

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)

7. Connected Discourses with Sāriputta (7. Sāriputtasāmyuttaṃ)

[SN 28.1-10, PTS 3.236-3.240]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

7. Connected Discourses with Sāriputta

1. The Discourse on Born of Seclusion

332. On one occasion the Venerable Sāriputta was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, he approached the Blind Men's Grove for the day residence. Having plunged into the Blind Men's Grove, she sat down for the day residence at the foot of a certain tree.

Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached Jeta's Grove, Anāthapiṇḍika's park. The Venerable Ānanda saw the Venerable Sāriputta coming from afar. Having seen him, he said this to the Venerable Sāriputta - "Your faculties are indeed very clear, friend Sāriputta; your complexion is pure and bright. With what abiding has the Venerable Sāriputta dwelt today?"

"Here I, friend, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. For me, friend, it does not occur thus - 'I am attaining the first meditative absorption' or 'I have attained the first meditative absorption' or 'I have emerged from the first meditative absorption.'" "Because indeed for the Venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the Venerable Sāriputta it does not occur thus - 'I am attaining the first meditative absorption' or 'I have attained the first meditative absorption' or 'I have emerged from the first meditative absorption.'" The first.

2. The Discourse on Without Applied Thought

333. At Sāvattthī. The Venerable Ānanda saw... etc. he said this to the Venerable Sāriputta - "Your faculties are indeed very clear, friend Sāriputta; your complexion is pure and bright. With what abiding has the Venerable Sāriputta dwelt today?"

"Here I, friend, with the subsiding of applied and sustained thought, enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. For me, friend, it does not occur thus - 'I am attaining the second meditative absorption' or 'I have attained the second meditative absorption' or 'I have emerged from the second meditative absorption.'" "Because indeed for the Venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the

Venerable Sāriputta it does not occur thus - 'I am attaining the second meditative absorption' or 'I have attained the second meditative absorption' or 'I have emerged from the second meditative absorption.'" The second.

3. The Discourse on Rapture

334. At Sāvattthī. The Venerable Ānanda saw... etc. "Your faculties are indeed very clear, friend Sāriputta; your complexion is pure and bright. With what abiding has the Venerable Sāriputta dwelt today?"

"Here I, friend, with the fading away of rapture, dwelt equanimous, mindful and fully aware, and experience happiness with the body; that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I enter and dwell in the third meditative absorption. For me, friend, it does not occur thus - 'I am attaining the third meditative absorption' or 'I have attained the third meditative absorption' or 'I have emerged from the third meditative absorption.'" "Because indeed for the Venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the Venerable Sāriputta it does not occur thus - 'I am attaining the third meditative absorption' or 'I have attained the third meditative absorption' or 'I have emerged from the third meditative absorption.'" The third.

4. The Discourse on Equanimity

335. At Sāvattthī. The Venerable Ānanda saw... etc. "Your faculties are indeed very clear, friend Sāriputta; your complexion is pure and bright. With what abiding has the Venerable Sāriputta dwelt today?"

"Here I, friend, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. For me, friend, it does not occur thus - 'I am attaining the fourth meditative absorption' or 'I have attained the fourth meditative absorption' or 'I have emerged from the fourth meditative absorption.'" "Because indeed for the Venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the Venerable Sāriputta it does not occur thus - 'I am attaining the fourth meditative absorption' or 'I have attained the fourth meditative absorption' or 'I have emerged from the fourth meditative absorption.'" The fourth.

5. The Discourse on the Plane of Infinite Space

336. At Sāvattthī. The Venerable Ānanda saw... etc. "Here I, friend, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enter and dwell in the plane of infinite space... etc. or emerged from it." The fifth.

6. The Discourse on the Plane of Infinite Consciousness

337. At Sāvattthī. The Venerable Ānanda saw... etc. "Here I, friend, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enter and dwell in the plane of infinite consciousness... etc. or emerged from it." The

sixth.

7. The Discourse on the Plane of Nothingness

338. At Sāvattthī. Then the Venerable Sāriputta... etc. "Here I, friend, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enter and dwell in the plane of nothingness... etc. or emerged from it." The seventh.

8. The Discourse on the Plane of Neither-Perception-Nor-Non-Perception

339. At Sāvattthī. Then the Venerable Sāriputta... etc. "Here I, friend, with the complete transcendence of the plane of nothingness, enter and dwell in the plane of neither-perception-nor-non-perception... etc. or emerged from it." The eighth.

9. The Discourse on the Attainment of Cessation

340. At Sāvattthī. Then the Venerable Sāriputta... etc. "Here I, friend, with the complete transcendence of the plane of neither-perception-nor-non-perception, enter and dwell in the cessation of perception and feeling. For me, friend, it does not occur thus - 'I am attaining the cessation of perception and feeling' or 'I have attained the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.'" "Because indeed for the Venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the Venerable Sāriputta it does not occur thus - 'I am attaining the cessation of perception and feeling' or 'I have attained the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.'" The ninth.

10. The Discourse on Sūcimukhī

341. On one occasion the Venerable Sāriputta was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Having walked for almsfood successively in Rājagaha, he consumes that almsfood leaning against a certain wall. Then the female wandering ascetic Sūcimukhī approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta -

"What indeed, ascetic, do you eat with face cast down?" "I do not indeed, sister, eat with face cast down." "Well then, ascetic, do you eat with face turned upward?" "I do not indeed, sister, eat with face turned upward." "Well then, ascetic, do you eat facing the directions?" "I do not indeed, sister, eat facing the directions." "Well then, ascetic, do you eat facing the intermediate directions?" "I do not indeed, sister, eat facing the intermediate directions."

"When asked 'What indeed, ascetic, do you eat with face cast down?' you say 'I do not indeed, sister, eat with face cast down.' When asked 'Well then, ascetic, do you eat with face turned upward?' you say 'I do not indeed, sister, eat with face turned upward.' When asked 'Well then, ascetic, do you eat facing the directions?' you say 'I

do not indeed, sister, eat facing the directions.' When asked 'Well then, ascetic, do you eat facing the intermediate directions?' you say 'I do not indeed, sister, eat facing the intermediate directions.'"

"How then, ascetic, do you eat?" "Whatever ascetics and brahmins, sister, who earn their living by wrong livelihood through the worldly knowledge of site-divination, these are called, sister, ascetics and brahmins who 'eat with face cast down.' Whatever ascetics and brahmins, sister, who earn their living by wrong livelihood through the worldly knowledge of astrology, these are called, sister, ascetics and brahmins who 'eat with face turned upward.' Whatever ascetics and brahmins, sister, who earn their living by wrong livelihood through the pursuit of messenger duty and running errands, these are called, sister, ascetics and brahmins who 'eat facing the directions.' Whatever ascetics and brahmins, sister, who earn their living by wrong livelihood through the worldly knowledge of limb-reading, these are called, sister, ascetics and brahmins who 'eat facing the intermediate directions.'"

"I indeed, sister, do not earn my living by wrong livelihood through the worldly knowledge of site-divination, I do not earn my living by wrong livelihood through the worldly knowledge of astrology, I do not earn my living by wrong livelihood through the pursuit of messenger duty and running errands, I do not earn my living by wrong livelihood through the worldly knowledge of limb-reading. I seek almsfood righteously; having sought almsfood righteously, I eat."

Then the female wandering ascetic Sūcimukhī, having gone from road to road, from crossroads to crossroads in Rājagaha, announced thus - "The ascetics, disciples of the Sakyan, take righteous food; the ascetics, disciples of the Sakyan, take blameless food. Give almsfood to the ascetics, disciples of the Sakyan."The tenth.

The Connected Discourses on Sāriputta is complete.

Its summary:

Born of seclusion, without applied thought, rapture, equanimity, the fourth;
Space and consciousness, nothingness, neither-perception;
Cessation is spoken as the ninth, the tenth is Sūcimukhī.



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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