when the mind is sluggish, which factors of Enlightenment are not appropriate¹ to be cultivated; which Factors of Enlightenment are appropriate to be cultivated? Friends, when the mind is distracted which Factors of Enlightenment are not appropriate to be cultivated; which Factors of Enlightenment are appropriate to be cultivated? When asked in this manner, the wandering ascetics of other faith will not be able to give a complete reply; moreover, they will suffer extreme distress. And why is that so? Because, bhikkhus,

¹ Not appropriate: Akalo; lit. not the time.

it is not within their scope.

Bhikkhus, apart from the Tathāgata or the disciples of the Tathāgata or someone who has learnt it in our Teaching, I see no one in the deva world with its devas, māras and Brahmas and in the human world with its samanās and brahamaṇas, kings and people, who will be able to give a satisfactory answer to the question.

Bhikkhus, when the mind is sluggish, it is not appropriate to cultivate the Enlightenment Factor of Serenity; not appropriate to cultivate the Enlightenment Factor of Concentration; not appropriate to cultivate the Enlightenment Factor of Equanimity. And why is it so: Bhikkhus, the mind is sluggish; these Factors of Enlightenment can hardly arouse this sluggish mind.

Bhikkhus, suppose a person wants to set a small fire ablaze; and suppose he throws into it wet grass, moist cowdung and wet firewood; he blows moisture laden air into it and sprinkles fine dust over it. Would that person be able to set the small fire ablaze?

"He would not, Venerable Sir."

In the same way, bhikkhus, when the mind is sluggish, it is not appropriate to cultivate the Enlightenment Factor of Serenity; not appropriate to cultivate the Enlightenment Factor of Concentration; not appropriate to cultivate the Enlightenment Factor of Equanimity. And why is it so? Bhikkhus, the mind is sluggish; these Factors of Enlightenment can hardly arouse this sluggish mind.

Bhikkhus, when the mind is sluggish, it is appropriate then to cultivate the Enlightenment Factor of Investigative Knowledge of the Phenomena; it is appropriate to cultivate the Enlightenment Factor of Effort; it is appropriate to cultivate the Enlightenment Factor of Delightful Satisfaction. And why is that so? Bhikkhus, the mind is

sluggish: these Factors of Enlightenment can arouse it effectively.

Bhikkhus, suppose a person wants to set a small fire ablaze: and suppose he throws into it dry grass, dry cowdung and dry firewood. He blows air over it and does not sprinkle fine dust over it. Would that person be able to set the small fire ablaze?

"He would, Venerable Sir."

In the same way, bhikkhus, when the mind is sluggish, it is appropriate to cultivate the Enlightenment Factor of Investigative Knowledge of Phenomena: it is appropriate to cultivate the Enlightenment Factor of Effort: it is appropriate to cultivate the Enlightenment Factor of Delightful Satisfaction. And why is it so? Bhikkhus, the mind is sluggish; these Factors of Enlightenment can arouse it effectively.

Bhikkhus, when the mind is distracted, it is not appropriate to cultivate the Enlightenment Factor of Investigative Knowledge of Phenomena: it is not appropriate to cultivate the Enlightenment Factor of Effort: it is not appropriate to cultivate the Enlightenment Factor of Delightful Satisfaction. And why is it so? Bhikkhus, the mind is distracted; these Factors of Enlightenment can hardly make it calm.

Bhikkhus, suppose a person wants to put out a huge fire; and suppose he throws into it dry grass, dry cowdung and dry firewood. He blows air over it and does not sprinkle fine dust over it. Would that person be able to put out that huge fire?

"He would not, Venerable Sir."

In the same way, bhikkhus, when the mind is distracted, it is not appropriate to cultivate the Enlightenment Factor of Investigative Knowledge of the Phenomena; it is

not appropriate to cultivate the Enlightenment Factor of Effort; it is not appropriate to cultivate the Enlightenment Factor of Delightful Satisfaction. And why is it so? Bhikkhus, the mind is distracted; These Factors of Enlightenment can hardly make it calm.

Bhikkhus, when the mind is distracted, it is appropriate to cultivate the Enlightenment Factor of Serenity; it is appropriate to cultivate the Enlightenment Factor of Concentration; it is appropriate to cultivate the Enlightenment Factor of Equanimity. And why is it so? Bhikkhus, the mind is distracted; these Factors of Enlightenment can calm it effectively.

Bhikkhus, suppose a person wants to put out a huge fire; and suppose he throws into it wet grass, moist cowdung and wet firewood. He blows moisture laden air into it and sprinkles fine dust over it. Would that person be able to put out the huge fire?

"He would, Venerable Sir."

In the same way, bhikkhus, when the mind is distracted, it is appropriate to cultivate the Enlightenment Factor of Serenity; it is appropriate to cultivate the Enlightenment Factor of Concentration; it is appropriate to cultivate the Enlightenment Factor of Equanimity. And why is it so? Bhikkhus, the mind is distracted; these Factors of Enlightenment can calm it effectively.

As to the Enlightenment Factor of Mindfulness, I declare, bhikkhus, it is needed for all purpose.

**End of the Aggi Sutta,
the third in this Vagga.**

4. Mettāsahagata Sutta

Discourse on thoughts of goodwill

235. At one time the Bhagavā was residing at Haliddhavasana, a Koliyan market town in the country of Koliya. At that time, many bhikkhus, rearranging their robes in the morning and taking the bowl and great robe, entered Haliddhavasana to go on the alms round. Then this thought occurred to these bhikkhus: "It is still too early to go on the alms round in Haliddhavasana. What if we should go to the monastery of the wandering ascetics of other faith."

Then they approached the monastery of the wandering ascetics of other faith. Exchanging greetings with the wandering ascetics of other faith and having said courteous formal words of felicitation, they took their seats at suitable places. When the bhikkhus had taken their seats, the wandering ascetics of other faith addressed them thus:

"Friends, Samaṇa Gotama teaches his disciples thus: Come, bhikkhus, abandoning the Five Hindrances which defile the mind and weaken vipassanā insight. Abide with a mind suffusing goodwill towards one direction. Likewise, towards the second, the third and the fourth directions. In a similar manner, treating all sentient beings of the whole world, above, below, around, every where as oneself, abide with a mind suffusing goodwill which is abounding, lofty, infinite, free from anger and free from ill will. Abide with a mind suffusing compassion towards one direction. Likewise towards the second, the third and the fourth directions. In a similar manner, treating all sentient beings of the whole world, above, below, around, everywhere as oneself, abide with a mind suffusing compassion which is abounding, lofty, infinite, free from anger and free

from ill will. Abide with a mind suffusing sympathetic joy towards one direction. Likewise towards the second, the third and the fourth directions. In a similar manner, treating all sentient beings of the whole world, above, below, around, everywhere as oneself, abide with a mind suffusing sympathetic joy which is abounding, lofty, infinite, free from anger, and free from ill-will. Abide with a mind suffusing equanimity towards one direction. Likewise towards the second, the third and the fourth directions. In a similar manner, treating all sentient beings of the whole world, above, below, around, everywhere as oneself, abide with a mind suffusing equanimity which is abounding, lofty, infinite, free from anger and free from ill-will.

"Friends, we also teach our disciples, "Come, friends, abandoning the Five Hindrances which defile the mind and weaken vipassanā insight, abide with a mind suffusing goodwill towards one direction ...p... suffusing compassion ...p... suffusing sympathetic joy ... suffusing equanimity towards one direction. Likewise towards the second, the third and the fourth directions. In a similar manner, treating all sentient beings of the whole world, above, below, around, everywhere as oneself, abide with a mind suffusing equanimity which is abounding, lofty, infinite, free from anger and free from ill will. Friends, in this matter, what is the superior merit of the teachings and instructions of samana Gotama as against our teachings and instructions; what is the distinction, what is the difference between the teachings and instructions of Samana Gotama and our teachings and instructions?"

Then these bhikkhus neither approved nor rejected what the wandering ascetics of other faith said. Neither approving nor rejecting what the wandering ascetics of other faith said, the bhikkhus rose from their seats and left,

with the thought that they would find out from the Bhagavā the significance of these words.

Then the bhikkhus went round Haliddhavasana for the alms food; then having taken their meal, they left the place and approached the Bhagavā. They paid respectful homage to the Bhagavā and took their seats at one side. Having thus taken their seats, the bhikkhus addressed the Bhagavā.

"Venerable Sir, after re-arranging the robes in the morning, and taking the bowl and the big robe, we entered Haliddhavasana for the alms round. Then this thought occurred to us: 'It is still too early to go on the alms round in Haliddhavasana. What if we should go to the monastery of the wandering ascetics of other faith'. Then we approached the monastery of the wandering ascetics of other faith. Exchanging greetings with the wandering ascetics of other faith, having said courteous formal words of felicitation, we took our seats at suitable places. When we have taken our seats, the wandering ascetics addressed us thus:

"Friends, Samaṇa Gotama teaches his disciples thus: 'Come, bhikkhus, abandoning the Five Hindrances which defile the mind and weaken vipassanā insight, abide with a mind suffusing goodwill towards one direction ...p... suffusing compassion ...p... suffusing sympathetic joy ...p... suffusing equanimity towards one direction. Likewise towards the second, the third and the fourth directions. In a similar manner, treating all sentient beings of the whole world, above, below, around, everywhere, as oneself, abide with a mind suffusing equanimity which is abounding, lofty, infinite, free from anger and free from ill will. Friends, in this matter, what is the superior merits of the teachings and instructions of Samaṇa Gotama as against our teachings and instructions: what is the distinction,

what is the difference between the teachings and instructions of Samaṇa Gotama and our teachings and instructions?

"Venerable Sir, then we neither approved nor rejected what the wandering ascetics of other faith. Neither approving nor rejecting what the wandering ascetic of other faith said, we rose from our seats and left, with the thought that we would find out from the Bhagavā the significance of those words.

Bhikkhus, those wandering ascetics of other faith who said those words should be asked: "Friends, in what way should the goodwill which liberates the mind from the Hindrance be cultivated; and by cultivating the goodwill in this manner, what would be the destination, what would be the highest state attainable, what would be the advantages gained, and what would be the culmination, the final ending? Friends, in what way should the compassion which liberates the mind from the Hindrances be cultivated; and by cultivating the compassion in this manner, what would be the destination, what would be the highest state attainable, what would be the advantages and what would be the culmination, the final ending?

Friends, in what way should the sympathetic joy which liberates the mind from the Hindrances be cultivated, and by cultivating the sympathetic joy, in this manner, what would be the destination, what would be the highest state attainable, what would be the advantages and what would be the culmination, the final ending? Friends, in what way should the equanimity which liberates the mind from the Hindrances be cultivated, and by cultivating the equanimity in this manner, what would be the destination, what would be the highest state attainable, what would be the advantages and what would be the culmina-

tion, the final ending?

When asked in this manner, bhikkhus, the wandering ascetics of other faith will not be able to give a complete reply: moreover, they will suffer extreme distress. And, why is it so? Because, bhikkhus, it is not within their scope. Bhikkhus, apart from the Tathāgata, or the disciples of Tathāgata, or someone who has learnt it in our Teaching, I see no one in the deva world with its devas, māras and brahmas and in the human world with its human world with its samaṇas and brahmaṇas, kings and people, who will be able to give a satisfactory to the question.

And, bhikkhus, in what way should the goodwill which liberates the mind from Hindrances be cultivated, and by cultivating the goodwill in this manner, what would the destination, what would be the highest state attainable, what would be the advantages and what would be the culmination, the final ending? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness accompanied by goodwill ...p... cultivates the Enlightenment Factor of Equanimity which is accompanied by goodwill and which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and which promotes and develops uprooting of defilements and speedy attainment of Nibbāna. If the bhikkhu wishes to abide considering what is not repulsive¹ as repulsive, he could abide considering it as repulsive. If he wishes to abide considering what is

1. Considering what is not repulsive: The Commentary explains that when he sees beings and objects which are not repulsive, he dwells practising Asubha Bhagavā, contemplating 'the foulness of the body' or meditating on their impermanent nature.

repulsive² as not repulsive. he could abide considering it as not repulsive. If he wishes to abide considering what is either not repulsive or repulsive as repulsive, he could abide considering it as repulsive. If he wishes to abide considering either what is repulsive or not repulsive as not repulsive, he could abide considering it as not repulsive. If he wishes to abide with equanimity³, mindful and clear in comprehension, not considering both what is repulsive and not repulsive. he could abide regarding them, with equanimity mindful and clear in comprehension. Indeed, he abides therein attaining Release by applying himself to the brightness and clarity of the object of meditation, (Subba vimokkha)⁴ Bhikkhus, for the bhikkhu possessed of only mundane wisdom and who is unable yet to penetrate

2. Considering what is repulsive: The commentary explains that he dwells suffusing goodwill on repulsive beings and regarding repulsive objects as mere aggregates of Elements.
3. To abide with equanimity: The commentary explains that he remains in equanimity with mindfulness and clear comprehension not disliking unpleasant objects, not liking pleasant objects.
4. Subha Vimokkha: Release from the Hindrances at the stage of Rūpa Jhāna which may be developed by contemplating on meditation devices (Vanna Kasinas) of bright colour that are clean, shining and free from blemishes.

through to the highest supramundane liberation⁵ (i.e. Arahattaphala), the final ending of exercise of goodwill which liberates the mind from the Hindrances, I declare, is only the Jhāna of bright colours.

Bhikkhus, in what way should the compassion which liberates the mind from the Hindrances be cultivated, and by cultivating the compassion in that manner, what would be destination, what would be the highest state attainable, what would be the advantages and what would be the final ending? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness accompanied by compassion ...p... cultivates the Enlightenment Factor of Equanimity which is accompanied by compassion and which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and which promotes and develops uprooting of defilements and speedy attainment of Nibbāna. If the

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5. The bhikkhu possessd of only mundane wisdom who is unable yet to penetrate through to the highest supramundane liberation: *Idhapannasa bhikkhuno uttaravimottim apptivijjhato*; The sub-commentary explains this as: the bhikkhu who cultivates goodwill perceives pleasantness even in beings and objects which are repulsive. If this bhikkhu cultivates samatha bhavana i.e. concentration meditation, using a device known as venna kasina made up of a disc which is pure, bright, shining, free from blemishes and coloured blue, red, white, yellow etc. his mind becomes quickly concentrated on the disc. Thus goodwill facilitates attainment of Subha vimokkha, a Rūpa Jhāna. At this stage the bhikkhu can employ the Rūpa Jhāna as a base (or object) for Insight (*vipassanā*) meditation. By thus developing *Vipassanā* meditation, he can achieve Arahattaphala, the highest supramundane liberation. If, however, he fails to achieve the Arahattaphala, the final ending of *Mettacetovimotti* for this bhikkhu is only Subha Vimokkha or Rūpa Jhāna i.e. mundane wisdom.

bhikkhu wishes to abide considering what is not repulsive as repulsive, he could abide considering it as repulsive ...p... If he wishes to abide with equanimity, mindful and clean is comprehension, not considering both what is repulsive and not repulsive, he could abide (regarding them) with equanimity mindful and clear in comprehension. All forms of rupasaññā (consciousness that turn on corporeality) having been completely transcended, all forms of patighasaññā consciousness arising out of contact between the senses and their objects) having vanished, and all forms of nanattasanna (other forms of consciousness, many and varied) not being paid attention to, the bhikkhu, concentrating on the concept 'Space is infinite' abides in the Ākāśanañcayatana Jhāna. Bhikkhus, for the bhikkhu possessed of only mundane wisdom and who is unable yet to penetrate through to the highest supramundane liberation, the final ending of the exercise of compassion which liberates the mind from the Hindrances, I declare, is only the Ākāśanañcayatana Jhāna.

Bhikkhus, in what way should the sympathetic joy which liberates the mind from the Hindrances be cultivated, and by cultivating the sympathetic joy in that manner, what would be the destination, what would be the highest state attainable what would be the advantages gained and what would be the final ending? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness accompanied by sympathetic joy ...p... cultivates the Enlightenment Factor of Equanimity which is accompanied by sympathetic joy and which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and

speedy attainment of Nibbāna. If the bhikkhu wishes to abide considering what is not repulsive as repulsive, he could abide considering it as repulsive ...p... If he wishes to abide with equanimity, mindful and clear in comprehension, not considering both what is repulsive and not repulsive, he could abide regarding their with equanimity mindful and clear in comprehension. Completely passing beyond the Ākāsaṇācayatana Jhāna, the bhikkhu, concentrating on the concept 'Consciousness is infinite' abides in Viññānaṇācayatana Jhāna. Bhikkhus, for the bhikkhu possessed of only mundane wisdom and which is unable yet to penetrate through to the highest supramundane liberation, the final ending of the exercise of sympathetic joy which liberates the mind from the Hindrances, I declare, is only Viññānaṇācayatana Jhāna.

Bhikkhus, in what way should the equanimity which liberates the mind from the Hindrances be cultivated, and by cultivating the equanimity that manner, what would be the destination, what would be the highest state attainable, what would be the advantages gained, and what would be the final ending? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness which is accompanied by equanimity and which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and which promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the Enlightenment Factor of Equanimity which is accompanied by equanimity and which is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna.. If the bhikkhu wishes to abide considering what is not repulsive,

he could abide considering it as repulsive. If he wishes to abide considering what is repulsive as not repulsive, he could abide considering it as not repulsive. If he wishes to abide considering what is either not repulsive or repulsive as repulsive, he could abide considering it as repulsive. If he wishes to abide considering either what is repulsive or not repulsive, as not repulsive, he could abide considering it as not repulsive. If he wishes to abide with equanimity, mindful and clear in comprehension, not considering both what is repulsive and not repulsive, he could abide regarding them with equanimity mindful and clear in comprehension. Completely passing beyond the Viññanañcayatana Jhāna, the bhikkhu, concentrating on the concept of 'Nothingness' abides in the Akiñcaññayatana Jhāna. Bhikkhus, for the bhikkhu possessed of only mundane wisdom, and who is unable yet to penetrate through supramundane liberation, the final ending of the exercise of Equanimity which liberates the mind from the Hindrances I declare, is only the Akiñcaññayatana Jhāna.

**End of the Mettāsahagata Sutta,
the fourth in this Vagga.**

5. Saṅgārava Sutta Discourse concerning Saṅgārava

236. (The Bhagavā) was staying at Sāvattihī. At that time, the brahmin Saṅgārava approached the Bhagavā. Having approached the Bhagavā, he offered respectful greetings and having said courteous, formal words of felicitations, took his seat at one side. After thus taking his seat, the brahmin Saṅgārava addressed the Bhagavā:

Venerable Gotama, sometimes, even if the Vedas are learnt for a long time by recitation, they fail to come to one's mind of course much less, if they are not learnt by recitations. What is the cause, what is the ground for this? Venerable Gotama, sometimes, even if the Vedas are not learnt for a long time by recitation, they come readily to one's mind; and of course, much more, if they are learnt by recitation. What is the cause. What is the ground for this?

Brahmin, when one dwells with the mind pervaded by sensual craving, overcome by sensual craving, one does not know truly the way of escape from the sensual craving which has arisen (in him). At such times, one does not really know, one does not really see the true interest of oneself nor the true interest of others, nor the true interest of both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Brahmin, suppose in a bowl of water, there is a mixture of dyes made up of lac powder, turmeric, indigo and red dye of the madder root; when a person who can see looks at the reflection in the bowl he cannot really know, he cannot really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind pervaded by sensual craving, overcome by sensual craving, does not know truly the way of escape from the sensual craving which has arisen (in him). At such times, one does not really know, one does not really see the true interest of oneself, ...p... of other ...p... nor the true interest of both for himself as well as for others. Then the Vedas, even if learnt for a long time, by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Again, brahmin, when one dwells with the mind pervaded by ill-will, overcome by ill-will, one does not know truly the way of escape from the ill-will which has arisen in him. At such times, one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest of both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt by recitation.

Brahmin, suppose there is a bowl of water which is heated by fire and to which the water is boiling and steaming; when a person who can see looks at the reflection in the bowl, he cannot really know, he cannot really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind pervaded by ill-will, overcome by ill-will, one does not know truly the way escape from the ill-will which has arisen in him. At such times one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Again, brahmins when one dwells with the mind pervaded by sloth and torpor, overcome by sloth and torpor, one does not know truly the way of escape from the sloth and torpor which have arisen in him. At such times, one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is covered over with algae and moss; when a person who can see looks at the reflection in the bowl, he cannot really know, he cannot really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind pervaded by sloth and torpor, overcome by sloth and torpor one does not know truly the way of escape from the sloth and torpor which have arisen in him. At such times, one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both for oneself as well as for others. Then the Vedas, even if learnt for a long time fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Again, brahmin, when one dwells with the mind pervaded by distraction and worry, overcome by distraction and worry, one does not know truly the way of escape from the distraction and worry that have arisen in him. At such times, one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Bhikkhus, suppose there is a bowl of water moved by the wind and which shook and swayed forming waves: when a person who can see looks at the reflection in the bowl, he cannot really know, he cannot really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind pervaded by distraction and worry, overcome by distraction and worry, one does not truly know the way of escape from the distraction and worry that have arisen in him. At such times, one does not really

know. one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Again, brahmin, when one dwells with the mind pervaded by doubt, overcome by doubt, one does not know truly the way of escape from the doubt which has arisen in him. At such times one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both for oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation, fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is turbid, which is disturbed, which is kept in dark place; when a person who can see looks at the reflection in the bowl, he cannot really know, he cannot really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind pervaded by doubt, overcome by doubt, one does not truly know the way of escape from the doubt which has arisen in him. At such times, one does not really know, one does not really see the true interest of oneself ...p... of others ...p... nor the true interest both of oneself as well as for others. Then the Vedas, even if learnt for a long time by recitation fail to come to one's mind; much less, of course, if they are not learnt for a long time by recitation. This then, brahmin, is the cause, this is the ground for the Vedas failing to come to one's mind even if they are learnt for a long time by recitation; much less, of course, if they are not learnt for a long time by recitation.

Brahmin, when one dwells with the mind not per-

vaded by sensual craving, not overcome by sensual craving, one knows truly the way of escape from the sensual craving which has arisen. At such times, one really knows, one really sees the true interest of oneself or the true interest of others or the true interest both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation, come readily to one's mind; much more, of course, if they are learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is not mixed with dyes made up of lac powder, turmeric, indigo, and red dye of madder root; when a person who can see looks at the reflection in the bowl, he can really know. he can really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind not pervaded by sensual craving, not overcome by sensual craving, one knows truly the way of escape from the sensual craving which has arisen ...p...

Again, brahmin, when one dwells with the mind which is not pervaded by ill will, not overcome by ill will, one knows truly the way of escape from the ill will which has arisen. At such times, one really knows, one really sees the true interest of oneself ...p... of others ...p... both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation, come readily to one's mind; much more, of course if they are learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is not heated by fire and in which the water is not boiling nor steaming; when a person who can see looks at the reflection in the bowl, he really knows, he really sees the true image of his face. In a similar manner, when one dwells with the mind not pervaded by ill-will, not overcome by ill

will, one knows truly the way of escape from the ill will which has arisen. At such times, one really knows, one really sees the true interest of oneself ...p... of others ...p... both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation, come readily to one's mind; much more, of course, if they are learnt for a long time by recitation.

Again, bhikkhus, when one dwells with the mind not pervaded by sloth and torpor, not overcome by sloth and torpor, one knows truly the way of escape from the sloth and torpor which have arisen. At such times, one really knows, one really sees the true interest of oneself ...p... of others ...p... both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation, come readily to one's mind; much more, of course, if they are learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is not covered over with algae and moss; when a person who can see looks at the reflection in the bowl, he can really know, he can really see the true image of his face. In a similar manner, brahmin, when one dwells with the mind not pervaded by sloth and torpor, not overcome by sloth and torpor, one knows truly the way of escape from the sloth and torpor which have arisen. At such times one really knows, one really sees the true interest of oneself ...p... of others ;p... both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation come readily to one's mind; much more, of course, if they are learnt for a long time by recitation.

Again, brahmin, when one dwells with the mind not pervaded by distraction and worry, not overcome by recitation come readily to one's mind: much more, of course, if they are learnt for a long time by recitation.

Again, brahmin, when one dwells with the mind not pervaded by distraction and worry, not overcome by distraction and worry, one knows truly the way of escape from the distraction and worry which have arisen. At such times, one really knows, one really sees the true interest of oneself ...p... of others ...p... both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation, come readily to one's mind; much more, of course, if they are learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is not moved by the wind, and which does not shake nor sway forming waves; when a person who can see looks at the reflection in the bowl, he can really know, he can really see the true image his face. In a similar manner, brahmin, when one dwells with the mind not pervaded by distraction and worry, not overcome by distraction and worry, one knows truly the way of escape from the distraction and worry which have arisen. At such times, one really knows, one really sees the true interest of oneself ...p... of others ...p... both for oneself as well as for others. Then the Vedas, even if not learnt for a long time by recitation, come readily to one's mind; much more, of course, if learnt for a long time by recitation.

Again, brahmin, when one dwells with the mind not pervaded by doubt, not overcome by doubt, one knows truly the way of escape from the doubt which has arisen. At such times, one really knows, one really sees the true interest of oneself or the true interest of other or the true interest both for oneself as well as for others. Then the Vedas, even if they are not learnt for a long time by recitation, come readily to one's mind; much more, of course, if they are learnt for a long time by recitation.

Brahmin, suppose there is a bowl of water which is pure, transparently clear, not turbid and which is kept in a place with good light; when a person who can see looks at the reflection in the bowl, he can really know, he can really see the true image of his face. In a similar manner, when one dwells with the mind not pervaded by doubt, not overcome by doubt, one knows truly the way of escape from the doubt which has arisen. At such times, one really knows, one really sees the true interest of oneself, of the true interest of others, or the true interest both of oneself as well as for others. Then the Vedas, even if not learnt for a long time by recitation come readily to one's mind; much more, of course, if they are learnt for a long time by recitation. This then, brahmin, is the cause, this then is the ground for the Vedas to come readily to one's mind even if they are not learnt for a long time by recitation; much more, of course, if they are learnt for a long time by recitation.

Brahmin, when the Seven Factors of Enlightenment which do not hinder, which do not obstruct, nor defile the mind are cultivated and practised many times, they are conducive to the attainment of Arahatsip. What are the Seven Factors of Enlightenment? Brahmin, when the Enlightenment Factors of Mindfulness which does not hinder, which does not obstruct nor defile the mind is cultivated and practised many times, it is conducive to the realization of Arahatsip ...p... Brahmin, when the Enlightenment Factor of Equanimity which does not hinder, which does not obstruct nor defile the mind is cultivated and repeated many times, it is conducive to the attainment of Arahatsip. When, brahmin, these Seven Factors of Enlightenment which do not hinder, which do not obstruct nor defile the mind are cultivated and practised many times, they are conducive to the attainment of Arahatsip. When this was

said, the Brahmin Saṅgārava addressed the Bhagavā: Marvellous, Venerable Gotama, ...p... May the Venerable Gotama accept me as a laydisciple from now on till the end of my life.

**End of the Saṅgārava Sutta,
the fifth in this Vagga**

6. Abhaya Sutta

Discourse concerning the Prince Abhaya

237. Thus have I heard:

AT one time the Bhagavā was staying at Rājagaha on the Gijjhakuta hill. At that time the Prince Abhaya approached the Bhagavā. Having approached the Bhagavā and having made respectful obeisance to the Bhagavā, he sat down at one side. After thus taking his seat, the Prince Abhaya addressed the Bhagavā.

Venerable Sir, Purana Kassapa says thus: There is no cause, there is no condition' for not knowing, for not seeing': without any cause or any condition, there is' not knowing, not seeing: There is no cause, there is no condition' for knowing, for seeing': without any cause, or any condition, there is' knowing, seeing'. What will the Bhagavā say on this matter? There is cause, Prince, there is condition' for not knowing, for not seeing'. It is with cause, with condition that there is' not knowing, not seeing'. And there is cause, Prince, there is condition' for knowing, for seeing': it is with cause, with condition that there is' knowing, seeing'.

Venerable Sir, what is the cause, what is the condition' for not knowing, for not seeing'? And how is there 'not

knowing, not seeing' with cause, with condition? Prince, when one dwells with the mind pervaded by sensual craving, overcome by sensual craving, one does not really know, does not really see the way of escape from the sensual craving which has arisen. This, Prince, is the cause, the condition for 'not knowing, not seeing'; and this is how there is 'not knowing, not seeing' with cause, with condition.

Again, Prince, when one dwells with the mind pervaded by ill will, overcome by ill will ...p... pervaded by sloth and torpor ...p... pervaded by distraction and worry ...p... pervaded by doubt, overcome by doubt, one does not really know, one does not really see the way of escape from the doubt which has arisen. This, Prince, is the cause, the condition for 'not knowing, for not seeing'. And this is how there is 'not knowing, not seeing' with cause, with condition.

By what name, Venerable Sir, should this exposition of the dhamma be known? The factors, Prince, in this exposition are called Hindrances. Indeed, Bhagavā, they are really Hindrances; indeed, Sugata, they are really Hindrances. Venerable Sir, when one is overwhelmed by only one of these Hindrances, one cannot see things as they really are; What need is there to say more when one is overwhelmed by all the Five Hindrances.

Venerable Sir, what is the cause, what is the condition 'for knowing, for seeing'?; and how is there 'knowing, seeing' through cause, through condition? In this Teaching, Prince, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbana.

That bhikkhu with the mind which has cultivated the Enlightenment Factor of Mindfulness, knows, sees things as they truly are. This, Prince, is the cause, the condition (for knowing, for seeing': and this is how there is 'knowing and seeing' through cause, through condition.

Again, Prince, the bhikkhu cultivates ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. That bhikkhu with the mind which has cultivated the Enlightenment Factor of Equanimity knows, sees things as they truly are. This, Prince, is the cause, the condition' for knowing, for seeing'. And this is how there is knowing and seeing through cause, through condition.

By what name, Venerable Sir, should this exposition of the dhama be known? The factors, Prince, in this exposition are called Factors of Enlightenment. Indeed, Bhagavā, they are really Factors of Enlightenment. Indeed, Sugata, they are really Factors of Enlightenment. Venerable Sir, when one is endowed with only one of the Factors of Enlightenment, one knows and one sees things as they truly are: what need is there to say more when one is endowed with all the Seven Factors of Enlightenment? Venerable Sir, having climbed up this Gijjhakuta hill, I became tired physically and mentally; now the tiredness is gone. And I have completely grasped the dhamma.

**End of the Abhaya Sutta,
the sixth in this Vagga.**

END OF SAKACCHA VAGGA ... THE SIXTH.

BOJJHANGA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(7) ANĀPĀNA VAGGA

1. Atthikamahaphala Sutta
Aññataraphala Sutta
Mahattha Sutta
Yogakkhema Sutta
Saṁvega Sutta
Phāsuvihāra Sutta
2. Puḷavaka Sutta
3. Vinīlaka Sutta
4. Vicchiddaka Sutta
5. Uddhumātaka Sutta
6. Metta Sutta
7. Karuṇā Sutta
8. Muditā Sutta
9. Upekkhā Sutta
10. Ānāpāna Sutta

7. ANĀPĀNA VAGGA**Atthikamahaphala Sutta**

**Discourse on the great benefit accruing from
meditation on a skeleton**

238. The Bhagavā was staying at Sāvattī. (He said:) Perception of a skeleton (as a foul, unpleasant object) when developed and practised many times brings forth great benefit great advantage. How is perception of a skeleton developed and practised many times to bring forth great benefit, great advantage? In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by the perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When bhikkhu, Perception of skeleton (as a foul, unpleasant object) is thus developed and practised many times it brings forth great benefit, great advantage.

Aññataraphala Sutta

Discourse on one of two benefits

Bhikkhus, Perception of a skeleton (as a foul, unpleasant object) when developed and practised many times could be expected to bring forth one or the other of two

results namely, arahatship (anna, the knowledge of final emancipation, arahattaphala) in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi (the state of Non- return to the world of sense-existence, anāgāmi phala) Bhikkhus. how is Perception of skeleton developed and practised many times so that it could be expected to bring forth one or the other of two results, namely, arahattaship in this very existence, or if there yet be any trace of Clinging left, the state or an anāgāmi? In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of a skeleton and that is directed to ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus, Perception of a skeleton is thus developed and practised many times it could be expected to bring forth one or the other of two results, namely, arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi.

Mahattha Sutta Discourse on great benefit

Bhikkhus, Perception of a skeleton (as a foul, unpleasant object), when developed and practised many times is conducive to great benefit. Bhikkhus, how is the Perception of skeleton developed and practised many times to lead to great benefit? In this Teaching, bhikkhus,

the bhikkhu cultivated the Enlightenment Factor of Mindfulness what is accompanied by Perception of a skeleton and that is ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When bhikkhus, Perception of a skeleton is thus developed and practised many times, it is conducive to great benefit.

Yogakkhema Sutta Discourse on extinction of Bonds

Bhikkhus, perception of a skeleton when developed and practised many times is conducive to destruction of many bonds. Bhikkhus, how is Perception of a skeleton developed and practised many times to be conducive to destruction of many bonds. In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of a skeleton ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus, Perception of a skeleton is thus developed and practised many times, it is conducive to destruction of many bonds

Saṅvega Sutta
Discourse on Religious Inspiration

Bhikkhus, Perception of a skeleton, when developed and practised many times inspires awareness and apprehension of the nature of impermanence. Bhikkhus, how is Perception of a skeleton developed and practised many times to inspire awareness and apprehension of the nature of impermanence? In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of a skeleton ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus, Perception of skeleton is thus developed and practised many times, it inspires awareness and apprehension of the nature of impermanence.

Phāsuvihāra Sutta
Discourse on living in a state of ease of mind

Bhikkhus, Perception of a skeleton when developed and practised many times is conducive to living in a state of great ease of mind. Bhikkhus, how is Perception of a skeleton developed and practised many times to be conducive to living in a state of great ease of mind? In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of a skeleton ...p... cultivates the Enlightenment

Factor of Equanimity that is accompanied by Perception of a skeleton and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus, Perception of a skeleton is thus developed and practised many times, it is conducive to living in a state of great ease of mind.

**End of the Atthikamahaphala Sutta, etc.,
the first in this Vagga.**

2. Pulavaka Sutta

239. Bhikkhus, Perception of a corpse infested with worms when developed ...p...

**End of the Pulavaka Sutta,
the second in this Vagga.**

3. Vinīlaka Sutta

240. Bhikkhus, Perception of a discoloured corpse when developed ...p...

**End of the Vanīlaka Sutta,
the third in this Vagga.**

4. Vicchiddaka Sutta

241. Bhikkhus, Perception of a severed corpse when developed ...p...

End of the Vicchiddaka Sutta,
the fourth in this Vagga.

5. Uddhumātaka Sutta

242. Perception of a swollen corpse when developed ...p...

End of the Uddhumātaka Sutta,
the fifth in this Vagga.

6. Metta Sutta

243. Goodwill, bhikkhus, when developed ...p...

End of the Metta Sutta,
the sixth in this Vagga.

7. Karuṇā Sutta

244. Compassion, bhikkhus, when developed ...p...

End of the Karuṇā Sutta,
the seventh in this Vagga.

8. Muditā Sutta

245. Sympathetic Joy, bhikkhus, when developed
...p...

**End of the Muditā Sutta,
the eighth in this Vagga.**

9. Upekkhā Sutta

246. Equanimity, bhikkhus, when developed ...p...

**End of the Upekkhā Sutta,
the ninth in this Vagga.**

10. Anāpāna Sutta

247. Mindfulness in regard to breathing, bhikkhus,
when developed .. p...

**End of the Anāpāna Sutta,
the tenth in this Vagga.**

END OF ĀNĀPĀNA VAGGA... THE SEVENTH VAGGA.

BOJJHANGA SAMYUTTA

Namo tassa bhagavato arahato Sammāsambuddhassa

(8) NIRODHA VAGGA

1. Asubha Sutta
2. Maraṇa Sutta
3. Āhāraepatikula Sutta
4. Anabhirati Sutta
5. Anicca Sutta
6. Dukkha Sutta
7. Anatta Sutta
8. Pahāna Sutta
9. Virāga Sutta
10. Nirodha Sutta

8. NIRODHA VAGGA

1. Asubha Sutta

248. Bhikkhus, Perception of 'Foulness' in the object of meditation ...p...

**End of the Nirodha Sutta,
the first in this Vagga.**

2. Maraṇa Sutta

249. Bhikkhus, Perception of Death (by reflecting on the inevitability of Death) ...p...

**End of the Maraṇa Sutta,
the second in this Vagga.**

3. Āhārepaṭikula Sutta

250. Bhikkhus, Perception which arises by way of reflecting on the loathsomeness of food ...p...

**End of the Āhārepaṭikula Sutta,
the third in this Vagga.**

4. Anabhirati Sutta

251. Bhikkhus, Perception of absence of delightful-ness is every thing in the world ...p...

**End of the Anabhirati Sutta,
the fourth in this Vagga.**

5. Anicca Sutta

252. Bhikkhus, Perception of impermanence (of the mental and physical aggregates) ...p...

**End of the Anicca Sutta,
the fifth in this Vagga.**

6. Dukkha Sutta

253. Bhikkhus, Perception of dukkha in what is impermanent ...p...

**End of the Dukkha Sutta,
the sixth in this Vagga.**

7. Anatta Sutta

254. Bhikkhus, Perception of insubstantiality in what is dukkha ...p...

**End of the Anatta Sutta,
the seventh in this Vagga.**

8. Pahāna Sutta

255. Perception of abandonment (of attachment) ...p...

**End of the Pahāna Sutta,
the eighth in this Vagga.**

9. Virāga Sutta

256. Bhikkhus. Perception of absence of attachment
...p...

**End of the Virāga Sutta,
the ninth in this Vagga.**

10. Nirodha Sutta Discourse on Cessation

257. Bhikkhus. Perception of Cessation (of Craving) when developed and practised many times, brings forth great benefit, great advantage. Bhikkhus, how is the perception of Cessation developed and practised many times to bring forth great benefit, great advantage? In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of Cessation and ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of Cessation and that is directed to detachment from defilements, to absence of attachment of defilements, to cessation of defilement, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus, Perception of Cessation is thus developed and practised many times, it brings forth great benefit, great advantage.

Bhikkhus, Perception of Cessation, when developed and practised many times could be expected to bring forth one or the other of two results, namely, arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi. Bhikkhus, how is Perception of

Cessation developed and practised many times to bring forth one or the other of two results, namely, arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi? In this Teaching, bhikkhus, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of Cessation and ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of Cessation and that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus Perception of Cessation is thus developed and practised many times, it could be expected to bring forth one or the other of two results, namely, arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an anāgāmi.

Bhikkhus, Perception of Cessation when developed and practised many times is conducive to great benefit, is conducive to destruction of many bonds, inspires awareness and apprehension of the nature of impermanence, is conducive to living in a state of great ease of mind. Bhikkhus, how is Perception of Cessation developed and practised many times to be conducive to great benefit, to be conducive to destruction of many bonds, to inspire awareness and apprehension of the nature of impermanence, to be conducive to living in state of great ease of mind.

Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is accompanied by Perception of Cessation and that ...p... cultivates the Enlightenment Factor of Equanimity that is accompanied by Perception of Cessation and that is directed to detachment from defilements, to absence of attachment to

defilements, to cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. When, bhikkhus, Perception of Cessation is thus developed and practised many times, it is conducive to great benefit. is conducive to destruction of many bonds, inspires awareness and apprehension of the nature of impermanence, is conducive to living in a state of great ease of mind.

**End of the Nirodha Sutta,
the tenth in this Vagga.**

END OF NIRODHA VAGGA ... THE EIGHTH VAGGA.

BOJJHANGA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(9) GANGAPEYYĀLA VAGGA

1-12. Ganganādiādi Sutta

9. GANGAPEYYĀLA VAGGA

1 - 12. Ganganādiādi Sutta

Twelve Discourses beginning with the discourse
on the Gangā river

258- 269. Bhikkhus, just as the river Gangā inclines to the East, slopes to the East, bends towards the East, so also bhikkhus, the bhikkhu who cultivates the Seven Factors of Enlightenment many times inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna. Bhikkhus, how does the bhikkhu who cultivates the Seven Factors of Enlightenment, who practises the Seven Factors of Enlightenment many times incline towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness ...p... cultivates the Enlightenment Factor of Equanimity that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. In this manner, bhikkhus, the bhikkhu who cultivates the Seven Factors of Enlightenment, who practises the Seven Factors of Enlightenment many times, inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

(The test in the following suttas should be amplified in a similar manner up to and including Esana Sutta.)

The twelve discourses in this Vagga are a repetition of the six suttas of pacinaninna sutta, paras 91- 96 and the six suttas of Samuddaninna suttas, paras 97- 102 in Magga Samyutta except for the substitution of 'Seven Factors of

Enlightenment' for' the Ariya Path of Eight Constituents'.

End of the Gangāpeyyāla sutta,
the twelfth in this Vagga.

END OF GANGAPEYYALA VAGGA
THE NINTH VAGGA.

BOJJHANGA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(10) APPAMĀDA VAGGA

1-10. Tathāgatādi Sutta

10. APPAMĀDA VAGGA

1-10 ... Tathāgatādi Sutta

**Ten discourses beginning with the discourse
on the Tathāgata**

270- 279. Bhikkhus, there are beings with no legs, with two legs, with four legs, with many legs. (In this place amplifications should be made as previously)

The ten suttas in this Vagga are a repetition of the ten suttas beginning with the Tathāgata sutta, paras 139- 148 in Magga Samyutta except for the substitution of 'Seven Factors of Enlightenment' for 'The Ariya Path of Eight Constituents'.

**End of the Tathāgatādi sutta,
the tenth in this Vagga.**

**END OF APPAMĀDA VAGGA
THE TENTH VAGGA,**

BOJJHANGA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(11) BALAKARANIYA VAGGA

1-12. Balādi Sutta

11. BALAKARANIYA VAGGA

1-12... Balādi Sutta

Twelve Discourses beginning with the discourse containing the simile of the use of strength

280- 291. Bhikkhus, just as whatever work which needed the use of strength is performed with earth as its support ...p... (In this place amplification should be made as previously).

The twelve suttas in this Vagga are a repetition of paras 149- 160 beginning with Bala Sutta in Magga Samiyutta except for the substitution of 'Seven Factors of Enlightenment' for 'the Ariya Path of Eight Constituents'.

**End of the Balādi Sutta,
the twelfth in this Vagga.**

**END OF BALAKARANIYA VAGGA ...
THE ELEVENTH VAGGA.**

BOJJHANGA SAMĪYUTTA

Namo tassa bhagavato arahato Sammāsambuddhassa

(12) ESANĀ VAGGA

1-10. Esanādi Sutta

12. ESANA VAGGA

1-10... Esanādi Sutta

Discourses beginning with discourse on Quest

292- 301 ... Bhikkhus, there are three kinds of quests. What are the three kinds of quests? They are quest after sensual pleasure; the quest after (renewed) existence; the quest after (renewed) existence: the quest after the Noble Practice of Purity. (In this place, amplifications should be made as previously).

The discourses in this Vagga are a repetition of 161-171 of Magga Samyutta except for the substitution of 'Seven Factors of Enlightenment' for 'the Ariya Path of Eight Constituents'.

There are actually eleven suttas in this Vagga. The paragraph numbering falls short of eleven by one.

End of the Esanādi Sutta
the tenth in this Vagga.

END OF ESANA VAGGA...
THE TWELFTH VAGGA

BOJJHANGA SAMĪYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(13) OGHA VAGGA

1-9. Oghādi Sutta

10. Uddhambhāgiya Sutta

13. OGHA VAGGA**1-9 ... Oghādi Sutta**

**Nine Discourses beginning with the discourse
on Whirlpools**

302- 310. Bhikkhus, there are four kinds of whirlpools. What are the four whirlpools? They are the whirlpool of sense- desire; the whirlpool of craving for existence; the whirlpool of wrong view. (In this place amplifications should be made as previously).

End of the Oghādi Sutta

the ninth in this Vagga.

10. Uddhambhāgiya Sutta

Discourse concerning Upper Fetters

311. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, there are five upper fetters; what are these upper fetters? They are attachment to existence in fine material realm; attachment to existence in the non-material realm; conceitedness; distraction and ignorance. These, bhikkhus, are the five upper fetters. Bhikkhus, in order to comprehend these five upper fetters through special apperception, to comprehend them rightly and fully, to make an end of them, to abandon them, the Seven Factors of Enlightenment should be cultivated. What are the Seven Factors of Enlightenment? Bhikkhus, in this Teaching, the bhikkhu cultivates the Enlightenment Factor of Mindfulness that is directed to detachment from defilements, to absence of attachment to defilements, to cessation of defilements and that promotes and develops uprooting of defilements and

speedy attainment of Nibbāna ...p... cultivates the Enlightenment Factor of Equanimity that leads to the complete abolition of attachment, to the complete abolition of ill will, to the complete abolition of ignorance; which leads to the Deathless, which has the Deathless as its objective, which has the Deathless as its goal; which inclines towards Nibbāna, which leans towards Nibbāna, which bends towards Nibbāna. Bhikkhus, in order to comprehend these five upper fetters with special apperception, to comprehend them rightly and fully, to make an end of them, to abandon them, these Seven Factors of Enlightenment should be cultivated.

**End of the Uddhambhāgiya Sutta,
the tenth in this Vagga.**

END OF OGHA VAGGA ... THE THIRTEENTH VAGGA.

14. PUNA GANGĀ PEYYĀLA VAGGA

BOJJHANGA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(14) PUNA GANGĀ PEYYĀLA VAGGA

312-323. Puna Gangānādi Sutta

(15) PUNA APPAMADA VAGGA

324-333. Tathāgatādi Sutta

(16) PUNA BALAKARANIYA VAGGA

334- 345. Puna Baladi Sutta

(17) PUNA ESANĀ VAGGA

346-356. Puna Esanādi Sutta

312- 323 ... Puna Gangānādi Sutta

Further discourses beginning with the discourse on the river Gangā.

END OF THE FOURTEENTH VAGGA.

15. PUNA APPAMADA VAGGA

324- 333 ...Tathāgatādi Sutta.

Further discourses beginning with the discourse on the Tathāgata.

END OF THE FIFTEENTH VAGGA.

16. PUNA BALAKARANIYA VAGGA

334- 345 ... Puna Baladi Sutta

Further discourses beginning with the discourse on the use of strength.

END OF THE SIXTEENTH VAGGA.

17. PUNA ESANĀ VAGGA

346- 356 ... Puna Esanādi Sutta

Further discourses beginning with the discourse on Quest.

END OF THE SEVENTEENTH VAGGA.

**18. PUNA OGHA VAGGA
357- 366 ... Puna Oghādi Sutta.**

Further discourses beginning with the discourse on whirlpools.

End of the eighteenth Vagga.

(Amplifications should be made for all these vaggas as in the magga Samyutta except for the substitution of "Seven Factors of Enlightenment" for "The Ariya Path of Eight Constituents".

**END OF BOJJHANGA SAMYUTTA ...
THE SECOND SAMYUTTA.**

BOJJHANGA SAMYUTTA

Namo tassa bhagavato aractao Sammāsambuddhassa

(18) PUNA OGHA VAGGA

357- 366. Puna Oghādi Sutta

MAHĀ VAGGA SAMYUTTA
3. SATIPATṬHĀNA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

MAHĀ VAGGA SAMYUTTA
3. SATIPATṬHĀNA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(1) AMBAPĀLI VAGGA

1. Ambapāli Sutta
2. Sati Sutta
3. Bhikkhu Sutta
4. Sala Sutta
5. Akusalarasi Sutta
6. Sakunagghi Sutta
7. Makkata Sutta
8. Suda Sutta
9. Gīlana Sutta
10. Bhikkhunupassaya Sutta

MAHĀ VAGGA SAMYUTTA

3. SATIPATHANA SAMYUTTA

1. Ambapāli Vagga

1. Ambapāli Sutta

Discourse given in Ambapāli Park

367. Thus have I heard:

At one time the Bhagavā was residing at the Ambapali park in Vesali. There the Bhagavā addressed the bhikkhus, Saying 'Oh bhikkhus' and the bhikkhus replied to him, "Venerable Sir". Then the Bhagavā spoke thus;

Bhikkhus, this is the one and only way for the purification (of the minds) of beings for overcoming sorrow and lamentations, for the complete destruction of (physical) pain and (mental) distress for the attainment of the (ariya) magga, and for the realization of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipatthana.

What are the Four (Satipatthana)? Bhikkhus, the bhikkhu in this Teaching keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature). thus keeping away covetousness and distress (which will appear if he is not mindful in the five khandhas.)

The bhikkhu keeps his mind steadfastly on Sensation (vedanā) with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress which will appear if he is not mindful in the five khandhas.

The bhikkhu concentrates steadfastly on the mind (citta) with diligence, comprehension and mindfulness.

(and perceives the impermanent, insecure, and soulless nature), thus keeping away covetousness and distress in the five khandhas.

The bhikkhu keeps his mind steadfastly on the dhamma¹, with diligence, comprehension and mindfulness, and perceives the impermanent, insecure and soulless nature), thus keeping away covetousness and distress in the five khandhas.

Bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the noble (ariya) magga, and for the realization of Nibbāna. That (only way) is the practise of the Four Methods of Steadfast Mindfulness, Satipathana.

Thus said the Bhagavā and the bhikkhus were delighted and they rejoiced at the words of the Bhagavā.

**End of the Ambapaṇi Sutta,
the first in this Vagga.**

2. Sati Sutta Discourse on Mindfulness

368. At one time the Bhagavā was residing at the Ambapali park in Vesali. There the Bhagavā addressed the bhikkhus, saying 'Oh bhikkhus', and the bhikkhus replied to him, "Venerable Sir". Then the Bhagavā spoke thus:

Bhikkhus, a bhikkhu should abide with mindfulness

1. Dhamma: Here dhamma refer to five categories of dhamma, namely: (1) five Nivaranas, (2) five khandhas, (3) twelve ayatanas (4) seven bojjhangas and (5) four Ariya saccasa.

and clear comprehension. This is our exhortation to you. Bhikkhus, how does a bhikkhu abide with mindfulness? Bhikkhus, the bhikkhu in the Teaching keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will arise if he is not mindful of the five khandhas) ...p... on sensations ...p... on mind (citta) ...p... on mind-objects the dhamma, with diligence, comprehension and mindfulness (and perceives the impermanent, insecure and soulless nature), thus keeping away covetousness and distress in the five khandhas. In this manner, bhikkhus, the bhikkhu abides with mindfulness.

Bhikkhus, how does a bhikkhu abide with clear comprehension? Bhikkhus, the bhikkhu in this Teaching in moving forward and in moving back does so with clear comprehension; in looking straight ahead and sideways he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear comprehension; in carrying or wearing the great robe, alms bowl and the other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension in defacating and urinating, he does so with clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking or in keeping silent, he does so with clear comprehension. In this manner, bhikkhus, the bhikkhu abides with clear comprehension.

Bhikkhus, a bhikkhu should abide with mindfulness and clear comprehension; this is our exhortation to you.

End of the Sati Sutta,
the second in this Vagga.

3. Bhikkhu Sutta

Discourse to a certain bhikkhu

369. At one time the Bhagavā was staying at the monastery of Anathapindika in Jeta Park at Sāvattihī. At that time a certain bhikkhu approached the Bhagavā and having paid homage to the Bhagavā sat down at a suitable place. After being thus seated, the bhikkhu addressed the Bhagavā: "May it please the Bhagavā to teach me the dhamma in a brief manner so that, having heard the dhamma, I can repair to a quiet place of solitude and abide (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna.

Bhikkhu, in this Teaching, some useless persons (who will not attain the Path and Fruition in this life) have also made similar requests to me (for brief instructions on dhamma). But having heard the dhamma from me, they only think of following me (wherever I go, instead of devoting themselves to the practice of meditation in a place of solitude).

May the Bhagavā teach me the dhamma in a brief manner; may the Sugata teach me the dhamma in a brief manner. It is possible that I may come to understand the meaning of the dhamma taught by the Bhagava; it is possible that I may come to inherit the dhamma taught by the Bhagavā.

In that case, bhikkhu, you should ensure purity the first stage of the meritorious Practice. And what is the first stage of meritorious factors? It is the practice of very pure morality and the holding of the upright view. (i.e. belief in reaping the fruits of one's own actions). When, bhikkhus, your morality becomes very pure and your view becomes upright, then, based on morality and being well established

in morality, you should cultivate the Four Methods of Steadfast Mindfulness, Satipatthana, in three ways.

What are the Four? Bhikkhus, in this Teaching, you should abide keeping your mind steadfastly on the aggregate of the physical phenomena which is your own body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress (which will appear if you are not mindful of the five aggregates). (Occasionally), you should abide keeping your mind steadfastly on the aggregate of the physical phenomena which is the body of others with diligence, comprehension and mindfulness, thus keeping away covetousness and distress. You should keep your mind steadfastly on the aggregate of the physical phenomena which is your own body, on the aggregate of the physical phenomena which is the body of others, on the aggregate of the physical phenomena which is your own body or that of the others, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas.

You should abide keeping your mind steadfastly on the sensation experienced by yourself, on the sensation experienced by others, on the sensation experienced by yourself or others, with diligence, comprehension and mindfulness thus keeping away covetousness and distress in the five khandhas.

You should concentrate steadfastly on your own mind, on the mind of others, on your own mind or that of others, with diligence, comprehension or mindfulness, thus keeping away covetousness and distress in the five khandhas.

You should keep your mind steadfastly on the

dhammā¹, physical and mental phenomena in yourself, on the dhamma in others, on the dhamma in yourself or in others, with diligence and, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas.

Bhikkhu, making your morality as your basis and being well establish in your morality, when you thus cultivate the Four Methods of Steadfast Mindfulness in three ways, furtherance of your progress in the meritorious factors is to be expected in days and nights to come, not their decline.

Then the bhikkhu, glad at heart and rejoicing at the words of the Bhagavā paid homage to the Bhagavā, rose from his seat and left respectfully. Then that bhikkhu went to a quiet place of solitude and abided (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna. He soon attained by himself, in this very life, by virtue of Magga Insight, the noblest and the most supreme Arahatsip, the ultimate goal of life of purity for which good people left the household life to lead a homeless life. He knwe: "There is no more rebirth for me; the noble life of purity has been practised; what has to be done has been done (for the attainment of Arahatsip); there is nothing more to do" that bhikkhu had become one more of the Arahats.

**End of the Bhikkhu Sutta,
the third in this Vagga.**

1. Dhammā: Physical and mental phenomena; The Commentary interprets the term dhammā as used here as mental concomittants other than Sensation which has already been mentioned above. However, the Ledi Sayadaw points out that in the last part of the Mahasatipaṭṭhana Sutta dhammā consists of Nivaranas, Khandhas, Ayyatanas, Bhojjhangas and the Ariya Saccas.

4. Sala Sutta

Discourse given at Sala

370. At one time the Bhagavā was residing at the brahmin village of Sala in the country of the Kosalans. There the Bhagavā addressed the bhikkhu ...p... the Bhagavā said thus:

Bhikkhus, you should inspire those bhikkhu who are newly initiated into the Order, who have not been bhikkhus for long who have only recently joined the Order, in this Teaching to set up, should cause them to take to should make them become established in, the cultivation of the Four Methods of Steadfast Mindfulness, Satipatthana. What are the Four? (You should say:)

Come, friends, you should abide keeping your mind steadfastly on the body with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on one point in order to come to know the body (the nature of) (as it really is)

You should abide keeping your mind steadfastly on Sensation with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on one point in order to come to know, as it really is, (the nature of) Sensation.

You should abide concentrating steadfastly on the mind with diligence and comprehension with purified mind concentrated on a single object, with composed mind fully concentrated on one point, in order to come to know, as it really is, (the nature of) the mind.

You should abide keeping your mind steadfastly on the dhamma, physical and mental phenomena, with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully con-

centrated on one point, in order to come know, as they really are, (the nature of) the dhamma¹.

Bhikkhus, those bhikkhus who, (having entered the Path), are still engaged in the practice of the Ariya Path, who have not yet attained Arahattaphala and who wish to achieve the Supreme goal of Nibbāna where all the bends (yoga) have been destroyed, also abide keeping their mind steadfastly on the body with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on point. in order to come to know rightly and fully (the nature of) the body. They abide keeping their mind steadfastly on Sensation with diligence and comprehension, with purified mind concentrated on a single object. with composed mind fully concentrated on one point, in order to come to know, rightly and fully, (the nature of) Sensation. They abide concentrating steadfastly on the mind with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on one point, in order to come to know, rightly and fully. (the nature of) the mind. They abide keeping their mind steadfastly on the dhamma, with diligence and comprehension, with purified mind concentrated on a single object. with composed mind fully concentrated on one point. in order to come to know, rightly and fully (the nature of) the

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1. The new bhikkhu has to know the body as it really is, or Sensation as it really is, or the mind as it really is, or the dhamas as they really are, by cultivating the Four Methods of Steadfast Mindfulness in order to attain Sotapatti Magga, the first stage of Enlightenment.

dhamma².

Bhikkhus, those bhikkhus who have become arahats, who have destroyed the asavas, fulfilled the Magga practice, complete their task, have laid down the burden, have achieved the benefit (of arahatship), who have destroyed the fetters binding them to existence, who have full knowledge and become liberated from defilements, also abide keeping their mind steadfastly on the body with diligence and comprehension, with purified mind concentrated on a single object, with composed mind on one point, without attachment to the body. They abide keeping their mind steadfastly on Sensation, with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on one point, without attachment to Sensation. They abide concentrating steadfastly on the mind with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on one point, without attachment to the mind. They abide keeping mind steadfastly on the dhamma, with diligence and comprehension, with purified mind concentrated on a single object, with composed mind fully concentrated on one point, without attachment to the dhamma³.

Bhikkhus, you should inspire those bhikkhus who

2. The bhikkhu having entered the First Path i.e., Satapatti Magga, continues to cultivate to cultivate the Four Methods of Steadfast Mindfulness in order to achieve the three higher stages, namely, Sakadagāmi, Anagāmi and Arahatta Magga.
3. When the bhikkhu has become fully liberated and has become on Arahata, he continues to cultivate the Four Methods of Steadfast Mindfulness in order to enjoy the bliss of liberation in this very life.

are newly initiated into the order, who have not been long as bhikkhus, who have only recently joined the Order, in this Teaching to set up, should cause them to take to, should make them become established in, the cultivation of the Four Methods of Steadfast Mindfulness.

**End of the Sala Sutta,
the fourth in this Vagga.**

5. Akusalarasi Sutta

Discourse on a Group of Demeritorious Factors

371. The Bhagavā was staying at Savatthī. At that time the Bhagavā said thus: Bhikkhus, if any one should wish to speak rightly about a group of demeritorious factors, he should speak of the Five Hindrances as a group of demeritorious factors. Truly, bhikkhus, these Five Hindrances are a group of wholly demeritorious factors. What are the Five Hindrances? They are sense-desire, ill will, sloth and torpor, distraction and worry and doubt. Bhikkhus, if any one should wish to speak rightly about a group of demeritorious factors, they should speak of the Five Hindrances as a group of demeritorious factors. Truly, bhikkhus, these Five Hindrances are a group of wholly demeritorious factors.

Bhikkhus, if any one should wish to speak rightly about a group of meritorious factors, he should speak of the Four Methods of Steadfast Mindfulness as a group of meritorious factors. Truly, bhikkhus, the Four Methods of Steadfast Mindfulness are a group of wholly meritorious factors. What are these Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly in the body with

diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... steadfastly on Sensation ...p... steadfastly on the mind ...p... keeps his mind steadfastly on the dhamma with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas.

Bhikkhus, if any one should speak rightly about a group of meritorious factors, he should speak of the Four Methods of Steadfast Mindfulness as a group of meritorious factors. Truly, bhikkhus, these Four Methods of Steadfast Mindfulness are a group of wholly meritorious factors

**End of the Akusalarasi Sutta,
the fifth in this Vagga.**

6. Sakunagghi Sutta Discourse concerning a Falcon

372. Bhikkhus, this happened formerly. A falcon suddenly swooped down and seized hold of a skylark. Then, bhikkhus, the skylark being carried away by the falcon, lamented thus: 'Only I have such misfortune; only I have such little power' I had ventured into a range which is not my own but that of others; if only I had stayed today on my own but that of others; if only I had stayed today on my own range. I would not have fallen a victim to this victim. I could have fought off his attack'. The falcon asked the skylark where that range of his would be. The skylark replied, 'the interspaces between clods of earth in the ploughed up fields'. Then, bhikkhus, the falcon, having full confidence in its own power, taking great pride in its own power, set the skylark free, saying 'You skylark, go then to

your own home range; you will not escape from me even on your own range.'

Then, bhikkhus, the skylark went to the clods of earth in the ploughed up fields; standing on big clod of earth, he said to the falcon, 'Come here then. Oh falcon; come here then. Oh falcon'. Then, bhikkhus, the falcon, having full confidence in its own power, taking great pride in its own power, and manipulating its two wings properly, swooped down to grab the skylark. Realising that the falcon was approaching it at a great speed, the skylark disappeared into the interspaces of the earth clods. The falcon smashed its breast onto the clods of earth. Such, bhikkhus, is the fate of any one who wanders into range other than one's own.

Therefore, bhikkhus, do not wander into a range which is not your own but that of others: if you wander into a range which is not your own but that of others, you will only be giving opportunity to Evil (such as defilements), giving grounds to Evil to arise in you. What, bhikkhus, is a range which does not belong to a bhikkhu but belong to others? It is the five binding cords of sense-pleasures. What are these five? They are: Visible object which is cognizable by eye-consciousness and which is pleasant, agreeable, enjoyable, arousing sensual craving and enticing; sound which is cognizable by ear-consciousness ...p... odour which is cognizable by nose-consciousness ...p...: taste which is cognizable by tongue-consciousness ...p... tangible object which is cognizable by tongue-consciousness ...p... tangible object which is cognizable by body-consciousness and which is pleasant, agreeable, enjoyable, arousing sensual craving and enticing. This, bhikkhus, is the range which does not belong to a bhikkhu but belongs to others.

Bhikkhus, keep within your own range (of contem-

plation): if you keep within your own range of contemplation. Evil will not get any opportunity. Evil will not have any grounds to arise in you. What, bhikkhus, is the proper range of bhikkhu? It is the Four Methods of Steadfast Mindfulness. What are the Four Methods of Steadfast Mindfulness? Bhikkhus, the bhikkhu in this Teaching keeps the mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on Mind objects with diligence, comprehension and mindfulness, thus keeping away covetouaness and distress in the five khandhas. This, bhikkhus, is the proper range of a bhikkhu.

End of the Sakunagghi Sutta.
the sixth in this Vagga.

7. Makkata Sutta

Discourse concerning a monkey

373. Bhikkhus, there are areas in the Himalayas, king of mountains, where the terrain is rugged, not easily accessible, not frequented by monkeys and men. Bhikkhus, there are also areas in the Himalayas, king of mountains, where the terrain is rugged, not easily accessible, frequented only by monkeys not by men. And, bhikkhus, there are areas in the Himalayas, king of mountains, where the ground is even and delightful. There monkeys as well as men frequent. In that areas bhikkhus, hunters lay down plasters with sticky paste in the tracts of monkeys to ensnare them.

Bhikkhus, amongst the monkeys, these which are not

foolish and not frivolous, on seeing the plasters keep away from at a distance. But the monkey which is foolish and which is frivolous approaches the sticky plaster and catches hold of the sticky plaster with one hand: the hand gets stuck to the sticky plaster. Thinking of releasing the stuck hand, it catches hold of the plaster with its other hand which also gets stuck to the sticky plaster. Thinking then to release both the stuck hands, the monkey catches hold of the plaster with one foot: the foot gets stuck too. Thinking again to release both the stuck hands and the foot which are now stuck to the sticky plaster, the monkey catches hold of the plaster with the other foot: the other foot gets stuck too. Thinking to release the two hands and the two feet, it catches hold of the sticky plaster with its mouth: the mouth gets stuck to the sticky plaster. Stuck in this way in the five places of the body, the monkey lies bemeaning its fate. It has indeed fallen into misfortune and faces destruction since it is now completely at the mercy of the hunter. Bhikkhus, the hunter skeweres it, roasts it in a wood fire then there and leaves for wherever he wishes. Such, bhikkhus, is the fate of any one who wanders into a range which is not his own but that of others.

Therefore, bhikkhus, do not wander into a range which is not your own but that of others: if you wander into a range which is not your but that of others, you will only be giving opportunity to Evil, giving grounds to Evil to arise in you. What, bhikkhus, is the range which does not belong to a bhikkhu but belongs to others? It is the five binding cords of sense-pleasures. What are these five? They are: visible object which is cognizable by eye-consciousness and which is pleasant, agreeable, enjoyable, arousing sensual craving and enticing: sound which is cognizable by ear-consciousness ...p... odour which is

cognizable by nose- consciousness ...p... taste which is cognizable by tongue- consciousness ...p... tactile object which is cognizable by body- consciousness and which is pleasant, agreeable, enjoyable, arousing sensual craving and enticing. This, bhikkhu, is the range which does not belong to a bhikkhu but belongs to others.

Bhikkhus, keep within your own range (of contemplation): if you keep within your own range of contemplation. Evil will not get any opportunity, Evil will not have any grounds to arise in you. What, bhikkhus, is the proper range of a bhikkhu? It is the Four Methods of Steadfast Mindfulness. What are the Four Methods of Steadfast Mindfulness? Bhikkhus, the bhikkhu in this Teaching keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... Sensation ...p... on Mind ...p... on the Dhamma with diligence comprehension and mindfulness thus keeping away and distress in the five khandhas. This, bhikkhus, is the proper range of a bhikkhu.

**End of the Makkata Sutta,
the seventh in this Vagga.**

8. Suda Sutta

Discourse with the example of a cook

374. Bhikkhus, suppose there is a foolish cook, inexperienced and unskilful and suppose he serves the king or the king's chief minister with dishes prepared in a variety of ways: dishes having a sour taste, dishes having a bitter taste, dishes having a pungent taste, dishes having a sweet taste, dishes having an astringent taste, dishes

having no astringent taste, dishes with salt, dishes without salt.

Bhikkhus, the foolosh, inexperienced, unskilful cook does not take note of the reactions of his master: 'my master is pleased today with this dish, or he help himself to this dish, or he takes much of this dish, or he speaks in praise of this dish; my master is pleased today with the sour dish, or he helps himself to the sour dish, or he takes much of the sour dish, or he speaks in praise of the sour dish; my master is pleased today with the bitter dish, or with the pungent dish, or with the sweet dish, or with the astringent dish, or with the non- astringent dish, or with the salted dish, or with the unsalted dish, or he helps himself to the unsalted dish, or he takes much of the unsalted dish, or he speaks in praise of the unsalted dish.'

Bhikkhus, that foolish cook who is inexperienced and unskilful is not rewarded with clothes nor wages, nor with any gifts. And why is that so? It is because, bhikkhus, that foolish, inexperienced, unskilful cook fails to take note of the reactions of his master. In a similar manner, bhikkhus, a foolish bhikkhu in this Teaching who is inexperienced and unskilful (in the practice of meditation) tries to keep his mind on the body with diligence, comprehension and mindfulness. (But) the mind of that bhikkhu who keeps his mind on the body is not concentrated on the object of meditation; he fails to get rid of the defilements: he fails to keep his mind steadfastly on that object of meditation; ...p... to keep his mind on the Sensation ...p... to keep his mind on the mind ...p... to keep his mind on the dhamma with diligence comprehension and mindfulness thus keeping away covetousness and distress in the five khandhas. But the mind of that bhikkhu who keeps his mind on the dhamma is not concentrated on the object of

meditation: he fails to get rid of the defilements; he fails to keep his mind steadfastly on the object of meditation.

Bhikkhus, that foolish bhikkhu who is inexperienced and unskilful (in the practice of meditation) does not achieve happiness in this life; he does not gain mindfulness nor comprehension. Why is that so? It is because, bhikkhus, that foolish, inexperienced and unskilful bhikkhu fails to keep his mind steadfastly on the object of meditation.

Bhikkhus, suppose there is a clever cook, experienced and skilful; and suppose he serves the king or the king's chief minister with dishes prepared in a variety of ways; dishes having a sour taste, dishes having a bitter taste, dishes having a pungent taste, dishes having a sweet taste, dishes having an astringent taste, dishes having no astringent taste, dishes with salt, dishes without salt.

Bhikkhus, the clever, experienced, skilful cook takes note of the reactions of his master: my master is pleased today with this dish, or he helps himself to this dish, or he takes much of this dish, or speaks in praise of this dish; my master is pleased today with the sour dish, or he helps himself to the sour dish, or he takes much of the sour dish, or he speaks in praise of the sour dish; my master is pleased today with the bitter dish, or with the pungent dish, or with the sweet dish, or with the astringent dish, or with the non-astringent dish, or with the salted dish, or with the un-salted dish, or he helps himself to the un-salted dish, or he takes much of the un-salted dish, or he speaks in praise of the un-salted dish.

Bhikkhus, that clever, experienced, skilful cook is rewarded with clothes, wages and gifts. Why is that so? It is because, bhikkhus, the clever experienced and skilful cook takes note of the reactions of his master. In a similar manner, bhikkhus, a wise bhikkhu in this Teaching who

is experienced and skilful (in the practice of meditation) keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. The mind of that bhikkhu who keeps his mind steadfastly on the body is concentrated on the object of meditation: he gets rid of the defilements; he succeeds in keeping his mind steadfastly on the object of his meditation; ...p... he keeps his mind steadfastly on Sensation ...p... keeps his mind steadfastly on Mind... keeps his mind steadfastly on Mind Objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. The mind of that bhikkhu who keeps his mind steadfastly on the Dhamma is concentrated on the object of his meditation: he gets rid of the defilements; he succeeds in keeping his mind steadfastly the object of meditation.

Bhikkhus, that wise bhikkhu who is experienced and skilful (in the practice of meditation) achieves happiness in this very life; he gains mindfulness and comprehension. Why is that so? It is because, bhikkhus, that wise, experienced skilful bhikkhu succeeds in keeping his mind steadfastly on the object of his meditation.

**End of the Suda Sutta,
the eighth in this Vagga.**

9. Gilana Sutta Discourse Concerning Illness

375. Thus have I heard:

At one time the Bhagavā was staying at Veluva village near Vesali. At that time the Bhagavā addressed the

bhikkhus thus: 'Come, bhikkhus, enter upon the rains-residence (vassa) in places where you have friends, acquaintances and intimates in the neighbourhood of Vesali. As for me I shall enter upon the rains-residence in this Veluva village itself. "The bhikkhus, assented respectfully, saying, "Very well, Venerable Sir". and entered upon the rains-residence in places where they had friends, acquaintances and intimates in the neighbourhood of Vesali. The Bhagavā himself entered upon the rains-residence in the Veluva village itself.

Sometime after the Bhagavā had entered upon the rains-residence, there arose in him a severe illness; and he suffered excessive pain, near unto death. This the Bhagavā endured with mindfulness, clear comprehension, and without being perturbed. Then this thought occurred to the Bhagavā: It would not be proper for me to pass away in the realization of Nibbāna without letting the attendant bhikkhus know, without taking leave of the community of bhikkhus. (Therefore) I should ward off this illness by effort of insight meditation; and abide in the life-maintaining phala samapatti (sustained absorption in Fruition attainment). Then the Bhagavā warded off his illness by effort of insight meditation and abided in the life-maintaining phala samapatti. The Bhagavā's illness subsided.

Then the Bhagavā having recovered from the illness, came out from his monastery soon after his recovery, and sat in the shade of the monastery on the seat prepared for him. Then, the Venerable Ānanda approached the Bhagavā, made obeisance and having seated himself on one side, addressed the Bhagavā thus: "Venerable Sir, I see the Bhagavā now at ease. I find the bhagavā now fit and fine, in good health. Though I now see the Bhagavā thus, when the Bhagavā was ill, my body felt heavy and stiff; my sight

in all directions became dim: I became bewildered, unable to grasp doctrines (such as on the Methods of Steadfast Mindfulness). However, I took some small comfort from the thought that the Bhagavā would not pass away into parinibbāna as long as he had not left any (last) instructions concerning the community of bhikkhus.

Ānanda, what does the community of bhikkhus still expect from me? Ānanda, I have set forth the Teaching without any distinction of inner or outer doctrines. The Tathagata, Ānanda, in his teaching does not hold anything secret in the closed fist of the Teacher (i.e. does not keep back anything). Ānanda, if a person should say: "I should lead the community of the bhikkhus" or "the community of bhikkhus should indicate me as the leader", then it is that person who should lay down instructions concerning community of bhikkhus. But, Ānanda, the Tathāgata has no such thoughts: I should lead the community of bhikkhus: or "the community of bhikkhus should indicate me as the leader". Having no such thought, why should the Tathagata leave any (last) instructions concerning the community of bhikkhus?

Ānanda, I am now frail, old, aged, far gone in years, and in the last stage of life. I have reached the eightieth year. Just as, Ānanda, a worn out old cart is held together merely by bindings and repairs, so the body of the Tathagata is held together merely by (the force of) the phalasangama, similar to bindings and repairs.

Ānanda, it is (only) when the Tathagata attains and is abiding in the Animitta (disregarding signs or attributes of phenomena) Concentration of Mind (in the Arahataphala-

samapatti), through not paying any attention to any phenomenal image and through the cessation of some sensations (i.e. mundane sensations) that the Tathagata's body is at real ease and comfort.

Therefore, Ānanda, let yourselves be your own firm support like an island in the ocean, and let yourselves, and not any one, or anything else, be your own refuge; let the Dhamma, the Teaching, be your firm support, and let the Dhamma, and not anything else, be your refuge.

Ānanda, how is the bhikkhu to make himself his own support, and to make himself, and not any one or any thing else, his refuge; to make the Dhamma his firm support, and to make the Dhamma, and not anything else, his refuge.

Ānanda, the bhikkhu in this Teaching, keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. He keeps his mind steadfastly on the Mind ...p... on the Mind ...p... He keeps his mind steadfastly on the Dhamma with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas.

Ānanda, thus the bhikkhu makes himself his own support and makes himself and not anyone or anything else, his refuge; thus the bhikkhu makes the Dhamma, the Teaching, his firm support, and makes the Dhamma, and not anything else, his refuge.

Ānanda, those bhikkhus who, either now or after my passing away, make themselves their own firm support, and make themselves, and not anyone or anything else, their refuge; who make the Dhamma their firm support and make the Dhamma, and not anything else, their refuge-- all

such bhikkhus among all the bhikkhus, who are desirous of (keeping to) the right practice, shall reach the highest, noblest state¹.

**End of the Gilana Sutta,
the ninth in this Vagga.**

**10. Bhikkhunupassaya Sutta
Discourse at bhikkhunī Monastery**

376. At that time, the Venerable Ananda rearranged his robes in the morning and carrying the alms-bowl and the great robe approached a certain monastery of the bhikkhunīs. Having approached the monastery, he sat on a prepared seat. Then many bhikkhunīs came to where the Venerable Ananda was seated, made obeisance to him and sat at one side. After taking their seats, the bhikkhunīs addressed the Venerable Ananda thus:

"Venerable Ananda, in this Teaching many bhikkhunīs who dwell keeping their mind well established in the Four Methods of Steadfast Mindfulness come to know (after each session of meditation on Satipaṭṭhāna)

1. the highest, noblest state: tamatagge; According to the Commentary, tamatagge = tama agge = aggatama, the highest, the most eminent State reached by practising the Satipathana, the Four Methods of Steadfast Mindfulness.

higher and nobler dhamma than was known to them previously¹. "Sisters, it is true as you say; Sisters, it is true as you say; whosoever bhikkhu or bhikkhunī, should dwell keeping the mind well established in the Four Methods of Steadfast Mindfulness, he or she could be expected to come to know higher and nobler dhamma than that was known previously".

Then the Venerable Ānanda, after instructing the bhikkhunīs in the Teaching, causing them to realize (the benefit of) the dhamma, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the Practice of) the Teaching, rose from his seat and left. Then the Venerable Ānanda went into Sāvattḥī for his alms round, and having had his meal, left to go to where the Bhagavā was, He paid homage to the Bhagavā and after taking his seat at one side, addressed the Bhagavā thus:

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1. Come to know after each session of meditation on Satipatthana higher and nobler dhamma than was known to them previously: Uḷārami pubbenāparami visesam sañjananti. The Commentary explains this as the increasingly more penetrating, more subtle insight gained into the complex phenomena of rūpa and nāma after each session of properly accomplished meditation according to the Four Methods of Steadfast Mindfulness. If the insight into the Four Elements is gained first, it is followed by the knowledge of the Derived Elements, Upadāyarūpa; if the insight into all the Material phenomena is gained first, it is followed by knowledge of the Non-material phenomena, Nāma; then the knowledge of nāma and rūpa is followed by the knowledge of the cause of their arising; when the knowledge of the cause of arising of both the nāma and rūpa is clear and complete, it is followed by the insight into their three characteristics, namely, their impermanent nature, unsatisfactoriness and their insubstantiality.

"Venerable Sir, this morning I rearranged my robes and carrying the alms bowl and the great robe, went to a certain monastery of the bhikkhunīs. Having approached the monastery, I sat on a prepared seat. Then, Venerable Sir, many bhikkhunīs came to see me. Venerable Sir, after making obeisance to me, they sat at one side and addressed me thus: "Venerable Ānanda, in this Teaching many bhikkhunīs who dwell keeping their mind well established in the Four Methods of Steadfast Mindfulness come to know after each session of meditation on Satipaṭṭhāna a higher and nobler dhamma than was known previously'. When addressed thus by the bhikkhunīs, Venerable Sir, I told them, 'Sisters, it is true as you say; Sisters, it is true as you say. Whosoever bhikkhu or bhikkhunī should dwell keeping the mind well established in the Four Methods of Steadfast Mindfulness, he or she could be expected to come to know higher and nobler Dhamma than was known previously'."

It is true as you say, Ānanda; it is true as you say, Ānanda. Whosoever bhikkhu or bhikkhunī, should dwell keeping the mind well established in the Four Methods of Steadfast Mindfulness, he or she could be expected to come to know higher and noble dhamma than was known previously.

What are the Four Methods of Steadfast Mindfulness? In this Teaching, Ānanda, the bhikkhu dwells keeping his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, thus, keeping away covetousness and distress in the five khandhas. To the bhikkhu who thus dwells keeping his mind steadfastly on the body as his object of meditation either there arises a burning in the body (such as pain and distress), or his mind gets

sluggish or his mind becomes distracted by objects outside of his body. Then, Ananda, that bhikkhu (under such circumstances) should direct his mind to some confidence-inspiring object (such as the recollection of the virtues of the Buddha etc.). Then that bhikkhu who has his mind directed to some confidence-inspiring object becomes gladdened. This gladness gives rise to delightful satisfaction, and the delighted mind of the bhikkhu generates calm in the body. The bhikkhu who enjoys calmness experiences bliss. Experiencing bliss, his mind gains concentration. The bhikkhu reflects thus: 'I have kept my mind directed to some confidence-inspiring object for a definite purpose; now I have achieved that purpose. I shall now withdraw my mind from that object.' The bhikkhu withdraws his mind from the object; he does not think about the object; he does not let his mind dwell on the object. he knows: "I do not think about the object; I do not let my mind dwell on the object; I remain with mindfulness on the original object (i.e., my own body) and I am enjoying bliss".

Again, Ananda, the bhikkhu keeps his mind steadfastly on Sensation ...p... on Mind ...p... on Mind-Objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. To the bhikkhu who thus dwells keeping his mind steadfastly on Mind-Objects as his objects of meditation, either there arises a burning in the body (such as pain and distress), or his mind gets sluggish or his mind becomes distracted by objects outside of his body. Then, Ananda, that bhikkhu (under such circumstances) should direct his mind to some confidence-inspiring object (such as the recollection of the virtues of the Buddha). Then that bhikkhu who has his mind directed to some confidence-

inspiring object becomes gladdened. This gladness gives rise to delightful satisfaction, and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences bliss. Experiencing bliss his mind gains concentration. The bhikkhu reflects thus: 'I have kept my mind directed to some confidence-inspiring object for a definite purpose; now I have achieved that purpose. I shall now withdraw my mind from that object'. The bhikkhu withdraws his mind from that object he does not think about the object; he does not let his mind dwell on the object. He knows: 'I do not think about the object; I do not let my mind dwell on the object; I remain with mindfulness on the original object (i.e., mind-object) and I am enjoying bliss'. In this manner, Ananda, meditation is practised by changing its objects temporarily.

And, Ananda, how is the meditation practised without changing its objects temporarily? Ananda, when the mind is not directed towards an external object, the bhikkhu knows, 'My mind is not directed towards an external object'. he also knows, 'Both at the time (of attainment of Arahattaphala) which comes later and during the whole course (of meditation) which precedes (the attainment), my mind remains undistracted, liberated not directed to an external object'. Indeed he knows, 'I dwell keeping my mind steadfastly on the body with diligence, comprehension and mindfulness, enjoying bliss'.

Ananda, when the mind is not directed towards an external object, the bhikkhu knows, 'My mind is not directed towards an external object'. He also knows, 'Both at the time (of attainment of Arahattaphala) which comes later, and during the whole course (of meditation) which precedes (the attainment) my mind remains undistracted,

liberated, not directed to an external object'. Indeed he knows, 'I dwell keeping my mind steadfastly on sensation, with diligence, comprehension and mindfulness, enjoying bliss'.

Ananda, when the mind is not directed towards an external object, the bhikkhu knows, 'My mind is not directed towards an external object'. He also knows, 'Both at the time (of attainment of Arahattaphala) which comes later and during the whole course (of meditation) which precedes (the attainment), my mind remains undistracted, liberated, not directed to an external object. Indeed he knows, 'I dwell with my mind concentrated with diligence, comprehension and mindfulness, enjoying bliss'.

Ananda, when the mind is not directed towards an external object. He also knows 'Both at the time (of meditation) which precedes (the attainment) my mind remains undistracted, liberated, not directed to an external object'. Indeed, he knows, 'I dwell with my mind steadfastly on mind objects with diligence, comprehension and mindfulness, enjoying bliss'. In this manner, Ananda, meditation is practised without changing its object.

In this manner, Ananda, I have taught you how to practice meditation by changing its object; I have also taught you how to practice meditation without changing its object. Ananda, the Tathāgata, out of compassion for his disciples, has done what is to be done for their welfare. Here, Ananda, are the places at the foot of trees; here are secluded places. Practice meditation, Ananda. Be not neglectful lest you regret it afterwards. These are our exhortations to you.

Thus spoke the Bhagavā: delighted Venerable Ananda, rejoiced at what the Bhagavā had said.

End of the Bhikkhunupassaya Sutta,
the tenth in this Vagga.

AMBAPALI VAGGA. THE FIRST.

SATIPATṬHĀNA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(2) NALANDA VAGGA

1. Mahāpurisa Sutta
2. Nālanda Sutta
3. Cunda Sutta
4. Ukkacela Sutta
5. Bāhiya Sutta
6. Uttiya Sutta
7. Ariya Sutta
8. Brahmā Sutta
9. Sedaka Sutta
10. Janapada Kalyānī Sutta

2. NALANDA VAGGA

1. Mahāpurisa Sutta

Discourse on What Constitutes a Great Man

377. The Bhagavā was staying at Sāvattihī. At that time the Venerable Sāriputta approached the Bhagavā, made his obeisance and sat at a certain place. Having thus taken his seat, the Venerable Sāriputta said to the Bhagavā: "Venerable Sir, it is said: 'A great man!' 'A great man!'. Venerable Sir, what constitutes a great man? Sāriputta, - say a person is a great man only when his mind is free from defilements; I say a person is not a great man when his mind is not free from defilements.

And Sāriputta, how does one get his mind free from defilements? In this Teaching, Sāriputta, the bhikkhu keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. When the bhikkhu keeps his mind steadfastly on the body, it becomes free from attachment, and liberated from āsavas, without any clinging, When the bhikkhu keeps his mind steadfastly on Sensation ...p... on Mind ...p... on Mind- Objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. When the bhikkhu keeps his mind steadfastly on Mind- Objects, it becomes free from attachment, and liberated from āsavas, without any clinging. In this manner, Sāriputta, his mind is free from defilements. Sāriputta, I say a person is a great man only when his mind is free from defilements; I say a person is not a great man when his mind is not free from defilements.

**End of the Mahāpurisa Sutta,
the first in this Vagga.**

2. Nālanda Sutta

Discourse given at Nālanda

378. Once the Bhagavā was dwelling in the mango grove of (the rich man) Pāvarika at Nālanda. At that time the Venerable Sāriputta approached the Bhagavā and after paying obeisance to him sat at a suitable place and spoke to him thus:

"Venerable Sir, this faith I have in the Bhagavā: that there never has been there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment". Indeed, Sāriputta, you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: "Venerable Sir, this faith I have in the Bhagavā: there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment'.

Sāriputta, how is this? Are all those Homage- Worthy, perfectly Self- Enlightened Bhagavās of by gone times rightly and fully known to you through knowing their minds with your mind thus: 'Such was their Sīla, practice of morality; such was their Concentration (samādhi pakkhiya dhamma); such was their wisdom, paññā; such was how they abided in the attainment of cessation of Consciousness (nirodha- samapatti); Such was their emancipation'.

"Not, so, Venerable Sir." And how is this, Sāriputta" Are all those Homage- Worthy, Perfectly Self- Enlightened Bhagavās of time of come rightly and fully known to you through knowing their minds with your thus: 'such will be their sīla, practice of morality; such will be their Concentration (samādhai pakkhiya dhamma); such will be their paññā, wisdom; such is how they will abide in the

attainment of Cessation of Consciousness (nirodha samapatti); such will be their emancipation'?

"Not so, Venerable Sir".

And how is this, Sāriputta? Am I, the present Homage-Worthy, Perfectly Self-Enlightened Bhagavā, rightly and fully known to you through knowing my mind with your mind thus: 'Such is the practice of morality of the Bhagavā; such is his Concentration (samādhipakkhiya dhamma); such is his wisdom, such is how he abides in the attainment of cessation of Consciousness; such is his emancipation'?

"Not, so, Venerable Sir."

Sāriputta, you do not have cetopariya ñāṇa, personal knowledge of the minds of the Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, the future and the present time. Then, Sāriputta, without such knowledge how can you make a noble fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: 'Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the bhagavā, in Enlightenment'?

"Venerable Sir, I do not have cetopariya ñāṇa, personal knowledge of the minds of the past, the future, and the present Homage-Worthy, Perfectly Self-Enlightened Bhagavā. Nevertheless I do have the dhammanvaya ñāṇa, knowledge by inference from personal experience.

"Suppose, Venerable Sir, there is a frontier fortress town of the king, with firm foundations, strongly fortified with ramparts and a single arched gateway. And there is a gate keeper, wise, intelligent, prudent, who would keep out the strangers he does not know and admit only those he knows. And as he patrols the path that encircles the

fortress, he does not perceive a hole or a gap in the rampart wide enough to allow even a cat to pass through. Then this thought might occur to the gate keeper: Whatever big living things enter or leave the city, they do so by this gate only. In the same way, Venerable Sir, I have come to possess the dhammavaya ñāṇa, knowledge by inference from personal experience.

"Venerable Sir, all the Homage- Worthy, Perfectly Self- Enlightened Bhagavās of the past, had abandoned the Five Hindrances that defile the mind and weaken the intellect, had well established their minds in the practice of the Four Methods of Steadfast Mindfulness, had truly cultivated the Seven Factors of Enlightenment and had fully attained the unsurpassed knowledge of the highest Path, and the Supreme Enlightenment.

"And, Venerable Sir, all the Homage- Worthy, the Perfectly Self-Enlightened Bhagavās of the future will abandon the Five Hindrance that defile the mind and weaken the intellect, will have their minds well established in the practice of the Four Methods of Steadfast Mindfulness, will truly cultivate the Seven Factors of Enlightenment and will fully attain the unsurpassed knowledge of the highest Path, and the Supreme Enlightenment.

"Venerable Sir, the present Homage-Worthy and Perfectly Self-Enlightened bhagavā also has abandoned the Five Hindrances that defile the mind and weaken the intellect, has well established his mind in the practice of the Four Methods of Steadfast Mindfulness, has truly cultivated the Seven Factors of Enlightenment and has fully attained the unsurpassed knowledge of the highest Path and the supreme Enlightenment."

Well said, Sāriputta; Well said. Therefore, Sāriputta, you should repeatedly keep on giving this discourse to the

bhikkhus, bhikkhunis, to the laymen and the laywomen. Wherever there may be foolish ones (without Magga Knowledge) who entertain doubt and scepticism about the Tathāgata, they will have their doubt and scepticism banished by hearing this discourse.

**End of the Nālanda Sutta,
the second in this Vagga.**

3. Cunda Sutta **Discourse concerning Bhikkhu Cunda**

379. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika Sāvathī. At that time the Venerable Sāriputta was residing in the village of Nālaka in the country of Magadha; being afflicted with illness he was suffering grievously from his sickness. Cunda Samaṇuddesa¹ attended upon the Venerable Sāriputta during his illness.

Then the Venerable Sāriputta passed away into parinibbāna from his illness. Then Cunda Samaṇuddesa, taking the bowl and the robes of the Venerable Sāriputta, went to Sāvathī where the Venerable Ananda was residing in the Jetavana monastery of Anāthapiṇḍika. Having approached the Venerable Ananda and paying homage to him, Cunda Samaṇuddesa sat at one side and said to the Venerable Ananda: "Venerable Sir, the Venerable Sā

1. Cunda Samaṇuddesa: Cunda Sāmanera, meaning, Cunda the novice. A younger brother of the Venerable Sāriputta, he was still called by this name although by that time he had become a bhikkhu.

riputta has passed away into parinibbāna. Here are his alms-bowl and robes". "Friend Cunda, we have this news as a reason to see the Bhagavā. Come, friend Cunda, we will go and see the Bhagavā and report to him about this matter (of the passing away of the Venerable Sāriputta)". "Very well, Venerable Sir", replied Cunda Samaṇuddesa to the Venerable Ananda.

Then the Venerable Ananda and the Venerable Cunda Samaṇuddesa approached the Bhagavā. Making their obeisance to the Bhagavā, they took their seat at one side. Then the Venerable Ananda addressed the Bhagavā: "Venerable Sir, the Venerable Cunda Samaṇuddesa has told me, 'Venerable Sir, the Venerable Sāriputta has passed away into parinibbāna. Here are his alms bowl and robes'. Venerable Sir, when I heard that the Venerable Sāriputta had passed away into parinibbāna, my body felt heavy and stiff: my sight in all directions became dim; I became bewildered, unable to grasp doctrine (such as on the methods of steadfast mindfulness).

Ananda, did Sāriputta, in passing into parinibbāna take away your accumulation (aggregate) of sīla, your accumulation of samādhi, your accumulation of paññā, your accumulation of emancipation (magga, phala), or your accumulation of reflective knowledge (paceavekkhaṇa ñaṇa). "No, Venerable Sir, the Venerable Sāriputta in passing into parinibbāna did not take away my accumulation of Sīla ...p... of samādhi ...p... of pañña ...p... of emancipation ...p... of reflective knowledge. But the Venerable Sāriputta had instructed me in the dhamma, had instilled me with the dhamma, had taught me to understand the dhamma, had caused me to realize (the benefit of) the dhamma, had caused me to become established in (observ-

ance of) the dhamma, and had caused me to be filled with gladness and enthusiasm for (the practice of) the dhamma; he had been an indefatigable teacher of the dhamma, always assisting his fellow-bhikkhus in the practice of the Life of Purity. We are always thinking of the quality of the Venreable Sāriputta's dhamma, the richness of his dhamma and the benevolent helpfulness of his dhamma.

Ananda, have I not previously proclaimed that there must be separation (while living) severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved. Ananda, concerning this matter, how can the wish be realized that anything which has the nature of arising, of appearing, of being conditioned or compounded, and of decay and dissolution, should not disintegrate and disappear? There can be no such possibility. Just as, Ananda, the biggest branch of huge tree would break off while the tree which is full of pith is still standing, so also, Ananda, Sāriputta had passed away while the large community of bhikkhus, endowed with the essence of dhamma, is still well established. Ananda, how can the wish be realized that anything which has the nature of arising, of appearing, of being conditioned or compounded, and of decay and dissolution, should not disintegrate and disappear? There can be no such possibility. Therefore, Ananda, let yourselves be your own firm support, and let yourselves and not anyone or anything else, be your refuge; let the Dhamma, the Teaching, be your own firm support, and let the dhamma, and not anything else, be your refuge.

How does the bhikkhu, Ananda, abide making himself his own firm support and making himself and not anyone or anything else, his own refuge; making the

Dhamma, the Teaching, his own firm support, and making the dhamma, and not anything else, his refuge? In this Teaching. Ananda, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas :p... on Sensation ...p... on mind ...p... keeps his mind steadfastly on the mind- objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In this manner, Ananda, the bhikkhu abides making himself his own firm support, and making himself and not anyone or anything else, his own refuge; making the Dhamma his own support, and making the dhamma, not anything else, his refuge.

Ananda, those bhikkhus who, either now or after my passing away, make them selves their own firm support, and make themselves, and not anyone or anything else, their refuge, who make the Dhamma their firm support and make the Dhamma, and not anything else, their refuge, -- all such bhikkhus, Ananda, among all the the bhikkhus who cherish the (three) training practices (Sīla, Samādhi, Paññā) shall reach the highest, noblest state.

**End of the Cunda Sutta,
the third in this Vagga.**

4. Ukkacela Sutta **Discourse given at Ukkacela**

380. At one time, not long after the passing away of Sāriputta and Moggallāna, the Bhagavā was residing with a large company of bhikkhus, on the bank of the river

Gaṅgā at Ukkacela in the country of the Vajjīs. At that time the Bhagavā was sitting in the open air surrounded by a large assemblage of bhikkhus.

Then the Bhagavā, after looking at the silent company of bhikkhus, addressed them thus: Bhikkhus, this assemblage of mine appears to be empty after the passing away of Sāriputta and Moggallāna. But, actually, my assemblage has never been empty regardless of where Sāriputta and Moggallāna were staying.

Bhikkhus, all those Homage-Wrothy, Perfectly Self-Enlightened Bhagavās of by gone days had a couple of (Chief) disciples like my two (Chief) disciples, Sāriputta and Moggallāna. And all those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of times to come will have a couple of (Chief) disciples like my two (Chief) disciples, Sāriputta and Moggallāna.

Bhikkhus, it is wonderful, it is marvellous that the (Chief) disciples (of the Buddhas to come) would also follow the teachings of the Buddha, and follow the guidance of the Buddha. They would become dear to the four kinds of audience, (bhikkhus, bhikkhunis, laymen laywomen) would be respectfully adored by them and would be regarded with esteem by them. Bhikkhus, it is marvellous, it is wonderful that the Tatthāgata does not suffer from grief, does not lament over the passing away of such a pair of disciples. Bhikkhus, how can the wish be realized that anything which has the nature of arising, of appearing, of being conditioned or compounded, and of decay and dissolution, should not disintegrate and disappear. There can be no such possibility. Therefore, bhikkhus, let yourselves be your own firm support, and let yourselves, and not anyone or anything else, be your refuge; let the Dhamma, be your own firm support, and let the Dhamma, and not

anything else, be your refuge. Bhikkhus, how does the bhikkhu abide making himself his own firm support, and making himself and not anyone or anything else, his own refuge; making the Dhamma, his own firm support, and making the Dhamma, and not anything else, his refuge? In this Teaching, bhikkhus, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on sensation ...p... on mind ...p... keeps his mind steadfastly on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In this manner, bhikkhus, the bhikkhu abides making himself his own firm support, and making himself and not anyone or anything else, his own refuge; making the Dhamma, his own support, and making the Dhamma, not anything else, his refuge.

Bhikkhus, those bhikkhus who, either now or after my passing away make themselves their own firm support, and make themselves, and not anyone or anything else, their refuge; who make the Dhamma their firm support and make the dhamma and not anything else, their refuge, --- all such bhikkhus, among all the bhikkhus who are cherish the right practice, shall reach the highest, noblest state.

**End of the Ukkacela Sutta,
the fourth in this Vagga.**

5. Bāhiya Sutta

Discourse Concerning the Venerable Bāhiya

381. The Bhagavā was staying at Sāvattihī. At that time the Venerable Bāhiya approached the Bhagavā and having paid homage to the Bhagavā sat in a suitable place. After being thus seated, the Venerable Bāhiya addressed the Bhagavā thus: "Venerable Sir, may it please the Bhagavā to teach the dhamma in a brief manner so that, having heard the dhamma, I can repair alone to a quiet place of solitude and abide (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna."

In that case, Bāhiya, you should ensure purity in the first stage of meritorious practices. And what is the first stage of the meritorious practices? It is the practice of very pure morality and the holding of upright view (i.e., belief in reaping the fruits of one's own actions). When, Bāhiya, your morality becomes very pure, and your view becomes upright, then, based on morality and well-established in morality, you should cultivate the Four Methods of Steadfast Mindfulness.

What are the Four (Satipatthanas)? Bāhiya, in this Teaching, you should abide keeping your mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... keep your mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bāhiya, when based on morality and well established in

morality. you develop the Four Methods of Steadfast Mindfulness, only progress in Meritorious factors is to be expected in days and nights to come. not their decline.

Then the Venerable Bāhiya, gladdened at heart and rejoicing at the words of the Bhagavā, paid respectful homage to the Bhagavā, rose from his seat and left, keeping the Bhagavā on his right. Then the Venerable Bāhiya went to a quiet place of solitude and abided (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna. He soon attained by himself, in this very life, by virtue of Magga Insight, the fruits of the noblest and the most supreme Arahatsip, the ultimate goal for the sake of which men of good family leave the household life to lead the homeless life. He knew Rebirth is no more; the Noble Practice Purity has been accomplished; what is to be done (for Magga Insight) has been done; there is nothing more to do (to attain Magga Insight). Venerable Bahīya became one among the Arahats.

**End of the Bāhiya Sutta,
the fifth in this Vagga.**

6. Uttiya Sutta

Discourse Concerning the Venerable Uttiya

382. The Bhagavā was staying at Sāvattihī. At that time the Venerable Uttiya approached the Bhagavā ...p... After being seated, the Venerable Uttiya addressed the Bhagavā thus: "Venerable Sir, may it please the Bhagava to teach me the Bhagavā to teach me the dhamma in a brief manner so that, having heard the dhamma, I can repair to a quiet place of solitude and abide (pratising Meditation)

wih mindfulness and diligence, with the mind bent on Nibbāna."

In that case, Uttiya, you should ensure purity in the first stage of meritorious practices. And what is the first stage of meritorious practices? It is morality, Sila, which is very pure and upright view. When, Uttiya, your morality becomes very pure, and your view becomes upright, then, based on morality and well-established in morality you should cultivate the Four Methods of Steadfast Mindfulness.

What are the four (Satipaṭṭhanas)? Uttiya, in this Teaching, you should abide keeping your mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... keep your mind steadfastly on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Uttiya, when based on morality and well established in morality, you develop the Four Methods of Steadfast Mindfulness, you will reach the Other Shore, Nibbāna, beyond saṃsāra, the Sphere of Death.

Then the Venerable Uttiya, gladdened at heart and rejoicing at the words of the Bhagavā paid respectful homage to the Bhagavā, rose from his seat and left, keeping the Bhagava on the right. Then the Venerable Uttiya went to a quiet place of solitude and abided (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna. He soon attained by himself, in this very life, by virtue of Magga Insight, the fruits of the noblest, and the most supreme Arahātship, the ultimate goal for the sake of which men of good family leave the household life to lead the homeless life. He knew that: "Rebirth is no more; the Noble Practice Purity has been

accomplished; what is to be done for (Magga Insight) has been done; there is nothing more to do (to attain Magga Insight)." The Venerable Uttiya become one among the Arahats.

**End of the Uttiya Sutta,
the sixth in this Vagga.**

7. Ariya Sutta Discourse on Purifying Dhamma

383. Bhikkhus, there are these Four Methods of Steadfast Mindfulness which are purifying and which, when cultivated and practised many time, lead one who cultivates and practises them out of the cycle of existence, to the complete ending of dukkha. What are the Four (Satipatthanas)? Bhikkhus, in this Teaching the bhikkhu abides keeping his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... keeps his mind steadfastly on mind-objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. These, bhikkhus, are the Four Methods of Steadfast Mindfulness which are purifying, and which, when cultivated and practised many times, lead one who cultivates and practises them out of the cycle of existence, to the complete ending of dukkha.

**End of the Ariya Sutta,
the seventh in this Vagga.**

8. Brehmā Sutta

Discourse concerning a Brahmā

384. At one time, the Bhagavā was residing at the foot of the goat-head banyan tree, in the Uruvela forest, on the banks of river Nerañjarā, just after he had become fully Enlightened. At that time, while living alone in solitude, this thought occurred to the bhagavā: This is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariyamagga, and for the realization of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipatthana.

'What are the four? The bhikkhu should keep his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ;p... on sensation ;p... on mind ...p... the bhikkhu should keep his mind on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. This is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realisation of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipatthana.

At that time, Brahmā Sahampati becoming aware in his mind of what had passed in the mind of the bhagava vanished from the Brahma realm and manifested himself in front of the bhagavā in the instant, it takes a strong man to stretch out his flexed arm or to bend his out arm. Brahmā Sahamipati putting (his) upper robe on his left shoulder,

paid homage to the Bhagavā by raising clasped hands to his forehead and said: "It is right, Bhagavā; it is right, Sugata. This is the one and only way, Venerable Sir, for the purification (of the minds) of beings, for overcoming sorrow and lamentation for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realization of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipatthāna.

"What are the four? Venerable Sir, the bhikkhu keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on sensation ...p... on mind ...p... the bhikkhu keeps his mind on mind-objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Venerable Sir, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realization of Nibbāna, That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipatthāna."

Having thus addressed the Bhagavā, the Brahma Sahampati said again in verse: "The Bhagavā who perceives the end of re-birth, who, out of compassion, works for the welfare and happiness of many, knows the one and only way of the Four Methods of Steadfast Mindfulness. By means of this way, the ariyas of the past had crossed over the flood of the cycle of existence; they will also do so in the future, as they do it at the present time."

End of the Brehmā Sutta,
the eighth in this Vagga.

9. Sedaka Sutta

Discourse Given at Sedaka

385. At one time the Bhagavā was staying at Sedaka, the market-town of the Sumbha people in the country of Sumbha. At that time the Bhagavā said to the bhikkhus: "Bhikkhus, this had happened before: an acrobatic performer who was an expert-pole climber, plant (a pole on the ground) and (having climbed to the top of the pole) said to his pupil by the name of Medakathālika thus, "Come, Medakathālika, "Come, Medakathālika, climb up this pole and stand on my shoulder." "Very well, master", replied his pupil, Medakathālika. And, bhikkhus, climbing up the pole, the pupil stood on the shoulder of his master. Then, bhikkhus, the acrobatic performer said to his pupil Medakathālika: "You, Medakathālika, take good care of me: I shall also take care of you. Thus, safeguarding each other and taking care of each other, we shall display our skill and make plenty of money. And, we shall get down the pole harmlessly." Bhikkhus, when this was said, Medakathālika, the pupil said to the acrobatic performer thus, "It should not be as you said, master; Master, you take care of yourself and I shall take care of myself. In this way, safeguarding ourselves, taking care of ourselves, we shall display our skill and make plenty of money. And, we shall get down the pole harmlessly."

The Bhagavā said, "Of these two, what Medakathālika, the pupil said is right and proper. Bhikkhus, whoever thinks of taking care himself, should practise (the Four Methods of) Steadfast Mindfulness. Whoever thinks of taking care of another, should practise (the four methods of) steadfast mindfulness. Bhikkhus, he who takes care of

himself, takes care of another. He who takes care of another, takes care of himself.

Bhikkhus, how does one take care of another by taking care of oneself? By cultivating and repeatedly practising (meditation). In this way, Bhikkhus, by taking care of oneself, one takes care of another too¹. Bhikkhus, how does one takes care of oneself. by taking care of another? By practising for-bearance, harmlessness, by developing good-will and compassion towards others. In this manner, Bhikkhus, by taking care of another, one takes care of oneself also².

Bhikkhus, whoever thinks taking care of himself should practise the Four Methods of Steadfast Mindfulness. Whoever thinks taking care of another, should practise the Four Methods of Steadfast Mindfulness. Bhikkhus, by taking care of oneself, one takes care of another; and by taking care of another, one takes care of oneself also.

**End of the Sedaka Sutta,
the ninth in this Vagga.**

1. By taking care of oneself, one takes care of another too: The Commentary explains thus: "By repeatedly cultivating and practising the Four Methods of Steadfast Mindfulness, the bhikkhu attains Arahattaphala; seeing the bhikkhu who has gained the Arahatsip, devotional piety is aroused in one, for which one gets to a happy destination after death.
2. By taking care of another, one takes care of oneself also: According to the Commentary, by practising forbearance, by developing good-will and compassion towards others, the bhikkhu attains Jhāna concentration, based on the Jhāna concentration; based on the Jhāna concentration, he goes on to Vipassanā Meditation, ultimately attaining Arahattaphala.

10. Janapada Kalyāni Sutta

Discourse with the reference of the Belle of the Land

386. Thus have I heard:-

At one time, the Bhagavā was staying at Sedaka the market town of the Sumbha people in the country of Sumbha. Then, the Bhagavā addressed the bhikkhus saying: 'Bhikkhus'. Those bhikkhus answered the Bhagavā, 'Venerable Sir'. Bhagavā spoke to these bhikkhus thus:

Suppose, bhikkhus, for example, a large number of people had gathered together, saying 'Belle of the land: Belle of the land: And that belle of the land danced with a graceful motion; sang with a lovely voice. An immense crowd of people gathered together, (shouting)' The belle of the land dances; the belle of the land sings'. And there might come along a man who wanted to keep on living, who did not want to die, who wished for happiness and who loathed suffering. And that man might be told 'O man, you must carry this brimful cup of oil in between the huge crowd of audience and (the dancing) belle of the land; a man holding a sharp sword in his hand will be following you in your wake; if you spill so much as a drop of the oil from the cup, your head will be out off then and there.' What do you this, bhikkhus? Will that man carry the cup of oil unmindfully, being distracted by external attractions. "Not possible, Venerable Sir."

Bhikkhus, I have given this simile as an illustration. The meaning of the illustration is this: 'The brimful cup of oil' means here 'mindfulness of the body'. Therefore, bhikkhus, you should practise thus" We shall cultivate mindfulness of the body, practising it repeatedly, using it as a means (lit. a vehicle) making it a foundation, making it a habit, constantly practising, and strenuously undertak-

ing the practice." In this manner, bhikkhus, you should practise mindfulness of the body.

**End of the Janapada Kalyāni Sutta,
the tenth in this Vagga.**

NALANDA VAGGA THE SECOND.

SATIPATṬHANA SAMYUTTA

Namo tassa bhagavato arahato Sammāsambuddhassa

(3) SILATṬHITI VAGGA

1. Sīla Sutta
2. Ciratṭhiti Sutta
3. Parihāna Sutta
4. Suddha Sutta
5. Aññatara Brāhmaṇa Sutta
6. Padesa Sutta
7. Samatta Sutta
8. Loka Sutta
9. Sirivaddha Sutta
10. Mānadinna Sutta

3. SILATTHITI VAGGA

1. Sīla Sutta

387. Thus have I heard:-

At one time, the Venerable Ananda and the Venerable Bhadda were residing in the Kukkutā monastery at Pātālīputta. At that time, the Venerable Bhadda, after rising in the evening from his solitary retreat, came to where the Venerable Ananda was. After offering respectful greetings to the Venerable Ananda and having said courteous formal words of felicitations, sat at one side. Having thus taken his seat, the Venerable Bhadda addressed the Venerable Ananda thus: "Friend Ananda, there are these meritorious practice of morality expounded by the Bhagavā; for what benefit has the Bhagavā expounded these meritorious practices of morality?"

Good, good, Friend Bhadda; it is good that you have an enquiring mind; it is good that you have sharp intelligence; it is good that you have put a question for discussion: Friend Bhadda, did you ask me, "Friend Ananda, there are these meritorious practices of morality expounded by the Bhagavā, for what benefit has the Bhagavā expounded these meritorious practices of morality"?

"Yes, I did, friend"

Friend Bhadda, the Bhagavā has taught these meritorious practices of morality for the purpose of cultivating the practice of the Four Methods of Steadfast Mindfulness.

What are the Four? In this Teaching, the bhikkhu keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... keeps his mind stead-

fastly on mind-objects, with diligence comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Friend Bhaddha, the Bhagavā has expounded these meritorious practices of morality for the purpose of cultivating the practice of these Four Methods of Steadfast Mindfulness.

**End of the Sīla Sutta,
the first in this Vagga.**

2. Ciratṭhiti Sutta

Discourse Concerning the Enduring of the Teaching

388. The same introduction as in the previous one:

Having thus taken his seat, the Venerable Bhadda addressed the Venerable Ananda thus: "Friend Ananda, what would be the reason for the Excellent Teaching¹ not long after the passing away into parinibbāna of the Tathāgata? And Friend Ananda, what would be the cause, what would be the reason for the excellent Teaching not enduring long after the passing away into parinibbāna of the Tathāgata?"

Good, good, friend Bhadda; it is good that you have an enquiring mind; it is good that you have sharp intelligence; it is good that you have put, a question for discussion. Friend Bhadda, did you not ask me, "Friend Ananda, what would be the cause, what would be the reason for the Excellent Teaching not enduring long after the passing

1. Excellent Teaching: saddhamma:
Here it means the Teaching leading to arahatship.

away of the Tathāgata into parinibbana; and friend Ananda, what would be the cause, what would be the reason for the Excellent Teaching enduring long after the passing away of the Tathāgata into parinibbāna?"

"Yes, I did, Friend".

Friend, it is because of not cultivating the Four methods of Steadfast Mindfulness and not practising them many times that the Excellent Teaching does not endure long after the passing away of the Tathāgata into parinibbāna; and friend, it is because of cultivating the Four Methods of Steadfast Mindfulness and practising them many times that the Excellent Teaching endures long after the passing away of the Tathāgata into parinibbāna.

And what are the Four? In this Teaching, friend, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on sensation ...p... on mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Friend, it is because of not cultivating these Four Methods of Steadfast Mindfulness and not practising them many times that the Excellent teaching does not endure long after the passing away of the Tathāgata into parinibbāna. And it is because of cultivating these Four Methods of Steadfast mindfulness and practising them many times that the Excellent Teaching endures long after the passing away of the Tathāgata into parinibbāna.

**End of the Ciratṭhiti Sutta,
the second in this Vagga.**

3. Parihāna Sutta

Discourse concerning the Decline of the Teaching

389. At one time, the Venerable Ananda and the Venerable Bhadda were staying in the Kukkuta monastery at Pāṭaliputta. At that time, the Venerable Bhadda, after rising in the evening from his solitary retreat, came to where the Venerable Ananda was. After offering respectful greetings to the Venerable Ananda, and having said courteous formal words of felicitations, sat at one side. Having thus taken his seat, the Venerable Bhadda addressed the Venerable Ananda thus: "Friend Ananda, what would be the cause, what would be the reason for the decline of the Excellent Teaching? And, friend Ananda, what would be the cause, what would be the reason for the non-decline of the Excellent Teaching?"

Good, good, friend Bhadda: it is good that you have an enquiring mind; it is good that you have sharp intelligence and it is good that you have put a question for discussion. Friend Bhadda, did you not ask me, 'Friend Ananda, what would be the cause, what would be the reason for the decline of the Excellent Teaching? And Friend Ananda, what would be the cause, what would be the reason for the non-decline of the Excellent Teaching?'

"Yes, I did, Friend".

Friend, it is because of not cultivating the Four Methods of Steadfast Mindfulness and not practising them many times that the Excellent Teaching declines: and, Friend, it is because of cultivating the Four methods of Steadfast Mindfulness and practising them many times that the Excellent Teaching does not decline.

And what are the Four? In this Teaching, Friend, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on the sensation ...p... on mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Friend, it is because of not cultivating these Four Methods of Steadfast Mindfulness and not practising them many times that the Excellent Teaching declines; and, Friend, it is because of cultivating these Four Methods Steadfast Mindfulness and practising them many times that the Excellent Teaching does not decline.

End of the Parihāna Sutta,
the third in this Vagga.

4. Suddha Sutta
Discourse on Purity

390. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, there are Four methods of Steadfast Mindfulness. What are the Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. These, bhikkhus, are the Four Methods of Steadfast Mindfulness.

End of the Suddha Sutta,
the fourth in this Vagga.

5. Aññatara Brāhmaṇa Sutta Discourse Concerning A Certain Brahmin

391. Thus have I heard:-

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. At that time, a certain brahmin approached the Bhagavā. After offering respectful greetings to the Bhagavā and having said courteous formal words of felicitations, sat at one side. Having thus taken his seat, the brahmin addressed the Bhagavā: "O Gotama, what would be the cause, what would be the reason for the Excellent Teaching not enduring long after the passing away of the Tathāgata into parinibbāna? And, Gotama, what would be the cause, what would be the reason for the Excellent Teaching enduring long after the passing away of the Tathāgata into parinibbāna?"

Brahmin, it is because of not cultivating the Four Methods of Steadfast Mindfulness and not practising them many times that the Excellent Teaching does not endure long the passing away of the Tathāgata into parinibbāna. And brahmin, it is because of cultivating the Four Methods of Steadfast Mindfulness and practising them many times that the Excellent Teaching Endures long after the passing away of the Tathāgata into parinibbāna.

And what are the Four? In this Teaching, brahmin, the bhikkhu keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Brahmin, it is because of not cultivating the Four Methods of Steadfast Mindfulness and not practising them many

times that the Excellent Teaching does not endure long after the passing away of the Tathāgata into parinibbāna. And, brahmin, it is because of cultivating the Four Methods of Steadfast Mindfulness and practising them many times that the Excellent Teaching endures long after the passing away of the Tathāgata into parinibbāna.

When this was said the brahmin addressed the Bhagavā: "O Gotama, excellent (is the dhamma): ...p... May the honouraboe Gotama accept me as a lay-disciple taking refuge in him from today onwards till the end of my life.

End of the Aññatara Brāhmaṇa Sutta,
the fifth in this Vagga.

6. Padesa Sutta

Discourse on Partial Cultivation

392. At one time, the Venerable Sāriputta, the Venerable Mahā Moggallāna and the Venerable Anuruddha were residing in Kandakī Forest at Sāketa. At that time, the Venerable Sāriputta, the Venerable Māha Moggallana, after rising in the evening from their solitary retreat, came to where the Venerable Anuruddha was. After offering respectful greetings to the Venerable Anuruddha and having said courteous formal words of felicitations, they sat at one side. Having sat down, the Venerable Sāriputta said to the Venerable Anuruddha these: "Friend Anuruddha, it is said 'Sekha, Sekha! Friend, in what way is one a sekha?'"

"Friend, one who has only partially cultivated¹ the Four Methods of Steadfast Mindfulness is called a sekha."

And what are the Four? In this Teaching, Friend, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas; ...p... on Sensation ...p... on Mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Friend, one who has partially cultivated these Four Methods of Steadfast Mindfulness is called a sekha.

**End of the Padesa Sutta,
the sixth in this Vagga.**

1. partially cultivated:

When the Four Methods of Steadfast are cultivated to the point of attaining arahattaphala they are said to be completely cultivated. But when they are cultivated only up to and including attainment of arahatta magga, they are said to be partially cultivated.

One who has completely cultivated the Four Methods of Steadfast Mindfulness attains Arahantship and is thus not a sekha anymore, but an asekhā. One who has cultivated Steadfast Mindfulness only up to the attainment of the Arahatta magga is said to have cultivated Steadfast Mindfulness partially, since he has not attained Arahatta phala Yet. Such a person is a sekha one who is still in the process of training himself to achieve arahatta phala.

7. Samatta Sutta

Discourse on complete cultivation

393. The same introduction. Having thus taken his seat the Venerable Sāriputta addressed the Venerable Anuruddha: "Friend Anuruddha, it is said, 'Asekha, asekha' Friend, in what way is one called an asekha?" "Friend, one has completely cultivated the Four Methods of Steadfast Mindfulness is called an asekha."

And what are the Four? In this Teaching, Friend, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on Mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Friend, one who has completely cultivated these Four Methods of Steadfast Mindfulness is called an Asekha.

End of the Samatta Sutta,
the seventh in this Vagga.

8. Lōka Sutta

Discourse concerning the world

394. The same introduction. Having thus taken his seat, the Venerable Sāriputta addressed the Venerable Anuruddha: "Friend Anuruddha, what methods should be cultivated and practised many times for one to become accomplished in super normal psychic powers."

And what are the Four? In this Teaching, Friend, the bhikkhu keeps his mind steadfastly on the body, with

diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Friend, by cultivating these Four Methods of Steadfast Mindfulness and practising them many times I became accomplished in super normal psychic powers. Moreover, Friend, by cultivating these Four Methods of Steadfast Mindfulness, and practising them many times, I know one thousand worlds by means of the super normal psychic power.

End of the Lōka Sutta,
† the eighth in this Vagga.

9. Sirivaddha Sutta

Discourse Concerning the Householder Sirivaddha

395. At one time the Venerable Ānanda was residing in Rājagaha at the Veluvana Grove, the feeding place of black squirrels. At that time a certain householder by the name of Sirivaddha was sick, in pain and gravely ill. Then the householder Sirivaddha sent for an attendant and said to him, "Come, O man, go to the Venerable Ānanda and pay homage with your head at his feet, carrying my words, say to him, Venerable Sir, the householder Sirivaddha is sick, in pain and gravely ill. And also say thus: Venerable Sir! May the Venerable Ānanda, come to the house of householder Sirivaddha out of compassion."

"Very well, Sir," replied the attendant to the house-

holder Sirivaddha, and went to the Venerable Ananda. Paying homage to the Venerable Ananda, and sitting in a suitable place, that attendant said to the Venerable Ananda: "Venerable Sir, the householder Sirivaddha is sick, in pain and gravely ill. He pays homage with his head at the feet of the Venerable Ananda. He also asked me to say 'May the Venerable Ananda out of compassion come to the house of the householder Sirivaddha'." The Venerable Ananda signified his acceptance by remaining silent.

Then, Venerable Ananda rearranged his robe in the morning and carrying alms-bowl and great robe, went to the house of the householder Sirivaddha. And there he sat down on the prepared seat. Thus seated, the Venerable Ananda asked the householder Sirivaddha: "Householder, how do you feel? Are you at ease? Is your pain decreasing and not increasing? Does it appear to you that your pain is increasing and not decreasing?" "Venerable Sir! I am not feeling well and I am not at ease. In me, severe pain is increasing and not decreasing?" "Venerable Sir! I am not feeling well and I am not at ease. In me, severe pain is increasing; it is not decreasing. It appears to me that my pain is increasing and not decreasing." In that case, householder, you should trained yourself in this manner: I shall keep my mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on sensation ...p... on Mind ...p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Householder, you should trained yourself in this manner.

"Venerable Sir, these Four Methods of Steadfast Mindfulness which the Bhagavā has expounded can be

found in me; I am fully cognized of those doctrines. Indeed, Venerable Sir, I keep my mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Venerable Sir, of the five lower fetters which the Bhagava has expounded as giving rise to rebirth in the sensuous planes. I cannot detect any in we which I have not abandoned". Householder, you have been very fortunate; you have gained much. Householder, what you have stated is the attainment of Anāgamiphala.

**End of the Sirivaḍḍha Sutta,
the ninth in this Vagga.**

10. Mānadinna Sutta

Discourse concerning the householder Mānadinna

396. The same introduction. At that time the householder Mānadinna was seized with illness; he was sick, in pain and gravely ill. Then the householder Mānadinna said to a certain man, "Come, O man ...p... Venerable Sir, I am not feeling well and I am not at ease. In me severe pain is increasing, it is not decreasing. It appears to me that my pain is increasing and not decreasing. Venerable Sir, although I am affected by such suffering, I keep my mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on Mind-Objects, with diligence comprehen-

sion and mindfulness, thus keeping away covetousness and distress in the five khandhas. Venerable Sir, of the five lower fetters which the Bhagavā has expounded as giving rise to rebirth which give rise to rebirth in sensuous planes, I cannot detect any in me which I have not abandoned" "Householder, you have been very fortunate; you have gained much. Householder, what you have stated is the attainment of Anāgāmi-phala"

**End of the Māna dīna Sutta,
the tenth in this Vagga.
SILATṬHITI VAGGA, THE THIRD.**

SATIPATṬHANA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(4) ANANUSSUTA VAGGA

1. Ananussuta Sutta
2. Virāga Sutta
3. Viraddha Sutta
4. Bhāvita Sutta
5. Sati Sutta
6. Aññā Sutta
7. Chanda Sutta
8. Parinnāta Sutta
9. Bhāvanā Sutta
10. Vibhariga Sutta

4. ANANUSSUTA VAGGA

1. Ananussuta Sutta

Discourse on Things Previously Unheard

397. The Bhagavā was staying at Sāvattī. (He said:) Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom penetrative insight and mental illumination that this is the practice of keeping the mind steadfastly on the body. Bhikkhus. . . .p. . . that this practice of steadfastly keeping the mind on the body should be cultivated. Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom, penetrative insight and mental illumination that (this practice of steadfastly keeping the mind on the body) has been cultivated.

Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom penetrative insight and mental illumination that this is the practice of keeping the mind steadfastly on Sensation. Bhikkhus, . . .p. . . that this practice of steadfastly keeping the mind on Sensation should be cultivated. Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom penetrative insight and mental illumination that this practice of steadfastly keeping the mind on sensation has been cultivated.

Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom, penetrative insight and mental illumination that this is the practice of concentrating steadfastly on Mind. Bhikkhus, . . .p. . . that this is the practice of concentrating steadfastly on Mind should be cultivated. Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom, penetrative insight and mental illumination that

this practice of concentrating steadfastly on Mind has been cultivated.

Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom penetrative insight and mental illumination that this is the practice of keeping the mind steadfastly on Mind-Objects. Bhikkhus, ...p... that this practice of steadfastly keeping the mind on Mind-Objects should be cultivated ...p... Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom, penetrative insight and mental illumination that this practice of steadfastly keeping the mind on Mind-Objects has been cultivated.

**End of the Ananussuta Sutta,
the first in this Vagga.**

2. Virāga Sutta

Discourse on Absence of Attachment

398. Bhikkhus, cultivating and practising many times the Four Methods of Steadfast Mindfulness, leads to certain disillusionment (with the five khandhas), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilement, to the attainment of special apperception (i.e., Magga Insight), to the realization of Four Ariya Truths and the realization of Nibbāna.

What are the Four (Satipatthānas)? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on

Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, these Four Methods of Steadfast Mindfulness, when cultivated and practised many times leads to certain disillusionment to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilement, to attainment of special apperception (i.e., Magga Insight), to the realization of Four Ariya Truths and the realization of Nibbāna.

End of the Virāga Sutta,
the second in this Vagga.

3. Viraddha Sutta

Discourse on Neglect of Steadfast Mindfulness

399. Bhikkhus, whoever neglects these Four Methods of Steadfast Mindfulness neglects the Ariya Path that leads to the complete ending of dukkha, that is Nibbāna. Bhikkhus, whoever cultivates energetically the Four Methods of Steadfast Mindfulness cultivates the Ariya Path that leads to the complete ending of dukkha, that is Nibbāna.

What are the Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ... p... on Mind... p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, whoever neglects the Four Methods of Steadfast Mindfulness neglects the Ariya Path that leads to

complete ending of dukkha, that is Nibbāna. And Bhikkhus, whoever cultivates energetically these Four Methods of Steadfast Mindfulness cultivates the Ariya Path that leads to the complete ending of dukkha, that is Nibbāna.

**End of the Viraddha Sutta,
the third in this Vagga.**

4. Bhāvita Sutta

Discourse on Cultivating of Steadfast Mindfulness

400. Bhikkhus, cultivating and practising many times these Four Methods of Steadfast Mindfulness. leads to crossing over from This Shore (the cycle of existence) to the Other Shore (Nibbāna).

What are the Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...on Sensation ...p... on Mind ...p... on Mind-Objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, cultivating and practising many times these Four Methods of Steadfast Mindfulness leads to crossing over from This Shore (the cycle of existence) to the Other Shore (Nibbāna).

**End of the Bhāvita Sutta,
the fourth in this Vagga.**

5. Sati Sutta Discourse on Mindfulness

401. The Bhagavā was staying at Sāvattī. (He said): "Bhikkhus, the bhikkhu should abide with mindfulness and comprehension; this is our instructions to you."

Bhikkhus, how does the bhikkhu abide with mindfulness? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ;p... on Mind ...p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In this manner, bhikkhu, the bhikkhu abides with mindfulness.

Bhikkhus, how does the bhikkhu abide with clear comprehension? Bhikkhus, in this Teaching, the bhikkhu (who becomes an Arahāt through Vipassanā meditation) knows when Sensation arises; he knows when it lasts momentarily; he knows when it disappears. The bhikkhu knows when initial application of the mind arises; he knows when it lasts momentarily; he knows when it disappears. In this manner, bhikkhus, the bhikkhu abides with clear comprehension. You should abide, bhikkhus, with mindfulness and clear comprehension. This is our instructions to you.

**End of the Sati Sutta,
the fifth in this Vagga.**

6. Aññā sutta

Discourse on Arahatsip

402. Bhikkhus, there are these Four Methods of Steadfast Mindfulness. What are these four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. These, bhikkhus, are the Four Methods of Steadfast Mindfulness. By cultivating these Four Methods of Steadfast Mindfulness and practising them many times, one of two results is to be certainly expected: Arahatsip (aññā, the knowledge of final emancipation, Arahatta phala) in this very life, or if there yet be any trace of Clinging left, the state of an Anāgamī (the State of Non-return to the world of sense-existence, Anāgamī phala).

End of the Aññā Sutta,
the sixth in this Vagga.

7. Chanda Sutta

Discourse on Desire

403. Bhikkhus, there are these Four Methods of Steadfast Mindfulness. What are these Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus keeps his mind stead-

fastly on the body, desire with regard to the body disappears. When the desire disappears, there is the realization of the Deathless (i.e., Nibbāna).

The Bhikkhu keeps his mind steadfastly on Sensation, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus keeps his mind steadfastly on sensation, desire with regard to sensation disappears. When the desire disappears, there is realization of the Deathless (i.e., Nibbana).

The bhikkhu concentrates steadfastly on mind with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus concentrate steadfastly on mind, the desire with regard to the mind disappears. When the desire disappears, there is realization of the deathless (i.e. Nibbana).

The bhikkhu keeps his mind steadfastly on mind-objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus keeps his mind steadfastly on Mind-Objects, the desire with regard to Mind-Objects disappears. When the desire disappears, there is realization of the deathless (i.e., Nibbāna).

**End of the Chanda Sutta,
the seventh in this Vagga.**

8. Pariññāta Sutta

Discourse on Knowing Rightly and Fully

404. Bhikkhus, there are these Four Methods of Steadfast Mindfulness. What are these Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus keeps his mind steadfastly on the body, there is right and thorough understanding with regard to the body. When there is right and thorough understanding (with regard to the body), there is realization of the Deathless (i.e., Nibbāna).

The bhikkhu keeps his mind steadfastly on Sensation with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus keeps his mind steadfastly on Sensation, there is right and thorough understanding (with regard to the Sensation). When there is right and thorough understanding (with regard to the Sensation), there is realization of the Deathless (i.e., Nibbāna).

The bhikkhu concentrates steadfastly on mind, with diligence, comprehension and mindfulness. Thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus concentrates steadfastly on Mind. When there is right and thorough understanding (with regard to the Mind), there is realization of the Deathless (i.e., Nibbāna).

The bhikkhu keeps his mind steadfastly on Mind-Objects, diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In the bhikkhu who thus keeps his mind steadfastly on the Mind-Objects, there is right and thorough

understanding (with regard to the Mind-Objects). When there is right and thorough understanding (with regard to the Mind-Objects), there is realization of the Deathless (i.e., Nibbana).

**End of the Pariññāta Sutta,
the eight in this Vagga.**

9. Bhavanā Sutta

Discourse on Cultivation of Steadfast Mindfulness

405. Bhikkhus, I shall teach you the cultivation of the Four Methods of Steadfast Mindfulness. Listen to the discourse. Bhikkhus, what is the cultivation of the Four Methods of Steadfast Mindfulness? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on the Sensation ...p... on Mind ...p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. This, bhikkhu, is the cultivation of the Four Methods of Steadfast Mindfulness.

**End of the Bhavanā Sutta,
the ninth in this Vagga.**

10. Vibhaṅga Sutta Discourse on Analysis

406. Bhikkhus, I shall teach you the Methods of Steadfast Mindfulness, the cultivation of the Methods of Steadfast Mindfulness and the Path leading to the cultivation of the Methods of Steadfast Mindfulness. Listen to the discourse. What, bhikkhus, are the Methods of Steadfast Mindfulness? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on Mind ...p... on Mind-Objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. These, bhikkhus, are called the Methods of Steadfast Mindfulness.

What, bhikkhus, is the cultivation of the Methods of Steadfast Mindfulness? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the phenomenon of the arising of the physical aggregate (which is the body) on the phenomenon of dissolution of the physical aggregate (which is the body), as well as on the phenomenon of arising and dissolution of physical aggregate (which is the body), with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on the phenomenon of arising of Sensation, ... on the phenomenon of the dissolution of the Sensation, as well as on the phenomenon of arising and dissolution of Sensation ...p... on the phenomenon of arising of mind ...p... on the phenomenon of arising of mind objects ...p... on the phenomenon of dissolution of mind-objects, as well as on the phenomenon of arising and dissolution of mind-objects, with diligence, comprehension and

mindfulness, thus keeping away covetousness and distress in the five khandhas. These, bhikkhus, is called the cultivation of the Methods of Steadfast Mindfulness.

What, bhikkhus, is the Path leading to the cultivation of Methods of Steadfast Mindfulness? It is verily the Ariya Path of Eight Constituents, namely. Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. This, bhikkhus, is called the Path leading to the cultivation of the Methods of Steadfast Mindfulness.

**End of the Vibhaṅga Sutta,
the tenth in this Vagga.**

ANANUSSUTA VAGGA THE FOURTH.

SATIPATṬHĀNA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(5) AMATA VAGGA

1. Amata Sutta
2. Samudaya Sutta
3. Magga Sutta
4. Sati Sutta
5. Kusalarasi Sutta
6. Pātimokkha Sumivara Sila Sutta
7. Duccarita Sutta
8. Metta Sutta
9. Vedanā Sutta
10. Āsava Sutta

5. AMATA VAGGA**1. Amata Sutta****Discourse on the Deathless**

407. The Bhagavā was staying at Sāvattḥī. (He said:) Bhikkhus, abide with your mind well established on the Four Methods of Steadfast Mindfulness. Do not let the Deathless (i.e., Nibbāna) be lost to you. What are the Four Methods of Steadfast Mindfulness? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Mind ...p... on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, abide with your mind well established on the Four Methods of Steadfast Mindfulness. Do not let the Deathless (i.e. Nibbāna) be lost to you.

End of the Amata Sutta.
the first in this Vagga.

2. Samudaya Sutta**Discourse on the Cause of Arising**

408. Bhikkhus, I shall teach you the cause of arising as well as the cause of dissolution of the Four Objects of Mindfulness¹. Listen to the discourse. Bhikkhus, what is the cause of the arising of the body (physical aggregates)?

1 . Four Objects of Mindfulness: vide the Commentary which in paragraph 367 points out three interpretations of the term "Satipatṭhāna" including one which is applicable here.

Nutriments are the cause of the arising of the body; absence of the nutriment is the cause of dissolution of the body. Contact is the cause of the arising of Sensation; absence of contact is the cause of dissolution of Sensation. The complex of physical and mental aggregates (nāma-rūpa) is the cause of the arising of Mind; the dissolution of nāma-rūpa is the cause of dissolution of the mind. Fixing attention is the cause of the arising of Mind-Objects; the absence of attention is the cause of the absence of Mind-Objects.

End of the Samudaya Sutta,
the second in this Vagga.

3. Magga Sutta Discourse on One and Only Way

409. The Bhagavā was staying at Sāvattihī. At that time the Bhagavā said to the Bhikkhus. "At one time, bhikkhus, I was residing at the foot of the goat herd banyan tree, in the Uruvelā forest, on the banks of the river Nerañjara, just after I had become perfectly enlightened. At that time while living alone in solitude, this thought occurred to me: 'This is the one and only way for purification (of the minds) of beings, for the oversoming of sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realization of Nibbāna. That (only) way is the practice of the Four Methods of Steadfast Mindfulness, Satipaṭṭhāna.

"What are the Four? The bhikkhu should keep his mind steadfastly on the body, with diligence, comprehen-

sion and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind...p... the bhikkhu should keep his mind steadfastly on Mind-Objects with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. This is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentations, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realization of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipaṭṭhāna.

At that time, Brahmā Sahampati, becoming aware in his mind of what has occurred in my mind, vanished from the Brahmā realm and manifested himself in front of me in the instant, it takes a strong man to stretch out his flexed arm or to bend his stretched out arm. Then Brahmā Sahampati putting (his) robe on his left shoulder, paid homage to me by raising clasped hands to his forehead and said:

'It is right, Bhagavā; it is right, Sugata. This is the one and only way, Venerable Sir, for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realization of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipaṭṭhāna.

'What are the Four? Venerable Sir, the bhikkhu should keep his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ...p... on Sensation ...p... on Mind ...p... The bhikkhu should keep his mind steadfastly on Mind-Objects with diligence,

comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Venerable Sir, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of the ariya magga, and for the realization of Nibbāna. That (only way) is the practice of the Four Methods of Steadfast Mindfulness, Satipaṭṭhāna.'

Having addressed me thus, bhikkhus, Brahmā Sahampati said again in verse:

The Bhagavā who perceives Nibbāna, the end of rebirth, who, out of compassion, works for the welfare of many, knows the one and only way of the Four Methods of Steadfast Mindfulness, by means of this only way, the Ariyas of the past had crossed over the flood (of the cycles of existence); they will also do so in the future, as they do it at the present time.

**End of the Magga Sutta,
the third in this Vagga.**

4. Sati Sutta Discourse on Mindfulness

410. Bhikkhus, the bhikkhu should abide with mindfulness; this is our instructions to you. And bhikkhus, how does the bhikkhu abide with mindfulness? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness thus keeping away covetousness and distress in the five khandhas ... on Sensation ... p... on Mind ... p... keeps his

mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In this way, Bhikkhus, the bhikkhu should abide with mindfulness. This is our instructions to you all.

**End of the Sati Sutta,
the fourth in this Vagga.**

5. Kusalarasi Sutta

Discourse on the Pile of Meritoriousness

411. Bhikkhus, if any one should wish to speak rightly of 'The pile of meritoriousness', he should speak of the Four Methods of Steadfast Mindfulness. Truly, bhikkhus, these four Methods of Steadfast Mindfulness comprise the pile of unalloyed meritoriousness.

What are the Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ... on Mind ... p... keeps his mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, if anyone should wish to speak rightly of 'the pile of meritoriousness', he should speak of the Four Methods of Steadfast Mindfulness. Truly, bhikkhus, these Four Methods of Steadfast Mindfulness comprise the pile of unalloyed meritoriousness.

**End of the Kusalarasi Sutta,
the fifth in this Vagga.**

6. Pātimokkha Samvara Sīla Sutta
Discourse on Self-restraint in Accordance
with Fundamental Principles

412. During that time a certain bhikkhu approached the Bhagavā ...p... After being seated, the bhikkhu addressed the Bhagavā thus: "Venerable Sir, may it please the Bhagavā to teach me the dhamma in a brief manner so that, having heard the dhamma, I can repair to a quiet place of solitude and abide (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna.

In that case, bhikkhu, you should ensure purity in the first stage of Meritorious Practice? And what is the first stage of Meritorious Practice? In this Teaching, bhikkhu, you should observe restraint according to the Fundamental principles of Pātimokkha¹, should adhere to right behaviour and lawful resort (in the quest for almsfood), should see danger even in the slightest faults, and should fully observe the precepts (of Discipline). When, bhikkhu, you will have observed restraint according to the Fundamental Principles of Pātimokkha, will have adhere to right behaviour and lawful resort (in the quest for alms-food), will have seen danger even in the slightest faults, and will have fully observed the precepts (of Discipline), then based on morality and well established in Morality, you should cultivate the Four Methods of Steadfast Mindfulness.

What are the Four? Bhikkhu, in this Teaching, you should keep your mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas... on

1. Patimokkha: A set of fundamental instruction, conduct and attitude to be followed by every bhikkhu.

Sensation ...p... on Mind ...p... keep your mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhu, when, based on morality and well established in morality, you cultivate the Four Methods of Steadfast Mindfulness, only progress in the meritorious factors is to be expected in days and night to come, not their decline. Then that bhikkhu, gladdened at heart and rejoicing at the words of the Bhagavā, paid respectful homage to the Bhagavā rose from his seat and left, keeping the Bhagavā on his right.

Then the bhikkhu went to a quiet place of solitude and abided (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna. He soon attained by himself, in this very life, by virtue of Magga Insight, the fruits of the noblest and the most supreme Arahatsip, the ultimate goal for the sake of which men of good family leave the household life to lead the homeless life. He knew: "Rebirth is no more: the Noble Practice has been accomplished; what is to be done (for Insight Magga) has been done; there is nothing more to do (to attain Magga)". That bhikkhu became one among the Arahats.

**End of the Pātimokkha Samvara Sīla Sutta,
the sixth in this Vagga.**

7. Duccarita Sutta

Discourse on wrong conduct

413. During that time a certain bhikkhu approached the Bhagavā ...p... "Venerable Sir, may it please the Bhagavā to teach me the dhamma in a brief manner, so that,

having heard the dhamma, I can repair to a quiet place of solitude and abide (practising meditation) with mindfulness and diligence, with the mind bent on Nibbāna.

In that case, bhikkhu, you should ensure purity in the first stage of meritorious practices. And what is the first stage of the meritorious Practices. In this Teaching, bhikkhu, you will abandon wrong physical conduct and develop right physical conduct: you will abandon wrong verbal conduct and, develop right verbal conduct, you will abandon wrong mental conduct and develop right mental conduct. When, bhikkhu, you will have abandoned wrong physical conduct, developing right physical conduct: when you will have abandoned wrong verbal conduct, developing right verbal conduct: when you will have abandoned wrong mental conduct, developing right mental conduct, then based on morality and well-established in morality you should cultivate the Four Methods of Steadfast Mindfulness.

What are the Four? Bhikkhu, in this Teaching, you should keep your mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas... on Sensation ...p... on mind ...p... keep your mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, when, based on morality and well-established in morality, you cultivate the Four Methods of Steadfast Mindfulness, only progress in the Meritorious factors is to be expected in days and nights to come, not their decline ...p... That bhikkhu became on amongst the Arahats.

End of the Duccarita Sutta,
the seventh in this Vagga.

8. Metta Sutta Discourse on Friendship

414. Bhikkhus, you should cause those for whom you have compassion and those friends, acquaintances, relatives and kinsmen of yours who you think will heed your words, to take interest in, to practise and to become established in the cultivation of the Four Methods of Steadfast Mindfulness.

What are the Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on mind ...p... keeps his mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, you should cause those for whom you have compassion and those friends, acquaintance, relatives kinsmen of yours who you think will heed your words, to take interest in, to practise and to become established in the cultivation of the Four Methods of Steadfast Mindfulness.

**End of the Metta Sutta,
the eighth in this Vagga.**

9. Vedanā Sutta Discourse on Sensation

415. Bhikkhus, there are these three forms of Sensation. What are the three (kinds of Sensation)? They are pleasant sensation, unpleasant sensation, and neither pleas-

ant nor unpleasant sensation. These, bhikkhus, are the three kinds of sensation. Bhikkhus, in order to understand these three kinds of sensation rightly and thoroughly, the Four Methods of Steadfast Mindfulness should be cultivated.

What are the Four? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on mind ...p... keeps his mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, in order to understand these three kinds of sensation rightly and thoroughly, these Four Methods of Steadfast Mindfulness should be cultivated.

**End of the Vedanā Sutta,
the ninth in this Vagga.**

10. Āsava Sutta **Discourse on Befuddling Defilements**

416. Bhikkhus, there are three kinds of defilements that befuddle the mind (āsavas). What are the three? They are: defilement of sensuous desire (kāmasava), the defilement of handering after (better) existence (bhāvāsava), and the defilement of ignorance of the Four Ariya Truths (Avijjāsava). These, Bhikkhus, are the three kinds of āsavas. Bhikkhus, in order to abandon these three kinds of āsavas, the Four Methods of Steadfast Mindfulness should be cultivated.

What are the Four? Bhikkhus, in this Teaching, the bhikkhu keep his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on mind ...p... keeps his mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, in order to abandon these three kinds of āsavas, these Four methods of Steadfast Mindfulness should be cultivated.

**End of the Asava Sutta,
the tenth in this Vagga.**

AMATA VAGGA THE FIFTH.

SATIPATṬHĀNA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(6) GAṄGAPEYYALA VAGGA

1-12. Gangānādi Ādi Sutta dvādasaka

6. Gaṅgāpeyyāla Vagga

1-12. Ganganadi Adi Sutta dvadasaka

Twelve discourses beginning with the Discourse on River Gaṅgā

417-420. Bhikkhus, just as the river Gaṅgā inclines to the East, slopes to the East, flows towards the East, so also the bhikkhu who cultivates the Four Methods of Steadfast Mindfulness and practises them many times inclines towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

Bhikkhus, how does the bhikkhu who cultivates the Four Methods of Steadfast Mindfulness and practises them many times incline towards Nibbāna, lean towards nibbāna, bends towards Nibbāna? Bhikkhus, in this Teaching, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on mind ...p... keeps his mind steadfastly on Mind-Objects, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. In this way, bhikkhus, the bhikkhu who cultivates the Four Methods of Steadfast Mindfulness and practises them many times, incline towards Nibbāna, leans towards Nibbāna, bends towards Nibbāna.

Amplify the remaining suttas in the same way.

**End of the Ganganadi Adi Sutta dvadasaka, the twelveth
in this Vagga.**

End of GANGĀPEYYALA VAGGA...THE SIXTH.

SATIPATṬHĀNA SAMYUTTA

Namo tassa bhagavato arachato Sammāsambuddhassa

(7) APPAMĀDA VAGGA

1-10. Tathāgatādi Sutta

**7. Appamāda Vagga
1-10 Tathāgatādi Sutta**

**Ten Discourses Beginning with the Discourse
on the Tathāgata**

429-438. Bhikkhus, of all sentient beings having no legs, having two legs, having four legs or having many legs ... implication should be made (as in para 139-148 Tathāgata Suttas adapting it for the Four Methods of Steadfast Mindfulness).

**End of the Tathāgatādi Sutta,
the tenth in this Vagga.
APPAMADA VAGGA ... The Seventh.**

SATIPATṬHANA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(8) BALAKARANIYA VAGGA

1-12. **Balādi Sutta**

8. Balakaraṇīya Vagga

1-12. Balādi Sutta

**Twelve Discourses Beginning with the Discourse
Containing the Simile of the Use of Strength**

439-450. Bhikkhus, just as whatever work which needs the use of strength is performed with earth as its support ...p... should be amplified (as in para 149, Bala Sutta) adapting it for the Four Methods of Steadfast Mindfulness.

**End of the Balādi Sutta,
the twelfth in this Vagga.**

BALAKARANIYA VAGGA ... THE EIGHTH.

SATIPATṬHANA SAMYUTTA

Namo tassa bhagavato arahato Sammāsbuddhassa

(9) *ESANA VAGGA*

1-10. Esanādi Sutta

(10) *OGHA VAGGA*

1-9. Nine Discourses Beginning with the
Discourse on Whirlpools

10. Uddhambāgiya Sutta

9. Esanā Vagga**1-10. Esanādi Sutta**

**Ten Discourse, Beginning with the Discourse
Concerning the Quests.**

451-460. Bhikkhus, there are three kinds of quests, what are the three? They are **the quests** after sensual pleasure; the quest after renewed **existence**; the quest after the Noble Practice of Purity ... **should be** implied (as in para 161 Esana Sutta) adapting it for the Four Methods of Steadfast Mindfulness.

**End of the Esanādi Sutta,
the tenth in this Vagga.**

ESANA VAGGAThe Ninth.

10. Ogha Vagga**1-9. Oghādi Sutta**

**1-9. Nine Discourses Beginning with
the Discourse on Whirlpools**

This heading and the text for the above have been left out in the Pāli and the Burmese Texts, perhaps in inadvertently. See paras 302 to 311.

**End of the Oghāda Sutta,
the ninth in this Vagga.**

10. Uddhambāgiya Sutta Discourse Concerning Upper Fetters

461-470. Bhikkhus, there are five upper fetters. What are the five? They are: attachment to existence in fine material realms, attachment to existence in non-material realms, conceitedness, distraction and ignorance. These, bhikkhus, are the five upper fetters. Bhikkhus, in order to comprehend these five upper fetters through special apperception, to comprehend them rightly and fully, to make an end of them. to abandon them, the Four Methods of Steadfast Mindfulness should be cultivated.

What are the Four? In this Teaching, bhikkhus, the bhikkhu keeps his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas ... on Sensation ...p... on the mind ...p... keeps his mind steadfastly on Mind-Objects. with diligence, comprehension and mindfulness, thus keeping away covetousness and distress in the five khandhas. Bhikkhus, in order to comprehend the five upper fetters through special apperception, to comprehend them rightly and fully, to make an end of them and, to abandon them, these Four Methods of Steadfast Mindfulness should be cultivated.

(As in the Magga Samiyutta, amplifications should be made in the Satipatṭhāna Samiyutta.)

End of the Uddhambāgiya Sutta,
the tenth in this Vagga.

OGHA VAGGA ... The Tenth.

END OF SATIPATṬHĀNA SAMYUTTA ... THE THIRD

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