

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)

2. The Book of Causation (2. Nidānavaggo)

2. Connected Discourses on Full Realization
(2. Abhisamayasaṃyuttaṃ)

[SN 13.1-11, PTS 2.134-2.139]



PaliVerse

3. The Collection of the Connected Discourses

2. The Book of Causation

2. Connected Discourses on Full realisation

1. The Discourse on the Fingernail Tip

74. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks - "What do you think, monks, which is more, this small amount of soil placed by me on my fingernail, or this great earth?"

"This indeed, venerable sir, is more, that is to say, the great earth. The small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a hundredth fraction, it does not amount to a thousandth fraction, it does not amount to a hundred-thousandth fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth." "Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been exhausted and consumed; what remains is insignificant. It does not amount to a hundredth fraction, it does not amount to a thousandth fraction, it does not amount to a hundred-thousandth fraction - compared with the former mass of suffering that has been exhausted and consumed, that is to say, having seven rebirths at the utmost. Thus of great benefit, monks, is the full realisation of the teaching; thus of great benefit is the attainment of the eye of the teaching." The first.

2. The Discourse on the Pond

75. He was dwelling at Sāvattthī, etc. "Just as, monks, there might be a pond fifty yojanas in length, fifty yojanas in breadth, fifty yojanas in depth, full of water, filled to the brim so that a crow could drink from it. From that a man might draw up water with the tip of a blade of kusa grass. What do you think, monks, which is more, the water drawn up with the tip of a blade of kusa grass or the water in the pond?"

"This indeed, venerable sir, is more, that is to say, the water in the pond. The water drawn up with the tip of a blade of kusa grass is insignificant. It does not amount to a hundredth fraction, it does not amount to a thousandth fraction, it does not amount to a hundred-thousandth fraction - compared with the water in the pond, the water drawn up with the tip of a blade of kusa grass." "Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been exhausted and consumed; what remains is insignificant. It does not amount to a hundredth fraction, it does not amount to a thousandth fraction, it does not amount to a hundred-thousandth fraction - compared with the former mass of suffering that has been exhausted and consumed, that is to say, having seven rebirths at the utmost. Thus of great benefit, monks, is the full realisation of the teaching; thus of great benefit is the attainment of the eye of the teaching." The second.

3. The Discourse on Confluent Waters

76. He was dwelling at Sāvattthī, etc. "Just as, monks, where these great rivers flow together and meet, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī - from there a man might draw up two or three drops of water. What do you think, monks, which is more, the two or three drops of water drawn up or the water at the confluence?"

"This indeed, venerable sir, is more, that is to say, the water at the confluence; the two or three drops of water drawn up are trifling. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - compared with the water at the confluence, the two or three drops of water drawn up." "Just so, monks, etc. the attainment of the eye of the teaching." The third.

4. The Second Discourse on Confluent Waters

77. He was dwelling at Sāvattthī, etc. "Just as, monks, where these great rivers flow together and meet, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī - that water would go to utter elimination and exhaustion, except for two or three drops of water. What do you think, monks, which is more, the water at the confluence that has been exhausted and consumed, or the two or three drops of water remaining?"

"This indeed, venerable sir, is more, the water at the confluence, that is to say, what has been exhausted and consumed; the two or three drops of water remaining are trifling. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - compared with the water at the confluence that has been exhausted and consumed, the two or three drops of water remaining." "Just so, monks, etc. the attainment of the eye of the teaching." The fourth.

5. The Discourse on Earth

78. He was dwelling at Sāvattthī, etc. "Just as, monks, a man might place down seven clay balls the size of jujube stones on the great earth. What do you think, monks, which is more, the seven clay balls the size of jujube stones placed down, or this great earth?"

"This indeed, venerable sir, is more, that is to say, the great earth; the seven clay balls the size of jujube stones placed down are insignificant. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - the seven clay balls the size of jujube stones placed down compared with the great earth." "Just so, monks, etc. the attainment of the eye of the teaching." The fifth.

6. The Second Discourse on Earth

79. He was dwelling at Sāvattthī, etc. "Just as, monks, the great earth would go to utter elimination and exhaustion, except for seven clay balls the size of jujube stones. What do you think, monks, which is more, what has been utterly eliminated and

exhausted of the great earth, or the seven clay balls the size of jujube stones remaining?"

"This indeed, venerable sir, is more, of the great earth, that is to say, what has been utterly eliminated and exhausted; the seven clay balls the size of jujube stones remaining are insignificant. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - the seven clay balls the size of jujube stones remaining compared with what has been utterly eliminated and exhausted of the great earth." "Just so, monks, etc. the attainment of the eye of the teaching." The sixth.

7. The Discourse on the Ocean

80. He was dwelling at Sāvattthī, etc. "Just as, monks, a man might draw up two or three drops of water from the great ocean. What do you think, monks, which is more, the two or three drops of water drawn up or the water in the great ocean?"

"This indeed, venerable sir, is more, that is to say, the water in the great ocean; the two or three drops of water drawn up are trifling. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - compared with the water in the great ocean, the two or three drops of water drawn up." "Just so, monks, etc. the attainment of the eye of the teaching." The seventh.

8. The Second Discourse on the Ocean

81. He was dwelling at Sāvattthī, etc. "Just as, monks, the great ocean would go to utter elimination and exhaustion, except for two or three drops of water. What do you think, monks, which is more, the water in the great ocean that has been exhausted and consumed, or the two or three drops of water remaining?"

"This indeed, venerable sir, is more, the water in the great ocean, that is to say, what has been exhausted and consumed; the two or three drops of water remaining are trifling. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - compared with the water in the great ocean that has been exhausted and consumed, the two or three drops of water remaining." "Just so, monks, etc. the attainment of the eye of the teaching." The eighth.

9. The Discourse on the Mountain

82. He was dwelling at Sāvattthī, etc. "Just as, monks, a man might place down seven stone pebbles the size of mustard seeds beside the Himalaya, the king of mountains. What do you think, monks, which is more, the seven stone pebbles the size of mustard seeds placed down, or the Himalaya, the king of mountains?"

"This indeed, venerable sir, is more, that is to say, the Himalaya, the king of mountains; the seven stone pebbles the size of mustard seeds placed down are insignificant. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - the seven stone pebbles the size of mustard seeds placed down compared with the Himalaya, the king of mountains." "Just so, etc. the attainment of the eye of the teaching." The ninth.

10. The Second Discourse on the Mountain

83. He was dwelling at Sāvattthī, etc. "Just as, monks, the Himalaya, the king of mountains, would go to utter elimination and exhaustion, except for seven stone pebbles the size of mustard seeds. What do you think, monks, which is more, what has been utterly eliminated and exhausted of the Himalaya, the king of mountains, or the seven stone pebbles the size of mustard seeds remaining?"

"This indeed, venerable sir, is more of the Himalaya, the king of mountains, that is to say, what has been utterly eliminated and exhausted; the seven stone pebbles the size of mustard seeds remaining are insignificant. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - the seven stone pebbles the size of mustard seeds remaining compared with what has been utterly eliminated and exhausted of the Himalaya, the king of mountains."

"Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been exhausted and consumed; what remains is insignificant. It does not amount to a hundredth fraction, it does not amount to a thousandth fraction, it does not amount to a hundred-thousandth fraction - compared with the former mass of suffering that has been exhausted and consumed, that is to say, having seven rebirths at the utmost. Thus of great benefit, monks, is the full realisation of the teaching; thus of great benefit is the attainment of the eye of the teaching." The tenth.

11. The Third Discourse on the Mountain

84. He was dwelling at Sāvattthī, etc. "Just as, monks, a man might place down seven stone pebbles the size of mung beans beside Sineru, the king of mountains. What do you think, monks, which is more, the seven stone pebbles the size of mung beans placed down, or Sineru, the king of mountains?"

"This indeed, venerable sir, is more, that is to say, Sineru, the king of mountains; the seven stone pebbles the size of mung beans placed down are insignificant. They do not amount to a hundredth fraction, they do not amount to a thousandth fraction, they do not amount to a hundred-thousandth fraction - the seven stone pebbles the size of mung beans placed down compared with Sineru, the king of mountains." "Just so, monks, compared with the achievement of a noble disciple, a person accomplished in right view, the achievement of heterodox ascetics, brahmins, and wandering ascetics does not amount to a hundredth fraction, does not amount to a thousandth fraction, does not amount to a hundred-thousandth fraction. Thus great is the achievement, monks, of a person accomplished in right view, thus great is the direct knowledge." The eleventh.

The Connected Discourses on Full realisation is complete.

Its summary:

Fingernail, pond, and two on water at the confluence;
Two on earth, two on ocean, and three on the simile of the mountain.



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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