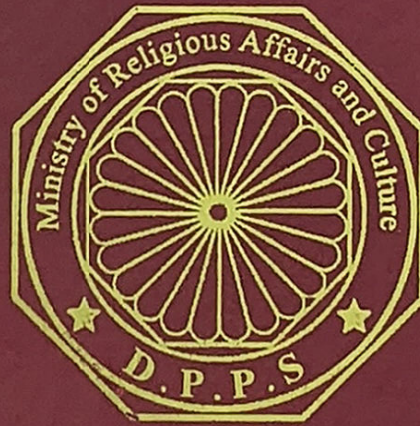


Suttanta Piṭaka
SAM̐YUTTA NIKĀYA
Collection of Groups of Related Discourses

A TRANSLATION OF
SAḶĀYATANA SAM̐YUTTA

Groups of Related Discourses on The Six Sense-bases

Translated by
U Hla Maung



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

Sāsanā 2564

C.E. 2020

M.E 1382

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Namo tassa bhagavato arahato sammāsambuddhassa

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

* * * * *

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become Perfectly Self-enlightened through realization of the Four 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).

FOREWORD

It is with great pleasure that we have been able to publish translated version of Texts named **SALĀYATANA SAMYUTTA** translated by U Hla Maung. The first part of **SALĀYATANA SAMYUTTA** containing from paragraph 1-248 was published in 1998. The rest part of the **SALĀYATANA SAMYUTTA** containing from paragraph 249-420 was edited by the new Editorial Committee. The new **SALĀYATANA** containing paragraph 249 to 420 is published now. It may be mentioned here that the newly organized Editorial Committee had shouldered the onerous task of seeing the edited manuscript through the press.

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

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

SALĀYATANA VAGGA SAMYUTTA

Introduction

The present book, the Saḷāyatana Saṃyutta, is the first Saṃyutta among the ten Saṃyuttas. It is presented in four subdivisions, Paṇṇāsakkas, which are of uneven number. The discourses presented here are a collection of the Buddha's saying on the subject of the six Āyatanas. Āyatana is a term that connotes the six internal āyatanas or sense-bases and the six external āyatanas or sense-objects. The six sense-objects are: visible objects, sounds, smells, tastes, tangible objects, and mind-objects. These twelve factors are often referred to as sense-spheres.

The threefold character of the twelve sense-spheres are explained in various ways to suit the mental make-up of each hearer. The Buddha throws light on the misconception about the eye (That 'I' am the eye), or the misconception that 'the eye is mine', or the misconception in the eye (That 'I' exist in the eye, etc). He further teaches about the misconceptions about visible objects, eye-consciousness, eye-contact, sensation, etc., and also likewise misconceptions about the remaining āyatanas or sense-spheres.

“Bhikkhus, when I was only a Buddha-to-be and not yet a Buddha, these thoughts occurred to me: What is the enjoyableness of the eye, what are the faults, and what is freedom from attachment to it?... Then, bhikkhus these thoughts occurred to me: Physical Well-being and mental pleasure arise dependent on the eye, these are the enjoyableness of the eye. It's impermanence, its unsatisfactoriness and its nature of being subject to

change are the fault. Rooting out the craving for the eye and abandoning it constitute freedom from attachment to it”. Likewise, the Buddha goes on with the remaining five internal sense-bases.

Then the Buddha relates his personal experience about the enjoyableness of visible objects, their faults, the freedom from attachment to them, and also of the five remaining sense-objects by explaining on the same lines as in the case of the six internal sense-bases. These has mentioned in this pervious part of this book.

“Bhikkhus, I do not say that one can know, see or get the end of the world by going there; nor, bhikkhus, do I say that without getting to the end of the world, one can make an end of Dukkha.” The bhikkhus did not get a chance to ask the Buddha to elucidate on the brief statement. So they sought Ānanda’s help. The Venerable Ānanda explained to them that when the Bhagavā said one can never know, see, or get to the end of the world by going there, he meant the okāsa loka, the physical abode of beings; and that when the Bhagavā said one can never make an end of dukkha without getting to the end of the world, he was referring to saṅkhāra loka, world of conditionality, which in this case refers to the āyatanas. The bhikkhus related to the Bhagavā their experience with Ānanda. The Bhagavā praised Ānanda for his wisdom in elucidating the brief statement.

Some Further Excerpts

The Venerable Channa (not Channa, Prince Siddhattha’s old charioteer) who took his own life with a knife out of frustration in gaining Insight, but who, at the eleventh hour, succeeded in his effort.

The virtue of forbearance in a truly noble mind.

A bhikkhu to keep his (doors of) senses well guarded, to eat in moderation, and to be wakeful or vigilant at all hours;

A discourse that arouses the inert mind to discern the difference in outlook between an ariya and a blind worldling. An Ariyā is quite indifferent to six kinds of sensual objects that are so eagerly sought after by worldlings.

Further, this discourse helps the aspirant to Nibbāna to grasp the meaning of Nibbāna.

Perhaps the discourse to the ageing bhikkhu Mālukiya-putta is a succinct guide to a yogi for gaining Insight. The Buddha exhorted the bhikkhu thus: “Mālukiya-putta, in the sense-objects which can be seen, heard, experienced, or cognized, you will merely be seeing what is seen, merely be hearing what is heard, merely be experiencing what is experienced, merely be cognizing what is cognized. The Buddha enjoined him to be vigilant, not to let attachment, hatred or bewilderment arise in the mind, but to let the experience pass on as mere experiencing. The old bhikkhu, remembering this timely advice, restrained his senses, and by earnest mindfulness, attained arahatship.

From what has been discussed above, the reader will, hopefully, have got an inkling of the direction and purport of the Collection called Saḷāyatana Saṃyutta, which is to drive home the ultimate truth that the six internal sense-bases and their corresponding sense-objects are subjects to the inevitable law of anicca-dukkha-anatta,

that they are not worth clinging to, and that the sooner this fact is understood, the shorter will be the infinitely woeful journey for the benighted wayfarer in the wearisome round of existences.

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

**Full Moon Day of Thadingyut 1381 ME
The Eighth Day of October, 2019**

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Namo tassa bhagavato arahato sammāsambuddhassa

II. VEDANĀ SAMYUTTA

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9. Anicca Sutta
10. Phassamūlaka Sutta

Sagāthā Vagga

1. SAMĀDHI SUTTA

Discourse on Concentration

249. “Bhikkhus, these are the three kinds of sensation. What are the three? They are: Pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. These, bhikkhus, are the three kinds of sensation.” (Thus said the Bhagavā)

Having tranquillity, comprehension and mindfulness, a disciple of the Bhagavā knows what sensations are (*dukkha saccā*), how sensations come about (*samudaya saccā*), how sensations cease (*nirodha saccā*) and the Path leading to the cessation of sensations (*magga saccā*). Having exterminated sensations and being freed from thirst of craving, he is liberated from defilements (i.e., he has attained *Nibbāna*).

End of the First Sutta

2. SUKHA SUTTA

Discourse on Pleasant Sensation

250. “Bhikkhus, these are the three kinds of sensation. What are the three? They are: Pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.” (Thus said the Bhagavā).

Saḷāyatana Samiyutta

There exist, either within us or in others, all kinds of sensation --- pleasant, unpleasant, neither pleasant nor unpleasant.

One who comprehends that these sensations are subject to disintegration and destruction and are dukkha, and views with wisdom through repeated contacts, their nature of destruction, is freed from attachment to sensations.

End of the Second Sutta

3. PAHĀNA SUTTA

Discourse on Abandonment

251. “Bhikkhus, these are the three kinds of sensation. What are the three? They are: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.

“Bhikkhus, latent attachment to pleasant sensation should be abandoned; latent anger for unpleasant sensation should be abandoned; latent ignorance of sensations that are neither pleasant nor unpleasant should be abandoned.

“Bhikkhus, when a bhikkhu has abandoned latent attachment to pleasant sensation, latent anger for unpleasant sensations and latent ignorance of sensations that are neither pleasant nor unpleasant, that bhikkhu should be called one who has been freed from latent proclivity and who has seen right. That bhikkhu has cut off craving, has broken off the fetters and because he has completely

Sagāthā Vagga

eradicated conceit, he has put an end to dukkha. (Thus said the Bhagavā)

In him who experiences pleasant sensation, not knowing what it is and who sees no way of escape from it, there arises latent attachment.

In him who experiences unpleasant sensation, not knowing what it is and who sees no way of escape from it, there arises latent anger. He, who takes great delight in neither pleasant nor unpleasant sensation which the Bhagavā teaches to be tranquil and good, cannot escape from dukkha.

If a bhikkhu is diligent and not slack in mindfulness, that bhikkhu knows all sensations discriminatively.

If that bhikkhu knows discriminatively all sensations, he can free himself from moral intoxicants even in the present existence. He will be an Arahat established in supramundane dhamma and on dissolution of the body on death, he will not be counted as one reborn in any of the three planes or existences.

End of the Third Sutta

4. PĀTĀLA SUTTA

Discourses on the Parable of an Abyss

252. “Bhikkhus, an ignorant worldling talks: ‘There is a bottomless abyss in the great ocean’. Bhikkhus, an ignorant worldling says: There is a bottomless abyss in the great ocean without knowing it and without understanding its implication. Bhikkhus, the ‘bottomless abyss’ is the name for unpleasant sensations being experienced in the body.”

Bhikkhus, an ignorant worldling, having to experience unpleasant sensation, grieves, becomes heavily oppressed, laments, beats his breast, wails and faints in bewilderment. Bhikkhus, this ignorant worldling is called one who cannot endure and who cannot find a firm footing in the abyss.

“Bhikkhus, a well-informed Ariyā disciple, having to experience unpleasant sensation does not grieve, does not become heavily oppressed, does not lament, does not beat his breast, does not wail and does not faint in bewilderment. Bhikkhus, this well-informed Ariyā disciple is called one who can endure and who can find a firm footing in the abyss.” (Thus said the Bhagavā)

He who has little wisdom and strength cannot endure with patience the intense pain which comes upon him that may even take his life. He trembles, wails, and burst into tears at the touch of these pains. He not only cannot endure but cannot also find a firm footing in the abyss.

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He can endure with patience the intense pain which comes upon him that may even take his life. He does not tremble at the touch of these pains. That man not only can endure, but can also find a firm footing in the abyss.

End of the Fourth Sutta

5. DATṬHABBA SUTTA

Discourse on the Way Sensation should be viewed

253. “Bhikkhus, these are three kinds of sensation. What are the three? They are: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

“Bhikkhus, pleasant sensation should be viewed as painful; unpleasant sensation should be viewed as a thorn and sensation that is neither pleasant nor unpleasant as impermanent. Bhikkhus, a bhikkhu who has thus viewed pleasant sensation as painful, unpleasant sensation as a thorn and sensation that is neither pleasant nor unpleasant as impermanent is called one who has perceived well. He has cut off craving, has broken off the fetters and because he has completely eradicated conceit, he has put an end to dukkha.” (Thus said the Bhagavā)

When a bhikkhu has viewed pleasant sensation as painful, unpleasant sensation as a thorn and tranquil sensation which is neither pleasant nor unpleasant as impermanent, he comprehends sensation discriminatively.

Saḷāyatana Samiyutta

When a bhikkhu comprehends all sensations discriminatively, he can free himself from moral intoxicants even in the present existence. He will be an Arahat established in supramundane dhamma and on dissolution of the body, he will not be counted as one reborn in any of the three planes of existence.

End of the Fifth Sutta

6. SALLA SUTTA

Discourse With the Simile of a Thorn

254. “Bhikkhus, an ignorant worldling experiences pleasant sensation, unpleasant sensation and sensation that are neither pleasant nor unpleasant. A well-informed Ariyā disciple (also) experiences pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

“Now bhikkhus, what is the difference, what is the distinguishing characteristic (with respect to effort) and what is the difference between these two, the ignorant worldling and the well-informed Ariyā disciple?” (The Bhagavā asked the bhikkhus)

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

“Bhikkhus, an ignorant worldling, having to experience a painful sensation, grieves, becomes heavily op-

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pressed, laments, beats his breast, wails and faints in bewilderment. He experiences two kinds of sensation, physical and mental. Bhikkhus, for example, a man is pierced by a thorn. Another thorn pierces him close to the place where the first one has pierced. Thus, bhikkhus, the man suffers pain from the two thorns.”

“In the same way, bhikkhus, when an ignorant worldling experiences a painful sensation, he grieves, becomes heavily oppressed, laments, beats his breast, wails and faints in bewilderment. He experiences two kinds of sensation, physical and mental. When he is touched by painful sensation, he feels anger. In the man who feels anger to the painful sensation, aversion caused by that painful sensation becomes evident.”

“When he is touched by painful sensation, he takes delight in sensual pleasures. Why is this so? Because, bhikkhus, the ignorant worldling does not know besides sensual pleasures, the way of escape from painful sensation. In the man who takes delight in sensual pleasures, the latent attachment caused by pleasant sensation becomes evident. That man does not know, as it really is, the cause of the arising of, the cause of the cessation of, the enjoyableness of, the faults of, and the way of escape from these sensations. In the man, who does not know, as it really is, the cause of the arising of, the cause of the cessation of, the enjoyableness of, the faults of, and the way of escape from these sensations, the latent ignorance caused by sensation that is neither pleasant nor unpleasant, becomes evident.”

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“If that man experiences pleasant sensation, he does it in association with defilements. If that man experiences unpleasant sensation, he does it in association with defilements. If that man experiences a sensation, which is neither pleasant nor unpleasant, he does it in association with defilements.”

“Bhikkhus, an ignorant worldling is said to be one who is associated with rebirth, ageing and death, grief, lamentation, bodily pain, distress of mind, and agony and I declare that he is one who is associated with dukkha.”

“Bhikkhus, the well-informed Ariyā disciple, on experiencing painful sensations, does not grieve, does not become heavily oppressed, does not lament, does not beat his breast, does not wail and does not faint in bewilderment. He suffers only one kind of sensation, that of bodily pain. He does not suffer distress of mind.”

“Bhikkhus, for example, a man is pierced by a thorn. A second thorn does not pierce him. Thus, bhikkhus, that man suffers pain only from one thorn. Bhikkhus, in the same way, on experiencing a painful sensation, the well-informed Ariyā disciple does not grieve, does not become heavily oppressed, does not lament, does not beat his breast, does not wail and faint in bewilderment. He experiences only one sensation, that of bodily pain. He does not suffer distress of mind. When that man is touched by painful sensation, he feels no anger. In a man who feels no anger to the painful sensation, the latent anger caused by that painful sensation does not become evident.”

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When he is touched by painful sensation, he does not take delight in sensual pleasures. Why is this so? Because, bhikkus, the well-informed Ariyā disciple knows, besides sensual pleasures, the way of escape from painful sensation. In the man who does not take any delight in sensual pleasures, the latent attachment caused by that pleasant sensation does not become evident. In the man who knows, as it really is, the cause of the arising of, the cause of the cessation of, the enjoyableness of, the faults of, and the way of escape from these sensations, the latent ignorance caused by sensation that is neither pleasant nor unpleasant does not become evident. If he experiences pleasant sensation, he does so, not in association with moral defilements; if he experiences unpleasant sensation, he does it, not in association with defilements; if he experience sensation that is neither pleasant nor unpleasant, he does so not in association with defilements.

“Bhikkhus, the well-informed Ariyā disciple is said to be one who is not associated with rebirth, ageing, death, grief, lamentation, bodily pain, distress of mind and agony. He is one who is not associated with dukkha.”

“Bhikkhus, this is the distinction, the distinguishing characteristic and the difference between the well-informed Ariyā disciple and the ignorant worldling.” (Thus said the Bhagavā)

The big difference between the one with wisdom and the ignorant worldling is that, the one with wisdom experiences pleasant and unpleasant sensation (not in association with defilements).

Saḷāyatana Samiyutta

The mind of the Ariyā bhikkhu who has learned the dhamma, who has wide knowledge and who can view this world and beyond is not harassed by desirable things. He has no feeling of aversion to undesirable things.

The Ariyā disciple, having routed attachment (Rāga) and hatred (Dosa), has no more left in him. Having realized Nibbāna, which is absolutely free from defilements and grief, he knows well that he is the one who has reached the other shore.

End of the Sixth Sutta

7. PAṬHAMA GELAÑÑA SUTTA

First Discourse On Being Taken Ill

255. At one time the Bhagavā was residing at the pinnacled monastery in the Mahāvuna wood near Vesālī. Then in the evening the Bhagāva rose from solitary meditation and approached the sick ward of (the bhikkhus). Having approached, he sat in a seat prepared for him. Having sat, the Bhagavā addressed the bhikkhus: “Bhikkhus, a bhikkhu should always have mindfulness and clear comprehension and wait for the opportune time. This is our instruction to you.”

“Bhikkhus, how does a bhikkhu become one who has mindfulness? Bhikkhus, in this Teaching, the bhikkhu

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abides repeatedly contemplating the body in the body, with diligence, clear comprehension and mindfulness, thus keeping away covetousness and distress concerning the world abides repeatedly contemplating the sensations in the sensations ... p ... abides repeatedly contemplating the mental objects in the mental objects, with diligence, clear comprehension and mindfulness, thus keeping away covetousness and distress concerning the world. In this way, bhikkhus, a bhikkhu becomes one who has mindfulness.”

“Bhikkhus, how does a bhikkhu become one who has clear comprehension? Bhikkhus, in this Teaching, the bhikkhu, 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 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 defecating and urinating, he does so with clear comprehension; in walking, standing, sitting, sleeping, awaking, speaking or in keeping silent, he does so with clear comprehension. “Bhikkhus, a bhikkhu should always have mindfulness and clear comprehension and wait for the opportune time. This is our instruction to you.”

“Bhikkhus, if a pleasant sensation arises in him who has mindfulness, clear comprehension, vigilance and utmost diligence and who dwells directing his mind towards Nibbāna, he knows thus:

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‘This pleasant sensation has arisen in me. This pleasant sensation has arisen depending (on a cause); it has not arisen without depending (on a cause). Depending on what (cause) has it arisen? It has arisen depending on this body. And this body has come into being depending on a cause which, by its nature, is impermanent and is subject to conditioning. How can (therefore) the pleasant sensation, which has come into being depending on this body which, by its nature, is impermanent and is subject to conditioning, be permanent?’

He constantly contemplates the body and the pleasant sensation and its nature of impermanence, of decay, of detachment, of cessation and of abandonment. To a bhikkhu who constantly contemplates the body and the pleasant sensation and its nature of impermanence, of decay, of detachment, of cessation and of abandonment, the latent attachment to the body and the pleasant sensation is abandoned.

‘Bhikkhus, if an unpleasant sensation arises in the bhikkhu who has mindfulness clear comprehension vigilance and utmost diligence and who dwells directing his mind towards Nibbāna, he knows thus:

‘This unpleasant sensation has arisen in me. This unpleasant sensation has arisen in me depending (on a cause); it has not arisen without depending (on a cause). Depending on what (cause) has it arisen? It has arisen depending on this body. And this body has come into being depending on a cause which, by its nature, is impermanent and is subject to conditioning. How can (therefore) the unpleasant sensation, which has come into

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being depending on this body which, by its nature, is impermanent and is subject to conditioning, be permanent?’

He constantly contemplates the body and the unpleasant sensation and their nature of impermanence, of decay, of detachment, of cessation and of abandonment. To a bhikkhu who constantly contemplates the body and the unpleasant sensation and their nature of impermanence, ... p ... of abandonment, the latent disposition of aversion to the body and the unpleasant sensation is abandoned.”

“Bhikkhus, if a sensation that is neither pleasant nor unpleasant arises in the bhikkhu who has utmost diligence, mindfulness, clear comprehension and vigilance and who dwells directing his mind towards Nibbāna, he knows thus:

‘This sensation that is neither pleasant nor unpleasant has arisen in me. This feeling has arisen in me depending (on a cause); it has not arisen without depending (on a cause). Depending on what cause has it arisen? It has arisen depending on this body. And this body has come into being depending on a cause which, by its nature, is impermanent and is subject to conditioning. How can (therefore) the sensation which is neither pleasant nor unpleasant, which has come into being depending on this body which, by its nature, is impermanent and is subject to conditioning be permanent?’

He constantly contemplates the body and the sensation which is neither pleasant nor unpleasant and their nature of impermanence, of decay, of detachment, of

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cessation and of abandonment. To a bhikkhu who constantly contemplates the body and the sensation which is neither pleasant nor unpleasant and their nature of impermanence ... p ... of abandonment, that latent ignorance is abandoned.”

When he has a pleasant sensation, he knows that it is impermanent. He knows that he should not let it overwhelm him. He knows that he should not delight in it.

When he has an unpleasant sensation ... p ... When he has a sensation that is neither pleasant nor unpleasant he knows that it is impermanent. He knows that he should not let it overwhelm him. He knows that he should not delight in it.

When he has a pleasant sensation, he experiences it without associating it with moral defilements. When he has an unpleasant sensation, he experiences it without associating it with defilements. When he has a sensation that is neither pleasant nor unpleasant, he experiences it without associating it with defilements.

When he has a sensation confined to the body, he knows that he experiences a sensation confined to the body. When he has a sensation confined to (the duration of) life, he knows that he experiences a sensation confined to (the duration of) life. He knows that all feelings he experiences in the present existence before death and dissolution of his body are not delightful and will be tranquillized.

For example, bhikkhus, a lamp goes on burning because of the oil and the wick. When the oil or the wick

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are used up, the lamp stops burning as there is no more sustenance. Bhikkhus, in the same way, when a bhikkhu has a sensation confined to the body, he knows that he experiences a sensation confined to the body. When he has a sensation confined to (the duration of) life, he knows that he experiences a sensation confined to (the duration of) life. He knows that all sensations he experiences in the present existence before the dissolution of his body beyond the end of life are not delightful and will be tranquillized.” (Thus said the Bhagavā)

End of the Seventh Sutta

8. DUTIYA GELAÑÑA SUTTA

Second Discourse On Being Taken Ill

256. At one time, the Bhagavā was residing at the pinnacled monastery in Mahāvana wood near Vesālī. Then in the evening, the Bhagavā rose from solitary meditation and approached the sick ward of (the bhikkhus). Having approached, he sat in the seat prepared for him. Having sat, the Bhagavā addressed the bhikkhus: “Bhikkhus, a bhikkhu should always have mindfulness and clear comprehension and wait for the opportune time. This is our instruction to you.”

“Bhikkhus, how does a bhikkhu become one who has mindfulness? Bhikkhus, in this Teaching, the bhikkhu abides repeatedly contemplating the body in the body, with diligence, clear comprehension and mindfulness thus keeping away covetousness and distress concerning the

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world abides repeatedly contemplating sensations in the sensation ...p... abides repeatedly contemplating the mind in the mind ...p... abides repeatedly contemplating the mental objects in the mental objects with diligence, clear comprehension and mindfulness thus keeping away covetousness and distress concerning the world. In this way, bhikkhus, a bhikkhu becomes one who is mindful.

“Bhikkhus, how does a bhikkhu become one who has clear comprehension? Bhikkhus, in this Teaching, the bhikkhu, in moving forward and in moving back does so with clear comprehension ...p... in speaking or in keeping silent, he does so with clear comprehension, and wait for the opportune time. This is our instruction to you.”

“Bhikkhus, if a pleasant sensation arises in the bhikkhu, who has mindfulness, clear comprehension, vigilance and utmost diligence and who dwells directing his mind towards Nibbāna, he knows thus:-

‘This pleasant sensation has arisen in me. This pleasant sensation has arisen depending (on a cause); it has not arisen without depending (on a cause). Depending on what (cause) has it arisen? It has arisen depending on this contact. And this contact has come into being depending on a cause which, by its nature is impermanent and is subject to conditioning. How can (therefore) the pleasant sensation, which has come into being depending on this contact which, by its nature, is impermanent and is subject to conditioning, be permanent?’

He constantly contemplates the contact and the pleasant sensation and its nature of impermanence, of decay, of detachment, of cessation and of abandonment. To a

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bhikkhu who constantly contemplates the contact and the pleasant sensation and its nature of impermanence, of decay, of detachment, of cessation and of abandonment, the latent attachment to the contact and the pleasant sensation is abandoned.”

“Bhikkhus, if an unpleasant sensation arises in the bhikkhu who has mindfulness ...p... if a sensation that is neither pleasant nor unpleasant arises in the bhikkhu who has ...p... he knows thus: ‘This neither pleasant nor unpleasant sensation has arisen in me. It has arisen in me depending (on a cause); it does not arise without depending (on a cause). Depending on what (cause) has it arisen? (should be elaborated as in the previous sutta). He knows that all sensations he experiences in the present existence before the dissolution of his body beyond the end of life are not delightful and will be tranquillized.

For example, bhikkhus, a lamp goes on burning because of the oil and the wick. When the oil or the wick are used up, the lamp stops burning as there is no more sustenance. Bhikkhus, in the same way, when a bhikkhu has a sensation confined to the body, he knows that he experiences a sensation confined to the body. When he has a sensation confined to (the duration of) life, he knows that he experiences a sensation confined to (the duration of) life. He knows that all sensations he experiences in the present existence before the dissolution of his body beyond the end of life are not delightful and will be tranquillized.”(Thus said the Bhagavā)

End of the Eighth Sutta

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9. ANICCA SUTTA

Discourse on Impermanence

257. “Bhikkhus, these are the three kinds of sensation which are impermanent, conditioned, dependent on a cause, of perishable nature subject to destruction, waning (fading away) of passion and subject to cessation. What are the three? They are: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, these are the three kinds of sensation which are impermanent, conditioned, dependent on a cause, of perishable nature, subject to destruction, dispassionate and subject to cessation.” (Thus said the Bhagavā)

End of the Ninth Sutta

10. PHASSAMŪLAKA SUTTA

Discourse on Sensation Rooted in Contact

258. “Bhikkhus, these are the three kinds of sensation which are born of contact, rooted in contact, caused by contact and conditioned by contact. What are the three? They are: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

“Bhikkhus, pleasant sensation comes into being depending on contact which is the cause of sensation. As a result of the cessation of contact which is the cause of the pleasant sensation, pleasant sensation that comes into being depending on contact ceases and is tranquillized.”

“Bhikkhus, unpleasant sensation comes into being depending on contact which is the cause of sensation. As

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a result of the cessation of contact which is the cause of the unpleasant sensation, unpleasant sensation that comes into being depending on contact ceases and is tranquilized.”

“Bhikkhus, sensation that is neither pleasant nor unpleasant comes into being depending on contact which is the cause of sensation. As a result of the cessation of contact which is the cause of sensation that is neither pleasant nor unpleasant, sensation that is neither pleasant nor unpleasant that comes into being depending on contact ceases and is tranquillized.”

“Bhikkhus, for example, as a result of the coming into contact, rubbing together, of two sticks, there is heat and fire is produced. By keeping the two sticks apart, the heat that comes into being when put and rubbed together ceases. Bhikkhus, in the same manner, the three kinds of sensation are born of contact, rooted in contact, caused by contact and conditioned by contact. Accordingly, with the arising of contact, sensation arises; and with the cessation of contact, sensation ceases.” (Thus said the Bhagavā)

End of the Tenth Sutta

**End of the First Vagga, with a verse of Vedanā
Sañyutta**

Namo tassa bhagavato arahato sammāsambuddhassa

(ii) RAHOGATA VAGGA

1. Rahogata Sutta
- 2-3. Ākāsa Sutta
4. Agāra Sutta
- 5-6. Ānanda Sutta
- 7-8. Sambahula Sutta
9. Pañcakaṅga Sutta
10. Bhikkhu Sutta

Rahogata Vagga

1. RAHOGATA SUTTA

Discourse on Being in Solitude

259. Once a bhikkhu approached the Bhagavā. Having approached and making obeisance to the Bhagavā, he sat in a suitable place. Having sat in a suitable place, he said to Bhagavā thus:

“Venerable Sir, it has occurred to me who was dwelling alone in solitude thus: ‘The Bhagavā has taught three kinds of sensation, namely, pleasant sensation, unpleasant sensation and that is neither pleasant nor unpleasant. Though the Bhagavā has taught these three kinds of sensation, he has also declared that all these sensations are dukkha. In reference to what has the Bhagavā declared that all sensations are dukkha?’”

“Good, bhikkhu. Good, bhikkhu, I teach three kinds of sensation, namely, pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. I also teach that all sensations are dukkha. Bhikkhus, I have said, ‘All sensations are dukkha with reference to transitoriness (impermanence) of conditioned things. Bhikkhus, I have said, ‘All sensations are dukkha’ to point out that conditioned things are liable to be destroyed, are perishable, are dispassionate, are subject to cessation and to change by their nature.”

“Bhikkhu, in fact, I teach the gradual process of the cessation of conditioned things. In one who has attained the first jhāna, speech ceases. In one who has attained the second jhāna, initial application of the mind (vitakka) and sustained application of the mind (vicāra) ceases. In one

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who has attained the third jhāna, delightful satisfaction (pīti) ceases. In one who attains the fourth jhāna, in-breathing and out-breathing cease. In one who has attained ākāsānañcāyatana jhāna, perception of material things (rūpasañña) ceases. In one who has attained viññāṇañcāyatana jhāna, perception of ākāsānañcāyatana (realm of infinite space) ceases. In one who has attained ākiñcaññāyatana jhāna, perception of viññāṇañcāyatana (realm of infinite consciousness) ceases. In one who has attained nevasaññānāsaññāyatana jhāna, perception of ākiñcaññāyatana (realm of nothingness) ceases. In one who has attained Nirodhasamāpatti, which eliminates perception and sensation, perception and sensation cease. In an Arahāt who has totally eradicated āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) cease.”

“Bhikkhu, in fact, I teach the gradual process of the cessation of conditioned things. In one who has attained the first jhāna, speech is subdued.

In one who has attained the second jhāna, initial application of the mind (vitakka) and sustained application of the mind (vicāra) are subdued ... p ... In one who has attained Nirodhasamāpatti, which eliminates perception and sensation are subdued. In an Arahāt who has totally eradicated āsavas, attachment (rāga), ill will (dosa) and bewilderment (moha) are subdued. Bhikkhu, these are six kinds of tranquillity. In one who attains the first jhāna, speech is calmed down. In one who has attained the second jhāna, initial application of the mind and sustained application of the mind are calmed down. In one who has

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attained the third jhāna, delightful satisfaction is calmed down. In one who has attained the fourth jhāna, in-breathing and out-breathing are calmed down. In one who attains Nirodhasamāpatti, which eliminate perception and sensation are calmed down. In an Ārahat, who has extinguished āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) are calmed down.”(Thus said the Bhagavā)

End of the First Sutta

2. PAṬHAMA ĀKĀSA SUTTA

First Discourse on the Sky

260. “Bhikkhus, for example, various kinds of wind blow in the sky. They blow from the east, from the west, from the north, from the south. And there are dusty and dustless winds, cold and hot winds and weak and extremely violent winds. In the same manner, bhikkhus, various kinds of sensation arise in this body. There arise pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

In the sky many and varied winds blow from the east, west, north and south besides the dusty and dustless, the cold and the hot, the weak and the extremely violent. Likewise pleasant, unpleasant and neither pleasant nor unpleasant sensations arise in this body.

Saḷāyatana Samiyutta

A bhikkhu with utmost diligence, not lacking in mindfulness comprehends all these sensations. Thus knowing, he can get himself freed from āsavas even in the present existence. He will be an Arahat established in the dhamma and on dissolution of the body will not be counted as one reborn in any of the three planes of existence. (Thus said the Bhagavā)

End of the Second Sutta

3. DUTIYA ĀKĀSA SUTTA

Second Discourse on the Sky

261. “Bhikkhus, for example, various kinds of wind blow in the sky. They blow from the east ... p ... weak and extremely violent winds. In the same manner, bhikkhus, various kinds of sensation arises in this body. There arise pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.” (Thus said the Bhagavā)

End of the Third Sutta

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4. AGĀRA SUTTA

Discourse with Guest House as Example

262. “Bhikkhus, for example, there is a guest house, in which guests from the east, from the west, from the north and from the south come and stay. Kings, brahmins, merchants and poor men, too, come and stay in it.”

“In the same way, bhikkhus, various kinds of sensation, pleasant, unpleasant and neither pleasant nor unpleasant arise in this body. Pleasant, unpleasant and neither pleasant nor unpleasant sensations that are tainted with sensual pleasures arise (in this body); pleasant, unpleasant and neither pleasant nor unpleasant sensation not tainted with sensual pleasure, too, arise (in this body).” (Thus said the Bhagavā)

End of the Fourth Sutta

5. PAṬHAMA ĀNANDA SUTTA

First Discourse Given to the Venerable Ānanda

263. Once, the Venerable Ānanda approached the Bhagavā. Having approached, he sat in a suitable place. Having sat in a suitable place, he addressed the Bhagavā: “Venerable Sir, what are sensations? What is the cause of sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the enjoyableness of sensation? What are the faults of sensation? What is the freedom from attachment to sensation?”

Salāyatana Samyutta

“Ānanda, there are three kinds of sensation --- pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Ānanda, things of this nature are called sensation. Because of the arising of contact, sensation arises. Because of the cessation of contact, sensation ceases. The Eight Constituents of the Ariyā Path, viz. Right View ...p... Right Concentration, is the practice leading to the cessation of sensation. Dependent on sensation, physical and mental happiness arises. This is the enjoyableness of sensation. Sensation is impermanent, dukkha and subject to change. These are the faults of sensation. There is the way to subdue and get rid of craving for sensation. This is the freedom from attachment to sensation.

“Ānanda, in fact, I teach the gradual process of cessation of conditioned things. In one who has attained the first jhāna, speech ceases ...p... In one who has attained Nirodhasamāpatti, which eliminates perception sensations cease. In an Arahāt who has totally eradicated āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) cease. Ānanda, in fact, I teach the gradual process of the cessation of conditioned things. In one who has attained the first jhāna, speech is subdued ...p... In one who has attained Nirodhasamāpatti, which eliminates perception sensations are subdued. In an Arahāt who has totally eradicated āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) are subdued ...p... Ānanda, in fact, I teach the gradual process of cessation of conditioned things. In one who has attained the first jhāna, speech is calmed down ...p... In one who has attained

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ākāsānañcāyatana jhāna, perception of material things (Rūpasañña) is calmed down. In one who has attained viññāṇañcāyatana jhāna, perception of ākāsānañcāyatana (realm of infinite space) is calmed down. In one who has attained ākincaññāyatana jhāna, perception of viññāṇañcāyatana (realm of infinite consciousness) is calmed down. In one who has attained Nevasaññānāsaññāyatana jhāna, perception of ākiñcaññāyatana (realm of nothingness) is calmed down. In one who attains Nirodhasamāpatti, which eliminates perception sensation is calmed down. In an Arahāt who has totally eradicated āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) are calmed down.” (Thus said the Bhagavā)

End of the Fifth Sutta.

6. DUTIYA ĀNANDA SUTTA

Second Discourse Given to the Venerable Ānanda

264. Once, Venerable Ānanda approached the Bhagavā. Having approached and making obeisance to the Bhagavā, he sat in a suitable place. To the Venerable Ānanda who had sat in a suitable place the Bhagavā said thus: “Ānanda what are sensations? What is the cause of sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the enjoyableness of sensation? What are the faults of sensation? What is the freedom from attachment to these sensations?”

Saḷāyatana Samiyutta

“Venerable Sir, for us, the dhammas (teachings) originate only from the Bhagavā. We have only the Bhagavā to guide us; we have only the Bhagavā to take refuge in. The answers to these questions will be made clear only in the mind of the Bhagavā. May we therefore hear the answers to these questions from the Bhagavā so that we may bear them in mind.”

‘If it be so, Ānanda, listen. Bear it well in mind. I will explain.’ (Thus said the Bhagavā)

“Very well, Venerable Sir,” Venerable Ānanda said. The Bhagavā said thus: “Ānanda, sensations are of three kinds --- pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Ānanda, these are called the three kinds of sensation ...p... Because of the arising of contact ...p... In an Arahāt who has totally eradicated Āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) are calmed down.” (Thus said the Bhagavā)

End of the Sixth Sutta

7. PAṬHAMA SAMBAHULA SUTTA

First Discourse to Many Bhikkhus

265. Once, a large company of bhikkhus approached the Bhagavā. Having approached and making obeisance to the Bhagavā, they sat in a suitable place. Having sat in a suitable place, they said to the Bhagavā thus: “Venerable Sir, what are sensations? What is the cause of

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sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the enjoyableness of sensation? What are the faults of sensation? What is the freedom from attachment to these sensations?”

“Bhikkhus, these are the three kinds of sensation, pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, these are called sensations.”

Bhikkhus, because of the arising of contact, sensation arises. Because of the cessation of contact, sensation ceases. The Eight Constituents of the Ariyā Path, viz., Right View ...p... Right Concentration, is the practice leading to the cessation of sensation. Dependent on sensation, physical and mental happiness arises. This is the enjoyableness of sensation. Sensation is impermanent, dukkha and subject to change. These are the faults of sensation. There is the freedom from attachment to these sensations. This is the way of escape from sensation.

“Bhikkhus, in reality, I teach the gradual process of cessation of conditioned things. In one who has attained the first jhāna, speech ceases ...p... In an Arahat who has totally eradicated āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) cease. Bhikkhus, in fact, I teach the gradual process of cessation of conditioned things. In one who has attained the first jhāna, speech is subdued ...p... In an Arahat, who has totally eradicated Āsavas, attachment (rāga), hatred (dosa) and bewilderment (moha) are subdued. Bhikkhus, these are the six kinds of tranquil-

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lity. In one who has attained the first jhāna, speech is calmed down. In one who has attained the second jhāna, initial application of the mind and sustained application of the mind are calmed down. In one who has attained the third jhāna, delightful satisfaction is calmed down. In one who has attained the fourth jhāna, in-breathing and out-breathing are calmed down. In one who has attained Nirodhasamāpatti, which eliminates perception and sensation are calmed down. In an Arahāt who has totally eradicated Āsavas, attachment, hatred and bewilderment are calmed down.” (Thus said the Bhagavā)

End of the Seventh Sutta

8. DUTIYA SAMBAHULA SUTTA

Second Discourse to Many Bhikkhus

266. Once, a large company of bhikkhus approached the Bhagavā ...p... To the bhikkhus who had sat in a suitable place, the Bhagavā said thus: “Bhikkhus, what are sensations? What is the cause of sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the enjoyableness of sensation? What are the faults of sensation? What is the freedom from attachment to these sensations?” (Thus said the Bhagavā)

“Venerable Sir, for us, the dhammas (teachings) originate only from the Bhagavā ... p ...

“Bhikkhus, sensations are of three kinds--- pleasant sensation, unpleasant sensation and sensation that is nei-

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ther pleasant nor unpleasant. These are called sensations. Because of the arising of contact” should be elaborated as in the previous sutta.

End of the Eighth Sutta

9. PAÑCAKAṄGA SUTTA

Discourse given to the Master Carpenter

267. Once, a Master Carpenter named Pañcakaṅga approached the Venerable Udāyī. Having approached and making obeisance to Venerable Udāyī, he sat in a suitable place. Having sat in a suitable place, he said to Venerable Udāyī, “How many kinds of sensation does the Bhagavā teach?”

“Master Carpenter, the Bhagavā teaches three kinds of sensation--- pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

When it was said thus the Master Carpenter named Pañcakaṅga said: “Venerable Udāyī, the Bhagavā does not teach three kinds of sensation. He teaches only two kinds---the pleasant sensation and the unpleasant sensation. Venerable Sir, the Bhgavā includes the sensation that is neither pleasant nor unpleasant in peaceful and nice pleasant sensation.”

For the second time, the Venerable Udāyī spoke these same words to Master Carpenter Pañcakaṅga. He said: “Master Carpenter, the Bhagavā does not teach only two kinds of sensation. He teaches three kinds of sensa-

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tion---pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

For the second time also, Master Carpenter Pañcakaṅga spoke these words. He said: “Venerable Udāyī, the Bhagavā does not teach three kinds of sensation. The Bhagavā teaches only two kinds--- the pleasant sensation and the unpleasant sensation. Venerable Sir, the Bhagavā includes the sensation that is neither pleasant nor unpleasant in the peaceful and nice pleasant sensation.”

For the third time also, Venerable Udāyī spoke these same words to Master Carpenter Pañcakaṅga. He said: “Master Carpenter, the Bagavā does not teach only two kinds of sensation. He teaches three kinds of sensation---pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.”

For the third time also, Master Carpenter Pañcakanga spoke these same words. He said: “Venerable Udāyī, the Bhagavā does not teach three kinds of sensation. The Bhagavā teaches only two kinds---the pleasant sensation and the unpleasant sensation. Venerable Sir, the Bhagavā includes the sensation that is neither pleasant nor unpleasant in the peaceful and nice pleasant sensation.”

The Venerable Udāyī was unable to convince Master Carpenter Pañcakaṅga, nor was Pañcakaṅga able to convince the Venerable Udāyī.

“Venerable Ānanda overheard the conversation between the Venerable Udāyī and Master Carpenter Pañcakaṅga.”

Then the Venerable Ānanda approached the Bhagavā. Having approached, he sat in a suitable place. Having sat

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in a suitable place, he reported the whole conversation between the Venerable Udāyī and Master Carpenter Pañcakaṅga.

(The Bhagavā said:) “Ānanda, Master Carpenter Pañcakaṅga could not please Bhikkhu Udāyī (with his exposition) though it is correct. Neither could Bhikkhu Udāyī please Master Carpenter Pañcakaṅga (with his exposition) though it is correct.

“I have spoken, by way of explanation, of two kinds of sensation, of three kinds of sensation, of five kinds of sensation, of six kinds of sensation, of eighteen kinds of sensation, of thirtysix kinds of sensation, of one hundred and eight kinds of sensation.”

“Ānanda, even though I have expounded and explained the dhamma in this way, there are some who do not approve of it, who do not agree with one another's exposition of it. It results in quarrels, conflicts and controversies that give rise to tongue lashing at one another. Such a state of affairs is only to be expected.”

“Ānanda, I have expounded and explained the dhamma in this way and there are those who approve of it, who agree with one another's exposition. They live in harmony without quarrelling and dispute, like milk mixed with water, and regarding one another with affection (lit. looking at one another with the eye of affection). Such a state of affairs is only to be expected.”

“Ānanda, there are five kinds of sensual pleasure. What are the five? They are: visible objects, cognizable by eye-consciousness which are desirable, delightful, pleasing; alluring, accompanied by sensual attachment and

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enticing ...p... tangible objects cognizable by the body-consciousness which are desirable, delightful, pleasing, accompanied by sensual attachment and enticing. Ānanda, these are the five kinds of sensual pleasure. Ānanda, dependent on these five kinds of sensual pleasure, physical and mental happiness arises. These are called sensual pleasures, Ānanda, dependent on these five kinds of sensual pleasures, physical and mental happiness is experienced. There are those who say, ‘This physical and mental happiness is the supreme and calm experience.’ I, cannot permit such an observation. Why? Because, Ānanda, besides this happiness of sensual pleasures, there is another kind, which is by far more pleasing and noble.”

“Ānanda, besides this happiness of sensual pleasures, what is this happiness that is by far more pleasing and noble? Ānanda, in this Teaching, a bhikkhu, being detached from pleasures of the senses and demeritorious factors, achieves and remains in the first jhāna which is accompanied by initial application of the mind (vitakka), sustained application of the mind (vicāra), delightful satisfaction (pīti) and bliss (sukha) born of detachment from the hindrances (nīvaraṇa). Ānanda, this is, besides the happiness of the sensual pleasures, a happiness that is, by far more pleasing and noble.”

“Ānanda, physical and mental happiness arising out of the first jhāna is experienced, and there are those who say, ‘This physical and mental happiness is the supreme and calm experience’. I, cannot permit such an observation. Why? Because, Ānanda, besides this happiness of

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the first jhāna, there is still another kind, which is by far more pleasing and noble.”

“Ānanda, besides this happiness of the first jhana, what is this happiness that is by far more pleasing and noble? Ānanda, in this Teaching, by calming down the processes of (vitakka) and (vicāra) the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, with delightful satisfaction (pīti) and bliss (sukha) born of the (first jhāna) concentration. Ānanda, this is, besides the happiness of the first jhāna, a happiness, that is, by far more pleasing and noble.”

“Ānanda, besides this happiness of the second jhāna, what is this happiness that is by far more pleasing and noble? Ānanda, in this Teaching, a bhikkhu, disenchanted with delightful satisfaction (pīti), dwells in equanimity with mindfulness and clear comprehension and experiences mental and physical well-being. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in bliss (sukha). Ānanda, this is, besides the happiness of the second jhāna, a happiness that is by far more pleasing and noble.”

“Ānanda, physical and mental happiness arising out of the third jhāna is experienced and there are those who say, ‘This physical and mental happiness is the supreme and calm experience.’ I, cannot permit such an observa-

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tion. Why? Because, Ānanda, besides the happiness of the third jhāna, there is still another kind which is by far more pleasing and noble.”

“Ānanda, besides this happiness of the third jhāna, what is this happiness that is by far more pleasing and noble? Ānanda, in this Teaching, a bhikkhu, by dispelling both pain and pleasure and by the previous disappearance of sadness and gladness, achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. Ānanda, this is, besides the happiness of the third jhāna, a happiness that is by far more pleasing and noble.”

“Ānanda, physical and mental happiness, arising out of the fourth jhāna is experienced and there are those who say, ‘This physical and mental happiness is the supreme and calm experience.’ I, cannot permit such an observation. Why? Because, Ānanda, beside this happiness of the fourth jhāna, there is still another kind which is by far more pleasing and noble.”

“Ānanda, besides this happiness (of the fourth jhāna), what is the happiness that is by far more pleasing and noble? Ānanda, in this Teaching, the bhikkhu concentrates on the concept ‘Space is Infinite’ and achieves and remains in the ākāśānañcāyatana jhāna, where all forms of rūpasañña (concept of corporeality) paṭighasaññā (perception of sense reaction) have vanished, nānatasaññā (multiformity of perception) are not paid attention to. Ānanda, this is, besides the happiness of the fourth jhāna, a happiness that is by far more pleasing and noble.”

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“Ānanda, physical and mental happiness, arising out of the ākāsānañcāyatana jhāna is experienced and there are those who say, ‘This physical and mental happiness is the supreme and calm experience.’ I, cannot permit such an observation. Why? Because, Ānanda, besides this happiness arising out of the ākāsānañcāyatana jhāna, there is still another kind which is by far more pleasing and noble.”

“Ānanda, besides this happiness (of ākāsānañcāyatana jhāna), what is the happiness that is far more pleasing and noble? Ānanda, in this Teaching, completely transcending the jhāna of Infinity of Space and its objects the bhikkhu concentrates on the concept ‘Consciousness is Infinite’ and achieves and remains in the viññānañcāyatana jhāna. Ānanda, this is, besides the happiness arising out of the ākāsānañcāyatana jhāna, a happiness that is by far more pleasing and noble.”

“Ānanda, physical and mental happiness arising out of the viññāṇañcāyatana jhāna is experienced and there are those who say, ‘This physical and mental happiness is the supreme and calm experience’. I, cannot permit such an observation. Why? Because, Ānanda, besides this happiness arising out of the viññāṇañcāyatana jhāna, there is still another kind which is by far more pleasing and noble.”

“Ānanda, besides this happiness arising out of the viññāṇañcāyatana jhāna, what is the happiness that is by far more pleasing and noble? Ānanda, in this Teaching, completely passing beyond the viññāṇañcāyatana jhāna, the bhikkhu concentrates on the Concept of Nothingness

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and achieves and remains in the ākiñcaññāyatana jhāna. Ānanda, this is, besides the happiness arising out of viññāṇañcāyatana jhāna, a happiness that is by far more pleasing and noble.”

“Ānanda, physical and mental happiness arising out of the ākiñcaññāyatana jhāna is experienced and there are those who say, ‘This physical and mental happiness is the supreme and calm experience.’ I, cannot permit such an observation. Why? Because, Ānanda, besides this happiness arising out of the ākiñcaññāyatana jhāna, there is still another kind which is by far more pleasing and noble.”

“Ānanda, besides this happiness arising out of the ākiñcaññāyatana jhāna, what is the happiness that is by far more pleasing and noble? Ānanda, in this Teaching, completely passing beyond the jhāna of nothingness, the bhikkhu then experiences the jhāna of neither sañña nor non-saññā and dwells therein. Ānanda, this is, besides the happiness arising out of the ākiñcaññāyatana jhāna, a happiness that is by far more pleasing and noble.”

“Ānanda, physical and mental happiness arising out of the nevasaññā-nāsaññāyatana jhāna is experienced and there are those who say, ‘This physical and mental happiness is the supreme and calm experience.’ I, cannot permit such an observation. Why? Because, Ānanda, besides this happiness arising out of the nevasaññā-nāsaññāyatana jhāna, there is still another kind which is by far more pleasing and noble.”

“Ānanda, besides this happiness arising out of the nevasaññā-nāsaññāyatana jhāna, what is the happiness

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that is by far more pleasing and noble? Ānanda, in this Teaching, completely passing beyond the jhāna of neither saññā nor non-saññā (nevasaññānāsaññāyatana jhāna), the bhikkhu experiences Nirodhasamāpatti, the cessation of perception (saññā) and sensation (vedanā). Ānanda, this is, besides the happiness arising out of nevasaññānāsaññāyatana jhāna, a happiness that is by far more pleasing and noble.”

“Ānanda, the ascetics of other beliefs might say, Samaṇa Gotama speaks of the cessation of perception and sensation. He also declares that the cessation of perception and sensation is happiness. What is the reason for this declaration? Why does he do so? Ānanda, the ascetics who hold other beliefs should be replied to thus: ‘Friends, the Bhagavā does not mean only the experiencing of the sensation of happiness when he declares that cessation of perception and sensation is happiness. Friends, wherever happiness can be gained, there exists happiness. The Bhagavā declares all this as happiness.’ (Thus said the Bhagavā)

End of the Ninth Sutta

10. BHIKKHU SUTTA

Discourses to Bhikkhus

268. “Bhikkhus, I have spoken, by way of explanation, of two kinds of sensation, of three kinds of sensation, of five kinds of sensation, of six kinds of sensation, of eighteen kinds of sensation, of thirty-six kinds of

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sensation, and of one hundred and eight kinds of sensation. Bhikkhus, I have expounded and explained the dhamma in this way. Even though I have expounded and explained the dhamma in this way, there are some who do not approve of it, who do not agree with one another's exposition of it. It results in quarrels, conflicts and controversies that give rise to tongue-lashing at one another. Such a state of affairs is only to be expected.”

“Bhikkhus, I have expounded and explained the dhamma in this way and there are those who approve of it who agree with one another's exposition. They live in harmony without quarrelling and dispute, like milk mixed with water, and regarding one another with affection. Such a state of affairs is only to be expected.”

“Bhikkhus, there are five kinds of sensual pleasures ...p... Bhikkhus, the ascetics of other beliefs say, 'Samaṇa Gotama speaks of the cessation of perception and sensation. He also declares that the cessation of perception and sensation is happiness. What is the reason for this declaration? Why does he do so? Bhikkhus, the ascetics of other beliefs should be replied to thus: 'Friends, the Bhagavā does not mean only the experiencing of the sensation of happiness when he declares that cessation of perception and sensation is happiness. Friends, wherever happiness can be gained, there exists happiness. The Bhagavā declares all this as happiness.’” (Thus said the Bhagavā)

End of the Tenth Sutta

End of Rahogata Vagga, the Second

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) ATṬHASATAPARIYĀYA VAGGA

1. Sīvaka Sutta
2. Aṭṭhasata Sutta
3. Aññatarabhikkhu Sutta
4. Pubba Sutta
5. Ñāṇa Sutta
6. Sambahulabhikkhu Sutta
7. Pathamasamaṇabrāhmaṇa Sutta
8. Dutiyasamaṇabrāhmaṇa Sutta
9. Tatiyasamaṇabrāhmaṇa Sutta
10. Suddhika Sutta
11. Nirāmisa Sutta

Aṭṭhasatapariyāya Vagga

1. SĪVAKA SUTTA

Discourse Given to Ascetic Sīvaka

269. At one time the Bhagavā was residing at the Veḷuvana Monastery, the feeding place of black squirrels near Rājagaha. Then an ascetic by the name of Moḷiya Sīvaka approached the Bhagavā. Having approached, he exchanged courteous greeting with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: “Friend Gotama, a being experiences a pleasant sensation, an unpleasant sensation or a sensation that is neither pleasant nor unpleasant. And there are those samaṇas and brāhmaṇas who hold and declare the view that such an experience is the result of past deeds. What would Friend Gotama say in this respect?”

(The Bhagavā replied:) “Sīvaka, there are some illnesses and pains in this world which originate in the bile. Sīvaka, one should personally know that some illnesses and pains in this world originate in the bile. Sīvaka, the world at large should also proclaim the fact that some illnesses and pains originate in the bile is true. Sīvaka, it being so, a being experiences a pleasant, an unpleasant and a sensation that is neither pleasant nor unpleasant. The samaṇas and brāhmaṇas, who hold and declare the view that such an experience is the result of past deeds, (therefore) go beyond what they themselves personally know and what the world at large proclaims it to be true. I, therefore, say that the view of the samaṇas and brāhmaṇas are wrong.”

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“Sīvaka, there are some illnesses and pains in this world which originate in phlegm ...p... which originate in the wind ...p... which originate in the combination of bile, phelgm and wind ...p... which originate in the varies of the weather ...p... which originate in rash and imprudent actions¹ ...p... which originate in the actions of the others ...p... Sīvaka, there are some illnesses and pains in this world which are the resultants of kammic actions. The world at large should also proclaim the fact that some illnesses and pains which are the resultants of kammic actions is true. Sīvaka, it being so, a being experiences a pleasant sensation, an unpleasant sensation or a sensation that is neither pleasant nor unpleasant. The samaṇas and brāhmaṇas who hold and declare the view that such experience is the result of past deeds go beyond what they themselves personally know and what the world at large proclaims it to be true. I, therefore, say that the views of the samaṇas and brāhmaṇas are wrong.” (Thus said the Bhagavā)

At these words of the Bhagavā, the ascetic Moḷiya Sīvaka said, “Friend Gotama, your discourse is excellent! Friend Gotama, your discourse is excellent! ...p... May the revered Gotama kindly accept me as a lay disciple who takes refuge in the Bhagavā from now on till the end of my life.”

1. **Lit. means uneven action.** According to the Commentary, it means rash and imprudent action, such as going out hastily in the dark and falling into a well.

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There are eight causes for the arising of illnesses and pains, viz. bile, phlegm, wind; a combination of these three (bile, phlegm, and wind); varies of the weather; rash and imprudent action; actions of others and kammic actions. (Thus said the Bhagavā)

End of the First Sutta

2. AṬṬHASATAPARIYĀYA SUTTA

Discourse on By Way of Explaining the One Hundred and Eight

270. “Bhikkhus, I will give you a discourse on the exposition of the dhamma by way of one hundred and eight (kinds of sensation). Listen to this discourse. Bhikkhus, what is the discourse on the exposition of the dhamma by way of explaining the one hundred and eight kinds of sensation?”

“Bhikkhus, I, the Bhagavā, have spoken by way of explaining two kinds of sensation, three kinds of sensation, of five kinds of sensation, six kinds of sensation, eighteen kinds of sensation, thirty-six kinds of sensation, and one hundred and eight kinds of sensation.”

“Bhikkhus, what are the two kinds of sensation? They are physical and mental sensations. Bhikkhus, these are called the two kinds of sensation.”

“Bhikkhus, what are the three kinds of sensation? They are pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, these are called the three kinds of sensation.”

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“Bhikkhus, what are the five kinds of sensation? They are the faculties of experiencing pleasure, pain, joy, grief and indifference. Bhikkhus, these are called the five kinds of sensation.”

“Bhikkhus, what are the six kinds of sensation? They are sensation that arise out of eye-contact ...p... mind contact. Bhikkhus, these are called the six kinds of sensation.”

“Bhikkhus, what are the eighteen kinds of sensation? They are six ways of contemplating pleasant sensation, six ways of contemplating unpleasant sensation and six ways of contemplating sensation that are neither pleasant nor unpleasant. Bhikkhus, these are called the eighteen kinds of sensation.”

“Bhikkhus, what are the thirty-six kinds of sensation? They are six kinds of pleasant sensation dependent on sensual pleasures, six kinds of pleasant sensation dependent on liberation from sensual pleasures, six kinds of unpleasant sensation dependent on sensual pleasures, six kinds of unpleasant sensation dependent on liberation from sensual pleasures, six kinds of indifferent sensation dependent on sensual pleasures and six kinds of indifferent sensation dependent on liberation from sensual pleasures. Bhikkhus, these are called the thirty-six kinds of sensation.”

“Bhikkhus, what are the one hundred and eight kinds of sensation? They are thirty-six past sensations, thirty-six future sensations and thirty-six present sensations. Bhikkhus, these are called the one hundred and the eight kinds of sensation.”

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“Bhikkhus, this is the discourse on the exposition of the dhamma by way of explaining the one hundred and eight (kinds of sensation).” (Thus said the Bhagavā)

End of the Second Sutta

3. AÑÑATARA BHIKKHU SUTTA

Discourse Given to an unknown Bhikkhu

271. Once, a certain bhikkhu approached the Bhagavā. Having approached and making obeisance to the Bhagavā, he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: “Venerable Sir, What is sensation? What is the cause of sensation? What is the practice leading to the arising of sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the enjoyableness of sensation? What is the faults of sensation? What is the freedom from attachment to sensation?”

“Bhikkhu, sensation is of three kinds, viz. pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhu, this is called sensation. Because of contact, sensation arises. Craving is the cause that gives rise to sensation. Because of the cessation of contact, sensation ceases. The Eight Constituents of the Ariyā Path, viz, Right view ... p ... Right Concentration is the practice leading to the cessation of sensation. Dependent on sensation, physical and mental happiness arises. This is the enjoyableness of sensation. Sensa-

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tion is impermanence, it is woeful dukkha, it is subject to change. These are the faults of sensation. Getting rid of and rejecting passionate desire for sensation is the freedom from attachment to sensation.” (Thus said the Bhagavā)

End of the Third Sutta

4. PUBBA SUTTA

Discourse on Knowing the Past

272. “Bhikkhus, when I was a Buddha-to-be who had not yet gained the knowledge of the four Ariyā Truths, it occurred to me, thus: ‘What is sensation? What is the cause of sensation? What is the practice leading to the arising of sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the enjoyableness of sensation? What are the faults of sensation? What is freedom from attachment to sensation?’ Bhikkhus, to me, to whom these reflections occurred, there are three kinds of sensation, viz. pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant ... p ... getting rid of and rejecting passionate desire for sensation is freedom from attachment to sensation”. (Thus said the Bhagavā)

End of the Fourth Sutta

Aṭṭhasatapariyāya Vagga

5. ÑĀṄA SUTTA
Discourse on Wisdom

273. “Bhikkhus, in me, among the dhammas that had never been heard of before there arose vision, there arose knowledge, there arose wisdom, there arose insight and there arose the light that ‘This is sensation.’ Bhikkhus, in me, among the dhammas that had never been heard of before, there arose vision ...p... ‘This is the cause of sensation.’ Bhikkhus, in me, among the dhammas that had never been heard of before there arose vision ...p... ‘This is the practice leading to the arising of sensation’. Bhikkhus, in me, among the dhammas that had never been heard of before there arose vision ...p... ‘This is the cessation of sensation.’ Bhikkhus, in me, among the dhammas that had never been heard of before there arose vision ...p...’ ‘This is the enjoyableness of sensation.’ Bhikkhus, in me, among the dhammas that had never been heard of before there arose vision ...p... these are the faults of sensation. Bhikkhus, in me, among the dhammas. That had never been heard of before there arose vision, there arose knowledge, there arose wisdom, there arose the light. ‘That this is the freedom from attachment to sensation.’ (Thus said the Bhagavā)

End of the Fifth Sutta

6. SAMBAHULA BHIKKHU SUTTA

Discourse on Sensation Given to Many Bhikkhus

274. A large company of bhikkhus approached the Bhagavā ... p ... Having approached, they sat in a suitable place. Having sat in a suitable place, they said to the Bhagavā thus: “Venerable Sir, what are sensations? What is the cause of sensation? What is the cause ? What is the practice leading to the arising of sensation? What is the cessation of sensation? What is the practice leading to the cessation of sensation? What is the freedom from attachment to sensation?”

“Bhikkhus, sensation is of these three kinds, viz. pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, this is called sensation. Because of contact, sensation arises. Craving is the practice that gives rise to sensation. Because of the cessation of contact ... p ... getting rid of rejecting passionate desire for sensation is the freedom from attachment to sensation.” (Thus said the Bhagavā)

End of the Sixth Sutta

7. PAṬHAMA SAMANĀBRĀHMAṆA SUTTA

The First Discourse On Samaṇa and Brāhmaṇa

275. “Bhikkhus, sensation is of these three kinds. What are they? They are pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, there are some samaṇas and brāhmaṇas who do not understand, as it really is, the arising of, the

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cessation of, the enjoyableness of, the faults of and the freedom from attachment to these three kinds of sensation. Bhikkhus, these samaṇas and brāhmaṇas are not deserving of being called (true) samaṇas amongst the samaṇas and (true) brāhmaṇas amongst the brāhmaṇas. In fact, these revered ones are not in a position to realize and attain by themselves in this very life, through Magga-Insight (abhiññā), the benefit of being samaṇas or of being brāhmaṇas. There are some samaṇas and brāhmaṇas who understand, as it really is, the arising of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to three kinds of sensation. Bhikkhus, these samaṇas and brāhmaṇas are deserving of being called (true) samaṇas amongst the samaṇas and (true) brāhmaṇas amongst the brāhmaṇas. In fact these revered ones are in a position to realize and attain by themselves in this very life, through Magga-Insight (abhiññā), the benefit of being samaṇas or of being brāhmaṇas.” (Thus said the Bhagavā)

End of the Seventh Sutta

8. DUTIYA SAMANABRĀHMAṆA SUTTA

Second Discourse On Samaṇa and Brāhmaṇa

276. “Bhikkhus, sensation is of these three kinds. What are they? They are pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, there are some samaṇas and brāhmaṇas who do not understand it, as it really is, the arising of

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sensation, the cessation of sensation, the enjoyableness of sensation, the faults of sensation and the freedom from attachment to these three kinds of sensation ...p... There are some samaṇas and brāhmaṇas who understand ...p... are in a position to realize and attain by themselves in this very life through Magga-Insight (abhiññā), the benefit of being samaṇas or of being brāhmaṇas.” (Thus said the Bhagavā)

End of the Eighth Sutta

9. TATIYA SAMAṆABRĀHMAṆA SUTTA

Third Discourse On Samaṇa and Brāhmaṇa

277. “Bhikkhus, there are some samaṇas and brāhmaṇas who do not understand, what sensation is, the arising of sensation, the cessation of sensation and the practice leading to the cessation of sensation ...p... there are some samaṇas and brāhmaṇas who understand ...p... are in a position to realize and attain by themselves in this very life through Magga-Insight (abhiññā), the benefit of being samaṇas or of being brāhmaṇas.” (Thus said the Bhagavā)

End of the Ninth Sutta

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10. SUDDHIKA SUTTA

Discourse On Purity

278. “Bhikkhus, sensation is of these three kinds. What are the three? They are: Pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. Bhikkhus, these are the three kinds of sensation.” (Thus said the Bhagavā)

End of the Tenth Sutta

11. NIRĀMISA SUTTA

Discourse On Delightful Satisfaction, etc.

not Tainted with Defilements

279. “Bhikkhus, there is delightful satisfaction (pīti) tainted with moral defilements (āmisa); there is delightful satisfaction not tainted with moral defilements; and there is delightful satisfaction not tainted with moral defilements which surpasses that delightful satisfaction not tainted with moral defilements.”

There is bliss (sukha) tainted with moral defilements; there is bliss not tainted with moral defilements; and there is bliss not tainted with moral defilements which surpasses that bliss not tainted with moral defilements.

There is equanimity (upekkhā) tainted with moral defilements; there is equanimity not tainted with moral defilements; and there is equanimity not tainted with moral defilements which surpasses that equanimity not tainted with moral defilements.

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There is liberation (vimokkha) tainted with moral defilements; there is liberation not tainted with moral defilements; there is liberation not tainted with moral defilements which surpasses the liberation not tainted with moral defilements.

“Bhikkhus, what is delightful satisfaction tainted with moral defilements? Bhikkhus, there are five kinds of sensual pleasure. They are: visible objects which are desirable, delightful, pleasing, lovable, sensual, enchanting and perceivable by eye-consciousness ...p... tangible objects cognizable by body-consciousness, desirable, delightful, pleasing, alluring sensual, accompanied by passion and enticing.”

“Bhikkhus, these are the five kinds of sensual pleasure. Bhikkhus, on account of these five kinds of sensual pleasures, delightful satisfaction arises. Bhikkhus, such delightful satisfaction (pīti) is called delightful satisfaction tainted with moral defilements (āmisā).”

“Bhikkhus, what is the delightful satisfaction not tainted with moral defilements? Bhikkhus, in this Teaching, a bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by the initial application of the mind (vitakka), and sustained application of the mind (vicāra), delightful satisfaction (pīti) and bliss (sukha) born of detachment from hindrances (nīvavaṇa).”

“By calming down vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of con-

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centration, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Bhikkhus, such delightful satisfaction is called delightful satisfaction not tainted with moral defilements.”

“Bhikkhus, what is delightful satisfaction not tainted with moral defilements which surpasses delightful satisfaction not tainted with moral defilements?”

“Bhikkhus, in an Arahat who has exterminated āsavas there arises delightful satisfaction in contemplating his liberation from attachment (rāga), hatred (dosa) and bewilderment (moha). Bhikkhus, such delightful satisfaction is called delightful satisfaction not tainted with moral defilements which surpasses delightful satisfaction not tainted with moral defilements.”

“Bhikkhus, what is bliss (sukha) tainted with moral defilements? The five kinds of sensual-pleasure are these. What are the five? They are: visible objects cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual passion and enticing ...p... tangible objects cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual passion and enticing. Bhikkhus, these are the five kinds of sensual-pleasure. Bhikkhus, dependent on these five kinds of sensual-pleasure, the sensation of physical and mental well-being arises. Such bliss is called bliss tainted with moral defilements.”

“Bhikkhus, what is bliss (sukha) which is not tainted with moral defilements? Bhikkhus, in this Teaching, a bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first

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jhāna which is accompanied by the initial application of the mind (vitakka), and sustained application of the mind (vicāra) and which has delightful satisfaction (pīti) and bliss (sukha) born of detachment from hindrances (nīvaraṇa). By calming down vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquility, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with pīti and sukha born of concentration.”

“Being detached from delightful satisfaction (pīti), a 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 Ariyas as one who has equanimity and mindfulness, one who abides in bliss (sukha). Bhikkhus, such bliss is called the bliss not tainted with moral defilements.”

“Bhikkhus, what is bliss not tainted with moral defilements that surpasses the bliss not tainted with moral defilements? Bhikkhus, in an Arahant who has exterminated āsavas, there arises a sensation of physical and mental well-being in contemplating his liberation from attachment (rāga), hatred (dosa) and bewilderment (moha). Bhikkhus, such bliss is called bliss not tainted with moral defilements that surpasses the bliss not tainted with moral defilements.”

“Bhikkhus, what is equanimity (upekkhā) tainted with moral defilements? Bhikkhus, the five kinds of sensual-pleasure are these. What are the five? they are:

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visible objects, cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual passion and enticing ...p... tangible objects, cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual passion and enticing. Bhikkhus, these are the five kinds of sensual-pleasure. Bhikkhus, dependent on these five kinds of sensual-pleasure, equanimity arises. Bhikkhus, such equanimity is called equanimity tainted with moral defilements.”

“Bhikkhus, what is equanimity not tainted with moral defilements? Bhikkhus, in this Teaching, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, the bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. Bhikkhus, such equanimity is called equanimity not tainted with moral defilements.”

“Bhikkhus, what is equanimity not tainted with moral defilements that surpasses that equanimity not tainted with moral defilements? In an Arahant, who has exterminated āsavas, there arises equanimity in contemplating his liberation from attachment, hatred and bewilderment. Bhikkhus, such equanimity is called equanimity not tainted with moral defilements that surpasses that equanimity not tainted with moral defilements.”

“Bhikkhus, what is the liberation tainted with moral defilements? The liberation with morality as its object is the liberation tainted with moral defilements. Bhikkhus, what is the liberation not tainted with moral defilements?”

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The liberation with immateriality as its objects is the liberation not tainted with moral defilements. Bhikkhus, what is the liberation not tainted with moral defilements that surpasses the liberation not tainted with moral defilements? In an Arahant, who has exterminated āsavas there arises a way in contemplating his liberation from passion, ill will and bewilderment. Bhikkhus, such liberation is called liberation not tainted with moral defilements that surpasses the liberation not tainted with moral defilements.” (Thus said the Bhagavā)

End of the Eleventh Sutta

End of Aṭṭhasata Pariyāya Vagga, the third in this Saṃyutta

End of Vedanā Saṃyutta

Namo tassa bhagavato arahato sammāsambuddhassa

III MATUGĀMA SAMĪYUTTA

(i) PATHAMAPEYYĀLA VAGGA

1. Mātugāma Sutta
2. Purisa Sutta
3. Āvenikadukkha Sutta
4. Tīhidhammehi Sutta
5. Kodhana Sutta
6. Upanāhī Sutta
7. Issukī Sutta
8. Maccharī Sutta
9. Aticārī Sutta
10. Dussīla Sutta
11. Appassuta Sutta
12. Kusīta Sutta
13. Muṭṭhassati Sutta
14. Pañcavera Sutta

Paṭhama Peyyāla Vagga

1. MĀTUGĀMA SUTTA

Discourse Concerning Women

280. “Bhikkhus, a woman who has five qualities cannot certainly be pleasing to men. What are the five? She is not one who has beauty, wealth and good morality, who is indolent and who bears no children. Bhikkhus, a woman who has these five qualities cannot certainly be pleasing to men. Bhikkhus, a woman who has five qualities can certainly be pleasing to men. What are the five? She is one who has beauty, wealth and good morality, who is intelligent and industrious and who bears children. Bhikkhus, a woman who has these five qualities can certainly be pleasing to men.” (Thus said the Bhagavā)

End of the First Sutta

2. PURISA SUTTA

Discourse Concerning Men

281. “Bhikkhus, a man who has five qualities cannot certainly be pleasing to women. What are the five? He is not one who has good looks, wealth and morality, who is indolent and who is sterile. Bhikkhus, a man who has these five qualities cannot certainly be pleasing to women. Bhikkhus, a man who has five qualities can certainly be pleasing to women. What are the five? He is one who has good looks, wealth and morality, who is intelligent and industrious and who is not sterile. Bhikkhus, a man who

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has these five qualities can certainly be pleasing to women.” (Thus said the Bhagavā)

End of the Second Sutta

3. ĀVENIKADUKKHA SUTTA

Discourse on Dukkha Peculiar to Women

282. “Bhikkhus, dukkha peculiar to women are of five kinds. Woman alone, apart from man, has to undergo this dukkha. What are the five? Bhikkhus, in this world a woman has at a young age to leave her relatives and go to the husband’s home. Bhikkhus, this is the first dukkha peculiar to women. Woman alone, apart from man, has to undergo this dukkha.”

“Bhikkhus, another dukkha is that a woman is subject to mensuration. This is the second dukkha peculiar to women. Woman alone, apart from man, has to undergo this dukkha.”

“Bhikkhus, another dukkha is that a woman is subject to pregnancy. Bhikkhus, this is the third dukkha peculiar to women. Woman alone, apart from man, has to undergo this dukkha.”

“Bhikkhus, another dukkha is that a woman has to give birth to a child. Bhikkhus, this is the fourth dukkha peculiar to women. Woman alone, apart from man, has to bear this dukkha.”

“Bhikkhus, another dukkha is that a woman has to attend upon the husband. This is the fifth dukkha peculiar

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to women. Woman alone, apart from man, has to undergo this dukkha.”

“Bhikkhus, these are the five kinds of dukkha peculiar to women. Woman alone, apart from man, has to undergo these dukkhas.” (Thus said the Bhagavā)

End of the Third Sutta

4. TĪHIDHAMMEHI SUTTA

Discourse on Three Dhammas

283. “Bhikkhus, a woman who has three qualities will on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin, and in a realm of continuous suffering.” What are the three? “Bhikkhus, in this world a woman stays at home in the morning with her mind possessed by stinginess. She stays at home in the day with her mind possessed by jealousy. She stays at home in the evening with her mind possessed by sensual desire.”

“Bhikkhus, a woman who has these qualities generally will, on the dissolution of the body after death, be reborn in a miserable existence in a wretched destination, in a state of ruin and in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Fourth Sutta

5. KODHANA SUTTA

Discourse on being Wrathful

284. At one time the Venerable Anuruddha approached the Bhagavā. Having approached, he sat in a (suitable) place. Having sat in a suitable place, he said to the Bhagavā thus: “Venerable Sir, with the divine power of sight (Dibbacakkhu), I see, in this world, a woman who, on dissolution of the body after death, has been reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” Venerable Sir, what qualities has the woman possessed to be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering, on dissolution of the body after death.

“Anuruddha, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she is wrathful and she has no wisdom.

“Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Fifth Sutta

6. UPANĀHĪ SUTTA

Discourse on Bearing Grudge

285. “Anuruddha, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she bears grudge against others. She has no wisdom.

“Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Sixth Sutta

7. ISSUKĪ SUTTA

Discourse on being Envious

286. “Anuruddha, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she is envious; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be

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reborn in a miserable existence, in a wretched destination, in state of ruin and in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Seventh Sutta

8. MACCHARĪ SUTTA

Discourse on Being Stingy

287. “Anuruddha, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin, in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she is stingy; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Eighth Sutta

9. ATICĀRĪ SUTTA

Discourse on the Adulteress

288. “Anuruddha, a woman who possesses five qualities will, on dissolution of the body after death, be reborn

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in a miserable existence, in a wretched destination, in a state of ruin, in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she commits adultery; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities will ...p... in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Ninth Sutta

10. DUSSĪLA SUTTA

Discourse on the Immoral Woman

289. “Anuruddha, a woman who possesses five qualities will, ...p... be reborn in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she is immoral; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities ...p... be reborn in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Tenth Sutta

11. APPASSUTA SUTTA

Discourse on the Woman with Little Learning

290. “Anuruddha, a woman who possesses five qualities will, ...p... be reborn in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she has little learning; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities ...p... be reborn in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Eleventh Sutta

12. KUSĪTA SUTTA

Discourse on the Indolent Woman

291. “Anuruddha, a woman who possesses five qualities will, ...p... be reborn in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she is indolent; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities will, ...p... be reborn in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Twelfth Sutta

13. MUTTHASSATI SUTTA

Discourse on the Unmindful Woman

292. “Anuruddha, a woman who possesses five qualities will, ...p... be reborn in a realm of continuous suffering.” What are the five? She has no conviction in the Triple Gem; she has no sense of shame to do evil; she has no sense of fear to do evil; she is unmindful; she has no wisdom.

“Anuruddha, a woman who possesses these five qualities ...p... be reborn in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Thirteenth Sutta

14. PAÑCAVERA SUTTA

Discourse on the Five Guilt

293. “Anuruddha, a woman who possesses five qualities ...p... be reborn in a continuous suffering.” What are the five? She takes life; she takes what is not given; she commits adultery; she tells lies; she takes intoxicants which cause forgetfulness.

“Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a miserable existence, in a wretched destination, in a state of ruin and in a realm of continuous suffering.” (Thus said the Bhagavā)

End of the Fourteenth Sutta.

End of the Paṭṭhamapeyyāla

Namo tassa bhagavato arahato sammāsambuddhassa

(ii) DUITYA PEYYĀLA VAGGA

1. Akkodhana Sutta
2. Anupanāhī Sutta
3. Anissukī Sutta
4. Amaccharī Sutta
5. Anaticārī Sutta
6. Susīla Sutta
7. Bahussuta Sutta
8. Āraddhavīriya Sutta
9. Upaṭṭhitassati Sutta
10. Pañcasīla Sutta

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1. AKKODHANA SUTTA

Discourse on Not being Wrathful

294. At one time the Venerable Anuruddha approached the Bhagavā. Having approached ...p... Having sat in a suitable place, he said to the Bhagavā, thus: “Venerable Sir, with the divine power of sight, I see, in this world, a woman who, on dissolution of the body after death, has been reborn in a good destination, the happy world of the devas. Venerable Sir, what qualities has a woman to possess to be reborn, on dissolution of the body after death to be reborn in a good destination, the happy world of the devas?”

“Anuruddhā, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in the happy world of the devas. What are the five? She has conviction in the Triple Gem; she has a sense of shame to do evil; she has a sense of fear to do evil; she is not wrathful; she has wisdom. Anuruddhā, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” (Thus said the Bhagavā)

End of the First Sutta

2. ANUPANĀHĪ SUTTA

Discourse on Not Bearing Grudge

295. “Anuruddhā, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” What

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are the five? She has conviction in the Triple Gem; she has a sense of shame to do evil; she has a sense of fear to do evil; she bears no grudge; she has wisdom.

“Anuruddhā, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” (Thus said the Bhagavā)

End of the Second Sutta

3. ANISSUKĪ SUTTA

Discourse on Not Being Envious

296. “Anuruddhā, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” What are the five? She has conviction in the Triple Gem; she has a sense of shame to do evil; she has a sense of fear to do evil; she is not envious; she has wisdom ...p...

End of the Third Sutta

4. AMACCHARĪ SUTTA

Discourse on Not Being Stingy

297. ... p ... she is not stingy; she has wisdom ... p ...

End of the Fourth Sutta

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5. ANATICĀRĪ SUTTA

Discourse on Not Being an Adulteress

298. ...p... She does not commit adultery; She has wisdom ...p...

End of the Fifth Sutta

6. SUSĪLA SUTTA

Discourse on Being Moral

299. ...p... She is moral; she has wisdom ...p...

End of the Sixth Sutta

7. BAHUSSUTA SUTTA

Discourse on having a wide knowledge

300. ...p... She has a wide learning; she has wisdom ... p ...

End of the Seventh Sutta

8. ĀRADDHAVĪRIYA SUTTA

Discourse On Being Industrious

301. ...p... She is industrious; she has wisdom....p ...

End of the Eighth Sutta

9. UPATṬHITASSATI SUTTA

Discourse on Being Constantly Mindful

302. ...p... She is constantly mindful; she has wisdom ...p... “Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” (Thus said the Bhagavā)

End of the Ninth Sutta

These are summaries of the eight Suttas

10. PAÑCASĪLA SUTTA

Discourse on Observing Five Precepts

303. “Anuruddha, a woman who possesses five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” What are the five? She abstains from taking life; she abstains from taking what is not given; she abstains from committing adultery; she abstains from telling lies and she abstains from taking intoxicants which cause forgetfulness.

“Anuruddha, a woman who possesses these five qualities will, on dissolution of the body after death, be reborn in a good destination, the happy world of the devas.” (Thus said the Bhagavā)

End of the Tenth Sutta

End of the Dutiyapeyyāla Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) BALA VAGGA

1. Visārada Sutta
2. Pasayha Sutta
3. Abhibuyya Sutta
4. Eka Sutta
5. Aṅga Sutta
6. Nāsenti Sutta
7. Hetu Sutta
8. Ṭhāna Sutta
9. Pañcasīlavisārada Sutta
10. Vḍḍhī Sutta

Bala Vagga

1. VISĀRADA SUTTA

Discourse on having Confidence

304. Bhikkhus, these are the five powers of a woman. What are the five? They are: The power of having beauty; the power of having wealth; the power of having relatives; the power of having sons and daughters; the power of having morality. Bhikkhus, a woman who possesses these five powers dwells at home with confidence (without fear). (Thus said the Bhagavā)

End of the First Sutta

2. PASAYHA SUTTA

Discourse on Ruling Over

305. Bhikkhus, these are the five powers of a woman. What are the five? They are: The power of having beauty; the power of having wealth; the power of having relatives; the power of having sons and daughters; the power of having morality. Bhikkhus, a woman who possesses these five powers dwells at home ruling over her husband. (Thus said the Bhagavā)

End of the Second Sutta

3. ABHIBHUYYA SUTTA

Discourse on Domination

306. Bhikkhus, these are the five powers of a woman. What are the five? They are: The power of

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having beauty; the power of having wealth; the power of having relatives; the power of having sons and daughters; the power of having morality. Bhikkhus, a woman who possesses these five powers dwells at home dominating her husband. (Thus said the Bhagavā)

End of the Third Sutta

4. EKA SUTTA

Discourse on One Single Power

307. Bhikkhus, a man possessing one single power gets the better of a woman. What is that one single power? Her powers of having beauty; wealth, relatives, sons and daughters, or morality cannot protect a woman who is subdued by the power of authority (of man). (Thus said the Bhagavā)

End of the Fourth Sutta

5. AṄGA SUTTA

Discourse on Qualities of a Woman

308. Bhikkhus, the powers of a woman are of these five kinds. What are the five? They are: The powers of having beauty, wealth, relatives, sons and daughters and morality.

Bhikkhus, a woman possesses the power of having beauty but does not possess the power of having wealth. Thus, she is a woman who is deficient in that quality (the

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power of having wealth). Bhikkhus, when that woman possesses the power of having beauty as well as the power of having wealth, she is a woman who possesses those (two) qualities.

Bhikkhus, a woman possesses the powers of having beauty and wealth but does not possess the power of having relatives. Thus, she is a woman who is deficient in that quality (power of having relatives). Bhikkhus, when that woman possesses the powers of having beauty, wealth and relatives, she is a woman who possesses those (three) qualities.

Bhikkhus, a woman possesses the powers of having beauty, wealth, and relatives but does not possess the power of having sons and daughters. Thus, she is a woman who is deficient in that quality (the power of having sons and daughters). Bhikkhus, when that woman possesses the powers of having beauty, wealth, relatives and sons and daughters, she is a woman who possesses these (four) qualities.

Bhikkhus, a woman possesses the powers of having beauty, wealth, relatives and sons and daughters, but does not possess the power of having morality. Thus, she is a woman who is deficient in that quality (the power of having morality). Bhikkhus, when that woman possesses the powers of having beauty, wealth, relatives, sons and daughters and morality, she is a woman who possesses (five) qualities. Bhikkhus, these are the five powers of a woman. (Thus said the Bhagavā)

End of the Fifth Sutta

6. NĀSENTI SUTTA

Discourse on Forced Expulsion from Family

309. Bhikkhus, the powers of a woman are of these five kinds. What are the five? They are: The powers of having beauty, wealth, relatives, sons and daughters and morality. Bhikkhus, a woman possesses the power of having beauty, but not the power of having morality. This brings about her ruin and forced expulsion from the family. They do not let her stay on with the family.

Bhikkhus, a woman possesses the powers of having beauty and wealth, but not the power of having morality. This brings about her ruin and forced expulsion from the family. They do not let her stay on with the family.

Bhikkhus, a woman possesses the powers of having beauty, wealth and relatives, but not the power of having morality. This brings about her ruin and her forced expulsion from the family. They do not let her stay on with the family.

Bhikkhus, a woman possesses the powers of having beauty, wealth, relatives and sons and daughters, but not the power of having morality. This brings about her ruin and forced expulsion from the family. They do not let her stay on with the family.

Bhikkhus, a woman possesses the power of having morality, but not the power of having beauty. They let such a woman stay on with the family. They do not expel her. A woman possesses the power of having morality, but not the power of having wealth. They let such a woman stay on with the family. They do not expel her.

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A woman possesses the power of having morality, but not the power of having relatives. They let such a woman stay on with the family. They do not expel her. A woman possesses the power of having morality, but not the power of having sons and daughters. They let such a woman stay on with the family. They do not expel her.

Bhikkhus, these are the five kinds of power of a woman. (Thus said the Bhagavā)

End of the Sixth Sutta

7. HETU SUTTA

Discourse on Cause

310. Bhikkhus, the powers of a woman are of these five kinds. What are the five? They are: The powers of having beauty, wealth, relatives, sons and daughters and morality.

Bhikkhus, a woman cannot, on account of the powers of having beauty, wealth, relatives, sons and daughters, be reborn, on dissolution of the body after death, in a good destination, the happy world of the devas.

Bhikkhus, a woman can, on account of the power of having morality, be reborn, on dissolution of the body after death, in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of power of a woman. (said the Bhagavā)

End of the Seventh Sutta

8. TĪHĀNA SUTTA

Discourse on Woman's Condition

311. Bhikkhus, it is difficult for a woman, who has not done any meritorious deed, to acquire these five conditions. What are the five? It is difficult for a woman, who has not done any meritorious deed, to realize this first condition: It is difficult for a woman who has not done any meritorious deed, to realize this second condition: 'Having been reborn in a suitable family, may I go (may I be married) into a suitable family': It is difficult for a woman who has not done any meritorious deed, to realize this third condition: 'Having been reborn in a suitable family and having gone to a suitable family, may I live in the house without a rival wife': It is difficult for a woman who has not done any meritorious deed, to realize this fourth condition: 'Having been reborn in a suitable family, having gone in to a suitable family, living in the house without a rival wife, may I have children': It is difficult for a woman who has not done any meritorious deed, to realize this fifth condition: 'Having been reborn in a suitable family, having gone in to a suitable family, living in the house without a rival wife, and having children, may I have the upper hand over the husband'. Bhikkhus, it is difficult for a woman, who has not done any meritorious deed, to acquire these five conditions.

Bhikkhus, it is easy for a woman who has done meritorious deeds to realize these five conditions. What are the five? It is easy for a woman who has done meritorious deeds to realize this first condition: 'May I be

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reborn in a suitable family. It is easy for a woman who has done meritorious deeds to realize this second condition: ‘Having been reborn in a suitable family, may I go (may I be married) into a suitable family’: It is easy for a woman who has done meritorious deeds to realize this third condition: ‘Having been reborn in a suitable family and having gone into a suitable family, may I live in the house without a rival wife: It is easy for a woman who has done meritorious deeds to realize this fourth condition: ‘Having been reborn in a suitable family, having gone into a suitable family, living in the house without a rival wife, ‘may I have children’: It is easy for a woman who has done meritorious deeds to realize this fifth condition: ‘Having been reborn in a suitable family, having gone in to a suitable family, living in the house without a rival wife, having children, may I have the upper hand over my husband’. Bhikkhus, it is easy for a woman who has done meritorious deeds to realize these five conditions.” (Thus said the Bhagavā)

End of the Eighth Sutta

9. PAÑCAŚĪLA VISĀRADA SUTTA

Discourse on Attaining Confidence

Through the Five Precepts

312. “Bhikkhus, a woman who possesses five qualities dwells at home with confidence without fear. What are the five? She abstains from taking life; she abstains from taking what is not given; she abstains from commit-

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ting adultery; she abstains from telling lies; she abstains from taking intoxicants which cause forgetfulness.”

“Bhikkhus, a woman who possesses these five qualities dwells at home with confidence without fear.” (Thus said the Bhagavā)

End of the Ninth Sutta

10. VADDHĪ SUTTA

Discourse on Making Progress

313. “Bhikkhus, a woman Ariyā disciple who progresses by five ways of making progress does so in the manner of an Ariyā. She is one who takes hold of the essence and the best out of the body. What are the five? She progresses by conviction in the Triple Gem (saddhā), by morality (sīla), by learning (suta), by generosity (cāga) and by knowledge (paññā).”

“Bhikkhus, a woman Ariyā disciple who progresses by these five ways of making progress does so in the manner of an Ariyā. She is one who takes hold of the essence and the best of the body.” (Thus said the Bhagavā)

By conviction, morality, learning, generosity and knowledge, she progresses in this world. Such a woman Ariyā extracts the essence and the best in her in this very existence.

End of the Tenth Sutta.

**End of the Bala Vagga, the third in this Samiyutta
Here concludes Mātugāma Samiyutta.**

Namo tassa bhagavato arahato sammāsambuddhassa

IV. JAMBUKHĀDAKA SAMĪYUTTA

1. Nibbānapañhā Sutta
2. Arahattapañhā Sutta
3. Dhammavādīpañhā Sutta
4. Kimatthiya Sutta
5. Assāsappatta Sutta
6. Paramassāsappatta Sutta
7. Vedanāpañhā Sutta
8. Āsavapañhā Sutta
9. Avijjhāpañhā Sutta
10. Taṇhāpañhā Sutta
11. Oghapaññhā Sutta
12. Upādānapañhā Sutta
13. Bhavapañhā Sutta
14. Dukkhapañhā Sutta
15. Sakkāyapañhā Sutta
16. Dukkanapaññā Sutta

1. NIBBĀNAPAÑHĀ SUTTA

Discourse on the Question of Nibbāna

314. At one time, the Venerable Sāriputta was staying at the small village of Nālaka in Magadha. Then recluse Jambukhādaka approached the Venerable Sāriputta. Having approached, he exchanged courteous and memorable words with the Venerable Sāriputta. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, he said to the Venerable Sāriputta thus: He said: “Friend Sāriputta, it is said ‘Nibbāna, Nibbāna!’ Friend, what is Nibbāna?”

“Friend, the extinction of attachment (*rāga*), the extinction of hatred (*dosa*) and the extinction of bewilderment (*moha*) is called Nibbāna.” (the Venerable Sāriputta replied)

“Friend, is there any way to realize Nibbāna? Is there any practice?”

“Yes, Friend, there is a way to realize Nibbāna. There is a practice.”

“Friend, what is the way to realize Nibbāna? What is the practice?”

“Friend, the way to realize Nibbāna is the Ariyā Path of Eight Constituents, what is it? It is the Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. Friend, this is the way to realize Nibbāna. This too, is the practice.” (the Venerable Sāriputta answered)

“Friend, the way to the realization of Nibbāna is good. The practice, too, is good, Friend Sāriputta, one

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should be mindful,” the wandering ascetic said. (Thus said the Venerable Śāriputta)

End of the First Sutta

2. ARAHATTAPAÑHĀ SUTTA

Discourse on the Question of Arahattaphala

315. “Friend, Śāriputta, it is said: ‘Arahattaphala, Arahattaphala!’ What is Arahattaphala?”

“Friend, the extinction of attachment (rāga), the extinction of hatred (dosa) and the extinction of bewilderment (moha) is Arahattaphala.” (the Venerable Śāriputta replied)

“Friend, is there any way to realize Arahattaphala? Is there any practice?”

“Yes, friend, there is a way to realize Arahattaphala. There is a practice.”

“Friend, what is the way to realize Arahattaphala? What is the practice?”

“Friend, the way to realize Arahattaphala is the Ariyā Path of Eight Constituents. What is it? It is Right View... p ... Right Concentration. Friend, this is the way to realize Arahattaphala. This too, is the practice.” (the Venerable Śāriputta answered)

“Friend, the way to realize Arahattaphala is good. The practice, too, is good. Friend Śāriputta, one should be mindful,” the wandering ascetic said. (Thus said the Venerable Śāriputta)

End of the Second Sutta

3. DHAMMAVĀDĪPAÑHĀ SUTTA

Discourse on the Question of the Expounder of the Dhamma

316. “Friend Sāriputta, who in this world are those that expound the Dhamma? Who in this world are those that practise the Dhamma well? Who in this world are those who understand and follow the Dhamma well (Lit., who walk well)?

“Friend, there are those who teach the Dhamma for abandoning attachment, for abandoning hatred and for abandoning bewilderment. They are those who expound the Dhamma in this world.”

“Friend, there are those who practise the Dhamma for abandoning attachment, for abandoning hatred and for abandoning bewilderment. They are those who practise the dhamma in this world.”

“Friend, there are those who have abandoned attachment, who have completely cut it off by its root and have made it like the stump of an uprooted palm tree. Care has been taken to see that it does not grow again. It will never come back to life. They have abandoned hatred, have completely cut it off by its root and have made it like the stump of an uprooted palm tree. Care has been taken to see that it does not grow again. It will never come back to life. They have abandoned bewilderment, have completely cut it off by its root and have made it like the stump of an uprooted palm tree. Care has been taken to see that it does not grow again. It will never

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come back to life. They are those who understand and follow the dhamma well. (Lit., who walk well) in the world.” (The Venerable Sāriputta said)

“Friend, is there any way to abandon this attachment, this hatred and this bewilderment? Is there any practice?” (The wandering ascetic asked)

“Friend, there is a way to abandon this attachment, this hatred and this bewilderment? There is a practice.” (answered the Venerable Sāriputta)

“Friend, what is the way to abandon this attachment, this hatred and this bewilderment? What is the practice?” (asked the Wandering ascetic)

“Friend, the way to abandon attachment, hatred and bewilderment, is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to abandon attachment, hatred and bewilderment. This, too, is the practice.” (Said the Venerable Sāriputta)

“Friend, the way to abandon attachment, hatred and bewilderment is good. The practice, too, is good. Friend, Sāriputta, one should be mindful,” the wandering ascetic said. (Thus said the Venerable Sāriputta)

End of the Third Sutta

4. KIMATTHIYA SUTTA

Discourse on Benefit of Noble Life of Purity

317. “Friend Sāriputta, for what benefit do you live the Noble Life of Purity under Samaṇa Gotama?”

“Friend, we live the Noble life of Purity under the Bhagavā to acquire a discriminative knowledge of dukkha.”

“Friend, is there any way to acquire a discriminative knowledge of dukkha? Is there any practice?” (The wandering ascetic asked)

“Friend, there is a way to acquire a discriminative knowledge of dukkha. There is a practice.”

“Friend, what is the way to acquire a discriminative knowledge of dukkha? What is the practice?”

“Friend, the way to acquire a discriminative knowledge of dukkha is none other than the Ariya Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to acquire a discriminative knowledge of dukkha. This, too, is the practice.” (Venerable Sāriputta said)

“Friend, the way to acquire a discriminative knowledge of dukkha is good. The practice too, is good, Friend Sāriputta, one should be mindful.” (The wandering ascetic said)

End of the Fourth Sutta

5. ASSĀSAPPATTA SUTTA

Discourse on Living at Ease¹

318. “ Friend Sāriputta, it is said, ‘One who lives at ease, one who lives at ease.’ How does one become a person who lives at ease?”

“Friend, a bhikkhu, who knows, as they really are, the cause of and the cessation of the enjoyableness of, the faults of the way of escape from the six sense-bases of contact is one who lives at ease.” (The Venerable Sāriputta answered)

“Friend, is there any way to realize this ease? Is there any practise?”

“Yes, friend, there is a way to realize this ease. There is a practice.”

“What is the way to realize this ease? What is the practise?” (The wandering asectic asked)

“Friend, the way to realize this ease is none other than the Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to attain this ease. This, too, is the practice.” (The Venerable Sāriputta said)

“Friend, the way to attain this ease is good. The practice too, is, good. Friend Sāriputta, one should be

1. According to the Commentary, one who lives at ease is a person who has attained one of the first three Maggas and one who lives at perfect ease is a person who has attained Arahatship.

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mindful.” (The wandering ascetic said) (Thus said the Venerable Sāriputta)

End of the Fifth Sutta

6. PARAMASSĀSAPPATTA SUTTA

Discourse on attainment of Perfect Ease

319. “Friend Sāriputta, it is said: ‘One who lives at perfect ease.’ ‘One who lives at perfect ease’. How does one become a person who lives at perfect ease?”

“Friend, knowing, as they really are, the cause of and the cessation of the enjoyableness of, the faults of and the way of escape from the six sense-bases of contact, a bhikkhu has no craving for them and is freed from moral defilements. Friend, in this way, a bhikkhu becomes one who lives at perfect ease.” (The Venerable Sāriputta answered)

“Friend, is there any way to realize this perfect ease? Is there any practice?”

“Yes, friend, there is a way to realize this perfect ease. There is a practice.”

“Friend, what is the way to realize this perfect ease? What is the Practice?”

“Friend, the way to realize this perfect ease is none other than the Ariya Path of Eight Constituents. What is it? It is Right View. ... p ... Right Concentration. Friend, this is the way to realize that perfect ease. This too, is the practice.”

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“Friend, the way to attain this perfect ease is good. The practice too, is good. Friend Sāriputta, one should be mindful.” The wandering ascetic said. (Thus said the Venerable Sāriputta)

End of the Sixth Sutta

7. VEDANĀPAÑHĀ SUTTA

Discourse on the Question of Sensation

320. “Friend Sāriputta, it is said: ‘Sensation, Sensation.’ Friend, what is sensation?”

“Friend, sensations is of three kinds. What are the three? They are: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant. These are the three kinds of sensation.”

“Friend, is there any way to know discriminatively these three kinds of sensation? Is there any practice?” (The Recluse asked)

“Friend, there is a way to know discriminatively these three kinds of sensation? There is a practice.”

“Friend, what is the way to know discriminatively these three kinds of sensation? What is the practice?”

“Friend, the way to know discriminatively these three kinds of sensation is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ...p... Right Concentration. Friend, this is the way to know discriminatively these three kinds of sensation. This, too, is the practice.” (The Venerable Sāriputta answered)

Jambukhādaka Samiyutta

“Friend, the way to know discriminatively these three kinds of sensation is good. The Practice, too, is good. Friend Sāriputta, one should be mindful.” (Said the wandering ascetic)

End of the Seventh Sutta

8. ĀSAVAPAÑHĀ SUTTA

Discourse on the Question of Moral Intoxicant

321. “Friend Sāriputta, it is said: ‘Moral Intoxicant, Moral Intoxicant’. Friend, what is ‘moral intoxicant?’ (The wandering ascetic asked)

“Friend, there are three kinds of moral intoxicant. They are: Kāmāsava, moral intoxicant of sensual pleasures, bhavāsava, moral intoxicant of hankering after (better) existence and avijjāsava, moral intoxicant of the ignorance of the Four Ariyā. These three are the moral intoxicants.”

“Friend, is there any way to abandon these āsavas? Is there any practice?” (Asked the wandering ascetic)

“Friend, there is a way to abandon these moral intoxicants. There is a practice.”

“Friend, what is the way to abandon these moral intoxicants? What is the practice?”

“Friend, the way to abandon these moral intoxicants is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ...p... Right Concentration. Friend, this is the way to abandon these moral intoxicants. This, too, is the practice.” (The Venerable Sāriputta said)

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“Friend, the way to abandon these moral intoxicants is good. The practice too is good. Friend Sāriputta, one should be mindful.” the wandering ascetic said. (Thus said the Venerable Sāriputta)

End of the Eighth Sutta.

9. AVIJJĀPAÑHĀ SUTTA

Discourse on the Question of Ignorance

322. “Friend, Sāriputta, it is said, ‘Ignorance, Ignorance’ Friend, what is ‘ignorance’?”

“Friend, ignorance of dukkha, ignorance of the cause of dukkha, ignorance of the cessation of dukkha and ignorance of the practice leading to the cessation of dukkha, is called ‘ignorance’.” (The Venerable Sāriputta replied)

“Friend, is there any way to abandon this ignorance? Is there any practice?”

“Friend, there is a way to abandon this ignorance. There is a practice.”

“Friend, what is the way to abandon? What is the practice?” (The wandering ascetic asked)

“Friend, the way to abandon this ignorance is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to abandon this ignorance. This, too, is the practice.” (The Venerable Sāriputta answered)

“Friend, the way to abandon this ignorance is good. The practice, too, is good. Friend Sāriputta, one should be

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mindful, the wandering ascetic said.” (Thus said the Venerable Sāriputta)

End of the Ninth Sutta

10. TANĦĀPAÑHĀ SUTTA

Discourse on the Question of Craving

323. “Friend, Sāriputta, it is said, ‘Craving, Craving’. Friend, what is ‘craving’?”

“Friend, there are three kinds of craving. They are: craving for sensual-pleasure (kāmataṇhā), craving for existences (bhavataṇhā) and craving for non-existence, (vibhavataṇhā). Friend, these are the three kinds of craving.” (The Venerable Sāriputta replied)

“Friend, is there any way to abandon these cravings. Is there any practice?”

“Yes, friend, there is a way to abandon these cravings. There is a practice.”

“Friend, what is the way to abandon these cravings? What is the practice?”

“Friend, the way to abandon these cravings is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to abandon these cravings. This, too, is the practice.” (The Venerable Sāriputta answered)

“Friend, the way to abandon these craving is good. The practice, too, is good. Friend Sāriputta, one should be mindful.” (the wandering ascetic said)

End of the Tenth Sutta

11. OGHAPAÑHĀ SUTTA

Discourse on the Question of Flood

324. “ Friend, Sāriputta, it is said: ‘Flood, Flood.’ Friend, what is ‘flood’?”

“Friend, floods are of four kinds. They are: flood of sense-pleasure (kāmogha), flood of renewed existence (bhavogha), flood of wrong views (diṭṭhogha) and avijjogha flood of ignorance (avijjogha). Friend, these are the four kinds of floods.” (the Venerable Sāriputta answered)

“Friend, is there any way to abandon these floods? Is there any practice?”

“Yes, friend, there is a way to abandon these floods. There is a practice.”

“Friend, what is the way to abandon these floods? What is the practice?”

“Friend, the way to abandon these floods is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to abandon these floods. This, is the practice.” (The Venerable Sāriputta answered)

“Friend, the way to abandon Oghas is good. The practice, too, is good. Friend Sāriputta, one should be mindful.” (The wandering ascetic said)

End of the Eleventh Sutta

12. UPADĀNAPAÑHĀ SUTTA

Discourse on the Question of Clinging

325. “Friend, Sāriputta, it is said, ‘Clinging, Clinging.’ Friend, what is clinging?”

“Friend, there are four kinds of clinging. They are: clinging to sense-pleasure (kāmapādāna), clinging to wrong views (diṭṭhupādāna), clinging to misleading belief in rites and rituals outside the Ariyā Path (sīlabbatupādāna), clinging to the illusion that there is self (attavādupādāna). Friends, there are the four kinds of clinging.”

“Friend, is there any way to abandon these clingings? Is there any practice?”

“Friend, there is a way to abandon these clingings. There is a practice.”

“Friend, what is the way to abandon these clingings? What is the practice?”

“Friend, the way to abandon these clingings is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ...p... Right Concentration. Friend, this is the way to abandon these clingings. This, too, is the practice.” (The Venerable Sāriputta answered)

“Friend, the way to abandon these clingings is good. The practice, too, is good. Friend Sāriputta, One should be mindful, said the wandering ascetic.” (Thus said the Venerable Sāriputta)

End of the Twelfth Sutta.

13. BHAVAPAÑHĀ SUTTA

Discourse on the Question of Existence

326. “Friend, Sāriputta, it is said: ‘Existence, Existence’ ‘What is existence?’” (The wandering ascetic asked)

“Friend, there are three kinds of existence. They are: Sensual Existence (kāmahava), Material Existence (rūpabhava) and Non-material Existence (arūpabhava). Friend, these are the three kinds of existence.”

“Friend, is there any way to know discriminatively these existences? Is there any practice?”

“Yes, friends, there is a way to know discriminatively these existences. There, too is a practice.”

“Friend, what is the way to know discriminatively these existences. What is the practice?”

“Friend, the way to know discriminatively these existences is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View...p...Right Concentration. Friend, this is the way to abandon these existences. This, too, is the practice.”(The Venerable Sāriputta answered)

“Friend, the way to know discriminatively these existences is good. The practice, too, is good. Friend Sāriputta, one should be mindful, said the wandering ascetic.” (Thus said the Venerable Sāriputta)

End of the Thirteenth Sutta

14. DUKKHAPAÑHĀ SUTTA

Discourse on the Question of Dukkha

327. “Friend, Sāriputta, it is said: ‘Dukkha, Dukkha!’ ‘Friend, ‘what is dukkha?’” (The wandering ascetic asked)

“Friend, there are three kinds of dukkha. They are: The dukkha of pain and suffering (dukkhadukkha), the dukkha of arising and disintegration (saṅkhāradukkha), the dukkha of change (viparināmadukkha). Friend, these are the three kinds of dukkha.” (The Venerable Sāriputta replied)

“Friend, is there any way to know the nature of these dukkhas discriminatively? Is there any practice?”

“Yes, friend, there is a way to know the nature of these dukkhas discriminatively. There, too, is a practice.”

“Friend, what is the way to know the nature of these dukkhas discriminatively? What is the practice?”

“Friend, the way to know the nature of these dukkhas discriminatively is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View...p... Right Concentration. Friend, this is the way to know the nature of dukkha discriminatively. This, too, is the practice.” (The Venerable Sāriputta answered)

“Friend, the way to know the nature of dukkha discriminatively is good. The practice, too, is good. Friend Sāriputta, one should be mindful,” said the wandering ascetic.) (Thus said the Venerable Sāriputta)

End of the Fourteenth Sutta

15. SAKKĀYAPANĪHĀ SUTTA

Discourse on the Question of Illusion of Self

328. “Friend, Sāriputta, it is said, ‘Sakkāya, Sakkāya’. ‘What is ‘sakkāya’?” (The wandering ascetic asked)

“Friend, the Bhagavā teaches that the five aggregates of clinging (upādānakkhandhas) are ‘sakkāya’. What are the five? They are: Aggregate of clinging to Corporeality (rūpupādānakkhandha), aggregate of clinging to Sensation (vedanupādānakkhandha), aggregate of clinging to Perception (Saññupādānakkhandha), aggregate of clinging to Volitional activities (saṅkharūpādānakkhandha) and aggregate of clinging to Consciousness (viññāṇupādānakkhandha). The Bhagavā teaches that these five aggregates of clinging are ‘Sakkāya’.”(The Venerable Sāriputta replied)

“Friend, is there any way to know this ‘Sakkāya’ discriminatively? ‘Is there any practice’?”

“Yes, friend, there is a way to know this ‘Sakkāya’ discriminatively? There is a practice.”

“Friend, there is a way to know discriminatively this ‘Sakkāya’. There, too, is a practice.”

“Friend, what is the way to know ‘Sakkāya’ discriminatively? ‘What is the practice’?”

“Friend, the way to know ‘Sakkāya’ discriminatively is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View...p... Right Concentration. Friend, this is the way to know ‘Sakkāya’ discriminatively. ‘This, is too, the practice.’” (The Venerable Sāriputta answered)

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“Friend, the way to know ‘Sakkāya’ discriminatively is good. The practice, too, is good. Friend Sāriputta, one should be mindful,” said the wandering ascetic. (Thus said the Venerable Sāriputta)

End of the Fifteenth Sutta

16. DUKKARAPAÑHĀ SUTTA

Discourse on the Question of Difficult Things to Attain

329. “Friend, Sāriputta, in this Teaching, what is difficult to do?” (The wandering ascetic asked)

“Friend, it is difficult to become a bhikkhu in this Teaching.” (The Venerable Sāriputta answered)

“Friend, what is difficult for one who has become a bhikkhu to do?”

“Friend, it is difficult for one who has become a bhikkhu to find delight in his life (of a bhikkhu).”

“Friend, what is difficult for one who has become a bhikkhu, and who finds delight in his life, to do?”

“Friend, it is difficult for one who has become a bhikkhu, and who finds delight in his life, to practise according to the Dhamma.”

“Friend, how long does it take a bhikkhu who practises according to the dhamma to attain Arahatship?”

“Friend, he should become an Arahat not long afterwards.” (The Venerable Sāriputta answered)

End of the Sixteenth Sutta

End of Jambukhādaka Saṃyutta.

Namo tassa bhagavato arahato sammāsambuddhassa

V. SĀMAṄḌAKA SAMYUTTA

1. Sāmaṅḍaka Sutta
2. Dukkara Sutta

Sāmaṇḍaka Samiyutta

1. SĀMAṆḌAKA SUTTA

Discourse Given to Sāmaṇḍaka

330. At one time, the Venerable Sāriputta was staying at Ukkacelā in Vajjī on the River Gaṅgās. Then wandering ascetic Sāmaṇḍaka approached the Venerable Sāriputta. Having approached, he exchanged courteous greetings with the Venerable Sāriputta. Having finished courteous and memorable words, he sat in a suitable place, he said to the Venerable Sāriputta thus: “Friend Sāriputta, it is said, ‘Nibbāna, Nibbāna!’ Friend, what is ‘Nibbāna’?”

“Friend, the extinction of attachment (rāga), the extinction of hatred (dosa) and of bewilderment (moha) is called Nibbāna.” (Venerable Sāriputta replied)

“Friend, is there any way to realize Nibbāna? Is there any practice?” (asked the recluse)

“Yes, friend, there is a way to realize Nibbāna. There is (also) a practice.”

“Friend, what is the way to realize Nibbāna? what is the practice?”

“Friend, the way to realize Nibbāna is none other than the Ariyā Path of Eight Constituents. What is it? It is Right View ... p ... Right Concentration. Friend, this is the way to realize Nibbāna. This, too is, the practice.” (The Venerable Sāriputta answered)

“Friend, the way to realize Nibbāna is good. The practice too, is good. Friend Sāriputta, one should be

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mindful, the wandering ascetic said.” (Thus said the Venerable Sāriputta)

End of the First Sutta

**Other Suttas should be elaborated as in the
Jambukhādaka Saṃyutta**

2. DUKKARA SUTTA

Discourse On Question of Things Difficult to Attain

331. “Friend Sāriputta, in this Teaching, what is difficult to do?” (The wandering ascetic asked)

“Friend, it is difficult to become a bhikkhu in this Teaching.” (The Venerable Sāriputta replied)

“Friend, what is difficult for one who has become a bhikkhu, to do?”

“Friend, it is difficult for one who has become a bhikkhu, to find delight in his life (of a bhikkhu).”

“Friend, what is difficult for one who has become a bhikkhu, and who finds delight in his life, to do?”

“Friend, it is difficult for one who has become a bhikkhu, and who finds delight in his life, to practise according to the Dhamma.”

“Friend, how long does it take a bhikkhu who practises according to the Dhamma to attain Arahataship?”

“Friend, he should become an Arahat not long afterwards, the Venerable Sāriputta answered.”

End of the Sixteenth Sutta

End of Sāmañḍaka Saṃyutta

Namo tassa bhagavato arahato sammāsambuddhassa

IV. MOGGALLĀNA SAMĪYUTTA

1. Paṭhamajhānapañhā Sutta
2. Dutiyajhānapañhā Sutta
3. Tatiyajhānapañhā Sutta
4. Catutthajhānapañhā Sutta
5. Ākāsānañcāyatanapañhā Sutta
6. Viññāṇañcāyatanapañhā Sutta
7. Ākiñcaññāyatanapañhā Sutta
8. Nevasaññānāsaññāyatanapañha Sutta
9. Animittapañhā Sutta
10. Sakka Sutta
11. Candana Sutta

Moggallāna Samiyutta

1. PAṬHAMAJHĀNAPAÑHĀ SUTTA

Question Concerning the First Jhāna

332. At one time, the Venerable Mahāmoggallāna was staying at the Jetavana Monastery of Anāthapiṇḍika, in Sāvattihī. Then the Venerable Mahāmoggallāna addressed the bhikkhus thus: “Bhikkhus”, and they replied to him, “Venerable Sir.”

Then Venerable Mahāmoggallāna said these words:-
“Friends, when I was living in solitude in an out-of-the way place, it occurred to me thus: ‘It is said: ‘First jhāna, first jhāna’. What is the first jhāna?’” Then it occurred to me thus: “Being detached from sensual pleasures and demeritorious factors, a bhikkhu in this Teaching achieves and remains in the first jhāna which is accompanied by (initial application of the mind) vitakka, (sustained application of the mind) vicāra, (delightful satisfaction) pīti and (bliss) sukha, born of detachment from (hindrances) nīvaraṇas.” This should be called the first jhāna.

“Friends, thus detached from sensual pleasures and demeritorious factors, I remained in the first jhāna which is accompanied by vitakka, vicāra, pīti and sukha born of detachment from hindrances. Friends, while I remained in such a state, saññā associated with sensual pleasures arose in my mind.”

“Then, friends, the Bhagavā appeared before me by supernormal power and said: ‘Brahmaṇa Moggallāna, Moggallāna, do not be negligent of the first jhāna; keep your mind steadfastly in the first jhāna; concentrate your mind on the first jhāna; let your mind be absorbed in the

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first jhāna.’ After that, friends, detached from sensual pleasures and demeritorious factors. I attained and remained in the first jhāna which is accompanied by vitakka, vicāra, pīti and sukha, born of detachment from hindrances.”

“Friends, if anyone were to speak well of a disciple who attained extraordinary knowledge by the help of the Bhagavā, he would speak of me.” (the Venerable Mahāmoggallāna said)

End of the First Sutta

2. DUTIYAJHĀNAPAÑHĀ SUTTA

Question Concerning the Second Jhāna

333. “It is said: ‘Second jhāna, second jhāna’. ‘What is the second jhāna?’” Then it occurred to me thus: “A bhikkhu in this Teaching, having calmed vitakka and vicāra, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one pointedness of concentration, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. This is called the second jhāna.

“Thus, friends, having calmed vitakka and vicāra, I remained in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Friends, while I remained in such a state, saññā associated with vitakka arose in my mind.”

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“Then, friends, the Bhagavā approached me by supernormal power and said: ‘Brāhmaṇa Moggallāna, Moggallāna. Do not be negligent of the second jhāna; keep your mind steadfastly in the second jhāna; concentrate your mind on the second jhāna; let your mind be absorbed in the second jhāna.’ After that, friends, having calmed vitakka and vicāra, I attained and remained in the second jhāna with internal tranquillity, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with pīti and sukha born of concentration.”

“Friends, if anyone were to speak well of a disciple who attained extraordinary knowledge by the help of the Bhagavā, he would speak of me.” (The Venerable Mahāmoggallāna said)

End of the Second Sutta

3. TATIYAJHĀNAPAÑHĀ SUTTA

Question concerning the Third Jhāna

334. “It is said: ‘Third Jhāna, third Jhāna.’ What is the third jhāna?” Then it occurred to me thus: “A bhikkhu in this Teaching, having been detached from Pīti, dwell in equanimity with mindfulness and clear comprehension and experiences mental and physical well-being. He remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha.” This is called the third jhāna.

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“Thus, friends, having been detached from *pīti*, I dwell in equanimity, with mindfulness and clear comprehension, and experienced mental and physical well-being and I remained in the third *jhāna*, that which causes a person who attains it to be praised by the Ariyās as one who has equanimity and mindfulness, one who abides in *sukha*. Friends, while I remained in such a state, *saññā* associated with delightful satisfaction arose in my mind.

“Then, Friends, the *Bhagavā* appeared before me by supernormal power and said, ‘*Brāhmaṇa Moggallāna, Moggallāna*, do not be negligent of the third *jhāna*; keep your mind steadfastly in the third *jhāna*; concentrate your mind on the third *jhāna*; let your mind be absorbed in the third *jhāna*.’ After that, friends, having been detached from *pīti*, I dwelt in equanimity with mindfulness and clear comprehension, and experiences mental and physical well-being. I attained and remained in the third *jhāna*, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*.”

“Friends, if anyone were to speak well of a disciple who attained extraordinary knowledge by the help of the *Bhagavā*, he would speak of me.” (The Venerable *Mahāmoggallāna* said)

End of the Third Sutta

4. CATUTTHAJHĀNAPAÑHĀ SUTTA

Question Concerning the Fourth Jhāna

335. “It is said: ‘Fourth jhāna, fourth jhāna!’ What is the fourth jhāna?” Then it occurred to me thus: “A bhikkhu in this Teaching, by dispelling both pain and pleasure and by previous disappearance of sadness and gladness remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness.” This is called the fourth jhāna.

“Thus, friends, by dispelling both pain and pleasure and by previous disappearance of sadness and gladness, I remained in the fourth jhāna without pain and pleasure, a state of equanimity and absolute purity of mindfulness. While I remained in such a state, saññā associated with sukha arose in my mind.”

“Then, friends, the Bhagavā appeared before me by supernormal power and said, ‘Brāhmaṇa Moggallāna, Moggallāna, do not be negligent of the fourth jhāna; keep your mind steadfastly in the fourth jhāna; concentrate your mind on the fourth jhāna; let your mind be absorbed in the fourth jhāna.’ After that, friends, by dispelling both pain and pleasure, and by previous disappearance of sadness and gladness, I attained and remained in the fourth jhāna without pain and pleasure, a state of equanimity and absolute purity of mindfulness.”

“Friends, if anyone were to speak well of a disciple ...p...he would speak of me.” (The Venerable Mahāmoggallāna said)

End of the Fourth Sutta

5. ĀKĀSĀNAÑCĀYATANAPAÑHĀ SUTTA

Question Concerning the Infinity of Space

336. “It is said: ‘Ākāsānañcāyatana jhāna, Ākāsānañcāyatana jhāna!’ What is ‘Ākāsānañcāyatana jhāna?’” Then, it occurred to me thus: ‘A bhikkhu in this Teaching concentrates on the concept ‘Space is Infinite’ and achieves and remains in the Ākāsānañcāyatana jhāna, where all forms of rūpasaññā¹ have been completely transcended, all forms of paṭighasaññā² have vanished and all forms of nānattasaññā³ are not paid attention to. This is called Ākāsānañcāyatana jhāna.

“Thus, friends, I concentrated on the concept ‘Space is Infinite’ and remained in the ākāsānañcāyatana jhāna, where all forms of rūpasaññā have been completely transcended, all forms of paṭighasaññā have vanished and all forms of nānattasaññā are not paid attention to. Friends, while I remained in such a state, saññā associated with rūpa arose in my mind.”

“Then, friends, the Bhagavā appeared before me by supernormal power and said, ‘Brahmaṇa Moggallāna, Moggallāna, do not be negligent of ākāsānañcāyatana

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1. **Rūpasaññā**: Saññā associated with rūpa jhāna (meditation on a corporeal object).
 2. **Paṭighasaññā**: Saññā that occurs on contact of the five senses with their object, also called pañcaviññāṇa, or mind consciousness of the function of the five senses.
 3. **Nānattasaññā**: All forms of saññā that take place in the kāmāvacara sphere, except Paṭighasaññā.

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jhāna; keep your mind steadfastly on the \bar{i} kāsānañcāyatana jhāna; concentrate your mind on the \bar{i} kāsānañcāyatana jhāna; let your mind be absorbed in the \bar{i} kāsānañcāyatana jhāna.’ After that, friends, I concentrated on the concept ‘Space is Infinite’ and achieved and remained in the \bar{i} kāsānañcāyatana jhāna, where all forms of rūpasaññā have been completely transcended, all forms of paṭighasaññā have vanished and all forms of nānattasaññā are not paid attention to.”

“Friends, if anyone were to speak well of a disciple ...p... he would speak of me.” (The Venerable Mahāmoggallāna said)

End of the Fifth Sutta

6. VIÑÑĀṄAÑCĀYATANAPAÑHĀ SUTTA

Question Concerning the Infinity of Consciousness

337. “It is said: ‘Viññāṅcāyatana jhāna, ‘Viññāṅcāyatana jhāna!’! What is ‘Viññāṅcāyatana jhāna?’” Then, it occurred to me thus: ‘A bhikkhu in this Teaching, completely passing beyond Ākāsānañcāyatana jhāna concentrates on the concepts ‘Consciousness is Infinite’ and achieves and remains in the ‘Viññāṅcāyatana jhāna. This is called Viññāṅcāyatana jhāna.

“Thus, friends, completely passing beyond Ākāsānañcāyatana jhāna. I concentrated on the concept ‘Consciousness is Infinite’ and remained in the Viññāṅcāyatana jhāna. Friends, while I remained in such a state, saññā associated with ākāsānañcāyatana jhāna arose in my mind.”

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“Then, friends, the Bhagavā appeared before me by supernormal power and said: ‘Brāhmaṇa Moggallāna, Moggallāna, do not be negligent of Viññāṇañcāyatana jhāna; keep your mind steadfastly in the Viññāṇañcāyatana jhāna; concentrate your mind on the Viññāṇañcāyatana jhāna; let your mind be absorbed in the Viññāṇañcāyatana jhāna.’ After that, friends, completely passing beyond Ākāśañcāyatana jhāna. I concentrated on the concept ‘Consciousness is Infinite’ and achieved and remained in Viññāṇañcāyatana jhāna.”

“Friends, if anyone were to speak well of a disciple ...p... he would speak of me.”(The Venerable Mahāmoggallāna said.)

End of the Sixth Sutta

7. ĀKIÑCAÑÑĀYATANAPAÑHĀ SUTTA

Question Concerning the Sphere of Nothingness

338. “It is said: ‘Ākiñcaññāyatana jhāna, Ākiñcaññāyatana jhāna!’ What is ‘Ākiñcaññāyatana jhāna?’” Then, it occurred to me thus: ‘A bhikkhu in this teaching passing completely beyond Viññāṇañcāyatana Jhāna concentrates on the concept of Nothingness and achieves and remains in the Ākiñcaññāyatana jhāna. This is called Ākiñcaññāyatana jhāna.

“Thus, friends, passing completely beyond Viññāṇañcāyatana jhāna, I concentrated on the concept of Nothingness and remained in the Ākiñcaññāyatana jhāna. Friends,

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while I remained in such a state, sañña associated with viññāṇañcāyatana jhāna arose in my mind.”

“Then, friends, the Bhagavā appeared before me by supernormal power and said, ‘Brāhmaṇa Moggallāna, Moggallāna, do not be negligent of Ākiñcaññāyatana jhāna; keep your mind steadfastly in the Ākiñcaññāyatana jhāna; concentrate your mind on the Ākiñcaññāyatana jhāna; let your mind be absorbed in the Ākiñcaññāyatana jhāna.’ After that, friends, passing completely beyond the Viññāṇañcāyatana jhāna, I concentrated on the concept of Nothingness and achieved and remained in the Ākiñcaññāyatana jhāna.”

“Friends, if anyone were to speak well of a disciple ...p... he would speak of me.” (The Venerable Mahāmoggallāna said)

End of the Seventh Sutta

8. NEVASAÑÑĀNĀSAÑÑĀ YATANAPAÑHĀ SUTTA **Question Concerning Neither Perception nor Non** **Perception***

339. “It is said: ‘Nevasaññānāsaññāyatana jhāna, nevasaññānāsaññāyatana jhāna’! What is ‘Nevasaññānāsaññāyatana jhāna’?” Then, it occurred to me thus: ‘A

* Neither Perception nor Non-perception i.e., Neither consciousness nor Non-consciousness, that is, without coarse or evident consciousness but not without excessively refined or tenuous consciousness scarcely discernible. (Mulapaṇṇāsa pāra 82)

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bhikkhu, in this Teaching, passing completely beyond the Ākiñcaññāyatana jhāna, achieves and remains in the Nevasaññānāsaññāyatana jhāna.

“Thus, friends, passing completely beyond Ākiñcaññāyatana jhāna. I remained in the Nevasaññānāsaññāyatana jhāna. Friends, while I remained in such a state, saññā associated with Ākiñcaññāyatana jhāna arose in my mind.”

“Then, friends, the Bhagavā appeared before me by supernormal power and said: ‘Brāhmaṇa Moggallāna, Moggallāna, do not be negligent of the Nevasaññānāsaññāyatana jhāna; keep your mind steadfastly in the Nevasaññānāsaññāyatana jhāna; concentrate your mind on the Nevasaññānāsaññāyatana jhāna; let your mind be absorbed in the Nevasaññānāsaññāyatana jhāna.’ After that, friends, passing completely beyond Ākiñcaññāyatana jhāna, I achieved and remained in the Nevasaññānāsaññāyatana jhāna.”

“Friends, if anyone were to speak well of a disciple ... p ... he would speak of me.” (the Venerable Mahā-moggallāna said)

End of the Eighth Sutta

9. ANIMITTAPAÑHĀ SUTTA

Question on Signlessness

340. “It is said: ‘Tranquillity of signlessness¹, tranquillity of signlessness!’ What is ‘tranquillity of signlessness?’

1. ‘Tranquillity of Signlessness’ means mental concentration attained in insight meditation (vipassanābhāvanā) associated with insight wisdom

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Then, it occurred to me thus: “Friends, a bhikkhu in this Teaching attains and dwells in tranquillity of signlessness, because he pays no attention to any of signlessness. This is what is called ‘tranquillity of signlessness. Friends, because I paid no attention to any of the distinguishing signs, I dwelt in tranquillity of signlessness. Friends, while I remained in such a state (however), consciousness that followed distinguishing signs (which are associated with rāga, dosa and moha) arose in my mind.”

“Friends, then the Bhagavā appeared before me by supernatural power and said: ‘Brahmaṇa Moggallāna, Moggallāna, do not be negligent of tranquillity free from any distinguishing signs; keep your mind steadfastly in the tranquillity of signlessness concentrate your mind on tranquillity; let your mind be absorbed in tranquillity of signlessness.’ After that, friends, I attained and dwelt in tranquillity of signlessness because I paid no attention to any distinguishing signs².

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- .2. as Venerable Mahāmogallāna dwelt in that state, his mental concentration (samādhi) rose to a very high pitch. To attain Magga, it is essential that concentration is equated with knowledge (paññā), but he was unable to do it at that time. The Commentary gives the example of a woodcutter who is felling a tree with a very sharp axe. As he fells the tree, he stops now and then to inspect and admire his sharp axe. As a result, the work of felling the tree does not make much progress. As Venerable Mahāmogallāna followed the distinguishing signs, instead of ignoring them altogether, he did not make progress. So the Bhagavā appeared before him and admonished him. It took the Venerable Mahāmogallāna only one week to attain Arahatsip.

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“Friends, if anyone were to speak well of a disciple who attained extraordinary knowledge by the help of the Bhagavā, he would speak of me only.” (The Venerable Mahāmoggallāna said)

End of the Ninth Sutta

10. SAKKA SUTTA

Discourse given to Sakka

341. At that time, just as a strong man stretches his bent arm or bends his outstretched arm, even so the Venerable Mahāmoggallāna vanished from the Jetavana Monastery and appeared in the Tāvātimsā abode of the devas. Then, Sakka, King of devas, together with five hundred devas, approached the Venerable Mahāmoggallāna. Having approached and making obeisance to the Venerable Mahāmoggallāna, they stood in a suitable place. Sakka, King of devas, having stood in a suitable place said to the Venerable Mahāmoggallāna thus:

“King of devas, taking refuge in the Buddha is good indeed. Some beings in this world, who have taken refuge in the Bhagavā, are reborn, on dissolution of the body after death, in the happy abode of the devas. King of devas, taking refuge in the Dhamma is good indeed. Some beings in this world who have taken refuge in the Dahmma, are reborn, on dissolution of the body after death, in the happy abode of the devas. King of devas, taking refuge in the Saṃgha is good indeed. Some beings in this world

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who have taken refuge in the Saṃgha are reborn on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmogallāna, taking refuge in the Buddha is good indeed. Some beings in this world who have taken refuge in the Buddha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Venerable Mahāmogallāna, taking refuge in the Dhamma is good indeed. Some beings in this world, who have taken refuge in the Dhamma, are reborn, on dissolution of the body after death, in the happy abode of the devas. Venerable Mahāmogallāna, taking refuge in the Saṃgha...p... in the happy abode of the devas.” (Sakka said)

Then, King of devas, together with six hundred devas...p... Then, Sakka, King of devas, together with seven hundred devas...p... Then, Sakka, King of devas together with eight hundred devas ... p ... Then, Sakka, King of devas, together with eighty thousand devas, approached the Venerable Mahāmogallāna. Having approached and making obeisance to the Venerable Mahāmogallāna, they stood in a suitable place. After Sakka, King of devas, had stood in a suitable place, Venerable Mahāmogallāna spoke to him in these words:-

“King of devas, taking refuge in the Buddha is good indeed. Some beings in this world, who have taken refuge in the Buddha, are reborn, on dissolution of the body after death, in the happy abode of the devas. King of devas, taking refuge in the Dhamma is good indeed. Some

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beings in this world, who have taken refuge in the Dhamma, are reborn, on dissolution of the body after death, in the happy abode of the devas. King of devas, taking refuge in the Saṃgha is good indeed. Some beings in this world, who have taken refuge in the Saṃgha, are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmogallāna, taking refuge in the Buddha is good indeed. Some beings in this world, who have taken refuge in the Buddha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Venerable Mahāmogallāna, taking refuge in the Dhamma is good indeed ...p... Venerable Mahāmogallāna, taking refuge in the Saṃgha is good indeed. Some beings in this world, who have taken refuge in the Saṃgha, are reborn, on dissolution of the body after death, in the happy abode of the devas.” (Sakka said)

Then, king of devas, together with five hundred devas, approached Venerable Mahāmogallāna. Having approached and making obeisance to him stood in a suitable place. After King of devas had stood in a suitable place, Venerable Mahāmogallāna spoke to him in these words:-

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Bhagavā for he is worthy of special veneration **Arahan**’. He truly comprehends the dhammas by his own intellect and insight, ‘**Sammāsambuddho**’. He possesses penetrative knowledge and the perfect course of practice, ‘**Vijjācaraṇ-**

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asampanna'. He speaks only what is beneficial and true, 'Sugata'. He knows all the three worlds, 'Lokavidū'. He is incomparable in taming those who deserve to be tamed, 'Anuttaropurisasadhammasārathi'. He is the Teacher of devas and men, 'Satthādevamanussānaṃ'. He is the Enlightened One, knowing and teaching the Four Ariya Truths, 'Buddho'. He is the Most Exalted, 'Bhagavā'. Sakka, King of devas as some beings in this world venerate and have unshakable and profound confidence in the Buddha, they are reborn, on dissolution of the body after death, in the happy abode of the devas."

"King of devas, it is good indeed to venerate and have unshakable and profound confidence in the Dhamma for the dhamma is well-expounded, **Svākkhāta**, (because it is the exposition of the Four Ariya Truths which lead to the realization of Nibbāna); for its truths are personally apperceptible, **Sandiṭṭhika**, (because they can actually be experienced and comprehended by anyone through adequate practice of Insight development); for it is not delayed in its results, **Akālika**, (because it immediately yields the benefit of realization of Nibbāna, i.e. achieving Phala immediately after Magga, to anyone who adequately practises Insight development); for it can stand investigation, **Ehipassika**, (lit. come and see) (because its truths can be tested by anyone); for it is worthy of being perpetually borne in mind, **Opaneyyika**; and for its truths can be realized and experienced by the Ariyas individually, by their own effort and practice, **Paccattamī veditabbo Viññūhi**. O Sakka, King of devas, as some beings in this

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world Venerable and have unshakable in the Dhamma, they are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“King of devas, it is good indeed to venerate and have unshakable and profound confidence in the Saṃgha, for the Saṃgha are endowed with right practice, **Suppaṭipanna**, (because they practise the right practice, i.e., the development of the Noble Path of Eight Constituents); for the Saṃgha are endowed with straightforward uprightness, **Ujuppaṭipanna**, (because they diligently and unswervingly follow the Straight Middle Way, i.e. the Noble Path of Eight Constituents); for the Saṃgha are endowed with the right conduct, **Ñāyappaṭipanna**, (because the practice of the Saṃgha is solely directed to the realization of Nibbāna); for the Saṃgha are endowed with correctness in practice, **Sāmicippaṭipanna**, (because the Saṃgha devotedly cultivate the development of the Ariya Path of Eight Constituents) for the Saṃgha, the disciples of the Bhagavā, consisting of eight categories or four pairs, are worthy of receiving offerings brought even from afar, **Āhuneyya**; for the Saṃgha are worthy of receiving offerings set aside for guests, **Pāhuneyya**; for the Saṃgha are worthy of receiving offerings donated for well-being in the next existences, **Dakkhiṇeyya**; for the Saṃgha are worthy of receiving obeisance, **Añjalikaranīya**; and for the Saṃgha are the incomparable fertile field for all to sow the seed of merit, **Anuttarami puññakkhettaṃ lokassa**”. “O Sakka, King of devas, as some beings in this world venerate and have unshakable and profound confidence in the Saṃgha,

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they are reborn, on dissolution of the body after death, in the happy abode of the devas.”(Sakka said)

“King of devas, it is good indeed to have a morality, that is unbroken, intact, unblemished and unvariegated, that is free from (being a slave to) craving, that is praised by the wise, that is not associated with wrong belief, that brings about mental concentration (leading to attainment of Magga and Phala) and that is cherished by the Ariyas. King of devas, for having a morality cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.” (The Venerable Mahāmogallāna said)

“Venerable Mahāmogallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha...p... for he is...p... ‘**Satth-** devamanussānamī’, for he is the Teacher of devas and men ‘**Satthā devamanusānamī**’, for he is the Enlightened One, knowing and teaching the Four Ariyā Truths, ‘**Buddho**’, for he is the Most Exalted, ‘**Bhagavā**’. Venerable Mahāmogallāna, for venerating and having an unshakable and profound confidence in Buddha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmogallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Dhamma, for the Dhamma is well-expounded, **Svākkhāta**...p... for its truths can be realized and experienced by the Ariyas individually by their own effort and practice, **Paccattamī veditabbo Viññūhi**. Venerable Mahā

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moggallāna, for venerating and having unshakable and profound confidence in the Dhamma, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Saṃgha, for the Saṃgha are endowed with the right practice, **Suppatipanna** ...p... for the Saṃgha are the incomparable fertile field for all to sow the seed of merit, **‘Anuttaramī puññakkhetamī lokassa.** Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in Saṃgha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmoggallāna, it is good indeed to have a morality that is unbroken ...p... that brings about mental concentration (leading to attainment of Magga and Phala) and that is cherished by the Ariyas. Venerable Mahāmoggallāna, for having morality cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

Then, Sakka, King of devas, together with six hundred devas ...p... Then, King of devas, together with seven hundred devas ...p... Then, Sakka, King of devas, together with eight hundred devas ...p... Then, King of devas, together with eighty thousand devas, approached the Venerable Mahāmoggallāna. Having approached and making obeisance to the Bhagavā, they stood in a suitable place.

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After, King of devas, had stood in a (suitable) place, Venerable Mahāmoggallāna, spoke to him in these words:

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha. For he is ...p... For he is the Teacher of devas and men, **Satthādevamanussānaṃ**. For he is the Enlightened One knowing and teaching the Four Ariya Truths, **Buddho**; and for he is the Most Exalted, **Bhagavā**. King of devas, for venerating and having unshakable and profound confidence in the Buddha, some beings in this world are reborn, on dissolution of body after death, in the happy abode of the devas.”

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Dhamma for the Dhamma is well expounded, **Svākkhāta**, ...p... for these truths can be realized and experienced by the Ariyas individually by their own effort and practice, **Paccattamī veditabbo Viññūhi**. Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in the Dhamma, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Saṃgha, for the Saṃgha are endowed with the right practice, **Suppatipanna** ...p... for the Saṃgha are the incomparable fertile field for all to sow the seed of merit, **Anuttaramī puññakkettamī lokassa**. King of devas, for venerating and having unshakable and profound confidence in the Saṃ-

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gha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“King of devas, it is good indeed to have morality that is unbroken ...p... that bring about mental concentration (leading to attainment of Magga and Phala) that is cherished by the Ariyas. King of devas, for having morality cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.” (Said the Venerable Mahā moggallāna)

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha. For he is ...p... for he is the Teacher of devas and men **Satthādevamanussānamī**; for he is the Enlightened One, knowing and teaching the Four Ariya Truths, **Buddho**; and for he is the Most Exalted, **Bhagavā**. King of devas, for venerating and having unshakable and profound confidence in the Buddha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Dhamma, for the Dhamma is well-expounded, **Svākkhāta** ...p... for its truths can be realized and experienced by the Ariyas individually by their own effort and practice, **Paccatamiveditabbo Viññuhi**. Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in the Dhamma, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

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“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Saṃgha, for they are endowed with the right practice, **Suppaṭipanna** ...p... for the Saṃgha are the incomparable fertile field for all to sow the seeds of merit, **Anuttaran’ puññakhattamī lokassa**. Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in the Saṃgha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.”

“Venerable Mahāmoggallāna, it is good indeed to have morality that is unbroken ...p... that brings about concentration (leading to attainment of Magga and Phala) that is cherished by the Ariyas. Venerable Mahāmoggallāna, for having morality cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas.” (Said Sakka)

Then, King of devas, together with five hundred devas, approached the Venerable Mahāmoggallāna, ...p... After, King of devas, had stood in a suitable place, the Venerable Mahāmoggallāna spoke to him in these words:-

“King of devas, taking refuge in the Buddha is good indeed. Some beings in this world, who have taken refuge in the Buddha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy, and visible objects, sounds, smells, tastes and tangible objects which arise among the devas.”

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“King of devas, taking refuge in the Dhamma is good indeed. Some beings in this world, who have taken refuge in the Dhamma are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy, and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”

“King of devas, taking refuge in the Saṃgha is good indeed. Some beings in this world, who have taken refuge in the Saṃgha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, appearance, happiness, retinues, supremacy, and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”(The Venerable Mahāmogallāna said)

“Venerable Mahāmogallāna, taking refuge in the Buddha is good indeed. Some beings in this world, who have taken refuge in the Buddha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity ...p... tangible objects that arise among the devas.”

“Venerable Mahāmogallāna, taking refuge in the Dhamma is good indeed ...p... Venerable Mahāmogallāna, taking refuge in the Saṃgha is good indeed. Some beings in this world, who have taken refuge in the Saṃgha, are reborn, on dissolution of the body after death, in the

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happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy, and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”

Then, King of devas, together with six hundred devas ...p... Then, King of devas, together with seven hundred devas ...p... Then, King of devas, together with eight hundred devas ...p... Then, King of devas, together with eighty thousand devas, approached Venerable Mahā moggallāna. Having approached and making obeisance to the Bhagavā, they stood in a suitable place. After, King of devas, had stood in a suitable place, Venerable Mahā moggallāna, spoke to him in these words:

“King of devas, taking refuge in the Buddha is good indeed. Some beings in this world, who have taken refuge in the Buddha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity ...p... tangible objects that arise among the devas.”

“King of devas, taking refuge in the Dhamma is good indeed ...p...

“King of devas, taking refuge in the Saṃgha is good indeed. Some beings in this world, who have taken refuge in the Saṃgha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy, and visible objects, sounds, smells, tastes and tangible objects that

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arise among the devas.” (The Venerable Mahāmoggallāna said)

“Venerable Mahāmoggallāna, taking refuge in the Buddha is good indeed ...p... Venerable Mahāmoggallāna, taking refuge in the Dhamma is good indeed ...p... Venerable Mahāmoggallāna, taking refuge in the Saṃgha is good indeed. Some beings in this world, who have taken refuge in the Saṃgha, are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”

Then, King of devas, together with five hundred devas, approached Venerable Mahāmoggallāna. Having approached and making obeisance to him, they stood in a suitable place. After King of devas had stood in a suitable place, Venerable Mahāmoggallāna, spoke to him in these words:

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha for he is ...p... for he is the Teacher of devas and men, **Satthādevamanussānaṃ**; for he is the Enlightened One, Knowing and teaching the Four Ariya Truths, **Buddho**; for he is the Most Exalted, **Bhagavā**. Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in the Buddha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas

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surpass other devas in ten respects, namely, longevity ...p... tangible objects that arise among the devas.”

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Dhamma, for the Dhamma is well-expounded, **Svakkhāta** ...p... for its truths can be realized and experienced by the Ariyas individually by their own effort and practice, **paccattamī veditabbo Viññūhi**. King of devas, for venerating and having unshakable and profound confidence in the Dhamma, some beings in this world, are reborn, on dissolution of the body after death, in the happy abode of the devas ...p...

King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Saṃgha, for the Saṃgha are endowed with the right practice **Suppaṭipanna** ...p... for the Saṃgha are the incomparable fertile field for all to sow the seed of merit, ‘**Anuttaramī puññakkhetamī lokassa.**’ King of devas, for venerating and having unshakable and profound confidence in the Saṃgha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas ...p...

“King of devas, it is good indeed to have morality that is unbroken ...p... that brings about mental concentration (leading to attainment of Magga and Phala) that is cherished by the Ariyas. King of devas, for having morality cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas

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in ten respects, namely, longevity ...p... and tangible objects that arise among the devas.” (the Venerable Mahā moggallāna said)

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha for he is ...p... for he is the Teacher of devas and men, **Satthādevamanussānamī**; for he is the Enlightened One, knowing and teaching the Four Ariyā Truths; for he is the Most Exalted, **Bhagavā**. Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in the Buddha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respect, namely, longevity ...p... and tangible objects that arise among the devas.”

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Dhamma for the Dhamma is well-expounded, **Svākkhāta** ...p... for its truths can be realized and experienced by the Ariyas individually by their own effort and practice, **Paccattamiveditabbo Viññūhi**. Venerable Mahā moggallāna, for venerating and having unshakable and profound confidence in the Dhamma, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity ...p... and tangible objects that arise among the devas.”

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence

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in the Saṃgha, for they are endowed with the right practice, **Suppaṭipanna** ...p... for the Saṃgha are the incomparable fertile field for all to sow the seed of merit, **Anuttarami puññakkhettamī lokassa**. Venerable Mahā moggallāna, for venerating and having unshakable and profound confidence in Saṃgha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity ...p... and tangible objects that arise among the devas.”

“Venerable Mahāmoggallāna, it is good indeed to have morality that is unbroken ...p... that brings about mental concentration (leading to attainment of Magga and Phala) that is cherished by the Ariyas. Venerable Mahā moggallāna, for having morality that is cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity ...p... and tangible objects that arise among the devas”...p...

Then, King of devas, together with six hundred devas ...p... Then, King of devas, together with seven hundred devas ...p... Then, King of devas, together with eight hundred devas ...p... Then, King of devas, together with eighty thousand devas, approached Venerable Mahāmoggallāna. Having approached and making obeisance to the Venerable Mahāmoggallāna, they stood in a suitable place. After, King of devas, had stood in a (suitable) place, Venerable Mahāmoggallāna, spoke to him in these words:-

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“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha for he is worthy of special veneration, **Arahamī**; for he truly comprehends (all) the dhammas by his own intellect and insight, **Sammāsambuddha**; for he possesses Penetrative knowledge and the perfect course of practice, **Vijjācaraṇasampanna**; for he speaks only what is beneficial and true, **Sugata**; for he knows all the three worlds, **Lokavidū**; for he is incomparable in taming those who deserve to be tamed, **Anuttaropurisadammasārathi**; for he is the Teacher of devas and men, **Satthādevamanussānaṃ** ; for he is the Enlightened One, knowing and teaching the Four Ariyā Truths, **Buddho**; for he is the Most Exalted, **Bhagavā**. King of devas, as some beings in this world venerate and have unshakable and profound confidence in the Buddha, they are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”

“King of devas, it is good indeed to venerate and to have unshakable and profound confidence in the Dhamma, for the Dhamma is well-expounded, **Svākkhāta**; for its truths are personally apperceivable, **Sandiṭṭhika**; for it is not delayed in its results, **Akālika**; for it can stand investigation, **Ehipassika**; for it is worthy of being perpetually borne in mind, **Opaneyyika**; and for its truths can be realized and experienced by the Ariyas individually, by their own effort and practice, **Paccattamī veditabbo**

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Viññūhi. King of devas, as some beings in this world venerate and have unshakable and profound confidence in the Dhamma, they are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”

“King of devas, it is good indeed to venerate and have unshakable and profound confidence in the Saṃgha for the Saṃgha are endowed with the right practice, **Suppaṭipanna**; for the Saṃgha are endowed with straight forward uprightness, **Ujuppaṭipanna**; for the Saṃgha are endowed with the right conduct, **Nāyappaṭipanna**; for the Saṃgha are endowed with correctness in practice, **Sāmicippaṭipanna**; for the Saṃgha, the disciples of the Bhagavā, consisting of eight categories or four pairs, are worthy of receiving offerings brought even from afar, **Āhuneyya**; for the Saṃgha are worthy of receiving offerings set aside for guests, **Pāhuneyya**; for the Saṃgha are worthy of receiving offerings donated for the well-being in the next existence, **Dakkhineyya**; for the Saṃgha are worthy of receiving obeisance, **Añjalikarāṇīya**; and for the Saṃgha are the incomparable fertile field for all to sow the seeds of merit, **Anuttaraṃ puññakkhettaṃ lokassa**. King of devas, as some beings in this world venerate and have unshakable and profound confidence in the Saṃgha, they are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity, appearance, hap-

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piness, retinue, supremacy, and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.”

“King of devas, it is good indeed to have morality that is unbroken, intact, unblemished and unvariegated, that is free from (being a slave to) craving, that is praised by the wise, that is not associated with wrong belief, that brings about mental concentration (leading to attainment of Magga and Phala) and that is cherished by the Ariyas. King of devas, for having a morality that is cherished by the Ariyas, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.” (The Venerable Mahāmoggallāna said)

“Venerable Mahāmoggallāna, it is good indeed to venerate and to have unshakable and profound confidence in the Buddha, for he is ...p... for he is the Teacher of devas and men, **Satthādevamanussānamī**; for he is the Enlightened One; knowing and teaching the Four Ariyā Truths, **Buddho**; for he is the Most Exalted, **Bhagavā**. Venerable Mahāmoggallāna, for venerating and having unshakable and profound confidence in the Buddha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity, ...p... tangible objects that arise among the devas.”

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“Venerable Mahāmogallāna, it is good to venerate and to have unshakable profound confidence in the Dhamma, for the Dhamma is well-expounded, **Svākkhāta** ...p... for its truths can be realized and experienced by the Ariyas individually by their own effort and practice, **Paccatamī veditabbo Viññūhi**. Venerable Mahāmogallāna, for venerating and having unshakable and profound confidence in the Dhamma, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass the other devas in ten respects, namely, longevity ...p... and tangible objects that arise among the devas.”

“Venerable Mahāmogallāna, it is good indeed to have unshakable and profound confidence in the Saṃgha for the Saṃgha are endowed with the right practice, **Suppaṭipanna** ...p... for the Saṃgha are the incomparable fertile field for all to sow the seeds of merit, **Anuttaramī puññakkhetamī lokassa**. Venerable Mahāmogallāna, for venerating and having unshakable and profound confidence in the Saṃgha, some beings in this world are reborn, on dissolution of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity ...p... and tangible objects that arise among the devas.”

“Venerable Mahāmogallāna, it is good indeed to have morality that is unbroken, ...p... that brings about mental concentration (leading to attainment of Magga and Phala) that is cherished by the Ariyas. Venerable Mahāmogallāna, for having a morality that is cherished by the Ariyas, some beings in this world are reborn, on dissolu-

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tion of the body after death, in the happy abode of the devas. Such devas surpass other devas in ten respects, namely, longevity, appearance, happiness, retinue, supremacy, and visible objects, sounds, smells, tastes and tangible objects that arise among the devas.” (said Sakka, King of devas)

End of the Tenth Sutta.

11. CANDANA SUTTA

Discourse Concerning Deva Candana

342. At that time, Deva Candana ...p... At that time Deva Suyāma ...p... At that time Deva Santusita ...p... At that time Sunimmita Deva ...p... At that time Deva Vasavatti ...p... These five Suttas may be elaborated as in the Sakka Sutta.

End of the Eleventh Sutta

End of Moggallāna Samiyutta.

Namo tassa bhagavato arahato sammāsambuddhassa

VII. CITTA SAMĪYUTTA

1. Saṃyojana Sutta
2. Pathamaisidatta Sutta
3. Dutiyaisidatta Sutta
4. Mahakapāṭihāriya Sutta
5. Paṭhamakāmabhū Sutta
6. Dutiyakāmabhū Sutta
7. Godatta Sutta
8. Nigaṇṭhanāṭaputta Sutta
9. Acelakassapa Sutta
10. Gīlānadassana Sutta

1. SAMYOJANA SUTTA

Discourse On Fetters

343. At one time, a large number of elder¹ bhikkhus were residing in the Hog Plum Grove of Macchikāsaṇḍa forest. Having had their meal, they left the place of alms-gathering. Proceeding to the circular pavilion, they sat together in it. There this discussion on the question of the difference between Saṃyojana and Saṃyojaniya arose among them, “Friends, are ‘fetters’ (samyojana) and the cause (or objects) of fetters (saṃyojaniya) expressions of different meaning and of different wording, or are they of the same meaning but of different wording?”

Among them, some elder bhikkhus answered: “Friends, ‘fetters’ and ‘the cause (or objects) of fetters’ are expressions of different meaning and also of different wording.” Some elder bhikkhus answered: “Friends, ‘fetter’ and ‘the cause (or objects) of fetters’ are of the same meaning, but of different wording.”

At that time, Householder Citta arrived at Migapatha village on some business. There, he heard that a large number of elder bhikkhus, who had had their meal, left the place of alms-gathering, and proceeding to the circular pavilion, sat together in it. There, this discussion on the question of the difference between saṃyojana and Saṃyojaniya arose among them: “Friends, are ‘fetters’ and ‘the cause (or objects) of fetters’ expressions of the different meaning and of different wording?” Among

1. An elder bhikkhus is one who has completed ten or more vāsas (rains retreat) as a bhikkhu.

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them, some elder bhikkhus answered: “Friends, ‘fetters’ and ‘the cause (or objects) of fetters’ are expression of different meaning and of different wording.” Some elder bhikkhus answered: “Friends, ‘fetters’ and ‘the cause (of objects) of ‘fetters’ are expressions of the same meaning, but of different wording.”

Then, Householder Citta approached the elder bhikkhus. Having approached and making obeisance to the elder bhikkhus, he sat in a suitable place. Having sat in a suitable place, he said to them: “Venerable Sirs, I have heard that a large number of elder bhikkhus, who had had their meal, left the place of alms-gathering and proceeding to the circular pavilion, sat together in it. There, this discussion on the question of the different between Saṃyojana and Saṃyojaniya arose among them: “Friends, are ‘fetters’ and ‘the cause (or objects) of fetters’ expressions of different meaning and of different wording?” Then, some elder bhikkhus answered: ‘Friends, ‘fetters’ and ‘the cause (or objects) of fetters’ are of different meaning and of different wording.” Some elder bhikkhus answered: “Friends, ‘fetters’ and ‘the cause (or objects) of fetters’ are of the same meaning, but of different wording.” “It is true, householder.” (The bhikkhus replied)

(Householder Citta then said:) “Venerable Sirs, ‘fetters’ and ‘the cause (or objects) of fetters’ are of different meaning and of different wording. I will, therefore, Venerable Sirs, cite an example. In this world, some of the wise can comprehend the meaning of what is said only by an example. The example is that a black ox and a white ox are tied together with one single rope or yoke tie.

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Now, if someone says, ‘the black ox is the fetter of the white ox, or the white ox is the fetter of the black ox’ can he be said to be speaking the truth?”

“No, householder, he cannot be said to be speaking the truth. Householder, the black ox is not the fetter of the white ox; nor the white ox the fetter of the black ox. The single rope or yoke tie that ties the two oxen together is the fetter.” (The elder bhikkhus replied)

“Venerable Sirs, in the same way, the eye is not the fetter of visible objects; nor visible objects the fetters of the eye. In reality, the sensual desire (**chandarāga**) that arises depending on these two is the fetter that binds them both. The ear is not the fetter of sound ...p... The nose is not the fetter of odours ...p... The tongue is not the fetter of tastes ...p... The body is not the fetter of tangible objects; nor tangible objects are the fetter of the body. In reality, the sensual desire (**chandarāga**)² that arises depending on these two is the fetter that binds them both.” (Householder Citta explained)

“Householder, you have done well to acquire the eye of wisdom into the profound teaching of the Bhagavā.” (The elder bhikkhus said)

End of the First Sutta

2. **Chandarāga, sensual desire is a fetter;** objects of sensual desire are causes of fetters.

2. PATHAMA ISIDATTA SUTTA

First Discourse Concerning Venerable Isidatta

344. At one time, a large number of elder bhikkhus were residing in the Hog Plum Grove of Macchikāsaṅḍa forest. Then, Householder Citta approached them. Having approached and making obeisance to the elder bhikkhus, he sat in a suitable place. Having sat in a suitable place, he said to them: “Venerable Sirs, would you please accept my offering of the morning meal for tomorrow?” The elder bhikkhus signified their acceptance (of his invitation) by their silence. Having ascertained the acceptance (of his invitation) by the elder bhikkhus; Householder Citta rose from his seat, made obeisance and keeping them on his right sides departed. When the night had passed, early in the morning, the elder bhikkhus rerobed themselves and carrying alms-bowl and great robe proceeded to the house of Householder Citta and sat on seats prepared for them.

Then Householder Citta drew near the elder bhikkhus, made obeisance and sat down in a (suitable) place. Then he said to the head elder bhikkhu, “Venerable Sir, ‘diversity of elements,’ ‘diversity of elements’, is often spoken of. In what manner does the Bhagavā teach ‘diversity of elements’?” When Householder Citta asked thus, the head elder bhikkhu remained silent. For the second time, Householder Citta said to the head elder bhikkhu, “Venerable Sir, ‘diversity of elements’, ‘diversity of elements’ is often spoken of. In what manner does the Bhagavā teach ‘diversity of elements’?” For the second time, too, the

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head elder bhikkhu remained silent. For the third time, Householder Citta said to the head elder bhikkhu, “Venerable Sir, ‘diversity of elements’ ‘diversity of elements’ is often spoken of. In what manner does the Bhagavā teach ‘diversity of elements’?” For the third time, too, the head elder bhikkhu remained silent.

Then, the Venerable Isidatta, who was the most junior of all those bhikkhus, said to the head elder bhikkhu, “Venerable Sir, may I be permitted to answer the question of Householder Citta?” “Isidatta, you may answer the question of Householder Citta” (The head elder bhikkhu consented). Venerable Isidatta then said: “Householder, didn’t you ask the head elder bhikkhu, ‘diversity of elements’, ‘diversity of elements’ is often spoken of. In what manner does the Bhagavā teach ‘diversity of elements’? “I did, Venerable Sir” (Householder Citta answered). “Householder, the Bhagavā teaches ‘diversity of elements’ as eye element, element of visible object, eye-consciousness element ...p... mind element, element of mental concomitant mindconsciousness element. Householder, the Bhagavā teaches ‘diversity of elements’ in this manner.”

Then, Householder Citta was very pleased with the answer of the Venerable Isidatta. He personally fed the elder bhikkhus with choice hard and soft food till they caused him to stop, signifying they had had enough. When the bhikkhus had finished their meal, they withdrew their hands from the alms bowls, rose from their seats and departed.

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Then, the head elder bhikkhu said these words to the Venerable Isidatta: “Friend Isidatta, the answer to the question occurred well to your mind. It did not occur to my mind. Friend Isidatta, you'd better answer, if question of this nature crops up in future.”

End of the Second Sutta

3. DUTIYA ISIDATTA SUTTA

Second Discourse concerning Venerable Isidatta

345. At one time, a large number of elder bhikkhus were residing in the Hog Plum Grove of Macchikasaṇḍa Forest. Then Householder Citta approached them. Having approached and making obeisance to them, he sat in a suitable place. Having sat in a suitable place, he said to them: “Venerable Revered Sirs, would you please accept my offering of the morning meal for tomorrow?” The elder bhikkhus signified their acceptance (of his invitation) by their silence. Having ascertained the acceptance (of his invitation) by the elder bhikkhus, Householder Citta rose from his seat, made obeisance and keeping them on his right side departed. When the night had passed, early in the morning, the elder bhikkhus rerobbed themselves and carrying alms-bowl and great robe proceeded to the house of Householder Citta and sat on seats prepared for them.

Then, Householder Citta drew near the elder bhikkhus, made obeisance and sat down in a (suitable) place. Then he said to the head elder bhikkhu, “Venerable Sir, many

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and diverse views have arisen in this world, such as, ‘the world (loka)’ is eternal, ‘the world’ is not eternal; ‘the world’ is finite, the world is infinite; the soul (jīva) is the same as the body; the soul is one thing and the body another, a sentient being exists after death, a sentient being does not exist after death; a sentient being does as well as does not exist after death; a sentient being neither does nor does not exist after death. These Sixty-two wrong views have been expounded (by the Bhagavā) in the Brahmajāla Sutta. Venerable Sir, due to the existence of what dhamma, do these wrong views arise? Due to the non-existence of what dhamma, do these wrong views not arise?”

When Householder Citta asked thus, the head elder bhikkhu remained silent. For the second time, Householder Citta ...p... For the third time, Householder Citta said to the head elder bhikkhu, “Venerable Sir, many and diverse views have arisen in this world, such as, ‘the world (loka)’ is eternal; the world is not eternal; ‘the world’ is finite; ‘the world’ is infinite; the soul (jīva) is the same as the body and the soul is one thing and the body another; a sentient being exists after death; a sentient being does not exist after death; a sentient being does as well as does not exist after death; a sentient being neither does nor does not exist after death. These sixty-two wrong views have been expounded (by the Bhagavā) in the Brahmajāla Sutta. Venerable Sir, due to the existence of what dhamma, do these wrong views arise? Due to the non-existence of what dhamma, do these wrong

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views not arise?” For the third time, too, the head elder bhikkhu remained silent.

Then, the Venerable Isidatta, who was the most junior of all those bhikkhus, said to the head elder bhikkhu, “Venerable Sir, may I be permitted to answer the question of Householder Citta?”

“Friend Isidatta, you may answer the question of Householder Citta,” (the head elder bhikkhu consented).

“Householder, didn’t you ask the head elder bhikkhu?” “Venerable Sir, many and diverse wrong views have arisen in this world, such as, the world is eternal ...p... Venerable Sir, due to the existence of what dhamma, do these wrong views arise? Due to the non-existence of what dhamma, do these wrong views not arise?” “I did, Venerable Sir,” (Householder Citta replied).

“Householder, many and diverse wrong views have arisen in this world, such as, the world is eternal; the world is not eternal; the world is finite; the world is infinite; the soul is the same as the body and the soul is one thing and the body another; a sentient being exists after death; a sentient being does not exist after death; a sentient being does as well as does not exist after death; a sentient being neither does nor does not exist after death. These sixty-two wrong views have been expounded (by the Bhagavā) in the Brahmajāla Sutta.

“Householder, these wrong views arise when there exists the illusion about the five aggregates that there is self (sakkāyadiṭṭhi) and these wrong views do not arise when there does not exist the illusion about the five

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aggregates that there is self (sakkāyadiṭṭhi).” (the Venerable Isidatta said)

“Venerable Sir, how does the illusion about the five aggregates that there is self (Sakkāyadiṭṭhi) arise?” (Householder Citta asked)

Householder, in this world an uninformed worldling (puthujjana) who habitually disregards the Ariyas, who is not proficient in the teachings of the Ariyas, who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not trained and disciplined in the teaching of men of virtue, takes corporeality as atta (self) or takes atta (self) having corporeality; or that corporeality is in atta or that atta is in corporeality; takes sensation (vedanā) as atta...p... takes perception (saññā) as atta...p... takes volitional activities (saṅkhāra) as atta...p... takes consciousness (viññāṇa) as atta, or atta as having consciousness, or that consciousness is in atta, or that atta is in consciousness.

“Householder, this is how the illusion about the five aggregates that there is self (sakkāyadiṭṭhi) arises,” (the Venerable Isidatta explained)

“Venerable Revered Sir, how does the belief in the illusion about the five aggregates that there is self (sakkāyadiṭṭhi) not arise?”

“Householder, in this world the well informed Ariyā disciple who pays attention to the Ariyas, who is proficient in the teachings of the Ariyas who is trained and disciplined in the teachings of the Ariyas who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined

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in the teachings of men of virtue, does not take corporeality (rūpa) as atta (self), or as atta having corporeality; or that corporeality is in atta, or that atta is in corporeality; does not take sensation, does not take perception, saññā; does not take volitional activities (saṅkhāra) and does not take consciousness (viññāna) as atta or atta as having consciousness, or that consciousness is in atta, or that atta is in consciousness.

“Householder, in this way the illusion that there is self (sakkāyadiṭṭhi) does not arise.”(Venerable Isidatta explained)

Then Householder Citta asked, “Venerable Sir, from where have you, the Venerable Isidatta, come from?”

“Householder, I have come from Avamti, ” (Venerable Isidatta answered)

“Venerable Sir, I have a friend born of a good family in Avamti by the name of Isidatta. I have not seen him and (I learnt) that he has become a bhikkhu. Have you, Venerable Sir, by any chance, ever seen that bhikkhu?” (Householder Citta said)

“I have, Householder.”“Venerable Sir, where is he dwelling now?”

At this question, Venerable Isidatta remained silent. And Householder Citta asked: “Are you, Venerable Sir, that Isidatta whom I know?”

“I am, Householder” (Venerable Isidatta said).

“Venerable Sir, are you happy in Macchikāsaṇḍa? The Hog Plum Grove is a delightful place to live in. (If you, Venerable Sir, would stay here) I will see to it that you, Venerable Sir, are provided with robes, food, mon-

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astery and medicines and medicinal requisite for use in sickness.” (Householder Citta said)

“Householder, what you say is good.” (Venerable Isidatta replied)

Then, Householder Citta was greatly delighted with the words of the Venerable Isidatta and he personally fed the elder bhikkhus with various kinds of delicious solid choice hard and soft food till they caused him to stop signifying they had had enough. When the bhikkhus had finished their meal, they withdrew their hands from the alms-bowls, rose from their seats and departed.

Then the head elder bhikkhus said these words to the Venerable Isidatta: “Friend Isidatta, the answer to the question occurred well to your mind. It did not occur to my mind. Friend, Isidatta, you’d better answer if questions of such nature crop up in future.”

Then, the Venerable Isidatta put his monastery and beddings in order and taking his robes and alms-bowl left Macchikāsaṇḍa for good.

End of the Third Sutta

4. MAHĀKAPĀṬIHĀRIYA SUTTA

Discourse on Supernormal Powers of the Venerable Mahaka

346. At one time a large number of elder bhikkhus were residing in the Hog Plum Grove of Macchikāsaṇḍa Forest. Then, Householder Citta approached them. Having approached and making obeisance to them, he sat in a suitable place. Having sat in a suitable place, he said to

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them: “Venerable Sirs, will you please accept my offering of the morning meal for tomorrow at the cow pen?” The elder bhikkhus signified their acceptance by remaining silent. Having ascertained the acceptance (of his invitation) by the elder bhikkhus. Householder Citta rose from his seat, made obeisance and keeping them on his right side, withdrew.

When the night passed early in the morning, the elder bhikkhus re-robbed themselves and carrying alms-bowls and great robes proceeded to the cow pen of Householder Citta and sat on the seats prepared for them. Then Householder Citta personally fed the elder bhikkhus with food prepared with butter and milk-rice till they caused him to stop, signifying they had had enough. When the bhikkhus had finished their meal, they withdrew their hands from the alms-bowls, rose from their seats and departed.

Saying to his servants, “Give away the food that remains,” Householder Citta followed the elder bhikkhus. At that time, it was oppressingly hot and the elder bhikkhus trudged on heavily like those who had just had a meal.

Then, the Venerable Mahaka, who was the most junior of the elder bhikkhus asked the head elder bhikkhu: “Venerable Sir, wouldn’t it be a good thing if there were a cool breeze, if the sky were overcast, and if it were to rain drop by drop (now)?”

“Friend Mahaka, it would indeed be a good thing if there were a cool breeze, if the sky were overcast, and if

Citta Samiyutta

it were to rain drop by drop (now).” (The head elder bhikkhu agreed)

Then, the Venerable Mahaka caused by his supernormal power a cool breeze to blow, the sky to be overcast, and the rain to fall drop by drop.

At this, Householder Citta reflected, “Even the most junior of these bhikkhus has such supernormal power!”

When they reached the monastery, the Venerable Mahaka said to the head elder bhikkhu, “Venerable Sir, is this enough?” “Friend Mahaka, this is enough. You have done enough. You have given enough service,” the head elder bhikkhu replied. Then the elder bhikkhu returned to the monasteries where they were staying and the Venerable Mahaka went back to his own monastery.

Then, Householder Citta drew near the Venerable Mahaka, made obeisance and sat down in a suitable place. He then said: “May it please you, Venerable Sir, to demonstrate to me a supernormal feat that surpasses human power?”

“Very well, Venerable Sir.” Now spread your outer garment on the veranda and scatter on it a bundle of grass.” (The Venerable Mahaka said)

“Very well, Venerable Sir,” Householder Citta said and spread the outer garment on the veranda and scattered on it a bundle of grass. (The Venerable Mahaka said).

“Very well, Venerable Sir.” Householder Citta said and spread the outer garment on the veranda and scattered on it a bundle of grass. Then the Venerable Mahaka went into the monastery and bolting the door, caused by super-

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normal power a stream of flame to pour forth through the key hole and the chink between the doorpost and the door leaf. The flame set the grass on the outer garment on fire but the outer garment was not burnt. Householder Citta, in alarm, shook up the outer garment, his hair stood on end and he stood aside.

Then, the Venerable Mahaka came out of the monastery and said to Householder Citta: “Householder, is this enough?”

“Venerable Mahaka, this is enough. You have done enough. You have given enough service,” said Householder Citta and added, “Venerable Mahaka, are you happy in Macchikāsaṅḍa? The Hog Plum Grove is a delightful place to live in. (If you Ven Sir, would stay here) I will see to it that you, Ven Sir, are provided with robes, food, monastery and medicine and medicinal requisites for use in sickness.”

“Householder what you say is good.” (The Venerable Mahaka replied)

Then the Venerable Mahaka put his monastery and beddings in order and taking his robes and alms-bowl left Macchikāsaṅḍa for good.

End of the Fourth Sutta

5. PAṬHAMA KĀMABHŪ SUTTA

First Discourse Concerning the Venerable Kāmabhū

347. At one time, the Venerable Kāmabhū was dwelling in the Hog Plum Grove of Macchikasaṅḍa Forest. Then Householder Citta approached him. Having ap-

Citta Samiyutta

proached and making obeisance, he sat in a suitable place. To Householder Citta who was sitting in a suitable place, the Venerable Kāmabhū said these words: “Householder, the Bhagavā has taught this verse:

“The chariot rolls on with flawless parts, a white canopy and a single-spoked wheel. Behold the one coming who is free from dukkha, who has cut across the current and who is free from fetters.”

“Householder, how would you expound this discourse given in brief?” (The Venerable Kāmabhū asked)

“Venerable Sir, has the Bhagavā taught this verse?” (Householder Citta asked)

“It is true, Householder, that the Bhagavā has taught this verse.”

“If so, would you, Ven Sir, please wait for a short time while I think out its meaning?” (Householder Citta said). After remaining silent for some time, the Householder said to the Venerable Kāmabhū, thus:

“Venerable Sir, ‘flawless parts’ is the name for morality (sīla), Venerable Sir, ‘a white canopy’ is the name for liberation (arahattaphala), ‘Venerable Sir, a ‘Single-spoked wheel’ is the name for mindfulness (sati), ‘Venerable Sir, ‘rolls’ on is the name for going forward and backward, “Venerable Sir, ‘chariot’ is the name for this body (khandha) that comes into being dependent on the four primary elements, born of parents, that thrives on rice and other foods, that is impermanent, that has to be rubbed and massaged, and that is subject to disintegration and destruction.

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“Venerable Sir, attachment (rāga) is dukkha; hatred (dosa) is dukkha; bewilderment (moha) is dukkha. These dukkha (suffering) have been got rid of by the Arahat who has extinguished moral intoxicants (āsavas), as a tree that would be completely uprooted, and would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future. That is the reason why the Arahat who has extinguished moral intoxicants is called ‘one who is free from dukkha’. Venerable Sir, ‘one coming’ is the name for the Arahat. ‘Venerable Sir, the current’ is the name for craving (taṇhā). This craving has been got rid of by the Arahat, who has extinguished moral intoxicants (āsavas), as a tree that would become completely uprooted, and would be made like a palm-tree stump rendered incapable of coming into being again, and made impossible to rise again in the future. That is the reason why the Arahat who has extinguished moral intoxicants is called ‘one who has cut across the current.’

“Venerable Sir, attachment (rāga) is a fetter, hatred (dosa) is a fetter, bewilderment (moha) is a fetter. These fetters have been got rid of by the Arahat who has extinguished moral intoxicants (āsavas), as a tree that would become completely uprooted and would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to rise again in the future. That is the reason why an Arahat is called ‘one who is free from fetters.’ “Ven Sir, thus the Bhagavā has taught the verse:-

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“The chariot (khandha) rolls on (goes forward and backward) with flawless (morality) parts, a white canopy (Arahattaphala) and a single-spoked wheel (mindfulness). Behold the one coming who is free from dukkha, who has cut across the current and who is free from fetters.”

“Venerable Sir, thus I understand (expound) the discourse (in verse) taught in brief by the Bhagavā”. (Householder Citta said)

“Householder, you have done well to acquire the eye of wisdom into the profound teaching of the Bhagavā.” (The Venerable Kāmabhū said)

End of the Fifth Sutta

6. DUTIYA KĀMABHŪ SUTTA

Second Discourse Concerning the Venerable Kāmabhū

348. At one time, the Venerable Kāmabhū was residing in the Hog Plum Grove of Macchikāsaṇḍa Forest. Then, Householder Citta approached him. Having approached and making obeisance to the Venerable Kāmabhū, he sat in a suitable place. Having sat in a suitable place, Householder Citta said to him. “Venerable Sir, how many kinds of volitional activities are there?”

The Venerable Kāmabhū replied: “Householder, there are three kinds of volitional activities-- physical volitional activities, verbal volitional activities and mental volitional activities.”

Salāyatana Samiyutta

“Very well, Venerable Sir, “Householder Citta said, and being greatly delighted with Venerable Kāmabhū’s answer, again asked, “Venerable Sir, what are physical volitional activities, what are verbal volitional activities and what are mental volitional activities?”

“Householder, in-breathing and out-breathing are physical volitional activities; initial application of the mind(vitakka) and sustained application of the mind(vicāra) are verbal volitional activities, and perception(saññā) and sensation(vedanā) are mental volitional activities.”(the Venerable Kāmabhū replied)

“Very well, Venerable Sir, Householder Citta said...p... further posed this question “Venerable Sir, why are in-breathing and out-breathing called physical volitional activities; why are initial application of the mind and sustained application of the mind called verbal volitional activities and why are perception and sensation called mental volitional activities?”

“Householder, in-breathing and out-breathing are dependent on and associated with the body. For that reason they are called physical volitional activities. Householder, the mind has to be applied initially on an object and that application of the mind has to be sustained on the same object, before speech is uttered. For that reason they are called verbal volitional activities. Householder, perception and sensation are dependent on and associated with the mind. For that reason, they are called mental volitional activities” (The Venerable Kāmabhū answered)

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“Very well, Venerable Sir, ...p... further posed this question: “Venerable Sir, how does attachment cessation of perception and (Nirodhasamāpatti) come about?”

“Householder, a bhikkhu who attains cessation of perception and sensation does not think. ‘I shall achieve cessation of perception and sensation’ or ‘I am achieving cessation of perception and sensation’ or ‘I have achieved cessation of perception and sensation’. Actually, a bhikkhu who attains cessation of perception and sensation (Nirodhasamāpatti) has previously cultivated his mind to lead him to such an attainment.”(The Venerable Kāmabhū said)

“Very well, Venerable Sir,”...p... further posed this question. “Venerable Sir, to a bhikkhu who attains cessation of perception and sensation, which ceases first: physical volitional activities, or verbal volitional activities, or mental volitional activities?”

“Householder, to the bhikkhu who attains cessation of perception and sensation, verbal volitional activities, cease first, physical volitional activities cease next, and mental volitional activities cease last.” (The Venerable Kāmabhū replied)

“Very well, Venerable Sir,...p... further posed this question. “Venerable Sir, how does a man, who is dead and has passed away into another world, differ from a bhikkhu who has attained cessation of perception and sensation?”

“Householder, to a man, who is dead and has passed away into another world, physical volitional activities,

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verbal volitional activities and mental volitional activities (all the three) cease. Life is extinct. Body heat is extinguished. Controlling faculties are disintegrated. Householder, to a bhikkhu who has attained cessation of perception and sensation, physical volitional activities, verbal volitional activities and or mental volitional activities (all the three) cease. Life, however, is not extinct. Body-heat is not extinguished. Controlling faculties are extremely clear. In this way, householder, a man who is dead and has passed away into another world differs from a bhikkhu who has attained cessation of perception and sensation”. (the Venerable Kāmabhū said)

“Very well, Venerable Sir,” ...p... further posed this question. “How does a bhikkhu arise from Nirodhasamāpatti, attainment of cessation of perception and sensation?”

“Householder, a bhikkhu who arises from Nirodhasamāpatti (attainment of cessation of perception and sensation) does not think, ‘I shall arise from Norodhasamāpatti (attainment of cessation of perception and sensation), or ‘I am arising from Norodhasamāpatti, attainment of cessation of perception and sensation, or ‘I have arisen from Norodhasamāpatti (attainment of cessation of perception and sensation). Actually, the bhikkhu who arises from Norodhasamāpatti, (attainment of cessation of perception and sensation) has previously cultivated his mind to lead him to such an attainment.” (The Venerable Kāmabhū replied)

“Very well, Venerable Sir,” ...p... further posed this question. “Venerable Sir, to a bhikkhu who arises from Nirodhasamāpatti, (attainment of cessation of perception

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and sensation) which arises first: physical volitional activities, verbal volitional activities, or mental volitional activities?”

“Householder, to the bhikkhu who arises from Nirodhasamāpatti (the attainment of cessation of perception and sensation) mental volitional activities arise first, physical volitional activities arise next and verbal volitional activities arise last.”

“Very well, Venerable Sir,” ...p... “Venerable Sir, to a bhikkhu who arises from Nirodhasamāpatti (the attainment of cessation of perception and sensation) how many kinds of contact (phassa) touch him?”

“Householder, a bhikkhu who arises from Nirodhasamāpatti (the attainment of cessation of perception and sensation) is touched by Suññata Phassa (contact free from defilements), Animitta Phassa (contact free from signs of **nicca, adukkha and atta**), and Appanihita Phassa (Contact free from aim, longing or desire).”

“Very well, Venerable Sir,” ...p... further posed this question. “Venerable Sir, towards what does the mind of the bhikkhu, who arises from Nirodhasamāpatti (attainment of cessation of perception and sensation) tend, bend and incline?”

“Householder, the mind of the bhikkhu who arises from Nirodhasamāpatti, (attainment of cessation of perception and sensation), tends towards Nibbāna, bends towards Nibbāna and inclines towards Nibbāna.”(said the Venerable Kāmabhū)

“Very well, Venerable Sir,” Householder Citta said and being greatly delighted and pleased with the answers

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or Venerable Kāmabhū, further posed this question, “How many kinds of dhammas are of most help in the attainment of cessation of perception and sensation?”

“Householder, in truth, now only you ask the question which you ought to have asked first. Nevertheless, I will answer you. Householder, two dhammas, called Meditation for tranquillity ‘(Samatha)’ and ‘Meditation for Insight Development ‘(Vipassanā)’ are of most help in the attainment of cessation of perception and sensation, Nirodhasamāpatti.” (replied the Venerable Kāmabhū)

End of the Sixth Sutta

7. GODATTA SUTTA

Discourse Concerning Venerable Godatta

349. At one time, the Venerable Godatta was residing in the Hog Plum Grove of Macchikasaṇḍa Forest. Then, Householder Citta approached the Venerable Godatta. Having approached and making obeisance to the Venerable Godatta he made obeisance to the Venerable Godatta. To the Householder who was sitting in a suitable place, the Venerable Godatta said thus:

“Householder, are the liberation of the mind through boundless radiation of thoughts of goodwill, compassion, sympathetic joy and equanimity called ‘Appamāṇa Cetovimutti,’ the liberation of the mind through contemplating ‘nothingness’ called *Ākiñcaññā Cetovimutti*” through contemplating ‘emptiness’ called *Suññata Cetovimutti*” through contemplating ‘signlessness’ called

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‘Animitta Cetovimutti’ of different meaning and of different wording or are they of the same meaning but of different wording?”

“Venerable Sir, there is a way the dhammas are taught, and according to that way, the dhammas differ in meaning as well as in wording. There is another way the dhammas are taught, and according to that way, the dhammas are the same in meaning but different in wording.” (Householder Citta said and continued)

“Venerable Sir, what is meant by the way the dhammas are taught and according to that way, the dhammas differ in meaning as well as in wording?” Ven. Sir, a bhikkhu in this Teaching dwells radiating goodwill (mettā) in one direction, then in the second direction, then in the third direction and then in the fourth direction. In like manner, he dwells radiating thoughts of goodwill (mettā) that is extensive, noble, boundless, free from enmity, and benevolent in all directions, above, below, and across, embracing all in the world of sentient beings, regarding them the same as himself ... p ... radiating thoughts of compassion (karuṇā) ... p ... radiating thoughts of sympathetic joy (muditā) ... p ... radiating thoughts of equanimity (upekkhā) in one direction, then in the second direction, then in the third direction and then in the fourth direction. In like manner, he dwells radiating thoughts of equanimity that is extensive, noble, boundless, free from enmity, and benevolent in all directions, above, below, and across, embracing all in the world of sentient beings, regarding them the same as himself. Venerable Sir, this is the liberation of the mind through boundless radiating

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of thoughts of goodwill, compassion, sympathetic joy and equanimity.

“Venerable Sir, what is the liberation of the mind through contemplating nothingness called ‘Ākiñcaññā Cetovimutti?” Venerable Sir, having totally passed beyond the Vinñānañcāyatana jhāna, a bhikkhu in this Teaching, contemplates nothingness and achieves and remains in Akiñcaññāyatana jhāna. Venerable Sir, this is the liberation of the mind by contemplating nothingness called ‘Ākiñcaññā Cetovimutti’.

“Venerable Sir, what is the liberation of the mind through contemplating emptiness called ‘Suññata Cetovimutti? Venerable Sir, in this Teaching, a bhikkhu goes to a forest or the foot of a tree or a secluded spot and contemplates: ‘This is void of self, or void of what belongs to self, or void of what belongs to self’. Venerable Sir, this is the liberation of the mind through contemplating emptiness called Suññata Cetovimutti’.

“Venerable Sir, what is the liberation of the mind through contemplating signlessness called ‘Animitta Cetovimutti’? Ven. Sir, in this Teaching, a bhikkhu, not paying attention to marks or signs, experiences tranquillity of mind free from any marks or signs. Venerable Sir, this is the liberation of the mind through contemplating signlessness called ‘Animitta Cetovimutti.’ “Venerable Sir, this is the way the dhammas are taught and according to that way the dhammas differ in meaning as well as in wording.

“Venerable Sir, What is the other way the dhammas are taught and according to that way the dhammas are the

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same in meaning but different in wording? “Venerable Sir, attachment (rāga) has a limit (pamāṇa); hatred (dosa) has a limit; bewilderment (moha) sets a limit. An Arahat who has extinguished moral intoxicants (āsavas), has done away with them. Like a palm tree whose root has been completely cut off, rendering it unable to grow again. There is no likelihood of these defilements to arise again.

Venerable Sir, the liberation of the indestructible mind should be said to be superior to all other liberations of mind through boundless radiation of thoughts of goodwill, etc., Appamāna Cetovimutti. That liberation of the indestructible mind is void of attachment (rāga), void of hatred (dosa) and void of bewilderment (moha). Venerable Sir, attachment is a hindrance, hatred (dosa) is a hindrance, bewilderment (moha) is a hindrance. An Arahat who has extinguished moral intoxicants (āsavas) has done away with them. Like a palm-tree whose root has been completely cut off rendering it unable to grow again, there is no likelihood of these defilements to arise again. There is no likelihood of its ever coming back to life again. Venerable Sir, the liberation of the indestructible mind should be said to be superior to the liberation of the mind free from hindrances.

Venerable Sir, the liberation of the indestructible mind is void of attachment (rāga), of hatred (dosa) and void of bewilderment (moha). Venerable Sir, attachment (rāga) causes the arising of signs or marks ; hatred (dosa) causes the arising of signs or marks; bewilderment (moha) causes the arising of signs or marks. An Arahat who has extinguished moral intoxicants (āsavas) has done away

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with them. Like a palm-tree whose root has been completely cut off, rendering it unable to grow again, there is no likelihood of these defilements to rise again. Venerable Sir, the liberation of the indestructible mind should be said to be superior to the liberation of mind through signlessness' Animitta Cetovimutti'.

Venerable Sir, the liberation of the indestructible mind is void of attachment(rāga), void of hatred (dosa) and void of bewilderment(moha). Venerable Sir, this is the way the dhammas are taught and according to that way the dhammas are the same in meaning but different in wording.”(Householder Citta said)

“Householder, you have done well to acquire the eye of wisdom into the profound teaching of the Bhagavā”. (Venerable Godatta said)

End of the Seventh Sutta

8. NIGANṬHANĀṬAPUTTA SUTTA

Discourse Concerning Niganṭhanāṭaputta

350. At that time, Niganṭhanāṭaputta, accompanied by a large number of naked ascetics (Niganṭhas) arrived at Macchikāsaṇḍa Forest. Householder Citta heard, “Niganṭhanāṭaputta, accompanied by a large number of naked ascetics has arrived at Macchikāsaṇḍa.” Then Householder Citta, together with a large company of devotees, approached Niganṭhanāṭaputta. Having approached, he exchanged courteous greeting with Niganṭhanāṭaputta. Having finished courteous and memorable words, Householder

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Citta sat in a suitable place. To Householder Citta who was sitting in a (suitable) place, Nigaṇṭhanāṭaputta said thus: “Do you have conviction in the teaching of Samaṇa Gotama that there is concentration (samādhi) free from initial application of the mind, **vitakka**, and sustained application of the mind, **vicāra**, and that there is cessation of **vitakka** and **vicāra**?”

“Friend, I do not revere the Bhagavā because of my conviction that in this Teaching, there is concentration free from initial application of the mind, **vitakka** and **vicāra** and that there is cessation of **vitakka** and **vicāra**”. (Householder Citta replied)

At these words, Nigaṇṭhanāṭaputta looked up and said: “Friends, look at him. This Householder Citta is so upright. This Householder Citta is not treacherous. This Householder Citta is not deceitful. He who thinks that **vitakka** and **vicāra** can cease might think that the wind can be caught in a net. He who thinks that **vitakka** and **vicāra** can cease might think that one can stop the flow of the current in the Gaṅgā with his fist.”

“Friend, what do you think of this? Which is nobler, wisdom (paññā) or conviction (saddhā)?” (Householder Citta said)

“Householder, wisdom is nobler than conviction.” (Nigaṇṭhanāṭaputta said)

“Friend, being detached from sensual pleasures and being detached from demeritorious factors, I can, as much as I want, achieve and remain in the first jhāna which is accompanied by **vitakka** (initial application of the mind), **vicāra** (sustained application of the mind), and **pīti** (de-

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lightful satisfaction) and **sukha** (bliss) born of detachment from the hindrances (*nīvaraṇas*). Friend, having calmed **vitakka** and **vicāra** ...p... I can, as long as I wish, achieve and remain in the second *jhāna*, with internal tranquillity. Friend, having been detached from *pīti*, ...p... I can, as long as I wish, achieve and remain in the third *jhāna*. Friend, by dispelling both pain and pleasure ... p ... I can, as long as I wish achieve and remain in the fourth *jhāna*. Friend, knowing thus and seeing thus, why should I approach a *samaṇa* or a *brāhmaṇa*, believing that there is tranquillity free from **vitakka**, **vicāra** and there is cessation of *vitakka* and *vicāra*?" (Householder Citta said)

At these words, *Nigaṇṭhanāṭaputta* glanced round at his company and said, "Friends, look at him! How crooked how guileful and how deceitful this Householder Citta is!"

"Friend, we know you have just now stated, 'Friends, look at him! How very upright, how guileless and how honest this Householder Citta is!' Friend, we also know you have just now stated, 'Friends, look at him. How crooked, how guileful and how deceitful this Householder Citta is! Friends, if your first statement were true, then your next statement would be false, or if your first statement were false, then your next statement would be true.

"Now, friend, here are ten reasonable questions -- one question, one explanation and one answer; two questions, two explanations and two answers; three questions, three explanations and three answers; four questions, four explanations and four answers; five questions, five explanations and five answers; six questions, six explanations and

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six answers; seven questions, seven explanations and seven answers; eight questions, eight explanations and eight answers; nine questions, nine explanations and nine answers; ten questions, ten explanations and ten answers.” (Householder Citta said and invited Nigaṇṭhanāṭaputta), “When you want to know the meanings of these questions, you may come to me with your company of ascetics.” After posing these ten reasonable questions to Nigaṇṭhanāṭaputta, Householder Citta rose and departed.

End of the Eight Sutta

9. ACELAKASSAPA SUTTA

Discourse Concerning Acelakassapa

351. At that time, Acelakassapa, an old friend of Householder Citta before he (the former) became a naked ascetic, came to Macchikāsaṇḍa. Householder Citta heard, “Acelakassapa, an old friend before he became naked ascetic, has arrived in Macchikāsaṇḍa.” Then Householder Citta approached Acelakassapa. Having approached, he exchanged courteous greetings with Acelakassapa. Having finished courteous and memorable words, he sat in a suitable place. Then he asked, “How long have you been a naked ascetic, friend Kassapa?”

“Householder, I have been a naked ascetic for thirty long years now.” (Kassapa replied)

(Householder Citta then asked:) “During these thirty long years, have you ever had any unusual experience that leads to the attainment of the knowledge superior to the

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dhamma practised by ordinary human beings that enables one to become an Ariyā and abide with comfort in it?”

“Householder, in the thirty years I have been a naked ascetic, I have really experienced nothing, except nakedness, a shaven head and carrying a bunch of peacock feathers (to sweep away dust and sand from the place where one sits). I have had no unusual experience that leads to the attainment of the knowledge superior to the dhamma practised by ordinary human beings that enables one to become an Ariyā and abide with comfort in it.”

At these words of Acelakassapa, Householder Citta observed, “Friends, the practice (dhamma) of the Acelakassapa (naked ascetic) is wonderful! It is marvellous! In the thirty years, he has really experienced nothing, except nakedness, a shaven head and the carrying of bunch of peacock's feathers! He has no unusual experience that leads to the attainment of the knowledge superior to the dhamma practised by ordinary human beings that enables one to become an Ariyā and abide with comfort in it”

“Householder, how long have you been a disciple?” (Upasakā Kassapa asked)

“Friend, I have been a disciple for thirty years now.” (Householder Citta replied)

“Householder, during these thirty long years, have you ever had any unusual experience that leads to the attainment of the knowledge superior to the dhamma practised by ordinary human beings that enables one to become an Ariyā and abide with comfort in it?” (Kassapa asked)

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“Friend, although I remain a lay man being detached from sensual pleasures and demeritorious factors, I can, as long as I wish, achieve and remain in the first jhāna which is accompanied by **vitakka** and **vicāra**, **pīti** and **sukha** (bliss) born of detachment from hindrances (nivaranaṣas). Friend having calmed **vitakka** and **vicāra** ...p... I can, as long as I wish, achieve and remain in the second jhāna with internal tranquillity. Friend, having been detached from **pīti** achieve and remain in the third jhāna, I can, as long as I wish. Friend, I can by dispelling both pain and pleasure ... p ... as long as I wish, achieve and remain in the fourth jhāna.”

“Friend, should I pass away earlier than the Bhagavā, it would not be surprising if the Bhagavā declares: “There is no fetter binding Citta to cause rebirth in this sensual world.” (Householder Citta said)

At these words, Acelakassapa said to Householder Citta: “Friends, the Dhamma which is well-expounded by the Bhagavā is wonderful! It is marvellous. Even though one is just a lay man wearing white clothes, one has indeed achieved a state leading to the attainment of the knowledge superior to the dhamma practised by ordinary human beings that enables one to become an Ariya and abide with comfort in it. Householder, I wish to join the Order, first to be initiated as a novice (sāmaṇera) and then made a bhikkhu.”

Then, Householder Citta took Acelakassapa to the elder bhikkhus and said to them: “Venerable Sirs, this Acelakassapa is an old friend of mine before he became a naked ascetic. Would you kindly initiate him into the

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Order as a novice (sāmaṇera). I will see to it that he is provided with robes, food, dwelling and medicines and medicinal requisites for use in sickness.”

Thus, Acelakassapa first became a novice and then a full-fledged bhikkhu. Not long after he became a bhikkhu, dwelling alone and in seclusion, vigilant and zealous with his mind inclined to Nibbāna, bhikkhu Kassapa soon attained, on his own, in this very life, through Magga insight, the fruits of the noblest and most supreme Arahathship for the sake of which men of good families renounced hearth and home to lead the homeless life. He knew: “Rebirth is no more; the Noble Practice of Purity has been accomplished; what should be done (for the realization of Magga) has been done; nothing remains to be done (for such realization) has been done; nothing remains to be done (for such realization).” Thus, the Venerable Kassapa became one among the Arahats.

End of the Ninth Sutta

10. GILĀNADASSANA SUTTA

Discourse Regarding the Visit to the Sick

352. At that time, Householder Citta, being afflicted with disease, was miserable and seriously ill. Then a large number of devas dwelling in parks, jungles and trees and dwelling in herbs, grasses and forest prominent trees gathered together and came to Householder Citta and said to him: “Householder, make a wish to become a universal monarch in the future (existence).”

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At these words, Householder Citta replied to the devas dwelling in parks, jungles and trees and dwelling in herbs, grasses and forest prominent trees, "Being a universal monarch is an impermanent thing. It is unstable. It should be rejected and ignored."

Then, friends, companions, kinsmen and blood-relations (who were near him and heard his words) said to him, "Master, please be careful. Don't utter senseless words."

"What did I say?" (Householder Citta asked)

"Master, you said: 'Being Universal Monarch is an impermanent thing. It is unstable. It should be rejected and ignored.' You said thus."

"It is true. Devas dwelling in parks, jungles and trees and dwelling in herbs, grasses and prominent trees said to me, 'Householder, make a wish to become a Universal Monarch in the future (existence),' and I replied to them, 'Being a Universal Monarch is an impermanent thing. It is unstable. It should be rejected and ignored'." (householder Citta said)

"Master, seeing what advantage did these devas dwelling in parks, jungles and trees and dwelling in herbs, grass and prominent trees urge you, 'Householder, make a wish to become a Universal Monarch in the future (existence)?' (They said)

"They think, 'this Householder Citta, being a person of morality and good conduct, should he wish to become a universal monarch in the future (existence), that wish would come to pass,' and that 'a virtuous man will enjoy due benefits (of his deeds).' Seeing this advantage, these

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devas dwelling in parks, jungles and trees and dwelling in herbs, grasses and prominent trees urged me: ‘Householder, make a wish to become a universal monarch in the future (existence). Then, I replied to them: ‘Being a universal monarch is an impermanent thing. It is unstable. It should be rejected and ignored.’

“Then Master, will you please give us some words of advice?” (They requested)

“Very well, (this is my advice to you). Train yourself to have unshakable and profound confidence in the Bhagavā because he is worthy of special veneration (Arahāṃ); he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three ‘lokas’ (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaropurisadhammasārathi); he is the Teacher of devas and men (Satthādevamanussānaṃ); he is the Enlightened One, knowing and teaching the Four Ariyā Truths (Buddha); and he is the Most Exalted Buddha (Bhagavā).

“Train yourselves to have unshakable and profound confidence in the Dhamma because the Dhamma is well-expounded (Svākkhāta); its truths are personally apperceivable (Sandiṭṭhika); it is not delayed in its results (Akālika); it can stand investigation (Ehipassika); it is worthy of being perpetually borne in mind (Opāneyyika) and for its truths can be realized and experienced by the Ariyas individually by their own effort and practice

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(Paccattaṃ Veditabbo Viññūhi).

“Train yourselves to have unshakable and profound confidence in the Saṃgha, for the Saṃgha are endowed with right practice (Suppaṭipanna); the Saṃgha are endowed with straightforward uprightness (Ujuppaṭipanna); the Saṃgha are endowed with the right conduct (Ñāyappaṭipanna); the Saṃgha are endowed with correctness in practice (Sāmicippaṭipanna); the Saṃgha, the disciples of the Bhagavā, consisting of eight categories and four pairs, are worthy of receiving offerings brought from afar (Āhuneyya); the Saṃgha are worthy of receiving set aside for guest (Pāhuneyya); for the Saṃgha are worthy of receiving offerings donated for well-being in the hereafter (Dakkhineyya); the Saṃgha are worthy of receiving obeisance (Añjalikaraṇīya); and the Saṃgha are the incomparable fertile field for all to sow the seeds of merit (Anuttaraṃpuññakkhettaṃ Lokassa).

“And things that you have at home should be given away without discrimination to the good and virtuous.”

After giving these words of advice to his friends, companions, kinsmen and blood-relatives to venerate and have unshakable and profound confidence in the Buddha, in the Dhamma and in the Saṃgha, householder Citta passed away.

**End of the Tenth Sutta
End of the Citta Samiyutta**

Namo tassa bhagavato arahato sammāsambuddhassa

VIII. GĀMAṆI SAMĪYUTTA

1. Caṇḍa Sutta
2. Tālapuṭa Sutta
3. Yodhājāva Sutta
4. Hatthāroha Sutta
5. Assāroha Sutta
6. Asibandhakaputta Sutta
7. Khetṭūpama Sutta
8. Saṅkhadhama Sutta
9. Kula Sutta
10. Maṇicūḷaka Sutta
11. Bhadraka Sutta
12. Rāsiya Sutta
13. Pāṭaliya Sutta

1. CAṄḌA SUTTA

Discourse Given to Caṅḍa

353. The Bhagavā was staying at Sāvatti....

At that time Caṅḍa, headman of a village approached the Bhagavā, made obeisance to him and, sitting in a suitable place, addressed the Bhagavā thus: “Venerable Sir, in this world, someone goes by the name of ‘A violent person, a violent person’. What is the reason, what is the cause of his being so called? Venerable Sir, in this world, someone goes by the name of ‘A gentle person, a gentle person’. What is the reason, what is the cause of, his being so called?” (the Bhagavā replied) “Headman, in this world someone who has not got rid of attachment (rāga), when provoked by others, displays anger. Thereby he earn the name of a violent person. Someone who has not got rid of hatred (dosa), when provoked by others displays anger. Thereby he earns the name of a violent person. Someone who has not got rid of bewilderment (moha), when provoked by others, displays anger. Thereby he earns the name of a violent person. Headmen, in this world this is the reason for someone, the cause of, someone being called a violent person.

Furthermore, Headman, in this world someone who has got rid of attachment, when provoked by others, does not show anger. For that abandonment of attachment he who has not got rid of hatred when provoked by others, does not show anger. For that abandonment of hatred, he earns the name of a gentle person. Someone who has got rid of bewilderment when provoked by others, does not

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show anger. For that abandonment of bewilderment, he earns the name of a gentle person. Headman, in this world, this is the reason for someone, the cause of someone, being called a gentle person.

When it was said thus, Caṇḍa the Headman said to the Bhagavā: “Venerable Sir, marvellous (is the Bhagavā’s teaching)! marvellous (is the Bhagavā’s teaching)! Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! It is as if, Venerable Sir, someone were to turn up what had been turned upside down, or were to uncover what had been covered or were to point out the way to one who had got lost, or were to bring an oil lamp into the darkness so that those with vision would see visible objects. Even so has the Bhagavā revealed the dhamma to me in various ways I take refuge in the Bhagavā and also in the Dhamma and also in the Saṃgha. May the Bhagavā accept me as a lay follower who has taken refuge from this day forth till the end of life.”

End of the First Sutta

2. TĀLAPUṬA SUTTA

Discourse to Talapuṭa

354. At one time, the Bhagavā was staying at Rājagaha in the Veḷuvana Grove, at the feeding place of black squirrels. Then Tālapuṭa, head of a group of performers (dramatic artists) approached the Bhagavā and after making obeisance to him, sat in a suitable place.

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Having sat there, he spoke to the Bhagavā in these words: “Venerable Sir, a dancer or actor who delights an audience, in the course of his performance (lit. in the middle of the performance, in the midst of the audience) with words that are both true and false. It has been said by dancers or actors of yore that such a dancer or actor, on death and dissolution of the body, is reborn in the company of Pahāsadevas. What would, the Venerable Bhagavā, say with regard to that (traditional) statements?”

“Enough! Head of group of performers, stop! Do not ask me about it.”

For a second time, the Head of the groups of performers said to the Bhagavā: “Venerable Sir, a dancer or actor who delights an audience, in the course of his performance (lit. in the middle of the performance, in the midst of the audience) with words that are both true and false. It has been said by dancers or actors of yore that such a dancer or actor, on death and dissolution of the body, is reborn in the company of Pahāsa devas. What would, the Venerable Bhagavā, say with regard to that (traditional) statement?”

For a third time, the Head of the groups of performers said to the Bhagavā: “Venerable Sir, a dancer or actor who delights an audience, in the course of his performance (lit. in the middle of the performance, in the midst of the audience) with words that are both true and false. It has been said by dancers or actors of yore that such a dancer or actor, on death and dissolution of the body, is reborn in the company of Pahāsa devas. What would the

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Venerable Bhagavā say with regard to that (traditional) statement?”

“Head of the groups of performers, I said ‘Enough! Head of the groups of performers, stop! Do not ask me about it. But you evidently ignored my word. In that case, I shall answer your query. Head of performers, sentient beings had been in their past not free from attachment (avīta rāga) but had been bound by attachment. To those people an actor provides, in the course of his performance, great delight with words that cause attachment. Head of performers, sentient beings had been in the past not free from hatred but had been bound by hatred. To those people an actor provides in the course of his performance, great delight with words that cause hatred. Head of performers, sentient beings had been in the past not free from bewilderment, but had been bound by bewilderment. To those people an actor provides in the course of his performance, great delight with words that cause bewilderment. That actor being intoxicated with (attachment, etc) himself and making others intoxicated and forgetful, on death and dissolution of the body, goes to the realm of continuous suffering called Pahāsaniraya. If someone were to believe that actor who delights an audience in the course of his performance, in the midst of the audience, speaking words that are both true and false, on his death and dissolution of the body, is reborn in the company of Pahāsadevas, his belief is a wrong one. Head of performers, for him who holds such a wrong view, there is only one of two destinations open to him,

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that is, the animal world or the realm of continuous suffering.”

When it was said thus, the Head of performers Tālapuṭa wept. Tears rolled down his face. Venerable Sir, I weep not because of your forbidding me to speak, with the words, “Enough! Head of performers, stop! Do not ask me about it.” As a matter of fact, Venerable Sir, I had been misled by performers of yore for a long time with their false words, saying; “a dancer or actor who delights in audience, in the course of his performance, in the midst of the audience with words that are both true and false, on his death and dissolution of the body, is reborn in the company of Pahāsa devas.”

“Venerable Sir! Marvellous (is the Bhagavā’s teaching)! Marvellous (is the Bhagavā’s teaching)! Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! It is as if, Venerable Sir, someone were to turn up what had been turned upside down, or were to uncover what had been covered or were to point out the way to one who had got lost, or were to bring an oil lamp into the darkness so that those with vision could see visible objects. Even so has the Bhagavā revealed the dhamma to me in various ways. I take refuge in the Bhagavā and also in the Dhamma, and also in the Saṅgha. I should like to receive noviciation in the presence of the Bhagavā, I would like to receive full admission as a bhikkhu. Tālapuṭa, head of performers, received noviciation and full admission in the presence of the Bhagavā. Not

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long after becoming a bhikkhu...p...he became one among Arahats.

End of the Second Sutta

3. YODHĀJĪVA SUTTA

Discourse to Yodhājīva

355. At that time, the Chief of the fighting profession named Yodhājīva approached the Bhagavā. Having approached ...p... Having seated himself in a suitable place, he spoke to the Bhagavā in these words: “Venerable Sir, I have heard teachers of yore who had been leaders in the fighting profession say that a professional fighter, while struggling in the battlefield, using his best endeavour, get hurt and killed and that on his death and dissolution of the body, he is reborn in the company of Parajitadevas. What would the Bhagavā say with regard to that (traditional) statement?”

“Enough! Chief of the fighting profession stop!

Do not ask me about it.”

For a second time...p...

For a third time Yodhājīva, Chief of the fighting profession, said to the Bhagavā thus: “Venerable Sir, I have heard teachers of yore who had been leaders in the fighting profession say that a professional fighter, while struggling in the battlefield, using his best endeavour, get hurt and killed and that on his death and dissolution of the body, he is reborn in the company of Parajita devas.

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What would the Bhagavā say with regard to that (traditional) statement?”

“Chief of the fighting profession, I said, ‘Enough! Chief of the fighting profession, stop! Do not ask me about it’. But you evidently ignored my word. In that case, I shall answer your query. Chief of the fighting profession, someone who had previously grasped such desire as ‘May those people get killed, bound up, maimed, destroyed, disabled for ever’, and accordingly committed evil, having been bent on wrongly, while struggling in the battlefield, using his best endeavour, gets hurt and killed. On his death and dissolution of the body, he goes to the realm of continuous suffering called Parajitaniraya. If someone were to believe that a chief of the fighting profession, while struggling in the battlefield, using his best endeavour, gets hurt and killed, is reborn in the company of Parajitadevas, his belief is a wrong one. Chief of the fighting profession, for him who holds such a wrong view there is only one of the two destinations open to him, that is, the animal world or the realm of continuous suffering.” When it was said thus. Yodhājīva, Chief of the fighting profession wept. Tears rolled down his face. He said: “Venerable Sir, I weep not because of your forbidding me to speak, saying, ‘Enough! Chief of the fighting profession, stop! Do not ask me about it’. As a matter of fact, Venerable Sir, I had for a long time been misled by teachers of yore who had been leaders in the fighting profession, with the false words, saying, ‘a professional fighter, while struggling in the battlefield, using

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his best endeavour, gets hurt and killed and that on his death and dissolution of his body, he is reborn in the company of Parajitadevas'. Venerable Sir! Marvellous (is the Bhagavā's teaching)...p... May the Bhagavā accept me as a lay-follower who takes refuge in the Triple Gem from this day forth till the end of life. (Said the Chief of the fighting profession)

End of the Third Sutta

4. HATTHĀROHA SUTTA

Discourse to the Mahout of the Royal Elephant

356. At that time, the mahout of the royal elephant, a Chief officer approached the Bhagavā...p... May the Bhagavā accept me as a lay-follower who takes refuge in the Triple Gem from this day forth till the end of life. (said the mahout)

End of the Fourth Sutta

5. ASSĀROHA SUTTA

Discourse to the Chief of the Cavalry

357. At that time, the Chief of the cavalry approached the Bhagavā. Having approached, he sat in a suitable place. Having sat in a suitable place, he spoke to the Bhagavā thus: "Venerable Sir, I have heard thus: 'Teachers of yore who had been leaders in the fighting

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profession say that a Chief of the cavalry while struggling in the battlefield, using his best endeavour, gets hurt and killed. On his death and dissolution of the body, he is reborn in the company of Parajitadevas'. What would the Bhagavā say with regard to that (traditional) statement?"

For a second time...p...

For a third time the Chief of the cavalry said to the Bhagavā thus: "Venerable Sir, I have heard thus: 'Teachers of yore who had been leaders in the fighting profession say that a professional fighter, while struggling in the battlefield, using his best endeavour, gets hurt and killed. On his death and dissolution of the body, he is reborn in the company of Parajitadevas'. What would the Bhagavā say with regard to that (traditional) statement?"

"The Chief of the cavalry, I said, 'Enough! The Chief of the cavalry, stop! Do not ask me about it'. But you evidently ignored my word. In that case, I shall answer your query. Chief of the fighting profession, someone, who had previously grasped such desire as 'may those people get killed, bound up, maimed, destroyed, disabled for ever', and accordingly committed evil, having been bent on wrong belief, while struggling in the battlefield, using his best endeavour, gets hurt and killed. On his death and dissolution of the body, he goes to the realm of continuous suffering called Parajitaniraya. If someone were to believe that a Chief of the cavalry, while struggling in the battlefield, using his best endeavour, gets hurt and killed, is reborn in the company of Parajitadevas, his belief is a wrong one. Chief of the

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cavalry, for him who holds such a wrong view there is only one of the two destinations open to him, that is, the animal world or the realm of continuous suffering.”

When it was said thus, the Chief of the cavalry wept. Tears rolled down his face. He said: “Venerable Sir, I weep not because of your forbidding to speak saying: ‘Enough, Chief of the cavalry, stop! Do not ask me about it’. As a matter of fact, Venerable Sir, I had, for a long time, been misled by the teachers of yore who have been leaders in the fighting profession, with the false words, saying, ‘a professional fighter, while struggling in the battlefield, using his best endeavour, gets hurt and killed and that on his death and dissolution of the body, he is reborn in the company of Parajitadevas.’ Venerable Sir! (Marvellous is the Bhagavā’s teaching)!...p... May the Bhagavā accept me as a lay follower who takes refuge in the Triple Gem from this day forth till the end of life. (Said the Chief of the cavalry)

End of the Fourth Sutta

6. ASIBANDAKAPUTTA SUTTA

Discourse to Asibandakaputta

358. At one time the Bhagavā was staying at Nālanda in the mango grove of Pāvārika, a rich man. At that time the headman, son of Asibandaka, approached the Bhagavā, made obeisance to him, and sat in a suitable place. Having taken his seat, he spoke to the Bhagavā in these words. "Venerable Sir, the brahmins of Pacchābhūmi, the

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Western Region, users of the water pot with a long spout, wearers of the moss plant, given to immersing themselves in the water, attendants of the sacred fire, can certainly help a dead person to go to the higher existences to gain understanding (of the way leading to the deva world, to reach the deva world). Now, would the Bhagavā the Homage-worthy One, the Perfectly Self-enlightened Bhagavā, be able to send human being to the deva world on their death and dissolution of the body?” Since you ask me, Headman, I shall put you a question, answer as you please.

What do you think of this, Headman? In this world, someone is given to killing, stealing, indulging in sexual misconduct, lying, slandering, using harsh speech, speaking flippantly, is covetous, bears ill-will towards others and holds wrong views. Suppose a big gathering of people were to say words of praise for that man pray reverentially with raised palms joined together and repeatedly wish for that man, saying, ‘May that man, on his death and dissolution of the body, be reborn in a good destination, the happy world of the devas.’ What do you think of this, Headman, would that man, as the result of that big gathering of people saying words of praise for him, and repeatedly pray reverentially for that man, saying, ‘May that man, on his death and dissolution of the body, be reborn in a good destination, the happy world of the devas,’ go to the deva world?”

“No, Venerable Sir”

Headman, for example, a man might drop a big boulder into a deep pool. A big gathering of people might

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sing in praise of that boulder, and repeatedly pray reverentially for it, saying, 'O boulder, emerge, rise up and get onto the high ground!' What do you think of this, Headman? Would that boulder, as the result of that gathering of people, saying words of praise for it and praying reverentially for it, saying, 'O boulder, emerge, rise up and get onto the high ground!'. 'Emerge, rise up and get onto the high ground?'

Headman, for example, a man might drop a big boulder into a deep pool. A big gathering of people might sing in praise of that boulder, repeatedly pray reverentially for it saying, 'O boulder, emerge, rise up and get into the high ground!' what do you think of this, Headman? Would that boulder, as the result of that gathering of people, saying, 'O boulder, emerge, rise up and get onto the high ground. Emerge, rise up and get onto the high ground?'

“No! Venerable Sir.”

“In just the same way, Headman, someone is given to killing, stealing in sexual misconduct, lying, slandering, using rough speech, speaking flippantly, is covetous, bears ill-will towards others and holds wrong views. A big gathering of people might say words of praise for that man, pray reverentially with raised palms joined together repeatedly and wish for him, saying, 'May that man, on his death and dissolution of the body, be reborn in a good destination, the happy world of the devas.' In spite of all such prayers, he would fall to the miserable states of apāya.

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“Headman, what do you think of this? Someone refrains from killing, refrains from stealing, refrains from sexual misconduct, refrains from lying, refrains from slandering, refrains from using harsh speech, refrains from talking flippantly, is not covetous, does not bear ill-will towards others and holds the right views. Suppose a big gathering of people were to praise him and praying reverentially with raised palms joined together, repeatedly wish for him saying, ‘May that man, on his death and dissolution of the body, be reborn in the miserable existences, in wretched destinations, in realms of woe, in realms of continuous suffering’. What do you think of this, Headman? “Would that man, as the result of those prayers, on his death and dissolution of the body, be reborn in the miserable existences?”

“No, Venerable Sir!”

Headman, for example, a man might break up a pot of ghee or a pot of oil in a deep pool. In doing so, the posherds or the gravel would sink in the water, while the ghee or oil would rise up to the surface. Suppose, a big gathering of people were to pray, reverentially with raised palms joined together; saying, “O ghee, O oil, sink, O ghee, O oil, go down”. What do you think of this, Headman, would the ghee or the oil, as the result of those prayers, sink or go down?

“No, Venerable Sir!”

In just the same way, Headman, a certain person refrains from killing, refrains from stealing, refrains from sexual misconduct, refrains from lying, refrains from slandering, refrains from using harsh speech, refrains

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from talking flippantly, is not covetous, does not bear ill-will towards others and holds the right view. Suppose, a big gathering of people were to say words of praise for that man, praying reverentially with raised palms joined together and pray, saying, “May that man, on his death and dissolution of the body, be reborn in the miserable existences, wretched destinations, states of ruin, realms of continuous suffering.” In spite of such prayers, that man on his death and dissolution of the body, would go to a good destination, the happy world of the devas.” When it was said thus, Asibandakaputta exclaimed, “Venerable Sir! Marvellous (is the Bhagavā’s teaching)! ...p...as one who has taken refuge in the Triple Gem from this day forth till the end of life”. (said the Headman)

End of the Six Sutta

7. KHETTŪPAMA SUTTA

Discourse with the Simile of the Fields

359. At one time, the Bhagavā was staying at Nālanda in the mango grove of Pāvārika, the rich man. Then, the Headman, son of Asibandaka, approached the Bhagavā, made his obeisance and sat in a suitable place. Having sat in a suitable place he said to the Bhagavā in these words: “Venerable Sir, does not the Bhagavā remain with the welfare of humanity at heart?”

Yes, that is so, Headman (replied the Bhagavā).

“And you, Venerable Sir, why does the Bhagavā teach the dhamma to some people thoroughly, while not

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teaching others so thoroughly?” Headman, since you ask me, I shall put you a question. Answer as you please. What do you think of this, Headman? In this world a householder who is a cultivator has three fields. One of them is of a first class type; the other one is of middling class and the third one is of a poor type with salty soil. If the cultivator wished to sow seeds, would he first sow them in the first class field, or in the middling class one, or in the poor class one?”

Venerable Sir, the cultivator would sow his seeds first in the first class field. Having done so, he might sow his seeds in the middling class field. After that he might sow them in the poor class field. After that he might sow them in the poor class field merely to reap fodder, or he might as well sow none there.”

Headman, my bhikkhu disciples and bhikkhunī disciples are comparable to the first class type of field. Since they live (totally) dependent on me as their island, their shelter, their protection, their refuge, I (am obliged to) teach them the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, which is replete with meaning and perfect in grammar, and show them the Noble Practice which is complete in itself and is absolutely pure.

Headman, my lay-disciples and female disciples are like the middling class of field. Since they (too) live (totally) dependent on me as their island, their shelter, their protection, their refuge. I teach them the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, which is replete with

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meanings and perfect in grammar, and show them the Noble Practice which is complete in itself and is absolutely pure.

Headman, there are people outside my Teaching who are called samaṇas and brahmaṇas; they are like poor type of field with salty soil. I teach them the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, which is replete with meaning and perfect in grammar, and show them the Noble Practice which is complete in itself and is absolutely pure. I do so because by understanding just one word, it would be for their benefit for long:

Headman, for example, a man has three big pots. One is a sound one that sustain water and has no hole in it. Another one that does not sustain water although there is no hole in it. The third one has a hole that lets out water and it also does not sustain water. Headman, what do you think of this? If that man wishes to keep some water, where would he keep the water----would he first keep it in the sound pot that does not sustain water and that has no hole; or in the other one that does not sustain water although it has no hole; or yet in the other one that has a hole and that also does not sustain water?

“Venerable Sir, the man would keep the water in the pot that has no hole; afterwards, having done so, he would put the water in the other pot that has no hole but that does not sustain water; after that, he might put the water in the third pot that has a hole and that also does not sustain water. He might do it intending to use the water for washing utensils, or he might not put any water in it.

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Headman, my bhikkhu disciples and bhikkhunī disciples are comparable to the sound pot that has no holes. Since they live (totally) dependent on me as their island, their shelter, their protection, their refuge, I teach them the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, which is replete with meaning and perfect in grammar, and show them the Noble Practice which is complete in itself and is absolutely pure.

Headman, my lay disciples and female disciples are like the pot that does not sustain water although it has no hole. Since they (too) are (totally) dependent on me as their island, their shelter, their protection their refuge, I teach them the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, which is replete with meaning and perfect in grammar, and show them the Noble Practice which is complete in itself and is absolutely pure. I do so because by understanding just one word, it would be for their benefit for long.

Headman, there are people outside my Teaching who are called samaṇas and brahmaṇas; they are like the pot which has a hole that lets out water and it also does not sustain water. I teach them the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, which is replete with meaning and perfect in grammar and show them the Noble Practice which is complete in itself and is absolutely pure. I do so because by understanding just one word, it would be for their benefit for long. When it was said thus, the Head-

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man, son of Asibandaka exclaimed: “Venerable Sir! Marvellous (is the Bhagavā’s teaching)!...p... as one who has taken refuge in the Triple Gem from this day forth till the end of life.”(said the Headman)

End of the Seventh Sutta

8. SAṄKHADHAMA SUTTA

Discourse with the Simile of the Conch Blower

360. At one time the Bhagavā was staying at Nāḷanda in the Mango grove of Pāvārika. Then, the Headman, son of Asibandaka and follower of Nigaṇṭha approached the Bhagavā, made his obeisance, and sat in a suitable place. To the headman, son of Asibandaka, who was thus seated, the Bhagavā spoke thus: “How does Nigaṇṭha, preach the dhamma to (his) disciples?” The Headman replied “Nigaṇṭha teaches his disciples, thus: ‘Anyone who takes the life of a sentient being goes to the realms of continuous suffering (Niraya) or Apāya; anyone who steals other’s property goes to the realms of continuous suffering (Niraya) or Apāya; anyone who commits sexual misconduct goes to the realms of continuous suffering (Niraya) or Apāya; anyone who tells a lie goes to the realms of continuous suffering (Niraya) or Apāya; anyone who do does [good or bad] a great many times is carried along to great benefit to them.

“Headman, said the Bhagavā, according to the words of Nigaṇṭha, if a wrong-doer is to be carried along to the realms of continuous suffering (Niraya) or Apāya by a

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great number of misdeeds, there would be none who falls to Niraya.”

Headman, what do you think of this? A man is apt to take the life of a sentient being by night or by day. Comparing the amount of time he spends in killing someone with the amount of time he stays away from killing, which period will be greater?

“Venerable Sir, a man is apt to take the life of a sentient being by night or by day. (The amount of time, he stays away from killing is greater (i.e. long).

Headman, according to the words of Nigaṇṭha, if a wrong-doer is carried along to Niraya by a great number of misdeeds, there would be none who falls to Niraya. Headman, what do you think of this? A man is apt to steal others’ property by night or by day. Comparing the amount of time he spends in committing stealing with the amount of time he stays away from stealing, which period will be greater?

“Venerable Sir, a man is apt to steal others’ property by night or by day. Comparing the amount of time he spends in committing stealing, with the amount of time he stays away from stealing, the amount of time he spends in stealing is little; in fact, the amount of time he stays away from stealing is great.”

Headman, according to the words of Nigaṇṭha, if a wrong-doer is carried away to Niraya or Apāya only by a great number of misdeeds, there would be none who falls to Niraya or Apāya. Headman, what do you think of this? A man is apt to commit sexual misconduct by night or by day. Comparing the amount of time he spends in

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committing sexual misconduct with the amount of time he spends in staying away from committing sexual misconduct, the amount of time he spends in committing sexual misconduct is little; in fact, the amount of time he stays away from committing sexual misconduct is great.”

Headman, according to the words of Nigaṇṭha, if a wrong-doer is carried away to Niraya or Apāya only by a great number of misdeeds, there would be none who falls to Niraya. Headman, what do you think of this? A man is apt to tell lies by night or by day. Comparing with the amount of time he spends in telling lies with the amount of time he keeps away from telling lies, which period will be greater?

“Venerable Sir, a man is apt to tell lies by night or by day. Comparing with the amount of time he stays away from telling lies with the amount of time he spends in telling lies is little; in fact, the amount of time he stays away from telling lies is great.”

“Headman, according to the words of Nigaṇṭha, if a wrong-doer is carried away only by a great number of misdeeds, there would be none who falls Niraya.”

“Headman, in this world, some teacher would say and would hold the views that anyone who takes the life of a sentient being goes to Niraya or Apāya; anyone who steals others’ property goes to Niraya or apāya; anyone who commits sexual misconduct goes to Niraya or Apāya; anyone who tells lies goes to Niraya or Apāya. Headman, a follower of this teaching, trusting in him, thinks thus: ‘My teacher used to say and believe that anyone who kills goes to Niraya or Apāya. I have killed someone. So I am

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bound for Niraya or Apāya.’ He gets this wrong view. Headman, if he does not give up that statement, does not give up that thought, does not give up that view, he will fall to Niraya as if he were put down there.

“A follower of that teacher takes to heart the word of that teacher and believes that anyone who steals goes to niraya or apāya. I have stolen something. So I am bound for Niraya or Apāya.” He gets this wrong view. Headman, if he does not give up that statement, does not give up that thought, does not give up that view, he will fall to Niraya or Apāya as if he were put down there.

That man believes that ‘My teacher used to say and believe that anyone who commits sexual misconduct falls to Niraya or Apāya. I have committed sexual misconduct. So I am bound for Niraya or Apāya.’ He gets this wrong view. Headman, if he does not give up that statement, does not give up that thought, does not give up that view, he will fall to niraya as if he were put down there.

That man believes that ‘My teacher used to say and believe that anyone who tells lies goes to Niraya or Apāya. I have told lies. So I am bound for Niraya or Apāya.’ Headman, if he does not give up that statement, does not give up that thought, does not give up that view, he will fall to Niraya as if he were put down there.

Headman, the Tathāgata who is Homage worthy, who is perfectly Self-Enlightened, who has penetrative knowledge and perfect course of conduct, who speaks only what is beneficial and true, who knows the three worlds, who is incomparable in taming those that deserve

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to be tamed, who is Teacher of devas and men, who is the enlightened one knowing the Four Ariya Truths and who is the Most Exalted has arisen in the world. In various ways, he condemns killing, severely condemns killing, preaches people to refrain from killing. He condemns stealing, severely condemns stealing, preaches people to refrain from lying. He condemns sexual misconduct, severely condemns sexual misconduct preaches people to refrain from sexual misconduct. He condemns lying, severely condemns lying, condemns to refrain from stealing. Headman, a follower who trusts in the Teacher reflects thus, 'The Bhagavā, in various ways condemns killing, severely condemns killing, preaches people to refrain from killing. I have, to this or that extent, committed killing. That I have, to this or that extent, committed killing, is unfortunate. However, if I were remorseful on that account what I had done cannot be undone.' Reflecting thus, he gives up killing and refrains from killing in the future. In this way, he abandons that misdeed. In this way he overcomes that misdeed.

The Bhagavā, in various ways condemns stealing, severely condemns stealing and preaches people to refrains from stealing. I have to this or that extent, committed stealing. That I have, to this or that extent committed stealing, is unfortunate. However, if I were remorseful on that account, what I had done cannot be undone. Reflecting thus, he gives up stealing, and refrains from stealing in the future. In this way he abandons that misdeed. In this way he overcomes that misdeed.

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The Bhagavā, in various ways condemns sexual misconduct, severely condemns sexual misconduct and preaches people to refrain from sexual misconduct. I have to this or that extent, committed sexual misconduct. That I have, to this or that extent committed sexual misconduct, is unfortunate. However, if I were remorseful on that account, what I had done cannot be undone. Reflecting thus, he gives up committing sexual misconduct and refrains from sexual misconduct in the future. In this way he abandons that misdeed. In this way he overcomes that misdeed.

The Bhagavā, in various ways condemns lying, severely condemns lying, and preaches people to refrain from lying. I have, to this or that extent, told lies. That I have, to this or that extent, told lies to importance. However, if I were remorseful on that account, what I had done cannot be undone. Reflecting thus, he gives up telling lies, and refrains from lying in the future. In this way, he abandons that misconduct. In this way he overcomes that misdeed.

He gives up killing and refrains from killing, gives up stealing and refrains from stealing, gives up sexual misconduct and refrains from sexual misconduct, gives up slandering and refrains from slandering, gives up using harsh speech and refrains from using harsh speech, gives up flippant talk and refrains from flippant talk gives up covetousness and refrain from covetousness, gives up bearing ill-will and refrains from bearing ill-will, gives up wrong view and refrains from wrong views.

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“Headman, the Ariyā disciple, thus, divesting himself of bearing covetousness and ill-will, with mind undeluded, attentive and mindful, dwells differing good will to a quarter, similarly to two quarters, similarly to three quarters, similarly to four quarters, and in this manner he dwells diffusing goodwill upwards, downwards and across, covering all quarters comprising all sentient beings, identifying them with oneself, with a magnanimous mind made up of goodwill that is comprehensive, lofty, boundless, free from enmity and free from oppression.

“Headman, just as a powerful conch-blower can send his conch-sound to all the four quarters, effortlessly, so also when the attitude of good will that is free from enmity is fostered and cultivated repeatedly the kamma actions of the sensuous sphere do not linger in the kamma actions of the Fine material sphere or Non-material sphere; they cannot get a footing in those Spheres.

“Headman, the Ariyā disciple, thus divesting himself of bearing covetousness and ill-will, and with mind undeluded, attentive and mindful, dwells diffusing compassion...p... dwells diffusing sympathetic joy...p... dwells diffusing equanimity to a quarter, similarly to two quarters, similarly to three quarters, similarly to four quarters, and in this manner he dwells diffusing equanimity upwards, downwards and across, covering all quarters comprising all sentient being, indentifying them with oneself, with a magnanimous mind made up of equanimity that is comprehensive, lofty, boundless, free-from

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enmity and free from oppression.

Headman, just as a powerful conch-blower can send his conch-sound to all the four quarters effortlessly, so also, when the attitude of equanimity that is free from enmity is fostered and cultivated repeatedly. The Kamma actions of the sensuous sphere do not linger in the Kamma actions of the Fine-material sphere and the Non-material Sphere, they cannot get a footing in those spheres.”

When it was said thus, the Headman, son of Asibandaka exclaimed: “Venerable Sir! Marvellous (is the Bhagava’s teachings) “Venerable Sir! Marvellous (is the Bhagavā’s teachings) ...p... as one who has taken refuge in the Triple Gem from this day forth till the end of life.” (Said the Headman)

End of the Eight Sutta

9. KULA SUTTA

Discourse on Good Families

361. At one time the Bhagavā was touring in the province of the Kosalans together with a large company of bhikkhus. When he reached Nālanda, he stayed at the Pāvārika’s mango grove.

It was a time when Nālanda was facing a famine. Food was scarce. People were struggling for survival, doubting whether they could ever survive. Everywhere you could see blighted crops. The citizens subsisted on meal tickets drawn in the lottery. At that time Nigaṇṭha,

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son of Nāṭa was living in Nālanda with a large following. Then the Headman, son of Asibandaka, approached Nigaṇṭha, made his obeisance, and sat in a suitable place. To the Headman, son of Asibandaka, sitting in a suitable place, Nigaṇṭha, son of Nāṭa, said, “Come, Headman, go and confront samaṇa Gotama with an assertion. By doing so, you will earn a great reputation as one who can confront the great and powerful samaṇa Gotama with an assertion.”

“Venerable Sir, how should I confront the great and powerful samaṇa Gotama with an assertion?”

“Come, Headman, approach samaṇa Gotama and say thus: ‘Venerable Sir, you extol in various ways how much you care for the kinsmen, how you give protection to them and how compassionate you are to them. Is it not so?’

“Headman, on being asked thus, if samaṇa Gotama says: ‘That’s true, Headman, I extol in various ways how much I care for the kinsmen, how I gave protection to them, and how compassionate I am to them, then you should say thus: ‘But then, Bhagavā, why does the Bhagavā make an alms-round with a big company of bhikkhus at a place where food is scarce where people have to struggle for survival, doubting whether they could ever survive; where blighted crops could be seen everywhere, where citizens are subsisting on meal tickets drawn in the lottery? Does the Bhagavā thereby mean to bring about wholesale breaking up of the families? Does the Bhagavā mean to cause their distress? Does the Bhagavā mean to hurt them?’ Headman, when you put this double-edge question to samaṇa Gotama, he will be in a quandary, being unable

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to spit it out or to swallow it down”.

“Very well, Venerable Sir,” said the Headman, son of Asibandhaka, and rose from his seat and then worshipping Nigaṇṭha, son of Nāta, approached the Bhagavā. Having approached, he made obeisance to the Bhagavā and sat in a suitable place. Then he said to the Bhagavā thus: “Venerable Sir, you extol in various ways how much you care for the kinsmen, how you give protection to them and how compassionate you are to them. Is it not so?”

“That’s true, Headman, said the Bhagavā, I extol in various ways how much I care for the Kinsmen, how I give protection to them, and how compassionate I am to them.” “But then, Bhagavā, why does the Bhagavā make an alms-round with a large company of bhikkhus at a place where food is scarce, where people have to struggle for survival, doubting whether they could ever survive, where blighted crops could be seen everywhere, where citizens are subsisting on meal tickets drawn in the lottery? Does the Bhagavā thereby mean to bring about whole - scale breakup of the families? Does the Bhagava mean to cause their distress? Does the Bhagavā mean to hurt them?”

“Headman, as I recollect events going back to ninetyone aeons (kappas), I do not remember any clansman that goes to ruin by offering cooked rice as alms-food. As a matter of fact, those people who possessed great wealth, great amount of riches, great amount of luxuries, great amount of gold and silver, great number of

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properties, great stores of grains have their riches produced by virtue of their generosity in giving, their truthfulness or their good conduct.

“Headman, there are eight causes of and condition for the ruin of clansman. They are: Clans go to ruin due to rulers; they go to ruin due to robbers; they go to ruin due to fire; they go to ruin due to water; they go to ruin due to the shifting of buried treasures, their business in the family some squanderer, ‘the charcoal of the clan’, who lays waste family property, and lastly the eight cause is the impermanent nature of all things. Headman these are the eight causes of and condition for the ruin of clans.

Headman, in spite of these eight causes and condition, if someone says the Bhagavā behaves in a manner causing the whole-scale breakup of the families, their distress, at them injury, and does not withdraw that assertion, he falls to niraya as if he were put down there.”

When this was said, the Headman exclaimed: “Venerable Sir! Marvellous (is the Bhagavā's teaching!) ...p... May the Bhagavā accept me as one who has taken refuge in the Triple Gem from this day forth till the end of life.”(said the Headman).

End of the Ninth Sutta

10. MAÑICŪĻAKA SUTTA

Discourse Given to the Headman of Mañicūḷaka

362. At one time the Bhagavā was staying at Rājagaha, in the Veḷuvana Grove, at the feeding place of black

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squirrels. Then at the royal palace there arose among the courtiers a chance conversation thus: “It is fit and proper for true sons of the Buddha (Sakyamuni) to keep gold and silver, true sons of the Buddha enjoy for themselves the handling of gold and silver and true sons of the Buddha to accept gold and silver.

At that time Manicūḷaka, the Headman happened to be sitting in the assembly. Now, Manicūḷaka, the Headman said to the assembly: “Honourable Sirs, do not say so. It is not fit and proper for true sons of the Buddha, to keep gold and silver, true sons of the Buddha do not enjoy for themselves the handling of gold and silver; true sons of the Buddha do not accept gold and silver. True sons of the Buddha have rejected offer of precious stones, gold and silver; true sons of the Buddha are free from gold and silver.” Maṇicūḷaka, the Headman was able to enlighten that assembly. Then he approached the Bhagavā and, making obeisance to him, sat in a suitable place. Sitting there, he said to the Bhagavā thus: “Venerable Sir, in this royal palace, there has arisen among the assembly of courtiers a chance conversation thus: “It is fit and proper for true sons of the Buddha to keep gold and silver, true sons of the Buddha enjoy for themselves the handling of gold and silver, true sons of the Buddha accept gold and silver”. When it was said thus, I said to them: “Honourable sirs, do not say so. It is not fit and proper for true sons of the Buddha to keep gold and silver. True sons of the Buddha do not enjoy for themselves the handling of goal and silver; true sons of the Buddha do not accept gold and silver. True sons of the

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Buddha have rejected offer of precious stones, gold and silver; true sons of the Buddha are free from gold and silver. Venerable Sir, I was able to enlighten that assembly. Venerable sir, is my statement made to them in accordance with what the Bhagavā is used to saying? Does it not amount to slandering the Bhagavā? Does it agree with dhamma? It is echoing the Bhagavā's word reasonably, and does not amount to blasphemy?"

"Headman, what you said is in accordance with what I usually say. It does not amount to slandering me. It agrees with dhamma. It is echoing my word and does not amount to blasphemy. Headman, it is not fit and proper for true sons of the Buddha to keep gold and silver, true sons of the Buddha do not enjoy for themselves the handling of gold and silver: True sons of the Buddha do not accept gold and silver. True sons of the Buddha have rejected offer of precious stones, gold and silver, they are free from gold and silver. Headman, to one whom handling of gold and silver is fit and proper, the five strands of sensual pleasure would be fit and proper. As a matter of fact, one to whom the five strands of sensual pleasure are fit and proper is not abiding by rules of bhikkhus conduct; he is not following the rule of true sons of the Buddha. Headman, this is what I say, 'He who wishes to have grass should seek grass, he who wishes to have timber should seek timber; he who wishes to have a cart should seek a cart, he who wishes to have a workman should seek a workman.

Headman, on no account do I say that a bhikkhu

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should find enjoyment in handling gold and silver, or that a bhikkhu should seek gold and silver.’ (Thus said the Bhagavā)

End of the Tenth Sutta

11. BHADRAKA SUTTA

Discourse Given to Bhadraka

363. At one time the Bhagavā was staying in the Province of the Mallas in the market town of Uruvelakappa under the administration of the Malla princes. Then Bhadraka, the Headman approached the Bhagavā and after making obeisance to him sat in a suitable place. Sitting in a suitable place, Bhadraka spoke to the Bhagavā thus: “Venerable Sir, may the Bhagavā kindly teach me on the arising of dukkha and the disappearance of dukkha.”

(And the Bhagavā replied) Headman, if I were to tell you, ‘It happened this in the past about dukkha with reference to the past, you would have doubts, you would get perplexed. Headman, if I were to tell you, “It will happen thus in future about dukkha with reference to the future, you would have doubts, you would get perplexed. Nevertheless, Headman, (Sitting right here) I shall tell you sitting right here about the arising of dukkha and about the disappearance of dukkha. Listen and pay good attention to it. I shall speak.

“Very well, Venerable Sir!” responded Bhadraka, the Headman. And the Bhagavā spoke thus: “Headman,

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are there in this town of Uruvelakappa people about whom you would feel grief, lamentation, bodily pain, distress of mind and agony because of them being murdered or arrested (bound) or deprived of their property or censured?"

"Venerable Sir, there are people in this town of Uruvelakappa about whom I would feel grief, lamentation, bodily pain, distress of mind and agony if they were murdered, or arrested (bound) or deprived of their property or censured". "Venerable Sir, there are people in Uruvelakappa about whom I would not feel grief, lamentation, bodily pain, distress of mind and agony if they were murdered or arrested (bound) or deprived of their property or censured." "Headman, what is the reason for what is the cause of your feeling of grief, lamentation, bodily pain, distress of mind and agony if those people were murdered or arrested (bound) or deprived of their property or censured?"

"Venerable Sir, with regard to those people of Uruvelakappa about whom I would feel grief, lamentation, bodily pain, distress of mind and agony if they were murdered or bound or deprived of their property or censured, I have great fondness for them, attachment to them. With regard to those other people of Uruvelakappa about whom I would not feel grief, lamentation, bodily pain distress of mind and agony, if they were murdered arrested or (bound) or deprived of their property or censured, I have no fondness for them, am not attached to them."

"Headman, apply this principle (of the present)

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which is comprehensible, understandable, which obtain at all times, and which is penetrating in meaning to the past as well as the future. All dukkha that had arisen had been rooted in desire, chanda, they had been caused by desire, chanda. In fact, desire, chanda is the root of dukkha.

“Wonderful, Venerable Sir! Marvellous Venerable Sir! That all forms of dukkha arise from chanda as their root, that they are caused by chanda, is very well spoken by the Bhagavā. Venerable Sir, I have a young boy named Ciravāsi who lives outside the town. I have to rise early and ask a man to go to Ciravāsi and find out how the boy is doing. And I await his return with worried mind praying, ‘May nothing untoward happen to Ciravāsi.’”

“Headman what do you think of this? Would you feel grief, lamentation, bodily pain, distress of mind and agony if young Ciravāsi were to be murdered or arrested (bound) or deprived of his property or censured?”

“Venerable Sir, if young Ciravāsi were to be murdered or arrested (bound) or deprived of his property or censured, I would certainly feel grief, lamentation, bodily pain, distress of mind and agony. Indeed, I would suffer pain almost unto death.”

“Headman, seeing this, too, you should note that all forms of dukkha arise from chanda as their root; that they are caused by chanda. Headman, what do you think of this? When you do not see Ciravāsi’s mother or do not hear her voice, do you feel delight in her, attachment to her or love her?”

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“No, Venerable Sir.”

“Headman, it is due to seeing or hearing, you feel delight in her, attachment to her, and love Ciravāsi’s mother. Is it not?” “That’s so, Venerable Sir.”

“Headman, what do you think of this? Would you feel grief, lamentation, bodily pain, distress of mind and agony if Ciravāsi’s mother were to be murdered or bound or deprived of her property or censured?”

“I would certainly feel grief, lamentation, bodily pain, distress of mind and agony, if Ciravāsi’s mother were to be murdered or arrested or (bound) or deprived of her property or censured. Indeed, I would suffer pain almost unto death.”

“Headman, seeing this, too, you should note that all forms of dukkha arise from chanda as their root, that they are caused by chanda. In fact, chanda (delight in something or someone) is the root of dukkha. (Thus said the Bhagavā.)”

End of the Eleventh Sutta

12 RĀSIYA SUTTA

Discourse to Rāsiya

364. At that time Rāsiya, the headman approached the Bhagavā and after making his obeisance sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus, “Venerable Sir, I have heard people say that Samaṇa Gotama condemns austere practice and insults and blames those who indulge in austere practice, who live on austere means. Venerable Sir, are those

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people saying in accordance with what the Bhagavā used to say? Does it not amount to slandering the Bhagavā? Does it agree with dhamma? Are those people echoing the Bhagavā's words reasonably, and are not being blasphemous?"

“Headman, those who say ‘Samaṇa Gotama condemns austere practice, and insults and blames those who indulge in austere practice and who live on austere means’ are not saying what I am wont to say. They are slandering me falsely, vainly and baselessly (Replied the Bhagavā)

“Headman, bhikkhus should not resort to these two Extremes, i.e., on the one extreme, there is a life given to attractive sense-pleasures, lowly, vulgar, of the common worldlings, ignoble and unprofitable, and on the other extreme, there is a life given to self-torment which is suffering, ignoble and unprofitable. Headman, by avoiding both these extremes, there is a middle course, fully understood by the Tathāgata, making for vision, making for knowledge which leads to tranquillity, to higher knowledge, to Enlightenment, to Nibbāna. Headman, what is that middle course, fully understood by the Tathāgata, making for vision, making for knowledge, which leads to tranquillity, to higher knowledge to Enlightenment, to Nibbāna? They are: The Ariya Path of Eight Constituents namely Right view,...p...Right concentration. Headman, this is the middle course understood by the Tathāgata, making for knowledge, which leads to tranquillity, to higher knowledge, to Enlightenment, to Nibbāna.

Headman, there do exist three types of persons who

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enjoy sense pleasures. What are the three? Headman, some person who enjoys sense-pleasures seek wealth forcibly by unjust means. In seeking wealth forcibly by unjust means, he does not make his life easy or prosperous. He does not share his wealth with others, nor do any deed of merit. But now, Headman, some person who enjoys sense-pleasures seeks wealth forcibly by unjust means. In seeking wealth forcibly by unjust means, he makes his life easy and prosperous. He does not share his wealth with others nor do any deed of merit. Further, Headman, some person who enjoys sense-pleasures seeks wealth forcibly by unjust means. In making wealth forcibly by unjust means, he makes his life easy and prosperous. He shares his wealth with others and does deeds of merit. (1,2,3).

Headman, in this world, some person who enjoys sense-pleasures seeks wealth forcibly or otherwise by just means or unjust means. In seeking wealth forcibly or otherwise, by just means or unjust means, he does not make his life easy or prosperous. He does not share his wealth with others nor do any deed of merit. But now, Headman, in this world, some person who enjoys sense-pleasures seeks wealth forcibly or otherwise by just means or unjust means. In seeking wealth forcibly or otherwise by just means or unjust means, he makes his life easy and prosperous. He does not share his wealth with others nor do any deed of merit. Further, Headman, in this world, some person who enjoys sense-pleasures seeks wealth forcibly or otherwise, by just means or unjust means, makes his life easy and prosperous. He shares his wealth

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with others and does deed of merit. (4,5,6)

Headman, further, in this world, some person seeks wealth without doing anything by force and by just means. In seeking wealth without doing anything by force and by just means, he does not make his life easy or prosperous. He does not share his wealth with others, nor do any deed of merit. Furthermore, Headman, in this world, some person seeks wealth without doing anything by force and by just means. In seeking wealth without doing anything by force and by just means, he makes his life easy and prosperous. He does not share his wealth with others, nor do any deed of merit. Furthermore, Headman, some person seeks wealth without doing anything by force and by just means. He makes his life easy and prosperous. He shares his wealth with others and does deeds of merit. He uses it with greed and blind desire, lacking knowledge about escape from rebirth. Furthermore, Headman, some person seeks wealth without doing anything by force and by just means. He makes his life easy and prosperous. He shares his wealth with others and does deed of merit. He uses it without greed and blind desire, possessed of knowledge about escape from rebirth.(7,8,9)

Headman, among those persons, the person one who enjoys sense-pleasures, who seeks wealth forcibly by unjust means who does not make his life easy and prosperous. He who does not share his wealth with others and does not do any deed of merit, incurs blame on three counts. What are the three? First, he is blamed for

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seeking wealth forcibly by unjust means. Second, he is blamed for not making his life easy and prosperous. Third, he is blamed for not sharing his wealth with others and not doing any deed of merit. Headman, this person who enjoys sense-pleasures incurs blame on these three counts. (1)

Headman, among those persons, the one who enjoys sense-pleasures, who seeks wealth forcibly by unjust means, who makes his life easy and prosperous, who does not share his wealth with others and does not do any deed of merit, incurs blame on two counts and is praised for one reason. On what two counts does he incur blame? He is blamed for seeking wealth forcibly by unjust means. He is also blamed for not sharing his wealth with others and for not doing any deed of merit: For what reason is he praised? He is praised for making his life easy and prosperous. Headman, this person who enjoys sense-pleasures is blamed on these two counts and is praised for this one reason.(2)

“Headman, among those persons the one who enjoys sense-pleasures, who seeks wealth forcibly by unjust means, who makes his life easy and prosperous, who shares his wealth with others and who does deed of merit, incurs blame on one count and is praised for two reasons. On what one count does he incur blame? He is blamed for seeking wealth forcibly by unjust means. For what two reasons is he praised? He makes his life easy and prosperous. He shows his wealth with others and does deed of merit. For these two reasons he is praised. Headman, the person who enjoys sense-pleasures is blamed on this one

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count and is praised for these two reasons.” (3)

Headman, among those persons, the one who enjoys sense-pleasures who seeks wealth forcibly or otherwise by just means or unjust means, who does not make his life easy and prosperous, who does not share his wealth with others, nor do any deed of merit. He is praised for one reason and incurs blame on three counts. For what one reason is he praised? He is praised in the first instance, for seeking wealth without doing anything by force and by just means. On what three counts does he incur blame? He is blamed in the first instance, for seeking wealth forcibly by unjust means. He is blamed, in the second instance for not making his life easy or prosperous. He is blamed in the third instance for not sharing his wealth with others and for not doing any deed of merit. Headman, this person who enjoys sense-pleasures is praised for this one reason and blamed on these three counts (4).

Headman, among those persons, the one who enjoys sense-pleasures who seeks wealth forcibly or otherwise by just means or unjust means, who makes his life easy and prosperous, does not share his wealth with others, nor do any deed of merit. He is praised for two reasons and incurs blame on two counts. For what two reasons is he praised? He is praised in the first instance, for seeking wealth without doing anything by force and by just means. He is praised, in the second instance for making his life easy and prosperous. On what two counts does he incur blame? He incurs blame, in the first instance for seeking wealth forcibly by unjust means. He incurs blame,

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in the second instance, for not sharing his wealth with others and for not doing any deed of merit. Headman, this person who enjoys sense-pleasures is praised for these two reasons and blamed on these two counts (5).

Headman, among those persons, the one who enjoys sense-pleasures who seeks wealth forcibly or otherwise by just means or unjust means, who makes his life easy and prosperous, who share his wealth with others, and does deeds of merit, is praised for the reason, and incurs blame on one count. For what three reasons is he praised? He is praised, in the first instance, for seeking wealth without doing anything by force and just means. He is praised, in the second instance for making his life easy and prosperous. He is praised, in the third instance, for sharing his wealth with others and doing deed of merit. He incurs blame, on one count for seeking wealth by force and forcibly by unjust means. Headman, this person who enjoys sense-pleasures is praised for these three reasons and is blamed on this one count (6).

Headman, among those persons, the one who enjoys sense-pleasures who seeks wealth without doing anything by force and by just means, who does not make his life easy or prosperous who does not share his wealth with others and does not do any deed of merit, is praised for one reason and incurs blame on these two counts. For what reason is he praised for seeking wealth without doing anything by force and by just means. On what two counts does he incur blame? He incurs blame in the first instance for making his life easy and prosperous. He incurs blame, in the second instance for not sharing his

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wealth with others and for doing no deed of merit. Headman, this person who enjoys sense-pleasures is praised for this one reason and is blamed on these two count.”(7)

“Headman, among those persons, the one who enjoys sense-pleasures who seeks wealth without doing anything by force and by just means, who makes his life easy and prosperous who does not share his wealth with others nor do any deed of merit, is praised for two reasons, and incurs blame on this one count. For what two reasons is he praised? He is praised, in the first instance, for seeking wealth without doing anything by force and by just means. He is praised, in the second instance, for making his life easy and prosperous. On what one count does he incur blame? He incurs blame for not sharing his wealth with others and for not doing any deeds of merit. Headman, this person who enjoys sense-pleasures is praised for these two reasons, and is blamed on this one count. (8)

“Headman, among those persons, the one who enjoys sense-pleasures who seeks wealth without doing anything by force and by just means, who makes his life easy and prosperous, who shares his wealth with others and does deed of merit, who uses it with greed and blind desire, lacking knowledge about escape from rebirth is praised for three reasons and incurs blame on one count. For what three reasons is he praised? He is praised, in the first instance, for seeking wealth without doing anything to force and justly. He is praised in the second instance, for making his life easy and prosperous. He is praised in the third instance, for sharing his wealth with others and

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for doing deed of merit. On what one count does he incur blame? He is blamed for using his wealth with greed and blind desire, lacking knowledge about escape from rebirth. Headman, this person who enjoys sense-pleasures is praised for these three reasons, and incurs blame on this one count. (9)

“Headman, among those persons, the one who enjoys sense-pleasures, who seeks wealth without doing anything force and by just means, who makes his life easy and prosperous, who shares his wealth with others and does deed of merit, who uses it without greed and desire, being possessed of knowledge about escape from rebirth, is praised for four reasons. What are the four? He is praised, in the first instance, for seeking wealth without doing anything force and by just means. He is praised, in the second instance, for making his life easy and prosperous. He is praised, in the third instance, for sharing his wealth with others and for doing deed of merit. He is praised, in the fourth instance, for using it without greed and desire, and for being possessed of knowledge about escape from rebirth. Headman, this person who enjoys sense-pleasures is praised for these four reasons.(10)”

“Headman, there do exist in the world three persons who are devoted to austere practices and who lead miserable lives. What are the three? Headman, in this world, some person who is devoted to austere practices and leads a miserable life believes that he might be able to gain merit and realize transcendental dhamma that transcends the dhamma practised by ordinary human being i.e., the

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property of Ariyas, and goes forth from home to the homeless life of a bhikkhu. He torments himself, mortifies himself. He does not gain any merit, nor realize transcendental dhamma that transcends the dhamma practised by ordinary human being that is the property of Ariyas.(1)

“Headman, further, in this world, some person who is devoted to austere practices and leads a miserable life believes that he might be able to gain merit and realize transcendental dhamma that is the property of Ariyas, and goes forth from home to the homeless life of a bhikkhu. He torments himself, mortifies himself. He gains some merit but he does not realize transcendental dhamma that is the property of Ariyas. (2)

“Headman, furthermore, in this world, some person who is devoted to austere practices and leads a miserable life believes that he might be able to gain merit and realize transcendental dhamma that is the property of Ariyas. He torments himself, mortifies himself. He gains some merit and realizes transcendental dhamma that is the property of Ariyas.” (3)

“Headman, of those three persons, the one who devotes himself to austere practices leads a miserable life and torments himself, mortifies himself, does not gain merit, nor realize transcendental dhamma that is the property of Ariyas. Headman, a person who devotes himself to austere practices and leads a miserable life incurs blame on three counts. On what three counts does he incur blame? He incurs blame, in the second instance, for failing to realize transcendental dhamma that is the prop-

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erty of Ariyas. Headman, the person who devotes himself to austere practices and leads a miserable life incurs blame on three counts. On what three counts does he incur blame? He incurs blame, in the first instance, for tormenting and mortifying himself. He incurs blame, in the second instance, for failing to gain merit. He incurs blame, in the second instance, for failing to gain merit. He incurs blame, in the third instance, for failing to realize transcendental dhamma that is the property of Ariyas. Headman, the person who devotes himself to austere practices and leads a miserable life incurs blame on these three counts.(1)

“Headman, of those three persons, the person who devotes himself to austere practices, leads a miserable life torments himself, and mortifies himself, gains only merit but fails to realize transcendental dhamma that is the property of Ariyas. He incurs blame on two counts and is praised for one reason. On what two counts does he incur blame? He incurs blame, in the first instance, for tormenting and mortifying himself. He incurs blame, in the second instance, for failing to realize transcendental dhamma that is property of Ariyas. For what one reason is he praised? He is praised for gaining merit. Headman, a person who devotes himself to austere practices and leads a miserable life incurs blame on these two counts and is praised for this one reason. (2)

“Headman, of those three persons, the person who devotes himself to austere practices and leads a miserable life torments himself, mortifies himself. He gains merit. He realizes transcendental dhamma that is the property of

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Ariyas. He incurs blame on one count, and is praised for two reasons. On what one counts does he incur blame? He incurs blame for tormenting and mortifying himself. For what two reasons is he praised? He is praised in the first instance, for gaining merit. He is praised in the second instance, for realizing transcendental dhamma that is the property of Ariyas”. (3)

“Headman, these are the three ways of destroying defilements that are ascertainable by oneself, timeless, open to inspection, worthy to be borne in mind, appercivable by the wise ones (Ariyas) individually by own effort. What are the three? One who is given to attachment, because of attachment, thinks of harming oneself, thinks of harming others and also thinks of harming both oneself and others. Once he has given up attachment, he does not think of harming himself; he does not think of harming others; he does not think of harming either himself or others. This is the way to destroy defilements through the attributes of dhamma.

One who is given to hatred, because of hatred thinks of harming oneself, thinks of harming others and also thinks of harming both oneself and others.

Once he has given up hatred, he does not think of harming himself; he does not think of harming others; he does not think of harming either himself or others. This is the way to destroy defilements through the attributes of dhamma.

One who is given to bewilderment because of bewilderment, thinks of harming oneself, thinks of harming

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others and also thinks of harming both oneself and others. Once he has given up bewilderment; he does not think of harming himself; he does not think of harming others; he does not think of harming either himself or others. This is the way to destroy defilements through the attributes of dhamma.

Headman, these are the way of destroying defilements that are ascertainable by oneself, timeless, open to inspection, worthy to be borne in mind, apperceivable by wise ones (Ariyas) individually by own effort.

When this was said, the Headman exclaimed: “Venerable Sir! Marvellous (is the Bhagavā’s teaching!)...p... May the Bhagavā accept me as one who has taken refuge in the Triple Gem from this day forth till the end of life.”(said the Headman)

End of the Twelfth Sutta

13. PĀṬALIYA SUTTA

Discourse to Pāṭaliya

365. At one time the Bhagavā was staying at the market-town of Uttara in the township of Koliya, in the province of the Koliyans. Then, Pāṭaliya, the Headman, approached the Bhagavā after making obeisance to the Bhagavā, he sat in a suitable place. Sitting there, he spoke thus to the Bhagavā; “Venerable Sir, I have heard people say, ‘Samaṇa Gotama knows deceit’. Venerable Sir, are those people saying as the Buddha would say? Do they speak in a blasphemous way? Are their words in accordance with dhamma? Venerable Sir, is their word resonable?

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Does it not amount to a mis-statement of the Bhagavā's teaching that would bring discredit to the Bhagavā? Venerable Sir, we would not in any way be a party to a blasphemy against the Bhagavā."

Headman, (replied the Bhagavā) those who say 'Samaṇa Gotama knows deceit' speak as I would say. They are not being blasphemous. They speak in accordance with dhamma. Their word is reasonable and does not amount to a mis-statement of my teaching, that would bring discredit to me.

"Venerable Sir, we do not believe in the word of those people who say, 'Samaṇa Gotama knows deceit.' Venerable Sir, as a matter of fact, those people mean to say that Samaṇa Gotama is a deceitful person."

Headman, does the assertion, 'Samaṇa Gotama knows deceit' amount to saying, 'Samaṇa Gotama is a deceitful person?'

"Venerable Sir, it is as the Bhagavā says. It is as the Tathāgata says. "

"Headman, in this matter, I shall put to you a question. Answer as you please. Do you know the Lambacūlakas, the service men of the Koliyans?"

"Yes, Venerable Sir, we do".

"What do you think of this? What are the Lambacūlakas to the Koliyanas?"

"Venerable Sir, the Lambacūlakas are useful to the Koliyans in preventing thieves and in acting as royal messenger."

"Headman, what do you think of this? Do you know the Lambacūlakas as virtuous persons or as rogues?"

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“Venerable Sir, I know the Lambacūḷakas as rogues, as belonging to hooligans in royal service”.

“Headman, if someone were to say, Pāṭaliya, the Headman knows that the Lambacūḷakas in the service of the Koliyans are rogues belonging to hooligans, and the Headman also is a rogue and a hooligan, would those person’s statements be valid?”

“No, Venerable Sir! The lambacūḷakas in the service of the Koliyans are quite different from me. The Lambacūḷakas are of a different nature from me.” “Headman, if even a person like you could claim that you know the Lambacūḷakas as rogues and hooligans, but that Pāṭaliya, the headman is not a rogue and not a hooligan. Why could not the Tathāgata claim that he knows deceit, but he is not deceitful?”

“Headman, I know deceit. I know the consequences of deceit. I also know that a deceitful person on his death and dissolution of the body is destined to arise in the miserable existences, wretched destination, states of woe and realms of continuous suffering.”

“Headman, I know taking of life, the consequences of taking life, and that one who takes the life of a sentient being is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe, and realms of continuous suffering.

Headman, I know stealing, the consequences of stealing, and that one who steals is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe and realms

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of continuous suffering. Headman, I know sexual misconduct, the consequences of sexual misconduct, and that one who commits sexual misconduct is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe, and realms of continuous suffering. Headman, I know lying the consequences of lying, and that one who tells lies is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe, and realms of continuous suffering.

Headman, I know slandering, the consequences of slandering and that one who makes slander is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe, and realms of continuous suffering.

Headman, I know harsh speech, the consequences of harsh speech and that one who uses harsh speech is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe and realms of continuous suffering. Headman, I know frivolous speech, the consequences of frivolous speech, and that one who talks frivolous speech is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe and realms of continuous suffering.

Headman, I know covetousness, the consequences and that one who has covetousness is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe and realms of continuous suffering.

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Headman, I know ill will, the consequences of ill will and that one who bears feeling of ill will is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe and realms of continuous suffering.

Headman, I know wrong view, the consequences of wrong view, and that one who holds wrong view is, on his death and dissolution of the body, destined to arise in the miserable existences, wretched destination, states of woe and realms of continuous suffering.

“Headman, whoever takes the life of a sentient being suffers in this very life pain and distress. Whoever steals another’s peoperty suffers pain and distress. Whoever commits sexual misconduct suffers pain and distress. Whoever tells a lie suffers pains and distress. There do exist some samaṇas and brahmaṇas who hold the above view and who believe in it.”

Nevertheless, Headman, we see in this world someone who has taken a bath, beautifying himself with cosmetics, shaven their hair and body hair, wearing flowers and ear-rings, enjoying himself like the royalty in the company of women. When we ask about that person enjoying princely pleasures what he has done, we are told that man has won great favour of the king for being able to punish and kill someone whom the king had marked as his enemy. As the result of the king’s pleasure, that man was rewarded in this way to enable him to enjoy princely pleasures.

“Headman, we (also) see in this world someone who is firmly tied with strong ropes, with shaven heads,

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carried along, to the accompaniment of beating a big drum, from the southern city gate, from street to street, cross-roads to cross roads and beheaded near the southern city gate. When we ask about that person, who is bound and carried along to be beheaded, what he has done, we are told that, that man was the king's enemy because he had murdered a woman and murdered a man, and so he was arrested and punished in this manner."

"Headman, what do you think of this? Have you ever seen such a person? Or heard about him?" "Venerable Sir, we have seen and heard about such a person. And we shall be hearing about (too)." "Headman, in this matter, do those samaṇas and brahmaṇas who believe and who say that one who kills is liable to suffer pain and distress even in the present life tell the truth? Or are they telling an untruth?"

"Venerable Sir, they are telling an untruth."

"Are the persons who say such a vain and false thing men of virtue or immoral people?"

"Venerable Sir, they are immoral people".

"Now are immoral persons of right conduct or wrongful conduct?"

"They are of wrongful conduct, "Venerable Sir."

"Are persons of wrongful conduct possessed of right view? or of wrong view?"

"They are of wrong view, Venerable Sir."

"Would it be fit and proper to have faith in persons holding wrong views?"

"No, Venerable Sir." (1)

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Besides, Headman, we see in this world someone who wearing flowers and ear-rings ...p...enjoying himself like a member of the royalty in the company of women. Friends, when we ask about that person wearing flowers and ear-rings...p...enjoying himself like a member of the royalty in the company of women, what he has done, we are told that, that man has won great favour of the king for being able to take jewellery by using force from someone whom the king had marked as his enemy. As the result of the king's pleasure, that man wearing flowers and ear-ring's ...p...enjoying himself like a member of the royalty in the company of women was rewarded in this way.

“Headman, we (also) see in this world someone who is firmly tied with strong ropes...p...beheaded near the southern gate. When we ask about that person, who is firmly tied with strong ropes...p...beheaded near the southern gate, what he has done, we are told that, that man has stolen some properties with intent to steal from villages or forest and so he was arrested and punished by the king in this manner.”

“Headman, what do you think of this? Have you ever seen such a person? Or heard about him?”

“Venerable Sir, we have seen and heard about such a person. And we shall be hearing about one (too).”

“Headman, in this matter, do those samaṇas and brāhmaṇas who believe and also say that one who steals is liable to suffer pain and distress even in the present life say the truth? Or are they telling an untruth?”...p...

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“Would it be fit and proper to have faith in a person holding wrong views?”

“No, Venerable Sir.” (2)

Besides, Headman, we see in this world someone who wearing flowers and ear-rings...p... enjoying himself like a member of the royalty in the company of women. Friends, when we ask about that person wearing flowers and ear-rings...p...enjoying himself like a member of the royalty in the company of women, what he has done, we are told that, that man has won great favour of the king for committing sexual misconduct with the wives of the king's enemy.

As the result of the king's pleasure, that man was rewarded in this way. Headman, we (also) see in this world someone who is firmly tied with strong ropes...p... beheaded near the southern city gate. Friends, when we asked about that person who is firmly tied with strong ropes...p... beheaded near the southern city gate, we are told that, that man has committed sexual misconduct with married and unmarried women of good families, and so he was arrested and punished by the king in this manner.”

“Headman, what do you think of this? Have you ever seen such a person? Or heard about him?”

“Venerable Sir, we have seen and heard about such a person. And we shall be hearing about one (too).”

“Headman, in this matter, do those samaṇas and brāhmaṇas who believe and also say that one who commits sexual misconduct is liable to suffer pain and distress even in the present life tell the truth? Or are they

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telling an untruth?"...p... "Would it be fit and proper to have faith in a person holding wrong views?"

"No, Venerable Sir." (3)

Besides, Headman, in this world someone who has taken a bath, beautifying himself with cosmetics, shaven his hair and body hair wearing flowers and ear-ring, enjoying himself like a member of the royalty in the company of women. Friends, when we ask about that person enjoying himself like a member of the royalty in the company of women, what he has done, we are told that, that man has won great favour of the king for telling some untruth which delighted the king very much. As the result of the king's pleasure, that man who has taken a bath, beautifying himself with cosmetics, shaven his hair and body hair, wearing flowers and ear-ring, enjoying himself like a member of the royalty in the company of women, was awarded in this way."

"Headman, we (also) see in this world someone who are firmly tied with strong ropes, with shaven head, carried along, to the accompaniment of beating a big drum, from the southern city gate, from street to street, cross-roads to cross-roads and beheaded near the southern city gate. Friends, when we asked about that person, who is bound up and carried along to be beheaded, what he has done, we are told that, that man has ruined the interest of a householder and his son by telling lies and so he was arrested and punished by the king in this manner."

"Headman, what do you think of this? Have you ever seen such a person? Heard about him?"

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“Venerable Sir, we have seen and heard about such a person. And we shall be hearing about one (too).”

“Headman, in this matter, do those samaṇas and brāhmaṇas who believe and do say that a liar is liable to suffer pain and distress even in the present life tell the truth? Or are they telling an untruth?”

“Are the persons who say such a vain and false thing, men of virtue or immoral people?”

“Venerable sir, they are immoral people.”

“Now, are immoral persons of right conduct or wrongful conduct?”

“They are of wrongful conduct, Venerable sir.”

“Are persons of wrongful conduct possessed of right view? Or of wrong view?”

“They are of wrong view, Venerable Sir”.

“Would it be fit and proper to have faith in person holding wrong views?”

“No, Venerable Sir” (4)

“Wonderful (is the Bhagavā’s teaching!), Venerable Sir! Marvellous (is the Bhagavā’s teaching!). Venerable Sir, I have lodging houses. I have (beds) couches. I have places for resting. I have stored water in big jars. I have lighting. I provide to the best of my ability those facilities to whichever samaṇas or brāhmaṇas that came. As it happened in the past, four teachers having different views, different beliefs and different preferences happened to be lodging in that guest-house.

One of the teachers holds the view that there is no benefits in giving alms; there is no benefit in making big sacrificial offerings; there is no benefit in making small

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sacrificial offering; there is no good consequence or bad consequence of doing goodness or evil; there is no present life, nor next life; there is no consequence to treating one's mother either kindly or unkindly; there is no consequence to treating one's father either kindly or unkindly; there are no beings that arise after death; in this world, there are no samaṇa or brāhmaṇa who has established himself in the Ariyā Path and is accomplished in Right Practice and who, through Magga Insight (Abhiññā) realize by themselves, can expound the present life as well as the future life.

One of the teachers holds the view that there is benefit in giving alms; there is benefit in making big sacrificial offering; there is benefit in making small sacrificial offering, there is great consequence to treating one's mother and father either kindly or unkindly; there are beings that arise after death; in this world there do exist samaṇas or brāhmaṇas who have established themselves in the Ariya Path and are accomplished in Right Practice, and who, through Magga Insight (Abhiññā) realized by themselves, can expound the present life as well as the future life.

One of the teachers holds the view that someone who commits a wrong personally himself or who incites another person to do it-- such as killing, causing trouble, cutting off a limb, torturing, harassing, tormenting, causing people to tremble, robbing, house breaking, plundering villages, dacoity, waylaying travellers, adultery and lying commits no wrong. He says that if, someone were to mince all living beings with razor blades and turn them

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into a mass of meat, he does not commit any misdeed; there is no wrong on that account. Someone living on the southern bank of the River Gaṅgā might go about killing, or cutting up to pieces other people, or cause the killing or cutting or torment, or cause torment to others, he does not commit any misdeed; there is no wrong on that account. Someone living on the northern bank of the River Gaṅgā might go about giving alms or honouring those worthy of honour, or make someone give alms or ask someone to honour those worthy of honour. He thereby does no merit; he earns no merit on that account. That teacher believes that there is no merit in alms-giving, or in controlling one's faculties, or in observing the moral precepts, or in speaking the truth.

One of the teachers holds the view that someone who commits a wrong personally himself or incites another person to do it-- such as killing, causing trouble, cutting off a limb, torturing, tormenting, causing people to tremble, robbing, house breaking, plundering villages, dacoity, waylaying travellers, adultery and lying--does commit a wrong. He says that if someone were to mince all living beings with razor blades and turn them into a mass of meat, he commits a misdeed; there is a wrong-doing on that account. Someone living on the southern bank of the River Gaṅgā might go about killing or cutting up to pieces other people, or cause the killing or cutting, or torment others, there is wrong doing on that account. Someone living on the northern bank of the River Gaṅgā might go about giving alms or honouring those worthy of honour, or make someone give alms or honour those

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worthy of honour. He there by does an act of merit; he earns merit on that account. That teacher believes that there is merit in alms-giving, or in controlling one's faculties, or in observing the moral precepts, or in speaking the truth.

“Venerable Sir, of those samaṇas and brāhmaṇas which one speaks the truth, and which one the untruth? I am perplexed, I am in a quandary.”

“Headman, truly it is perplexing for you, confusing for you. It is fitting that you should be perplexed, that you should be wavering.”

“Venerable Sir, I trust that the Bhagavā is able to rid me of perplexity and doubts.

Headman, there is concentration in mundane dhamma; if you can gain that concentration, you can achieve the supramundane concentration of the Path, you will be able to rid yourself of perplexity and doubts. What, Headman, is mundane concentration? Headman, in this world, an Ariya disciple abandons taking of life and refrains from taking life. He abandons stealing anything not given to him and refrains from stealing. He abandons unlawful sex and refrains from committing unlawful sex. He abandons speaking falsehood and refrains from speaking falsehood. He abandons slandering and refrains from slandering. He abandons using harsh speech and refrains from using harsh speech. He abandons flippant speech and refrains from using flippant speech. He abandons covetousness and refrains from coveting other's property. He abandons ill will and refrains from ill will towards all. He abandons wrong views and holds the right view.

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Headman, the Ariyā disciple, thus ridding himself of covetousness, ill will, with mind undeluded, attentive and mindful, remains suffusing one quarter with goodwill. Similarly he remains suffusing a second quarter, a third quarter, a fourth quarter with goodwill. In this manner he remains suffusing goodwill upwards, downwards and across, covering every quarter comprising all sentient beings, identifying them with himself, in a spirit of goodwill that is comprehensive, lofty, boundless, free from enmity and free from oppression. He contemplates thus: "If, what that teacher says is true-- that is: "There is no benefit in giving alms; there is no benefit in making big sacrificial offerings; there is no benefit in making small sacrificial offerings; there is no consequence to treating one's mother either kindly or unkindly; there is no consequence to treating one's father either kindly or unkindly; there are no beings that arise after death; in this world, there are no samaṇas or brāhmaṇas, established in the Ariyā Path and accomplished in the Right Practice, who, through Magga-Insight (Abhiññā) realized by themselves, can expound the present life as well as the future life, my practice is not adversely affected by it. I do not harm either the worldlings that have worldly cravings or the Arahats who are free from worldly cravings. I exercise self-restraint in my physical, verbal and mental actions. By such blameless conduct, on my death and dissolution of the body, I am destined to a fortunate abode, the realm of devas. In this matter; I am the winner in both worlds, both here and in the hereafter. Joy arises in him. In one who is glad, there arises delight. One who is delighted

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enjoys peace. One who has a peaceful mind and body experiences happiness. The mind of a happy person is well concentrated. Headman, that state of mind is called mundane concentration, (dhamma samādhī). If, based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts.

Headman, the Ariyā disciple, thus ridding himself of covetousness, ill will, with mind undeluded, attentive and mindful, remains suffusing one quarter with good will. Similarly he remains suffusing a second quarter, a third quarter, a fourth quarter with goodwill. In this manner he remains suffusing goodwill upwards, downwards and across, covering every quarter comprising all sentient-beings, identifying them with himself, in a spirit of goodwill that is comprehensive, lofty, boundless, free from enmity and free from oppression. He contemplates thus: “If what that teacher says is true, that is: “There is benefit in giving alms; there is benefit in making big sacrificial offerings; there is benefit in making small sacrificial offerings; there is great consequence to treating one’s mother either kindly or unkindly; there is great consequence to treating one’s father either kindly or unkindly; there are beings that arise after death; in the world, there do exist samaṇas or brāhmaṇas established in the Ariyā Path and accomplished in the Right Practice, who, through Magga-Insight (Abhiññā) realized by themselves, can expound the present life as well as the future life”. If what that teacher believes so and says is true, my practice is not adversely affected by it I do not harm

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either the worldlings that have worldly cravings or the Arahats who are free from worldly craving. I exercise self restraint in my physical, verbal and mental actions. By my blameless conduct, on my death and dissolution of the body, I am destined to a fortunate abode, the realm of devas. In this matter I am the winner in both worlds.,i.e., both here and in the hereafter. Joy arises in him. In one who is glad, there arises delight. One who is delighted enjoys peace. One who has a peaceful mind and body experiences happiness. The mind of a happy person is well concentrated. Headman, that state of mind is called mundane concentration (Lokīsamādhi). If, based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts.

Headman, the Ariyā disciple, thus ridding himself of covetousness, ill will, with mind undeluded, attentive and mindful, remains suffusing one quarter with goodwill. Similarly he remains suffusing a second quarter, a third quarter, a fourth quarter with goodwill. In this manner he remains suffusing goodwill upwards, downwards and across, covering every quarter comprising all sentient beings, identifying them with himself, in a spirit of goodwill that is comprehensive, lofty, boundless, free from enmity and free from oppression. He contemplates thus: ‘If what that teacher says is true, that is: “Someone who commits a wrong personally himself or who incites another person to do it such as killing, causing trouble, cutting off limbs, torturing, harassing, tormenting, causing others to tremble, robbing, house breaking, plundering villages, dacoity, way

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-laying travellers, adultery and lying-- does not commit a wrong. He says that if someone were to mince all living beings with razor blades and turn them into a mass of meat, he does not commit any misdeed; there is no wrong on that account. Someone living on the southern bank of the River Gaṅgā might go about killing, or cutting, or tormenting or causing others to tremble, he does not commit any misdeed; there is no wrong on that account. Someone living on the southern bank of the River Gaṅgā might go about killing or cutting, or tormenting or causing others to tremble, he does not commit any misdeed; there is no wrong on that account. Someone living on the northern bank of the River Gaṅgā might go about giving alms or honouring those worthy of honour; or make someone to give alms or to ask someone to honour those worthy of honour. He thereby does no merit; he earns no merit on that account. That teacher believes that there is no merit in alms-giving, or in controlling one's faculties, or in observing the moral precepts, or in speaking the truth. If what that teacher believes so and says is true, my practice is in no way affected by it. I do not harm either the worldlings that have worldly cravings or the Arahats who are free from worldly craving. I exercise self-restraint in my physical, verbal and mental actions. By my blameless conduct, on my death and dissolution of the body, I am destined to a fortunate abode, the realm of devas. In this matter, I am the winner in both worlds, i.e., both here and in the hereafter. Joy arises in him. In one who is glad, there arises delight. One who is delighted enjoys peace. One who has a peaceful mind and

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body experiences happiness. The mind of a happy person is well concentrated. Headman, that state of mind is called mundane concentration (Lokīsamādhī). If, based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts.

Headman, the Ariyā disciple, thus ridding himself of covetousness, being free from oppression, being free from bewilderment, possessed of attentiveness and mindfulness, remains suffusing goodwill to one quarter. Similarly, he remains suffusing goodwill to a second quarter, a third quarter, a fourth quarter. In this manner, he remains suffusing goodwill upwards, downwards, and across covering every quarter comprising all sentient beings identifying them with himself in a spirit of goodwill that is comprehensive, lofty, boundless, peaceable and free from oppression. He contemplates thus: “If what that teacher says is true, that is: ‘Someone who commits a wrong personally himself or who incites another person to do it such as killing, causing trouble, cutting off limbs, torturing, harassing, tormenting, causing others to trumble, robbing housebreaking, plundering villages, dacoity, way-laying travellers, adultery and lying does commit a wrong. He says that if someone were to mince all living beings with razor blades and turn them into a mass of meat, he commits misdeed; there is wrong on that account. Someone living on the Southern bank of the River Gaṅgā might go about killing or cutting, or tormenting or causing others to trumble, he commits misdeed, there is wrong on that account. Someone living on the northern

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bank of the River Gaṅgā might go about giving alms or honouring those worthy of honour, or make someone to give alms or to ask someone honour those worthy of honour. He there by does merit; he earns merit on that account. That teacher believes that there is merit in alms-giving, or in controlling one's faculties, or in observing the moral precepts, or in speaking the truth. If what that teacher believes so and says is true, my practice is in no way affected by it. I do not harm either the worldings that have worldly cravings or the Arahats who are free from worldly craving. I exercise self-restraint in my physical, verbal and mental actions. By my blameless conduct, on my death and dissolution of the body, I am destined to a fortunate abode, the realm of devas. In this matter, I am the winner in both worlds., i.e., both here and in the hereafter. Joy arises in him. In one who is glad, there arises delight. One who is delighted enjoys peace. One who has a peaceful mind and body experiences happiness. The mind of a happy person is well concentrated. Headman, that state of mind is called mundane concentration (Lokī samādhi). If based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts.

Headman, the Ariyā disciple, thus ridding himself of covetousness, ill will with mind undeluded, attentive and mindful remains suffusing one quarter with compassion..... remains suffusing one quarter with sympathetic joy..... Headman, the Ariyā disciple, thus ridding himself of covetousness, ill will, with mind undeluded, attentive

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and mindful remains suffusing one quarter with equanimity. Similarly he remains suffusing a second quarter..... a third quarter..... a fourth quarter with equanimity. In this manner he remains suffusing equanimity upwards, downwards and across, covering every quarter comprising all sentient beings, identifying them with himself, in a spirit of equanimity that is comprehensive, lofty, boundless, free from enmity and free from oppression. He contemplates thus: “If what that teacher says is true, that is: “There is no benefit in giving alms; there is no benefit in making big sacrificial offerings; there is no benefit in making small sacrificial offerings; there is no consequence to treating one’s mother either kindly or unkindly; there is no consequence to treating one’s father either kindly or unkindly; there are no beings that arise after death, in this world, there are no samaṇas or brāhmaṇas established in the Ariyā Path and accomplished in the Right Practice, who, through Magga Insight (Abhiññā) realized by themselves, can expound the present life as well as the future life, my practice is not adversely affected by it. I do not harm either the worldlings that have worldly cravings or the Arahats who are free from worldly cravings. I exercise self-restraint in my physical, verbal and mental actions. By such blameless conduct on my death and dissolution of my body, I am destined to a fortunate abode, the realm of devas. In this matter; I am the winner in both worlds, both here and in the hereafter. Joy arises in him. In one who is glad, there arises delight. One who is delighted enjoys peace. One who has a peaceful mind and body experiences happiness. The mind

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of a happy person is well concentrated. Headman, that state of mind is called mundane concentration (*Lokī samādhi*). If, based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts.

Headman, the Ariyā disciple, thus ridding himself of covetousness, ill will, with mind undeluded, attentive and mindful, remains suffusing one quarter with equanimity. Similarly he remains suffusing a second quarter... a third quarter... a fourth quarter...with equanimity. In this manner he remains suffusing equanimity upwards, downwards and across, covering every quarter comprising all sentient beings, identifying them with himself, in a spirit of equanimity that is comprehensive, lofty, boundless, free from enmity and free from oppression. He contemplates thus: “If what that teacher says is true, that is: “There is benefit in giving alms; there is benefit in making big sacrificial offerings; there is benefit in making small sacrificial offerings; there is consequence to treating one’s mother either kindly or unkindly; there are beings that arise after death; in this world, there are *samaṇas* or *brāhmaṇas* established in the Ariyā Path and accomplished in Right Practice, who, through Magga Insight (*Abhiññā*) realized by themselves, can expound the present life as well as the future life, my practice is not adversely affected by it. I do not harm either the worldlings that have worldly craving or the Arahats who are free from worldly cravings. I exercise self-restraint in my physical, verbal and mental actions. By such blame-

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less conduct on my death and dissolution of the body, I am destined to a fortunate abode, the realm of devas. In this matter, I am the winner in both worlds, both here and in the hereafter. Joy arises in him. In one who is glad, there arises delight. One who is delighted enjoys peace. One who has a peaceful mind and body experiences happiness. The mind of a happy person is well concentrated. Headman, that state of mind is called mundane concentration (*Lokī samādhi*). If, based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts.

Headman, the Ariyā disciple, thus ridding himself of covetousness, being free from oppression, being free from bewilderment, possessed of attentiveness and mindfulness, remains suffusing equanimity to one quarter. Similarly, he remains suffusing goodwill to a second quarter, a third quarter, a fourth quarter. In this manner, he remains suffusing equanimity upwards, downwards, and across, covering every quarter comprising all sentient beings identifying them with himself in a spirit of goodwill that is comprehensive, lofty, boundless, peaceable and free from oppression. He contemplates thus: “If what that teacher says is true, that is: “Someone who commits a wrong personally himself or who incites another person to do it such as killing, causing trouble, cutting off limbs, torturing, harassing, tormenting, causing others to trumbles, robbing, housebreaking, plundering villages, dacoity, way-laying travellers, adultery and lying-- does commit a wrong. He says that if someone were to mince all living

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beings with razor blades and turn them into a mass of meat, he commits misdeed; there is wrong on that account. Someone living on the Southern bank of the River Gaṅgā might go about killing or cutting, or tormenting, or causing others to trumbles, he commits misdeed, there is wrong on that account. Someone living on the northern bank of the River Gaṅgā might go about giving alms or honouring those worthy of honour, or making someone to give alms or to asking someone to honour those worthy of honour. He thereby does merit; he earns merit on that account. That teacher believes that there is merit in alms giving, or in controlling one's faculties, or in observing the moral precepts, or in speaking the truth. If what that teacher believes so and says is true, my practice is in no way affected by it. I do not harm either the worldlings that have worldly cravings or the Arahats who are free from worldly craving. I exercise self-restraint in my physical, verbal and mental actions. By my blameless conduct, on my death and dissolution of the body, I am destined to a fortunate abode, the realm of devas. In this matter, I am the winner in both worlds, i.e., both here and in the hereafter. Joy arises in him. In one who is gald, there arises delight. One who is delighted enjoys peace. One who has a peaceful mind and body experiences happiness. The mind of a happy person is well concentrated. Headman, that state of mind is called mundane concentration (Lokīsamādhi). If based on that mundane concentration, you achieve supramundane concentration pertaining to Path-knowledge, you should be able to rid yourself of perplexity and doubts. (Thus said the Bhagavā)

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When this was said, the Headman Pāṭali exclaimed:
“Venerable Sir! Marvellous (is the Bhagavā’s teaching)!
...p...May the Bhagavā accept me as one who has taken
refuge in the Triple Gem from this day onward till the
end of life.” (said the Headman)

End of the Thirteenth Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

XI. ASANĀKHATA SAMĪYUTTA

(i) PATHAMA VAGGA

1. Kāyagatāsati Sutta
2. Samathavipassanā Sutta
3. Savitakkasavicāra Sutta
4. Suññatasamādhi Sutta
5. Satipaṭṭhāna Sutta
6. Sammappadhāna Sutta
7. Iddhipāda Sutta
8. Indriya Sutta
9. Bala Sutta
10. Bojjhaṅga Sutta
11. Maggaṅga Sutta

(ii) DUTIYA VAGGA

1. Asaṅkata Sutta
2. Anata Sutta
- 3-32. Anāsavādi Sutta
33. Parāyana Sutta

1. KĀYAGATĀSATI SUTTA

Discourse on Mindfulness of the Body or Corporeality

366. The Bhagavā was staying in Sāvatti.....

Bhikkhus, I shall discourse to you on the Unconditioned Dhamma and on the way leading to the Unconditioned Dhamma. Listen to it. What, bhikkhus, is the Unconditioned Dhamma? Bhikkhus, the Unconditioned Dhamma (Nibbāna) means the extinction of attachment (rāga), the extinction of hatred (dosa), the extinction of bewilderment (moha). Bhikkhus, this is called the Unconditioned Dhamma. What, bhikkhus, is the way leading to the Unconditioned Dhamma? It is contemplation of all corporeality as corporeality, i.e., mindfulness of the body, corporeality (kāyagatāsati). This, bhikkhus, is called the way leading to the Unconditioned Dhamma.

This, bhikkhus, have I taught you the Unconditioned Dhamma; I have taught you the way leading to the Unconditioned Dhamma. Bhikkhus, as a teacher concerned about the welfare of the disciples, out of compassion for them, I have done what has to be done. Now, bhikkhus, there are places of the roots of trees there; there are quiet monastic dwellings there. Bhikkhus, meditate. Do not be indolent. Let there be no regret later. This is our admonition to you. (Thus said the Bhagavā)

End of the First Sutta

2. SAMATHAVIPASSANĀ SUTTA

Discourse on Meditation For Calm and Meditation for Insight

367. Bhikkhus, I shall discourse to you on the Unconditioned Dhamma and on the way leading to the Unconditioned Dhamma. Listen to it. What, bhikkhus, is the Unconditioned Dhamma? Bhikkhus, the Unconditioned Dhamma (Nibbāna) means the extinction of attachment (rāga), the extinction of hatred (dosa), the extinction of bewilderment (moha). Bhikkhus, this is called the Unconditioned Dhamma. What, bhikkhus, is the way leading to the Unconditioned Dhamma? It is meditation for calm (Samatha) and meditation for insight (Vipassanā). This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...

End of the Second Sutta

3. SAVITAKKASAVICĀRA SUTTA

Discourse on the Types of Concentration

368. What, bhikkhus, is the way leading to the Unconditioned Dhamma? There is concentration (Samādhi) wherein the initial application of the mind (Vitakka) and the sustained application of the mind (Vicāra) are present¹; the concentration wherein only vicāra alone without Vitakka is present²; and the concentration wherein both Vitakka and Vicāra are absent³. These broad types of concentra-

1. This refers to the first Jhanā

2. This refers to the second Jhanā

3. This refers to the third, fourth and fifth Jhanā

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tion (Samādhi) are called the way leading to the Unconditioned Dhamma...p...

End of the Third Sutta

4. SUÑÑĀTASAMĀDHI SUTTA

Three Types of Path Concentration

369. What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, there is the Path concentration of Suññatasamādhi which is devoid of self or ego (atta); there is the Path Concentration of Animitta Samādhi which has no causative force or nimitta such as rāga, dosa, moha; there is the Path Concentration of Appaṇihita Samādhi which is devoid of passion. This threefold Path concentration, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...

End of the Fourth Sutta

5. SATIPATṬHĀNA SUTTA

Discourse on Four methods of Steadfast Mindfulness

370. What, Bhikkhus, is the way leading to the Unconditioned Dhamma? There are the four methods of steadfast mindfulness, bhikkhus. These four methods of steadfast mindfulness are called the way leading to the Unconditioned Dhamma....p....

End of the Fifth Sutta

6. SAMMAPPADHĀNA SUTTA

Discourse on the Four Supreme Effort

371. What, bhikkhus, is the way leading to the Unconditioned Dhamma? There are four right Endeavours. These four right endeavours, bhikkhus, are called the way leading to the Unconditioned Dhamma...p...

End of the Sixth Sutta

7. IDDHIPĀDA SUTTA

Discourse on the Four Bases of Psychic Power

372. What, bhikkhus, is the way leading to the Unconditioned Dhamma? There are the four bases of success. These four bases of success, bhikkhus are called the way leading to the Unconditioned Dhamma...p...

End of the Seventh Sutta

8. INDRIYA SUTTA

Discourse on the Five Faculties

373. What, bhikkhus, is the way leading to the Unconditioned Dhamma? There are the five faculties. These five faculties, bhikkhus, are called the way leading to the Unconditioned Dhamma...p...

End of the Eighth Sutta

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9. BALA SUTTA

Discourse on the Five Powers

374. What, bhikkhus, is the way leading to the Unconditioned Dhamma? There are the five Powers. These five powers, bhikkhus, are called the way leading to the Unconditioned Dhamma...p...

End of the Ninth Sutta

10. BOJJHAṄGA SUTTA

Discourse on the Seven Factors of Enlightenment

375. What, bhikkhus, is the way leading to the Unconditioned Dhamma? These are the seven factors of Enlightenment. These seven Enlightenment factors, bhikkhus, are the way leading to the Unconditioned Dhamma...p...

End of the Tenth Sutta

11. MAGGAṄGA SUTTA

Discourse on the Ariyā Path of Eight Constituents

376. What, bhikkhus, is the way leading to the Unconditioned Dhamma? There are the Ariya Path of Eight Constituents. This Ariya Path of Eight Constituents, bhikkhus, is the way leading to the Unconditioned Dhamma; I have taught you the way leading to the Unconditioned Dhamma.

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Thus, bhikkhus, have I taught you the Unconditioned Dhamma. I have taught you the way leading to the Unconditioned Dhamma. As a teacher concerned about the benefit of the disciples, out of compassion for them I have done what has to be done. Now, there are places at the foots of trees there; there are quiet monastic dwellings there. Bhikkhus, meditate. Do not be indolent. Let there be no regret later. This is our admonition to you. (Thus said the Bhagavā)

End of the Eleventh Sutta
End of the Asaṅkhata Saṃyutta

1. ASAṅKHATA SUTTA

Discourse on the Unconditioned Dhamma

377. Bhikkhus, I shall discourse to you on the Unconditioned Dhamma and on the way leading to the Unconditioned Dhamma. Listen to it. What, bhikkhus, is the Unconditioned Dhamma? Bhikkhus, the Unconditioned Dhamma (Nibbāna) means the extinction of attachment (rāga), the extinction of hatred (dosa), the extinction of bewilderment (moha). Bhikkhus, this is called the Unconditioned Dhamma. What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, this is called the way leading to the Unconditioned Dhamma.

Thus, bhikkhus, have I taught you the Unconditioned Dhamma. I have taught you the way leading to the Unconditioned Dhamma. Bhikkhus, as a teacher concerned about the welfare of the disciples, out of compassion for

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them, I have done what has to be done. Now, bhikkhus, there are places at the foot of trees there; there are quiet monastic dwellings there. Bhikkhus, meditate. Do not be indolent. Let there be no regret later. This is our admonition to you. (1)

Bhikkhus, I shall discourse to you on the Unconditioned Dhamma and on the way leading to the Unconditioned Dhamma. Listen to it. What, Bhikkhus, is the Unconditioned Dhamma? Bhikkhus, the Unconditioned Dhamma (Nibbāna) means the extinction of attachment (rāga), the extinction of hatred (dosa), the extinction of bewilderment (moha). Bhikkhus, this is called the Unconditioned Dhamma. What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, there is Meditation for insight (Vipassanā). This, bhikkhus, is called the way leading to the Unconditioned Dhamma.

Thus, bhikkhus, have I taught you the Unconditioned Dhamma. I have taught you the way leading to the Unconditioned Dhamma. Bhikkhus, as a teacher concerned about the welfare of the disciples, out of compassion for them, I have done what has to be done. Now, bhikkhus, there are places at the foot of trees there; there are quiet monastic dwellings there. Bhikkhus, meditate. Do not be indolent. Let there be no regret later. This is our admonition to you(2).

What, bhikkhus, is the way leading to the Unconditioned Dhamma? There is concentration (samādhi) wherein initial application of the mind (vitakka) and sustained application of the mind (vicāra) are present. This, bhikkhus, is called the way leading to the Unconditioned

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Dhamma...p... What, bhikkhus, is the way leading to the Unconditioned Dhamma? this is concentration wherein only vicāra alone without vitakka is present. This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, there is concentration wherein both Vitakka and Vicāra are absent. This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...(3-5)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? There is the Path concentration of Suññata Samādhi. Which is devoid of self or the ego (atta). This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, there is the Path Concentration of Animitta Samādhi which has no causative force or nimitta. This, bhikkhus, is called the way leading to the Unconditioned Dhamma. What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, there is the Path concentration of Appaṇḥita Samādhi which is devoid of desire. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...(6-8)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu striving arduously, being possessed of comprehension and mindfulness, having removed covetousness and ill-will regarding the world, remains contemplating corporeality repeatedly as corporeality. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma?

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Bhikkhus, in this Teaching, a bhikkhu remains contemplating sensation repeatedly as sensation ...p... This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, in this Teaching, a bhikkhu remains contemplating the mind repeatedly as the mind ...p... This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? Bhikkhus, in this Teaching, a bhikkhu remains contemplating the dhamma as the dhamma...p... This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...(9-12)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu fosters the will to dispel those evil demeritorious dhammas that have arisen, makes effort, endeavours, bestirs himself, and strives to that end. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu fosters the will to bring about the arising of those meritorious dhammas that have not arisen makes effort, endeavours, bestirs himself and strives to that end. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu fosters the will to bring about that have arisen makes effort, endeavours, bestirs himself and strives to that end so that those dhammas are made to endure, to last, to develop, to prosper, to flourish. This, bhikkhus, is called the way

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leading to the Unconditioned Dhamma...p... What, bhikkhus is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu fosters the will to bring about the arising of those meritorious dhammas that have not arisen makes effort, endeavours, bestirs himself and strives to that end. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...(13-16)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Psychic Power (iddhipāda) which is made up of concentration brought about by will and energetic effort. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p... What, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the bases of Psychic Power which is made up of concentration brought about by endeavour and energetic effort. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...In this Teaching, bhikkhus, a bhikkhu cultivates the bases of Psychic Power which is made up of concentration brought about by consciousness (mind) and energetic effort. This, bhikkhus, is called the way leading to the Unconditioned Dhamma.

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the bases of Psychic Power which is made up of concentration brought about by investigative knowledge of the dhamma and energetic effort. This, bhikkhus, is

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called the way leading to the Unconditioned Dhamma...p...(17-20)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the faculty of conviction (Saddhindriya) which is dependent on seclusion, on absence of attachment and on cessation and which is inclined to Nibbāna. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p... What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the faculty of Energetic-Effort (Viriyindriya). Which is dependent on seclusion...p... This, bhikkhus, is the way leading to the Unconditioned Dhamma...p... What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the faculty of mindfulness (satindriya) ...p...This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the faculty of Concentration (Samāhindriya)...p... This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the faculty of Wisdom (Paññindriya) which is dependent on seclusion, dependent on absence of attachment, on cessation and which is inclined to Nibbāna. This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...(21-25)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhu, a bhikkhu

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cultivates the Power of Conviction (Saddhābala) which is dependent on seclusion...p... This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Power of Energetic Effort (Vīriyabala) ...p... This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Power of Mindfulness (Satibala) ...p... This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Power of Concentration (Samādhibala)...p... This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p... What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Power of Wisdom (Paññābala) which is dependent on seclusion, dependent on absence of attachment, on cessation and which inclines to Nibbāna. This, bhikkhus, is the way leading to the Unconditioned Dhamma...p... (26-30)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Enlightenment Factor of Mindfulness (Satisaṃbojjhaṅga) which is dependent on seclusion, dependent on absence of attachment...p... This, bhikkhus, is the way leading to the Unconditioned Dhamma...p...What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates the Enlightenment Factor of Investigating the Dhamma (Dhammavicaya

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sambojjhaṅga)...p... cultivates the Enlightenment Factor of Energetic Effort (Vīriyasambojjhaṅga)...p... cultivates the Enlightenment Factor of Delightful Satisfaction (Pīṭisambojjhaṅga)...p... cultivates the Enlightenment Factor of Tranquillity (Passaddhisambojjhaṅga)...p... cultivates the Enlightenment Factor of Concentration (Samādhisambojjhaṅga)...p... cultivates the Enlightenment Factor of Equanimity (Upekkhāsambojjhaṅga) which is dependent on seclusion, dependent on absence of attachment and on cessation and which inclines to Nibbāna. This, bhikkhu, is called the way leading to the Unconditioned Dhamma...p... (31-37)

What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates Right View (Sammādiṭṭhi) which is dependent on seclusion, dependent on absence of attachment and on cessation and which is inclined to Nibbāna. This, bhikkhus, is called the way leading to the Unconditioned Dhamma...p... What, bhikkhus, is the way leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates Right Thinking (Sammāsaṅkappa)...p... In this Teaching, bhikkhus, a bhikkhu cultivates Right Speech (Sammāvācā)...p... cultivates Right Action (Sammākammanta)...p... cultivates Right Livelihood (Sammāājīva)...p... cultivates Right Effort (Sammāvāyāma) ...p...cultivates Right Mindfulness (Sammā sati) ...p...Bhikkhus, I shall discourse to you on the Unconditioned Dhamma and on the way leading to the Unconditioned Dhamma. Listen to it. What, bhikkhus, is the Unconditioned Dhamma?...p...What, bhikkhus, is the way

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leading to the Unconditioned Dhamma? In this Teaching, bhikkhus, a bhikkhu cultivates Right Concentration (Sammāsamādhi) which is dependent on seclusion, dependent on absence of attachment, and dependent on cessation, and which is inclined to Nibbāna. This, bhikkhus, is called the way leading to the Unconditioned Dhamma. Bhikkhus, thus have I taught you the Unconditioned Dhamma. I have taught you the way leading to the Unconditioned Dhamma. Bhikkhus, as a teacher concerned about the welfare of the disciples, out of compassion for them, I have done what has to be done. Now, there are tree roots there; there are monastic dwellings there. Bhikkhus, meditate. Do not be indolent. Let there be no regret later. This is our admonition to you. (Thus said the Bhagavā) (38-45)

End of the First Sutta

2. ANATA SUTTA

Discourse on Absence of Propensity

378. Bhikkhus, I shall discourse to you on the the absence of propensity (anata) and the way leading to the absence of propensity. Listen to it. What, bhikkhus, is the absence of propensity (should be expanded as in the Asaṅkhata Vagga).

End of the Second Sutta

Dutiya Samiyutta

3-32. ANĀSAVĀDI SUTTA

Discourse on Absence of Āsavas etc.,

379-408. Bhikkhus, I shall discourse to you on the absence of āsavas and the way leading to the absence of āsavas. Listen to it. What, bhikkhus, is absence of āsavas? ...p... I shall discourse to you on the Truth (Saccā) and the way leading to the Truth. Listen to it. What, bhikkhus, is the Truth?...p... Bhikkhus, I shall discourse to you on the other shore (Pāra) and the way leading to the other shore. Listen to it. What, bhikkhus, is the other shore? ...p... Bhikkhus, I shall discourse to you on the Subtle dhamma (Nipuṇa) and the way leading to the Subtle dhamma. Listen to it. What, bhikkhus, is the Subtle dhamma?...p... Bhikkhus, I shall discourse to you on the very-difficult-to-see (Sududdasa) and the way leading to the very-difficult-to-see. Listen to it. What, bhikkhus, is the very-difficult-to-see?...p... Bhikkhus, I shall discourse to you on the non-decaying dhamma (Jajjara) and the way leading to the Non-decaying dhamma. Listen to it. What, Bhikkhus, is the Eternal Dhamma? ...p... Bhikkhus, I shall discourse to you on the Non-destruction (Apalokita) and the way leading to the Non-destruction. Listen to it. What, bhikkhus, is the Non-destruction? ...p... Bhikkhus, I shall discourse to you on the Dhamma which is not visible (Anidassana) and the way leading to the Dhamma. Listen to it. What, bhikkhus, is the peaceful dhamma? ...p... Bhikkhus, I shall discourse to you on the Deathless (Amata) and the way leading to the Deathless. What, bhikkhus, is the Deathless? ...p... Bhikkhus, I shall discourse to you on the Excellent dhamma (Paṇīta) and the

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way leading to the Excellent dhamma. Listen to it. What, bhikkhus, is the Excellent dhamma? Bhikkhus, I shall discourse to you on Happiness (Sīva) and the way leading to Happiness. Listen to it. What, bhikkhus, is the Happiness?...p...

Bhikkhus, I shall discourse to you on the Place of Security (Khemā) and the way leading to the place of Security. Listen to it. What, bhikkhus, is the place of Security?...p... Bhikkhus, I shall discourse to you on the Complete Destruction of Craving (Taṇhākkhaya) and the way leading to Complete Destruction of Craving. Listen to it. What, bhikkhus, is the Complete Destruction of Craving?...p...

Bhikkhus, I shall discourse to you on the Marvelous Dhamma (Acchariya) and the way leading to the Marvellous Dhamma. Listen to it. What, bhikkhus, is the Marvellous Dhamma?...p...I shall discourse to you on the Extraordinary Dhamma (Abhūta). Listen to it. What, bhikkhus, is the Extraordinary Dhamma?...p... Bhikkhus, I shall discourse to you on the Freedom from harm (Anitiha) and the way leading to the Freedom from harm. Listen to it. What, bhikkhus, is the freedom from harm?...p...

Bhikkhus, I shall discourse on the Dhamma Free from harm (Anītihadhamma), and the way leading to the dhamma Free from harm. Listen to it. Bhikkhus, what is the Dhamma free from harm?...p... Bhikkhus, I shall discourse to you on the extinction of suffering (Nibbāna) and the way leading to the Extinction of suffering. Listen to it. What, bhikkhus, is the Extinction of suffering?...p...

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Bhikkhus, I shall discourse to you on the Freedom from Trouble (Abyāpajja) and the way leading to the Freedom from trouble. Listen to it. Bhikkhus, what is the freedom from trouble? ...p... Bhikkhus, I shall discourse to you on the Destruction of Attachment (Virāga) and the way leading to the Destruction of Attachment to it. What, bhikkhus, is Destruction of Attachment?...p... Bhikkhus, I shall discourse to you on purification (Suddhi) and the way leading to Purification. Listen to it. What, bhikkhus, is Purification?...p... Bhikkhus, I shall discourse to you on Emancipation (Mutti) and the way leading to Emancipation. Listen to it. What, bhikkhus, is Emancipation?...p... Bhikkhus, I shall discourse to you on the Freedom from attachment (Anālaya) and the way leading to the Freedom from entanglement. Listen to it. What, bhikkhus, is freedom from entanglement?...p... Bhikkhus, I shall discourse to you on the Island, Firm Ground (Dīpa) and the way leading to the Island. Listen to it. What, bhikkhus, is the Island?...p... I shall discourse to you on the Shelter (Leṇa) and the way leading to the Protection. Listen to it. What, bhikkhus, is Protection?...p... I shall discourse to you on Protection (Jāṇa) and the way leading to the Shelter. Listen to it. What, bhikkhus, is Shelter? ...p... Bhikkhus, I shall discourse to you on Refuge (saraṇa) and the way leading to the Refuge. Listen to it. What, bhikkhus, is the Refuge?...p...

End of the Thirty-second Sutta

33. PARĀYANA SUTTA

Discourse on the Final Resting Place

409. Bhikkhus, I shall discourse to you on the Final Resting Place (Parāyana) and the way leading to the Final Resting Place. Listen to it. What, bhikkhus, is the Final Resting Place? Bhikkhus, the Final Resting Place (Nibbāna) means the extinction of attachment (Rāgakkhaya), the extinction of hatred (Dosakkhaya) and the extinction of bewilderment (Mohakkhaya). Bhikkhus, this is called the Final Resting Place. What, bhikkhus, is the way leading to the Final Resting Place? Bhikkhus, contemplation of all materiality as materiality, Kāyagatāsati is called the way leading to the Final Resting Place. Thus, bhikkhus, have I taught to you the Final Resting Place and the way leading to the Final Resting Place. Bhikkhus, as a teacher concerned about the welfare of the disciples, out of compassion for them, I have done what has to be done. Now, bhikkhus, there are places at the foot of tree there, there are quiet monastic dwelling there. Bhikkhus, meditate. Do not be indolent. Let there be no regrets later. This is our admonition to you. (Thus said the Bhagavā)

(This should be expanded as in the Asaṅkhata Vagga)

End of the Thirty-third Sutta

End of Asaṅkhata Saṃyutta,

The Second Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

X. ABYĀKATA SAMYUTTA

1. Khemā Sutta
2. Anurādha Sutta
3. Pathamasāriputtakotṭhika Sutta
4. Dutiyasāriputtakotṭhika Sutta
5. Tatiyasāriputtakotṭhika Sutta
6. Catutthasāriputtakotṭhika Sutta
7. Moggallāna Sutta
8. Vacchagotta Sutta
9. Kutuhalasālā Sutta
10. Ānanda Sutta
11. Sabhiyakaccāna Sutta

Salāyatana Samiyutta

1. KHEMĀ SUTTA

Discourse Concerning Bhikkhunī Khemā

410. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. At that time, Bhikkhunī Khemā, during her tour of the country of the Kosalans, was sojourning at a place known as Torāṇa that lay between Sāketa and Sāvatti. Then, King Pasenadi of Kosala, during his journey from Sāketa to Sāvatti, was encamping at Torāṇa for one night. Now, King Pasenadī of Kosala commanded a certain aide and said: “Come, man, find out some samaṇa or brāhmaṇa in Torāṇa who is deemed suitable for me to attend upon.” “Very well, Lord, replied the man, and on scanning Torāṇa, he was unable to find an appropriate samaṇa or brāhmaṇa. (However), he saw in that place Bhikkhunī Khemā and approaching King Pasenadī of Kosala, reported to the King: My Lord, in this place of Torāṇa, there is no samaṇa or brāhmaṇa suitable for your majesty to attend upon. However, there is Bhikkhunī Khemā there who is a disciple of the Homage Worthy One who is Perfectly Self-Enlightened. She is widely reputed to be wise, accomplished, has profound knowledge, has a wide learning, a brilliant orator, and has a quick understanding; may Your Majesty be pleased to attend upon her.”

Then, King Pasenadī of Kosala approached Bhikkhunī Khemā and having sat in a suitable place, put this question: “Lady, does a sentient being exist after death?”

Bhikkhunī Khemā replied, “Great King, the Bhagavā does not say that a sentient being exists after death.”

Dutiya Samiyutta

“In that case, does a sentient being not exist after death?”

“Great King, the Bhagavā also does not say that a sentient being does not exist after death”. “Lady, does a sentient being both exist and not exist after death?”

“Great King, the Bhagavā also does not say that a sentient being both exists and does not exist after death.”

“Lady, when asked, ‘Does a sentient being exist after death? you said, ‘Great King, the Bhagavā does not say that a sentient being exists after death.’ When asked, ‘In that case, Lady, does a sentient being not exist after death?’ you said, ‘Great King, the Bhagavā also does not say that a sentient being does not exist after death.’ When asked, Lady, does a sentient being both exist and not exist after death?’ you said, Great King, the Bhagavā does not also say that a sentient being both exists and does not exist after death.’

“In that case, Lady does a sentient being neither exist nor does not exist after death?”

When asked thus, Bhikkhunī Khemā said, “Great King, the Bhagavā also does not say that a sentient being neither exists nor does not exist after death.” “What, Lady, is the reason, what the cause, for the Bhagavā not to pronounce on this matter?” In that case, I shall ask you in return. Answer as you please. What do you think of it, Great King? Do you have someone skilled in numbers who is capable of counting the number of grains of sand on the bank of the River Gaṅgā, such as so many hundreds of them, or so many thousands of them, or so many lakhs of them?”

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“No, Lady, I don’t.”

“Do you have someone skilled in numbers who is capable of counting the volume of water in the Great Ocean such as so many hundreds of Vessels, or so many thousands of them, or so many lakhs of them?”

“No, Lady, I don’t, the reason is that the great ocean is of immense depth, immeasurable, unfathomable.”

“Even so, Great King. The Bhagavā has abandoned corporeality that might form a basis for designating it as a sentient being. He has completely destroyed such concept like a palm-tree whose roots have been cut at the base and rendered it impossible for it to rise again in future.

Great King, the Bhagavā who has been emancipated (freed) from the designation of Corporeality is of immense depth, i.e., profound, immeasurable, unfathomable like the great ocean. Accordingly, the truth realised by the Bhagavā does not meet your questions with such answers as: “A sentient being exists after death; a sentient being does not exist after death; a sentient being both exists and does not exist after death; a sentient being neither exists nor does not exist after death.” The Bhagavā has abandoned sensation that might form a basis for designating it as a sentient being. He has completely destroyed such concept like a palm-tree where roots have been cut at the base and rendered it impossible for it to rise again in future. Great King, the Bhagavā who has been emancipated from the designation of sensation is of great depth, immeasurable and unfathomable like the great ocean.

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Accordingly, the truth realized by the Bhagavā does not meet your questions with such answers as: “A sentient being exists after death; a sentient being does not exist after death; a sentient being both exists and does not exist after death; a sentient being neither exists nor does not exist after death.”

The Bhagavā has abandoned Perception that might form a basis for designating it as a sentient being...p...has abandoned volitional activities that might form a basis for designating it as a sentient being. He has completely destroyed such concept like a palm-tree where roots have been cut at the base and rendered it impossible for it to rise again in future. Great King, the Bhagavā who has been emancipated from the designation of sensation is of great depth, immeasurable and unfathomable like the great ocean. Accordingly, the truth realized by the Bhagavā does not meet your questions with such answers as: “A sentient being exists after death; a sentient being does not exist after death; a sentient being does not exist after death; a sentient being both exists and does not exist after death; a sentient being neither exists nor does not exist after death.”

Then, King Pasenadī of Kosala expressing approval of Bhikkhunī Khemā’s words, rose from his seat and left her presence, making obeisance to her.

Then, on another occasion, King Pasenadī of Kosala approached the Bhagavā, and after making obeisance, sat in a suitable place. Sitting there, he said to the Bhagavā “Venerable Sir, does a sentient being exist after death?”

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The Bhagavā replied, “Great King, I do not say that a sentient being exists after death.”

“Venerable Sir, in that case, does a sentient being not exist after death?”

“Great King, I do not also say that a sentient being does not exist after death.”

“Venerable Sir, does a sentient being both exist and does not exist after death?”

“Great King, I do not also say that a sentient being both exist and does not exist after death.”

“Venerable Sir, in that case, does a sentient being neither exist nor does not exist after death?”

“Great King, I do not also say that a sentient being neither exist nor does not exist after death.”

“Venerable Sir, when asked, does a sentient being exist after death? The reply was, ‘Great King, I do not say that a sentient being exists after death? When asked “Venerable Sir, does a sentient being not exist after death?” The reply was, ‘Great King, I do not say that a sentient being does not exist after death.’ When asked, ‘Venerable Sir, does a sentient being both exist and does not exist after death?’, the reply was ‘Great King, I do not say that a sentient being both exists and does not exist after death.’ When asked, ‘Venerable Sir, does a sentient being neither exist nor does not exist after death?’ The reply was, ‘Great King, I do not say that a sentient being neither exists nor does not exist after death’ What is the reason for, Venerable Sir, what the cause of the Bhagavā’s refusal to pronounce on it?”

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In that case, Great King, I shall ask you in return. Answer as you please. What do you think of this, Great King? Do you have someone skilled in numbers who is capable of counting the volume of water in the great ocean such as so many hundreds of vessel, so many thousands of it, or so many lakhs of it?"

"No, Venerable Sir, I don't. The reason is that the great ocean is of immense depth, immeasurable, unfathomable."

"In just the same way, Great King, the Bhagavā has abandoned Corporeality that might form a basis for designating it as a sentient being. He has completely destroyed such concept like a palm-tree whose roots have been cut at the base and rendered it impossible for it to rise again in future. Great King, the Bhagavā who has been emancipated (freed) from the designation of Corporeality is of immense depth, i.e. profound, immeasurable, unfathomable like the great ocean. Accordingly, the truth realized by the Bhagavā does not meet your questions with such answers as: "A sentient being exists after death; a sentient being does not exist after death; a sentient being both exists and does not exist after death; a sentient being neither exists nor does not exist after death."

"Marvellous it is, Venerable Sir! Extraordinary it is, Venerable Sir! exclaimed King Pasenadī of Kosala. In the excellent discourse (given to me) the Bhagavā and the Bhagavā's disciple both use exactly the same words carrying the same meaning. They agree with each other: they correspond to each other; they do not contradict each other. Venerable Sir, on one occasion I had approached

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Bhikkhunī Khemā and asked this question. She also answered me using the same words carrying the same meaning. Marvellous it is, Venerable Sir! Extraordinary it is, Venerable Sir! In the excellent discourse (given to me), the Bhagavā and the Bhagavā's disciple both use exactly the same words carrying the same meaning. They agree with each other; they correspond to each other; they do not contradict each other. Now, Venerable Sir, we are going. We have many things to attend to.”

“Great King, you know your own time”. Then, King Pasenadī of Kosala, expressing delight at the Bhagavā's words, rose from his seat and after making obeisance to the Bhagavā respectfully departed. (Thus said the Bhagavā)

End of the First Sutta

2. ANURĀDHA SUTTA

Discourse to Anurādha

411. At one time, the Bhagavā was staying at the pinnacled monastery in the Mahāvana Wood near Vesāli. At that time the Venerable Anurādha was staying in a monastery not far from the Bhagavā. Then some wandering ascetics of a different faith approached the Venerable Anurādha and exchanged courteous greetings with the Venerable bhikkhu. Having finished courteous and memorable words with the Venerable bhikkhu, they sat in a suitable place. Having sat in a suitable place, they said to the Venerable Anurādha: “Friend Anurādha, does the Bhagavā, the greatest of mankind, man of the highest

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quality, he who has attained the noblest position, say in respect of these four questions: that a sentient being exists after death, or that a sentient being does not exist after death, or that a sentient being both exists and does not exist after death; or that a sentient being neither exists nor does not exist after death?”

When asked like that, the Venerable Anurādha replied, “the Bhagavā declared other than these four subjects namely: That a sentient being exists after death; or that a sentient being does not exist after death, or that a sentient being both exists and does not exist after death; or that a sentient being neither exists nor does not exist after death.” When it was said thus, the wandering ascetics of a different faith said: “This bhikkhu must have been a newcomer into the Order; or if he is a senior bhikkhu he must be a stupid one lacking in learning.” Then they went away, saying that the Venerable Anurādha was a newcomer into the Order, or that he was a stupid bhikkhu lacking in learning.

Soon after they had departed the Venerable Anurādha thought to himself thus: “If those wandering ascetics of a different faith were to put further questions to me, how should I answer? What sort of answer would be in accordance with what the Bhagavā would say? Would it not amount to slandering the Bhagavā? Would it agree with dhamma? Would it be an echoing of the Bhagavā’s words reasonably and be not blasphemous?” Then, the Venerable Anurādha approached the Bhagavā and after making obeisance, sat in a suitable place. Sitting there, he addressed the Bhagavā thus: “Venerable Sir, I am staying

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at a forest dwelling not far from the Bhagavā. Venerable Sir, once a group of wandering ascetics of a different faith approached me and exchanged courteous greetings with me. Having finished courteous and memorable words, they sat in a suitable place. Having sat in a suitable place, they said to me; “Venerable Sir, does the Bhagavā, the greatest of mankind, man of the highest quality, he who has attained the noblest position, say that a sentient being exists after death; or that a sentient being does not exist after death; or that a sentient being both exists and does not exist after death; or that a sentient being neither exists nor does not exist after death.

When asked thus, I replied: “Revered One, the Bhagavā, the greatest of mankind, man of the highest quality, he who has the noblest position, say in respect of these four questions: that a sentient being exists after death; or that a sentient being does not exist after death; or that a sentient being both exists and does not exist after death; or that a sentient being neither exists nor does not exist after death.” When it was said thus, the wandering ascetics of a different faith said to me thus: “This bhikkhu must have been a newcomer into the Order, or if he is a senior bhikkhu he must be a stupid one lacking in learning”. Then they went away, saying that the Venerable Anurādha was a newcomer into the Order, or that he was a stupid bhikkhu lacking in learning.

“Venerable Sir, soon after those ascetics of a different faith had left, I thought to myself thus: If those wandering ascetics of a different faith were to put further questions to me, how should I answer? What sort of

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answer would be in accordance with what the Bhagavā usually say? Would it not amount to slandering the Bhagavā? Would it agree with dhamma? Would it be an echoing of the Bhagavā's words reasonably and be not blasphemous?"

"What do you think of this, Anurādha? Is corporeality permanent or impermanent?"

"Impermanent, Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider corporeality which is impermanent, painful and subject to exchange, as "This is mine; this is I; this is myself (atta)?"

"Indeed, no, Venerable Sir."

"Is sensation permanent or impermanent?...p..."

"Is Perception...Volitional activities...Consciousness, permanent or impermanent?"

"Impermanent, Venerable Sir."

"Is consciousness which is impermanent painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider consciousness which is impermanent, painful and subject to change, as "This is mine; this is I; this is myself (atta)?"

"Indeed, no, Venerable Sir."

"Therefore, Anurādha, whatever corporeality there is in the world, whether past, future or present, whether in oneself or external, whether gross or fine, whether inferior or superior, whether far or near, should be perceived with

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insight wisdom, as it really is, thus: ‘This is not mine; this is not I; this is not myself (atta).

“All Sensation... all Perception... all Volitional activities... all Consciousness, whether past, future or present, whether in oneself or external, whether gross or fine, whether inferior or superior, whether far or near, should be perceived with insight-wisdom, as its really is, thus: ‘This is not mine; this is not I; this is not myself (atta).’

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

“What do you think of this, Anurādha? Do you consider a sentient being as existing in Corporeality?”

“No, Venerable Sir”

“Do you consider a sentient being as existing in Sensation... as distinct from Sensation... as existing in Perception... as distinct from Perception... as existing in Volitional activities... as distinct from Volitional activities... as existing in Consciousness... as distinct from Consciousness?”

“No, Venerable Sir.”

“What do you think of this, Anurādha? Do you consider Corporeality... Sensation... Perception... Volitional activities... Consciousness as a sentient being?”

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“Do you consider a sentient being not existing in Corporeality...Sensation...Perception... Volitional activities...Consciousness?”

“No, Venerable Sir.”

“Then, Anurādha, since even in this very life, a sentient being cannot be taken as truly and really existing, would it be proper for you to say:

“Revered ones, the Bhagavā, the greatest of mankind, man of the highest quality, he who has attained the noblest position, declared other than these four subjects, namely: that a sentient being exists after death; that a sentient being does not exist after death; that a sentient being both exists and does not exist after death; that a sentient being neither exists nor does not exist after death...p...?”

“No, Venerable Sir.”

“Good, Good, Anurādha. Anurādha, Previously, as at present, I only point out dukkha and the cessation of dukkha.”(Thus said the Bhagavā)

End of the Second Sutta

3. PAṬHAMA SĀRIPUTTAKOṬṬHIKA SUTTA **The First Discourse Concerning the Venerables Sāriputta** **and Koṭṭhika**

412. At one time the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying at the Deer Park of Isipatana near Bārānasī. At that time, the Venerable Mahākoṭṭhika, rising from his solitary retreat, approached the Venerable Sāriputta and exchanged courteous greet-

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ings with Venerable Sāriputtā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta: “Friend, Sāriputta, does a sentient being exist after death?”

(And the Venerable Sāriputta replied): “Friend, the Bhagavā does not say that a sentient being exists after death.”

“Then, friend, does not a sentient being exist after death?”

“Friend, the Bhagavā does not also say that a sentient being does not exist after death.”

“Friend, does a sentient being both exists and does not exist after death?”

“Friend, the Bhagavā does not say that a sentient being both exists and does not exist after death.”

“Friend, does a sentient being neither exist nor does not exist after death?”

“Friend, the Bhagavā does not say that a sentient being neither exists and does not exist after death.”

“Friend, when it was asked, ‘Does a sentient being exist after death?’ The answer was, ‘Friend, the Bhagavā does not say that a sentient being exists after death’...p...When asked, ‘Does a sentient being neither exists nor does not exist after death?’ The answer was, ‘Friend, the Bhagavā does not say that a sentient being neitehr exist nor does not exist after death.’ Friend, what is the reason for, what the cause of the Bhagavā’s not pronouncing on the matter?”

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“Friend, when someone says: ‘A sentient being exists after death,’ he is actually referring to Corporeality only. When someone says: ‘A sentient being does not exist after death,’ he is actually referring to Corporeality only. When someone says: ‘A sentient being both exists and does not exist after death,’ he is actually referring to Corporeality only. When someone says, ‘A sentient being neither exists nor does not exist after death,’ he is actually referring to Corporeality only. Friend, when someone says, ‘A sentient being exists after death,’ he is actually referring to Sensation only. When someone says: ‘A sentient being does not exist after death,’ he is actually referring to Sensation only. When someone says: ‘A sentient being both exists and does not exist after death,’ he is actually referring to Sensation only. When someone says: ‘A sentient being neither exist nor does not exist after death, he is actually referring to Sensation only.

“Friend, when someone says, ‘A sentient being exists after death,’ he is actually referring to Perception only. When someone says: ‘A sentient being does not exist after death,’ he is actually referring to Perception only. When someone says: ‘A sentient being both exists and does not exist after death,’ he is actually referring to Perception only. When someone says: ‘A sentient being neither exists nor does not exist after death,’ he is actually referring to Perception only. Friend, when someone says: ‘A sentient being exists after death,’ he is actually referring to Volitional Activities only. When someone says: ‘A sentient being does not exist after

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death,’ he is actually referring to Volitional Activities only. When someone says: ‘A sentient being exists and does not exist after death,’ he is actually referring to Volitional Activities only. When someone says: ‘A sentient being neither exists nor does not exist after death, he is actually referring to Volitional Activities only. Friend, when someone says: ‘A sentient being both exists after death,’ he is actually referring to Consciousness only. When someone says: ‘A sentient being does not exist after death’, he is actually referring to Consciousness only. When someone says: ‘A sentient being both exists and does not exist after death,’ he is actually referring to Consciousness only. When someone says: ‘A sentient being neither exists nor does not exist after death, he is actually referring to Consciousness Only.

Friend, this is the reason for, this is the cause of the Bhagavā’s not pronouncing on the matter. (Thus said the Venerable Sāriputtā)

End of the Third Sutta

4. DUTIYA SĀRIPUTTAKOṬṬHIKA SUTTA **The Second Discourse Concerning the Venerables** **Sāriputta and Koṭṭhika**

413. At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying in the Dear Park, Isipatana near Barāṇasī...p...(The Venerable Mahākoṭṭhika put the same question as in the above sutta to the Venerable Sāriputta) “Friend, what is the reason, what the

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cause for the Bhagavā's refusal to answer those questions?"

(The Venerable Sāriputta replied:) "Friend, in one who does not understand Corporeality, as it really is; does not understand, the origin of Corporeality as it really is, (lit, does not know, does not see) does not understand the cessation of Corporeality as it really is, does not understand as it really is the way leading to the cessation of Corporeality-- there arises the wrong view as to 'A sentient being exists after death;' a sentient being does not exist after death; a sentient being both exists and does not exist after death; a sentient being neither exists nor does not exist after death.' In someone who does not understand Sensation...p... as it really is Perception...p... Volitional Activities...p... Consciousness; who does not understand as it really is the origin of Consciousness, who does not understand as it really is the cessation of Consciousness, who does not understand as it really is the way leading to the cessation of Consciousness, there arises the wrong view as to 'a sentient being exists after death; a sentient being does not exist after death; a sentient being both exists and does not exist after death; a sentient being neither exists nor does not exist after death.'

Friend, in one who understands Corporeality as it really is; who understands as it really is the cessation of Corporeality; who understands as it really is the way leading to the cessation of Corporeality, there does not arise the wrong view that 'a sentient being exists after death; a sentient being does not exist after death; a sentient being both exists and does not exist after death;

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a sentient being neither exists nor does not exist after death.’ In the same way, in one who understands Sensation... Perception... Volitional activities... Conscionsness...p... after death. Friend, this is the reason, this the cause for the Bhagavā’s not pronouncing on the matter. (Thus said the Venerable Sāriputta)

End of the Fourth Sutta

5. TATIYA SĀRIPUTTAKOṬṬHIKA SUTTA **The Third Discourse Concerning the Venerables Sāriputta** **and Koṭṭhika**

414. At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying in the Deer Park, Isipatana near Bārāṇasī...p... (The Venerable Mahākoṭṭhika put the same question to the Venerable Sāriputta) “Friend, what is the reason, what the cause for the Bhagavā’s refusal to answer those questions?” “Friend, in one who has not got rid of attachment to Corporeality, who has not got rid of desire in Corporeality, who has not got rid of love or affection for Corporeality, who has not got rid of thirst for Corporeality, who has not got rid of the burning fever of passion for Corporeality, who has not got rid of craving for Corporeality, there arises the wrong view as to ‘A sentient being exists after death...p... a sentient being neither exists nor does not exist after death’. In one who has not got rid of attachment to Sensation...p... to Perception...p... to Volitional Activities...p... who has not

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got rid of attachment to Consciousness, who has not got rid of desire for Consciousness, who has not got rid of love or affection for Consciousness, who has not got rid of thirst for Consciousness, who has not got rid of burning fever of passion for Consciousness, who has not got rid of craving for Consciousness, there arises the wrong view that ‘a sentient being exists after death’...p... a sentient being neither exists nor does not exist after death’.

Friend, in one who has got rid of attachment to Corporeality...p... Sensation... Perception... Volitional Activities...p... Consciousness who has got rid of attachment to Consciousness, who has got rid of desire for Consciousness, who has got rid of love or affection for Consciousness, who has got rid of thirst for Consciousness, who has got rid of burning fever of passion for Consciousness, who has got rid of craving for Consciousness, there does not arise the wrong view that ‘A sentient being exists after death...p... a sentient being neither exist nor does not exist after death’.

“Friend, this is the reason, this the cause for the Bhagavā’s not pronouncing on the matter.” (Thus said the Venerable Sāriputtā)

End of the Fifth Sutta

6. CATUTTHA SĀRIPUTTAKOṬṬHIKA SUTTA
The Fourth Discourse Concerning the Venerables Sāriputta
and Koṭṭhika

415. At one time the Venerable Sāriputta and the Venerable MahāKoṭṭhika were staying at the Deer park, Isipatana near Bārāṇasī. At that time, in the evening, the Venerable Sāriputta rose from his solitary retreat and approached the Venerable Mahākoṭṭhika and exchanged courteous greetings with him. Having finished the courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, he said to the Venerable Mahākoṭṭhika thus: Friend Koṭṭhika, does a sentient being exist after death? ...p... Friend, does a sentient being neither exist nor does not exist after death? And to this question, the Venerable Mahākoṭṭhika replied, “Friend, the Bhagavā does not also say that a sentient being neither exists nor does not exist after death.” “Friend, what is the reason, what the cause for the Bhagavā’s not pronouncing on the matter?”

“Friend, in one who relishes Corporeality, who is devoted to Corporeality, who delights in Corporeality, who does not understand (lit.,does not know, does not use) the cessation of Corporeality as it really is, there arises the wrong view as to “a sentient being exists after death; a sentient being does not exist after death; a sentient being both exists and does not exists after death; a sentient being neither exists nor does not exist after death. Friend, in one who finds pleasure in sensation, who is devoted to sensation, who delights in sensation, who does not understand the cessation of sensation as it really

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is, there arises the wrong view as to ‘a sentient being exists after death...p... Friend, in one who finds pleasure in Perception...p... Friend, in one who finds pleasure in Consciousness, who is devoted to Consciousness, who delights in Consciousness, who does not understand the cessation of Consciousness as it really is, there arises the wrong view that “a sentient being exists after death;...p... a sentient being neither exists nor does not exist after death.”

“Friend, in one who does not find pleasure in Corporeality, who is not devoted to Corporeality, who does not delight in Corporeality, who understands Corporeality as it really is, there does not arise the wrong view as to ‘a sentient being exists after death, a sentient being does not exist after death;...p... a sentient being neither exists nor does not exist after death.’ Friend, in one who does not find delight in Sensation,...p... Friend, in one who does not find delight in Perception...p... Friend, in one who does not find delight in Volitional Activities ...p... Friend, in one who does not find delight in Consciousness, who is not devoted to Consciousness, who does not delight in Consciousness, who understands the cessation of Consciousness as it really is, there does not arise the wrong view that ‘sentient being exists after death...p... a sentient being neither exists nor does not exist after death.’ Friend, this is the reason, this the cause for the Bahgavā’s not pronouncing on the matter.”

“Friend, might there be another reason for the Bhagavā’s not pronouncing on the matter?”

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There might be friend, in one who finds pleasure in Existence (Bhagavā)...p...

“There might be friend, in one who finds pleasure in Clinging (Upādāna), who is devoted to Clinging, who delights in Clinging, who does not understand the cessation of Clinging as it really is, there arises the wrong view as to ‘sentient being exists after death...p... a sentient being neither exists nor does not exist after death.’ Friend, in one who does not find pleasure in Clinging; who is not devoted to Clinging; who does not delight in Clinging; who understands the cessation of Clinging as it really is, there does not arise the wrong view as to ‘sentient being exists after death...p... a sentient being neither exists nor does not exist after death.’ Friend, this is the reason, this the cause for the Bhagavā’s not pronouncing on the matter.”

“Friend, might there be another reason for the Bhagavā’s refusal to pronounce on the matter?”

“There might be friend. Friend, in one who finds pleasure in Craving (taṇhā) who is devoted to Craving, who delights in Craving, who does not understand the cessation of Craving as it really is, there arises the wrong view as to ‘sentient being exists after death,...p... a sentient being neither exists nor does not exist after death.’ Friend, in one who does not find pleasure in Craving, who is not devoted to Craving, who does not delight in Craving, who understands the cessation of Craving as it really is, there does not arise the wrong view as to ‘sentient being exists after death...p... a sentient being neither exists nor does not exist after

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death.’ This, Friend, is the reason, this is the cause for the Bhagavā’s not pronouncing on the matter.”

“Friend, in this matter what more do you need? Friend Sāriputta, for a bhikkhu who has been emancipated from Craving and whose mind dwells in Nibbāna, there is no more recurrence of new existence to stipulate .” (Thus said the Venerable Mahākoṭṭhika)

End of the Sixth Sutta

7. MOGGALLĀNA SUTTA

Discourse Concerning Moggallāna

416. At one time, Vacchagotta, the wandering ascetic approached the Venerable Mahāmoggallāna and exchanged courteous greetings with him. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, he said to the Venerable Mahāmoggallāna: “Friend Moggallāna, is the world eternal?” “Vaccha”, replied the Venerable Mahāmoggallāna, “the Bhagavā does not say that the world is eternal.”

“If so, friend Moggallāna, is the world not eternal?”

“Vaccha, the Bhagavā does not also say that the world is not eternal.”

“Friend Moggallāna, is the world finite?”

“Vaccha, the Bhagavā does not also say that the world is finite.”

“Friend Moggallāna, is the world infinite?”

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“Vaccha, the Bhagavā does not also say that the world is infinite.”

“Friend Moggallāna, is the life the same as the body?”

“Vaccha, the Bhagavā does not also say that the life is the same as the body.”

“Friend Moggallāna, is the life one thing and the body another?”

“Vaccha, the Bhagavā does not say that the life is one thing and the body another.”

“Friend Moggallāna, does a sentient being exist after death?”

“Vaccha, the Bhagavā does not also say that a sentient being exists after death.”

“Friend Moggallāna, does a sentient being not exist after death?”

“Vaccha, the Bhagavā does not also say that a sentient being does not exist after death.”

“Friend Moggallāna, does a sentient being both exist and does not exist after death?”

“Vaccha, the Bhagavā does not also say that a sentient being both exist and does not exist after death.”

“Friend Moggallāna, does a sentient being neither exist nor does not exist after death?”

“Vaccha, the Bhagavā does not also say that a sentient being neither exists nor does not exist after death.”

“Friend Moggallāna, wandering ascetics of a different faith, when posing the questions--- such as ‘Is the world eternal?’ ‘Is the world not eternal?’ ‘Is the world

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finite?’ ‘Is the world infinite?’ ‘Is the life the same as the body?’ ‘Is the life one thing and the body another?’ ‘Does a sentient being exist after death?’ ‘Does a sentient being not exist after death?’ ‘Does a sentient being both exist and does not exist after death?’ ‘Does a sentient being neither exist nor does not exist after death?’—receive the above answer. What is the reason, what the cause for it, and when they receive from samaṇa Gotama answers such as: The Bhagavā does not say that the world is eternal; he does not say that the world is not eternal; he does not say that the world is finite; he does not say that the world is infinite; he does not say that the life and the body are the same thing; he does not say that the life is one thing and the body another; he does not say that a sentient being exist after death; he does not say that a sentient being does not exist after death; he does not say that a sentient being both exists and does not exist after death; he does not say that a sentient being neither exists nor does not exist after death. What is the reason, what the cause for Samaṇa Gotama’s refusal to pronounce on the matter.

“Vaccha, wandering ascetics of a different faith consider that the eye is “my own”; “the eye is I;” “The eye is my Self (atta)”...p... they consider that the tongue is “my own;” “the tongue is I;” “the tongue is my Self (atta);”...p... they consider that the mind is “my own;” “the mind is I;” “The mind is my Self (atta).” That is why, when they put those questions, they receive answers such as: “The Bhagavā does not say that the world is eternal;...p... that a sentient being neither exists nor does

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not exist after death.’ Vaccha, the Tathāgata who is the Homage Worthy and who is the Perfectly Self-enlightened, however, wisely considers that the eye is not my own; the eye is not I; the eye is not my Self (atta)...p... the tongue is not my own, the tongue is not I; the tongue is not my Self (atta)...p... the mind is not my own; the mind is not I; the mind is not my Self (atta). Therefore, when those questions are put to him the Tathāgata refuses to declare that the world is eternal...p... that a sentient being neither exists nor does not exist after death”.

Then the wandering ascetic Vacchagotta rising from his seat approached the Bhagavā. Having approached, he exchanged courteous greetings with the Bhagavā. Having finished the courteous and memorable words he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: “Venerable Gotama, is the world eternal?”

“Vaccha, I do not say that the world is eternal...p...”
“Venerable Sir, in that case, does a sentient being neither exist nor does not exist after death?”

“Vaccha, I do not say that a sentient being neither exist nor does not exist after death.” “Venerable Gotama, wandering ascetics of a different view, when posing the questions --such as ‘Is the world eternal?...p..., what is the reason, what the cause for answering that the world is eternal...p... that a sentient being neither exist nor does not exist after death?’ They received the denial of the question. “Venerable Gotama, when posing the question, what is the reason, what the cause for samaṇa Gotama’s refusal to pronounce on the matter that the world is

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eternal ...p... that a sentient being neither exists nor does not exist after death?, we receive the negative answer.”

“Vaccha, wandering ascetics of a different view consider that the eye is my own, the eye is I; the eye is my self (atta)...p... they consider that the tongue is my own; the tongue is I; the tongue is my Self (atta)...p... they consider that the mind is my own; the mind is I; the mind is my Self (atta). That is why when they put those questions, they receive answers such as: ‘The Bhagavā does not say that the world is eternal...p... that a sentient being neither exists nor does not exist after death.’ Vaccha, the Tathāgata who is Homage-Worthy and who is Perfectly Self-enlightened, however, wisely considers that the eye is not my own, the eye is not I; the eye is not my Self (atta) ...p... the tongue is not my own; the tongue is not I; the tongue is not my Self (atta)...p... the mind is not my own, the mind is not I; the mind is not my Self (atta). Therefore, when those questions are put to him the Tathāgata refuses to declare that the world is eternal, or that the world is not eternal; or that the world is finite or that the world is infinite; or that the life is the same as the body; or that the life is one thing and body another; or that a sentient being exists after death; or that a sentient being does not exist after death, or that a sentient being both exists and does not exist after death; or that a sentient being neither exists nor does not exist after death.”

“Marvellous, it is, friend Gotama! Extraordinary it is, Friend Gotama! exclaimed Vaccha. In the excellent discourse (given to me) by the Teacher and the disciple,

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both use exactly the same words carrying the same meaning. They agree with each other; they correspond to each other; they do not contradict each other. Just now I had approached the Venerable Mahāmoggallāna and asked the meaning of these questions. He answered in the same words carrying the same meaning as friend Gotama's. Marvellous it is, friend Gotama! Extraordinary it is, friend Gotama! In the excellent discourse (given to me) by the Teacher and the disciple, both use exactly the same words carrying the same meaning. They agree with each other.

End of the Seventh Sutta.

8. VACCHAGOTTA SUTTA

Discourse Concerning Vacchagotta

417. At one time, Vacchagotta, the wandering ascetic approached the Bhagavā and after finishing an exchange of memorable words of greeting, sat in a suitable place. Sitting in a suitable place, Vaccha said to the Bhagavā thus: "Friend Gotama, is the world eternal?"

"Vaccha, (replied the Bhagavā), I do not say that the world is eternal"...p...

"Friend Gotama, does a sentient being neither exist nor does not exist after death?"

"Vaccha, I do not also say that a sentient being neither exists nor does not exist after death"

"Friend Gotama, when wandering ascetics of a different faith put questions such as: "Is the world

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eternal?”...p... Does a sentient being neither exist nor does not exist after death?” the Bhagavā replies in such answers as: “The Bhagavā does not say that the world is eternal;...p... that a sentient being neither exists nor does not exist after death.” What is the reason for, what the cause of, the Bhagavā’s refusal to pronounce on the matter?” “Vaccha, wandering ascetics of a different faith consider Corporeality as Self (atta); they consider that Corporeality has Self (atta); or that Corporeality is in Self (atta) or that Self (atta) is in Corporeality. They consider that Sensation is Self (atta) ...p... Perception ...p...Volitional Activities ...p... Consciousness as Self (atta); they consider that Consciousness has Self (atta); or that Consciousness is in Self (atta); or that Self (atta) is in Consciousness. Therefore, when wandering ascetics of a different faith put those questions, such as: “Is the world eternal; ...p... does a sentient being neither exist nor does not exist after death?, Vaccha, the Bhagavā who is Homage-Worthy and who is Perfectly Self-enlightened does not consider that Corporeality is Self (atta); or that Corporeality has Self (atta) or that Corporeality is in Self (atta), or that Self (atta) is in Corporeality...p... does not consider that Sensation is Self (atta)...p... Perception ...p...Volitional Activities...p... Consciousness is Self (atta); or that Consciousness has Self (atta); or that Consciousness is in Self (atta); or that Self (atta) is in Consciousness. Therefore, to those questions, the Bhagavā refuses to say that the world is eternal...p... a sentient being neither exists nor does not exist after death.”

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Thereafter, the wandering ascetic Vacchagotta rose from his seat and approached the Venerable Mahā-moggallāna. After approaching him, he exchanged courteous words of greeting with the Venerable Moggallāna and sat in a suitable place. Sitting there, he put the question thus: “Friend Moggallāna, is the world eternal?”

And the Venerable Moggallāna replied: “Vaccha, the Bhagavā does not say that the world is eternal...p...”

“Friend Moggallāna, does a sentient being neither exist nor does not exist after death?”

“Vaccha, the Bhagavā does not say that the world is eternal ...p...that a sentient being neither exists nor does not exist after death”.

“Vaccha, the Bhagavā does not also say that the sentient being neither exists nor does not exist after death”.

“Friend Moggallāna, when wandering ascetics of a different faith put questions such as: ‘Is the world eternal ...p... Does a sentient being exist after death?’ The Bhagavā replies in such answer as: “the Bhagavā does not say that the world is eternal...p... that a sentient being neither exists nor does not exist after death”. What is the reason, what the cause for the Bhagavā’s refusal to pronounce on the matter?”

“Vaccha, wandering ascetics of a different faith consider Corporeality as Self (atta); or that Corporeality is in Self (atta); or that Self (atta) is in Corporeality; they consider that Sensation is Self (atta)...p... Perception...p... Volitional Activities...p... Consciousness is Self (atta), they consider that Consciousness has Self (atta); or that

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Consciousness is in Self (atta); or that Self (atta) is in Consciousness. Therefore, when wandering ascetics of a different faith put to him these questions the Bhagavā refuses to say that the world is eternal...p... a sentient being neither exists nor does not exist after death. The Bhagavā who is Homage-worthy and who is Perfectly Self-enlightened does not consider that Corporeality is Self(atta); or that Corporeality has Self (atta), or that Corporeality is in Self (atta); or that Self (atta) is in Corporeality...p... does not consider that Sensation is Self (atta); or that Self (atta) is in Sensation...p... Perception...p... Volitional Activities...p... Consciousness is Self (atta); or that Consciousness has self (atta); or that Consciousness is in Self (atta); or that Self (atta) is in Consciousness. Therefore, to those questioners the Bhagavā refuses to say that world is eternal; that the world is not eternal; that the world is finite; that the world is infinite; that the life is the same as the body; that the life is one thing and the body another; that a sentient being exists after death; that a sentient being does not exist after death; that a sentient being both exists and does not exist after death; that a sentient being neither exists nor does not exist after death.”

“Marvellous it is, friend Moggallāna! Extraordinary it is, friend Moggallāna! Exclaimed Vaccha. In the discourse (given to me) by the Teacher and the disciple, both use exactly the same words carrying the same meaning. They agree with each other; they correspond to each other; they do not contradict each other. Just now, I had approached Samaṇa Gotama and asked the meaning of

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these questions. He answered in the same words carrying the same meaning as friend Moggallāna's. Marvellous it is, friend Moggallāna! Extraordinary it is, friend Moggallāna! In the discourse (given to me) by the Teacher and the disciple both use exactly the same words carrying the same meaning. They agree with each other. (said the wandering Vacchagotta)

End of the Eighth Sutta

9. KUTŪHALASĀLĀ SUTTA

Discourse with Reference to a Popular Rest House

418. At one time, Vacchagotta, a wandering ascetic approached the Bhagavā, and after an exchange of memorable words of greeting, sat in a suitable place. Sitting in a suitable place, he said to the Bhagavā thus: "Friend Gotama, during the past few days, while a number of samaṇas and brāhmaṇas who are wandering ascetics of a different faith were sitting together at a popular rest house known as Kutūhala in an assembly, a causal conversation took place thus: 'This Purāṇa Kassapa has followership, has a sect and is a sectarian leader. He is well-known and has earned a reputation of his own. He is a founder of a doctrine. He is publicly accepted as a good man. In regard to some disciple of his who has passed away, who has died, he would declare what destination, what form of existence he or she has reached (reappeared); in respect of some disciple also who is the best of mankind and who has become the noblest man, who

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has attained the topmost position, who has passed away, who has died, he would (likewise) declare what destination, what form of existence he has reached.

This Makkhaligosāla also...p...the Nigaṇṭha, son of Nāṭa also...p... This Sañjaya, son of Belaṭṭha also...p... This Pakudhakaccāya also...p... This Ajitakesakambala also has many followers, has a sect, and is a sectarian leader. He is wellknown and has earned a reputation of his own. He is a founder of a doctrine. He is publicly accepted as a good man. In regard to some disciple of his who has passed away, who has died, he would declare what destination, what form of existence he or she has reached.

This Samaṇa Gotama also has followership, has a sect, and is a sectarian leader. He is well-known and has earned a reputation of his own. He is a founder of a doctrine. He is publicly accepted as a good man. In regard to some disciple of his who has passed away, who has died, he would declare what destination, what form of existence he or she has reached (reappeared).

However, in respect of a disciple who has passed away, who has died, is the best of mankind, who has become the noblest man, who has attained the topmost position, who has passed away, who has died, he would not declare what destination, what form of existence, he has reached (reappeared). As a matter of fact, he declares that disciple has cut off craving, put a stop to the cycle of reproductive defilements (Samyojana), has surpassed egocentrism (Manābhisamāya), and accordingly has reached the end of dukkha. Friend Gotama, I am in doubts, I am

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perplexed as to how Samaṇa Gotama discerns the dhamma, i.e., with what kind of special knowledge (*abhiññā*) he can see this”. “Vaccha, your doubts and perplexity are well justified you may well entertain doubts about things that are uncertain to your mind. Vaccha, I declare the fresh existence for those persons who have Clinging to existence; I do not say so for those persons who have no Clinging. Vaccha, for example, fire burns where fuel exists; it does not burn where fuel does not exist. Similarly, I declare a fresh existence for one who has Clinging, but I do not declare a fresh existence for me who has no Clinging.”

Friend Gotama, when the fire is carried away by the wind to a far far place, (say, to such a place as the *Ābassarabrāhma*) what sort of fuel is present in that fire? “Vaccha, I say, that when the fire is carried away by the wind to a far far place such as the *Ābassarabrāhma* realm, that fire has wind as its fuel. Vaccha, that is so. Then, the wind is its fuel”. “Vaccha, that fire has wind as its fuel.”

“Friend Gotama, when a sentient being has the present body at death, and has not taken up another (fresh) body, what sort of Clinging is present in him?”

“Vaccha, when a sentient being has abandoned the present body at death and has not yet taken up a fresh body, I say that that being has Craving as his Clinging (*taṇhāupādāna*). Vaccha, that is so. At that moment, craving is his Clinging. (Thus said the Bhagavā)

End of the Ninth Sutta

10. ĀNANDA SUTTA

Discourse to Ānanda

419. At one time, Vacchagotta, the wandering ascetic, approached the Bhagavā. Having approached he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Sitting in a suitable place, he asked the Bhagavā: “Venerable Sir, is there Soul or Self (atta)?” Bhagavā remained silent. Vaccha asked again: “Venerable Sir, is there no such thing as Soul or Self (atta)?” The Bhagavā again kept silent. Thereafter, Vacchagotta the wandering ascetic rose and went away.

Then, soon after Vacchagotta had gone away, the venerable Ānanda said to the Bhagavā, “Venerable Sir, why did the Bhagavā not give a reply to the wandering ascetic, Vacchagotta’s query?”

“Ānanda, if I were to answer Vaccha’s question, ‘Is there the Soul or Self (atta)?’ as ‘yes, there is Soul or Self (atta), those samaṇas and brahmaṇas who believe in Eternalism (Sassata Vāda) would take it as the same as their own belief. If I were to answer Vaccha’s question, ‘Is there no such thing as Soul or Self (atta)?’ as ‘No, there is no such thing as Soul or Self (atta), those samaṇas and brahmaṇas who believe in Annihilation (Uccheda Vāda) would take it as the same as their own belief. Ānanda, if I were to answer Vaccha’s question, ‘Is there Soul or Self (atta)?’ as , ‘Yes there is the Soul or Self (atta)’, Ānanda, would it be in consonance with the arising of Insight knowledge that all things are devoid of Self (anatta)?” “No, Venerable Sir, it wouldn’t.”

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“Anandā, if I were to answer Vaccha’s question,”

“Is there no such thing as Soul or Self (atta)”? as ‘No, there is no such thing as Soul or Self (atta), Vacchagotta, the wandering ascetic, being a bewildered man, would be led to think that, I had formerly a soul or self (atta) but it is no more. And thus he would become all the more bewildered.”(Thus said the Bhagavā)

End of the Tenth Sutta

11. SABHIYAKACCĀNA SUTTA

Discourse by Sabhiyakaccāna

420. At one time the Venerable Sabhiya, a kinsman of the Kaccānas was staying in a brick monastery near Nāṭika village. At that time Vacchagotta, the wandering ascetic, approached the Venerable Sabhiya. Having approached, he exchanged courteous greetings with the Venerable Sabhiya. Having finished courteous and memorable words, he sat in a suitable place. Sitting in a suitable place, he said to the Venerable Sabhiyakaccāna, “Friend kaccāna, does a sentient being exist after death?” “Vaccha, the Bhagavā does not say that a sentient being exists after death.”

“Friend Kaccāna, does a sentient being not exist after death?” “Vaccha, the Bhagavā does not also say that a sentient being does not exist after death.”

“Friend Kaccāna, does a sentient being both exist and does not exist after death?” “Vaccha, the Bhagavā

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does not also say that a sentient being both exists and does not exist after death.”

“Friend Kaccāna, does a sentient being neither exist nor does not exist after death?” “Vaccha, the Bhagavā does not also say that a sentient being neither exists nor does not exist after death.”

“Friend Kaccāna, when asked, ‘Does a sentient being exist after death?’ the answer is, Vaccha, ‘The Bhagavā does not say that a sentient being exists after death’. Friend Kaccāna, when asked, ‘Does a sentient being not exist after death?’ the answer is, Vaccha, ‘The Bhagavā does not say that a sentient being does not exist after death’. When asked, “Does a sentient being both exist and does not exist after death?” the answer is ‘Vaccha, the Bhagavā does not also say that a sentient being both exist and does not exist after death.’ “Friend Kaccāna, when asked: “Does a sentient being neither exist nor does not exist after death?” the answer is, Vaccha, ‘The Bhagavā does not also say that a sentient being neither exists nor does not exist after death.’ Friend Kaccāna, what is the reason for, what the cause for the Bhagavā’s refusal to pronounce on the matter?

“Vaccha, where there is an absolute breaking up of a premise on which one might pronounce whether Corporeality exists or does not exist; or Perception exists or does not exist, on what basis such as Corporeality or Perception would one pronounce whether a sentient being exists or does not exist at all?”

“Friend Kaccāna, how long have you been a member of the Order of bhikkhus?”

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“Friend, not long, it’s just three years.”

“Friend, even within such a short duration you have been able to explain such a lot. How much more would you be able to explain on matters of wider significance?
(Said the wandering ascetics Vacchagotta)

**End of the Eleventh Sutta
End of Abyākata Samiyutta
End of Saḷāyatana Samiyutta**

Namo tassa bhagavato arahato sammāsambuddhassa

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