

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

3. The Book of the Aggregates (3. Khandhavaggo)

12. Connected Discourses with Vacchagotta
(12. Vacchagottasaṃyuttaṃ)

[SN 33.1-55, PTS 3.258-3.263]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

12. Connected Discourses with Vacchagotta

1. The Discourse on Not Knowing Matter

607. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the wandering ascetic Vacchagotta approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death'?" "Through not knowing matter, Vaccha, through not knowing the origin of matter, through not knowing the cessation of matter, through not knowing the practice leading to the cessation of matter; thus these various wrong views arise in the world - 'The world is eternal' etc. 'The Truth-finder neither exists nor does not exist after death.' This, Vaccha, is the cause, this is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.'" The first.

2. The Discourse on Not Knowing Feeling

608. At Sāvattthī. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death'?" "Through not knowing feeling, Vaccha, through not knowing the origin of feeling, through not knowing the cessation of feeling, through not knowing the practice leading to the cessation of feeling; thus these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.' This, Vaccha, is the cause, this is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.'" The second.

3. The Discourse on Not Knowing Perception

609. At Sāvattthī. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after

death'?" "Through not knowing perception, Vaccha, through not knowing the origin of perception, through not knowing the cessation of perception, through not knowing the practice leading to the cessation of perception; thus these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.' This, Vaccha, is the cause, this is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.'" The third.

4. The Discourse on Not Knowing Activities

610. At Sāvathī. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death'?" "Through not knowing activities, Vaccha, through not knowing the origin of activities, through not knowing the cessation of activities, through not knowing the practice leading to the cessation of activities; thus these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.' This, Vaccha, is the cause, this is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.'" The fourth.

5. The Discourse on Not Knowing Consciousness

611. At Sāvathī. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death'?" "Through not knowing consciousness, Vaccha, through not knowing the origin of consciousness, through not knowing the cessation of consciousness, through not knowing the practice leading to the cessation of consciousness; thus these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.' This, Vaccha, is the cause, this is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.'" The fifth.

6-10. Five Discourses Beginning with Non-Seeing of Matter

612-616. At Sāvathī. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death'?" "Through not seeing matter, Vaccha, etc. through not seeing the practice leading to the cessation of matter, etc. in feeling, etc. in perception, Through not seeing activities, Vaccha, etc. Through not seeing consciousness, Vaccha, etc. through not seeing the practice leading to the cessation of consciousness, etc. The tenth.

11-15. Five Discourses Beginning with Non-Full realisation of Matter

617-621. At Sāvattḥī. "Through not fully realising matter, Vaccha, etc. through not fully realising the practice leading to the cessation of matter, etc.

At Sāvattḥī. "Through not fully realising feeling, Vaccha, etc.

At Sāvattḥī. "Through not fully realising perception, Vaccha, etc.

At Sāvattḥī. "Through not fully realising activities, Vaccha, etc.

At Sāvattḥī. "Through not fully realising consciousness, Vaccha, etc. The fifteenth.

16-20. Five Discourses Beginning with Non-Understanding of Matter

622-626. At Sāvattḥī. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, etc. "Through not understanding matter, Vaccha, etc. through not understanding the practice leading to the cessation of matter, etc.

At Sāvattḥī. "Through not understanding feeling, Vaccha, etc.

At Sāvattḥī. "Through not understanding perception, Vaccha, etc.

At Sāvattḥī. "Through not understanding activities, Vaccha, etc.

At Sāvattḥī. "Through not understanding consciousness, Vaccha, etc. through not understanding the practice leading to the cessation of consciousness. The twentieth.

21-25. Five Discourses Beginning with Non-Penetration of Matter

627-631. At Sāvattḥī. "What, Master Gotama, is the cause, what is the condition, etc. "Through not penetrating matter, Vaccha, etc. Through not penetrating consciousness, Vaccha, etc. The twenty-fifth.

26-30. Five Discourses Beginning with Non-Discernment of Matter

632-636. At Sāvattḥī. "Through not discerning matter, Vaccha, etc. through not discerning consciousness, Vaccha, etc. The thirtieth.

31-35. Five Discourses Beginning with Non-Discrimination of Matter

637-641. At Sāvattḥī. Through not discriminating matter, Vaccha, etc. Through not discriminating consciousness, Vaccha, etc. The thirty-fifth.

36-40. Five Discourses Beginning with Non-Discrimination of Matter

642-646. At Sāvattḥī. "Through not discerning matter, Vaccha, etc. through not discerning consciousness, Vaccha, etc. The fortieth.

41-45. Five Discourses Beginning with Non-Examination of Matter

647-651. At Sāvattḥī. Through uneven regard for matter, Vaccha, etc. Through uneven regard for consciousness, Vaccha, etc. The forty-fifth.

46-50. Five Discourses Beginning with Non-Equanimous Examination of Matter

652-656. At Sāvattḥī. "Through not looking upon matter, Vaccha, etc. through not looking upon consciousness, Vaccha, etc. The fiftieth.

51-54. Four Discourses Beginning with Non-realisation of Matter

657-660. At Sāvattthī. Then the wandering ascetic Vacchagotta approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "What, Master Gotama, is the cause, what is the condition, by which these various wrong views arise in the world - 'The world is eternal' etc. 'The Truth-finder neither exists nor does not exist after death'?" "Through not realising matter, Vaccha, through not realising the origin of matter, through not realising the cessation of matter, through not realising the practice leading to the cessation of matter, etc.

At Sāvattthī. "Through not realising feeling, Vaccha, etc. through not realising the practice leading to the cessation of feeling, etc.

At Sāvattthī. "Through not realising perception, Vaccha, etc. through not realising the practice leading to the cessation of perception, etc.

At Sāvattthī. "Through not realising activities, Vaccha, etc. through not realising the practice leading to the cessation of activities, etc. The fifty-fourth.

55. Discourse on Non-realisation of Consciousness

661. At Sāvattthī. "Through not realising consciousness, Vaccha, through not realising the origin of consciousness, through not realising the cessation of consciousness, through not realising the practice leading to the cessation of consciousness; thus these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' etc. 'The Truth-finder neither exists nor does not exist after death.' This, Vaccha, is the cause, this is the condition, by which these various wrong views arise in the world - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.'" The fifty-fifth.

The Connected Discourses on Vacchagotta is complete.

Its summary:

Not knowing, not seeing, not fully realising, not understanding;
Not penetrating, not discerning, not discriminating, not discerning;
Uneven regard, not looking upon, not realising.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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