

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)

3. Connected Discourses on Views (3. Diṭṭhisammuttaṃ)

[SN 24.1-96, PTS 3.202-3.279]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

3. Connected Discourses on Views

1. The Chapter on Stream-Entry

1. The Discourse on Wind

206. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove. The Blessed One said this - "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar'?"

"The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "Well then, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar.' What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar'?" "No, Venerable Sir."

"Is feeling permanent or impermanent?"... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, and his uncertainty regarding the origin of suffering has been abandoned, and his uncertainty regarding the cessation of suffering has been abandoned, and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The first.

2. The Discourse on "This Is Mine"

207. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'This is mine, this I am, this is my self'?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'This is mine, this I am, this is my self.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'This is mine, this I am, this is my self.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. "feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. would such a view arise by non-clinging to that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The second.

3. The Discourse on "That Is My Self"

208. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'?" "The teachings have the Blessed One as their root, venerable sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. would such a view arise by non-clinging to that:

'That is the self, etc. not subject to change'? "No, Venerable Sir." "Feeling...

perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. would such a view arise by non-clinging to that: 'That is the self, etc. not subject to change'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The third.

4. The Discourse on "That Would Not Be Mine"

209. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'It would not be, and it would not be mine; it will not be, it will not be mine'?" "The teachings have the Blessed One as their root, venerable sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'It would not be, and it would not be mine; it will not be, it will not be mine.' When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'It would not be, and it would not be mine; it will not be, it will not be mine.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. would such a view arise by non-clinging to that: 'It would not be, and it would not be mine; it will not be, it will not be mine'? "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'It would not be, and it would not be mine; it will not be, it will not be mine'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'It would not be, and it would not be mine; it will not be, it will not be mine'? "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The fourth.

5. The Discourse on "There is Nothing Given"

210. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no fruit and result of good and bad actions; there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings; there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves. This person is made of the four primary elements; when he dies, earth goes to and merges with the body of earth, water goes to and merges with the body of water, fire goes to and merges with the body of fire, air goes to and merges with the body of air. The faculties pass into space. Four men with the bier as fifth carry away the dead. The funeral orations last as far as the cremation ground. The bones become dove-coloured. The offerings end in ashes. Giving is a doctrine of fools. It is hollow, false, idle talk of those who speak the doctrine of existence. Both the fool and the wise are destroyed and perish with the breaking up of the body; they do not exist after death?'" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'There is not what is given, there is not what is sacrificed... etc. they are destroyed and perish with the breaking up of the body; they do not exist after death.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'There is not what is given, there is not what is sacrificed... etc. they are destroyed and perish with the breaking up of the body; they do not exist after death.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'There is not what is given, there is not what is sacrificed... etc. they are destroyed and perish with the breaking up of the body; they do not exist after death?'" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'There is not what is given, there is not what is sacrificed... etc. they are destroyed and perish with the breaking up of the body; they do not exist after death?'" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'There is not what is given, there is not what is sacrificed... etc. those who speak the doctrine of existence; both the fool and the wise are destroyed and perish with the breaking up of the body; they do not exist after death?'" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The fifth.

6. The Discourse on "One Who Acts"

211. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'For one who acts, for one who causes to act, for one who

cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'For one who acts, for one who causes to act, etc. there is no merit, there is no coming of merit.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'For one who acts, for one who causes to act, etc. there is no merit, there is no coming of merit.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. would such a view arise by non-clinging to that: 'For one who acts, etc. there is no merit, there is no coming of merit'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'For one who acts, for one who causes to act, etc. there is no merit, there is no coming of merit'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'For one who acts, for one who causes to act, etc. there is no merit, there is no coming of merit'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The sixth.

7. The Discourse on Cause

212. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'There is no cause, there is no condition for the defilement of beings. Without cause, without condition, beings become defiled. There is no cause, there is no condition for the purification of beings. Without cause, without condition, beings become purified. There is no power, there is no energy, there is no manly strength, there is no manly effort. All beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny,

circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth?" "The teachings have the Blessed One as their root, venerable sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'There is no cause, there is no condition, etc. they experience pleasure and pain.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'There is no cause, there is no condition, etc. they experience pleasure and pain.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir. Etc. subject to change, would such a view arise by non-clinging to that: 'There is no cause, there is no condition, etc. they experience pleasure and pain'?" "No, Venerable Sir." "Feeling... perception... activities...

consciousness permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'There is no cause, there is no condition, etc. they experience pleasure and pain'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'There is no cause, there is no condition, etc. they experience pleasure and pain'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The seventh.

8. The Discourse on the Great View

213. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'These seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar; they do not move, they do not change, they do not harm one another; they are not able to cause one another happiness or suffering or happiness-and-suffering. Which seven? The earth class, the water class, the fire class, the air class, happiness, suffering, and the soul as the seventh. These seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar; they do not move, they do not change, they do not harm one another; they are not able to cause one another happiness or suffering or happiness-and-suffering. Even if one cuts off the head with a sharp knife, no one deprives anyone of life; the knife just passes through the opening between the seven classes. There are these fourteen hundred thousand chief modes of generation, and sixty hundreds, and six hundreds, and five hundreds of actions, and five actions, and three actions, and action, and half-action, and sixty-two practices, and sixty-two intermediate cosmic cycles, and six classes of rebirth, and eight stages of man, and forty-nine hundred ājīvaka ways of life, and forty-nine hundred wandering ascetic ways of life, and forty-nine hundred serpent abodes, and twenty hundred faculties, and thirty hundred hells, and thirty-six dust elements, and seven conscious wombs,

and seven unconscious wombs, and seven knotted wombs, and seven gods, and seven humans, and seven goblins, and seven lakes, and seven knots, and seven precipices, and seven hundred precipices, and seven dreams, and seven hundred dreams, and eighty-four hundred thousand great cosmic cycles, through which both the fool and the wise, having transmigrated and wandered, will make an end of suffering. Therein there is no such thing as: "By this morality or by this ascetic practice or by this austerity or by this holy life I shall ripen unripened action; or having repeatedly touched ripened action I shall put an end to it" - thus it is not. Pleasure and pain are measured out as if by a measure, in the round of rebirths with a fixed limit; there is no decrease or increase, there is no superiority or inferiority. Just as when a ball of string is thrown, it runs along unwinding; even so both the fool and the wise, unwinding, run through pleasure and pain'?"

"The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'These seven classes are not made, not of made kind, etc. they run through pleasure and pain.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'These seven classes are not made, not of made kind, etc. they run through pleasure and pain.'" "What do you think, monks, is materiality permanent or impermanent?" "Impermanent, venerable sir." Etc. "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'These seven classes are not made, not of made kind, etc. they run through pleasure and pain'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'These seven classes are not made, not of made kind, etc. unwinding, they run through pleasure and pain'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The eighth.

9. The Discourse on the Eternalist View

214. At Sāvatthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The world is eternal'?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The world is eternal.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'The world is eternal.'"

"What do you think, monks, is materiality permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The world is eternal'? "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir."

Etc. would such a view arise by non-clinging to that: 'The world is eternal'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'The world is eternal'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The ninth.

10. The Discourse on the Non-Eternalist View

215. At Sāvaththī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The world is non-eternal'?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, etc. consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. would such a view arise by non-clinging to that: 'The world is non-eternal'? "No, Venerable Sir."

"Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir. Etc. would such a view arise by non-clinging to that: 'The world is non-eternal'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, etc. and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The tenth.

11. The Discourse on Finite

216. At Sāvaththī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The world is finite'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The eleventh.

12. The Discourse on Infinite

217. At Sāvaththī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The world is infinite'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The twelfth.

13. The Discourse on "The Soul is the Same as the Body"

218. At Sāvaththī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The soul is the same as the body'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The thirteenth.

14. The Discourse on "The Soul is One Thing, the Body Another"

219. At Sāvattṭhī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The soul is one thing and the body another'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The fourteenth.

15. The Discourse on "The Truth-finder Exists"

220. At Sāvattṭhī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The Truth-finder exists after death'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The fifteenth.

16. The Discourse on "The Truth-finder Does Not Exist"

221. At Sāvattṭhī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The Truth-finder does not exist after death'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The sixteenth.

17. The Discourse on "The Truth-finder Both Exists and Does Not Exist"

222. At Sāvattṭhī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The Truth-finder both exists and does not exist after death'?" "The teachings have the Blessed One as their root, venerable sir, etc. fixed in destiny, heading for the highest enlightenment." The seventeenth.

18. The Discourse on the Truth-finder Neither Exists Nor Does Not Exist

223. At Sāvattṭhī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The Truth-finder neither exists nor does not exist after death'?" "The teachings have the Blessed One as their root, venerable sir, etc." "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The Truth-finder neither exists nor does not exist after death.' Etc.

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The Truth-finder neither exists nor does not exist after death'?" "No, Venerable Sir." "Whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, is that too permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'The Truth-finder neither exists nor does not exist after death'?" "No, Venerable Sir."

"When, monks, for a noble disciple uncertainty regarding these states has been abandoned, and his uncertainty regarding suffering has been abandoned, and his uncertainty regarding the origin of suffering has been abandoned, and his uncertainty regarding the cessation of suffering has been abandoned, and his uncertainty regarding the practice leading to the cessation of suffering has been abandoned - this

is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The eighteenth.

The Chapter on Stream-Entry.

The Eighteen Explanations are concluded.

Its summary:

Wind, this is mine, he is the self, it would not be mine;
There is not, for one who acts, cause, and with the great view the eighth.

The world is eternal, and non-eternal, and finite;
And infinite, the soul is the same as the body;
The soul is one thing and the body another.

The Truth-finder exists after death;
The Truth-finder does not exist after death;
"The Truth-finder neither exists nor does not exist after death."

2. The Chapter on the Second Trip

1. The Discourse on Wind

224. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar?'" "The teachings have the Blessed One as their root, venerable sir, etc." "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.' When feeling exists, etc. when perception exists, etc. when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: winds do not blow, etc. standing firm like a pillar?" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.'"

"Feeling... perception... activities... consciousness permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'Winds do not blow, etc. standing firm like a pillar?'" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view would arise: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar.'" The first.

225-240. The seventeenth.

18. The Discourse on Neither Exists Nor Does Not Exist

241. At Sāvatthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The Truth-finder neither exists nor does not exist after death'?" "The teachings have the Blessed One as their root, venerable sir, etc." "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The Truth-finder neither exists nor does not exist after death.' When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'The Truth-finder neither exists nor does not exist after death.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The Truth-finder neither exists nor does not exist after death'?" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'The Truth-finder neither exists nor does not exist after death.'" "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The Truth-finder neither exists nor does not exist after death'?" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'The Truth-finder neither exists nor does not exist after death.'" The eighteenth.

19. The Discourse on the Self as Material

242. At Sāvatthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The self has form, is healthy after death'?" "The teachings have the Blessed One as their root, venerable sir, etc." "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The self has form, is healthy after death.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'The self has form, is healthy after death.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The self has form, is healthy after death'?" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'The self has form, is healthy after death'?" "Feeling, etc. "No, venerable sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'The self has form, is healthy after death.'" The nineteenth.

20. The Discourse on the Self as Formless

243. At Sāvatthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The self is formless, is healthy after death'?" The twentieth.

21. The Discourse on the Self as Both Material and Formless

244. At Sāvatthī. "The self has both form and is formless, is healthy after death." etc. The twenty-first.

22. The Discourse on the Self as Neither Material Nor Formless

245. "The self neither has form nor is formless, is healthy after death." etc. Twenty-second.

23. The Discourse on Exclusively Happy

246. "The self is exclusively happy and healthy after death." etc. Twenty-third.

24. The Discourse on Exclusively Unhappy

247. "The self is exclusively suffering, is healthy after death." etc. The twenty-fourth.

25. The Discourse on Happy and Unhappy

248. "The self experiences both happiness and suffering, is healthy after death." etc. The twenty-fifth.

26. The Discourse on Neither Unhappy Nor Happy

249. "The self experiences neither suffering nor happiness, is healthy after death"? "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.' When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The self experiences neither suffering nor happiness, is healthy after death'?" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'" "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The self experiences neither suffering nor happiness, is healthy after death'?" "No, Venerable Sir." "Thus indeed, monks, when suffering exists, clinging to suffering, having clung to suffering, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'" The twenty-sixth.

The Second Repetition Series.

Its summary:

Wind, this is mine, he is the self, it would not be mine;
There is not, for one who acts, cause, and with the great view the eighth.

Eternal and non-eternal, and finite and infinite, it is said;
The soul is the same, the soul is different, and with the Truth-finder four.

The self has form, and the self is formless;
The self has both form and is formless;
The self neither has form nor is formless, the self is exclusively happy.

The self is exclusively suffering, the self experiences both happiness and

suffering;

The self experiences neither suffering nor happiness, is healthy after death;

These twenty-six discourses, taught by the second method.

3. The Chapter on the Third Trip

1. The Discourse on Wind

250. At Sāvaththī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar'?"

"The teachings have the Blessed One as their root, venerable sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: winds do not blow, etc. When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'Winds do not blow, etc. standing firm like a pillar'?" "No, Venerable Sir." "Thus indeed, monks, what is impermanent, that is suffering. When that exists, clinging to that, such a view arises: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar.'" "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'Winds do not blow, etc. standing firm like a pillar'?" "No, Venerable Sir." "Thus indeed, monks, what is impermanent, that is suffering. When that exists, clinging to that, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.'" The first.

251-274. The twenty-fifth.

26. The Discourse on Neither Unhappy Nor Happy

275. At Sāvaththī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The self experiences neither suffering nor happiness, is healthy after death'?" "The teachings have the Blessed One as their root, venerable sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The self experiences neither suffering nor happiness, is healthy after death'?" "No, Venerable Sir." "Thus indeed, monks, what is impermanent, that is

suffering. When that exists, clinging to that, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'" "Feeling, etc. perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, would such a view arise by non-clinging to that: 'The self experiences neither suffering nor happiness, is healthy after death'?" "No, Venerable Sir." "Thus indeed, monks, what is impermanent, that is suffering. When that exists, clinging to that, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'" The twenty-sixth.

The Third Repetition Series.

4. The Chapter on the Fourth Trip

1. The Discourse on Wind

276. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'Winds do not blow, rivers do not flow, pregnant women do not give birth, the moon and sun neither rise nor set but stand firm like a pillar?'" "The teachings have the Blessed One as their root, venerable sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.' When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'Winds do not blow, etc. standing firm like a pillar.'" "What do you think, monks, is materiality permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"Therefore, monks, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

"Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The first.

277-300. The twenty-fifth.

26. The Discourse on Neither Unhappy Nor Happy

301. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'The self experiences neither suffering nor happiness, is healthy after death'?" "The teachings have the Blessed One as their root, venerable

sir, etc.

"When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.' When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'The self experiences neither suffering nor happiness, is healthy after death.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"Therefore, monks, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The twenty-sixth.

Its summary:

In the first journey, eighteen explanations;
In the second journey, twenty-six are to be expanded.

In the third journey, twenty-six are to be expanded;
In the fourth journey, twenty-six are to be expanded.

The Connected Discourses on Views is complete.



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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