

1. Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, Sāriputta is wise; Sāriputta has great wisdom; Sāriputta has wide wisdom; Sāriputta has joyous wisdom; Sāriputta has quick wisdom; Sāriputta has keen wisdom; Sāriputta has penetrative wisdom. During half a month, bhikkhus, Sāriputta gained insight into states one by one as they occurred. Now Sāriputta’s insight into states one by one as they occurred was this:

3. “Here, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, Sāriputta entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

4. “And the states in the first jhāna — the applied thought, the sustained thought, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention — these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus: ‘So indeed, these states, not having been, come into being; having been, they vanish.’ Regarding those states, he abided unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. He understood: ‘There is an escape beyond,’ and with the cultivation of that [attainment], he confirmed that there is.

5. “Again, bhikkhus, with the stilling of applied and sustained thought, Sāriputta entered and abided in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

6. “And the states in the second jhāna — the self-confidence, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention — these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

7. “Again, bhikkhus, with the fading away as well of rapture, Sāriputta abided in equanimity, and mindful and fully aware, still feeling pleasure with the body, he entered upon and abided in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’

8. “And the states in the second jhāna — the equanimity, the pleasure, the mindfulness, the full awareness, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention — these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

9. “Again, bhikkhus, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, Sāriputta entered upon and abided in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

10. “And the states in the fourth jhāna — the equanimity, the neither-painful-nor-pleasant feeling, the mental unconcern due to tranquility, the purity of mindfulness, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention — these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

11. “Again, bhikkhus, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ Sāriputta entered upon and abided in the base of infinite space.

12. “And the states in the base of infinite space — the perception of the base of infinite space and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention — these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

13. “Again, bhikkhus, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ Sāriputta entered upon and abided in the base of infinite consciousness.

14. “And the states in the base of infinite consciousness □ the perception of the base of infinite consciousness and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention □ these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

15. “Again, bhikkhus, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ Sāriputta entered upon and abided in the base of nothingness.

16. “And the states in the base of nothingness □ the perception of the base of nothingness and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention □ these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus:...and with the cultivation of that [attainment], he confirmed that there is.

17. “Again, bhikkhus, by completely surmounting the base of nothingness, Sāriputta entered upon and abided in the base of neither-perception-nor-non-perception.

18. “He emerged mindful from that attainment. Having done so, he contemplated the states that had passed, ceased, and changed, thus: ‘So indeed, these states, not having been, come into being; having been, they vanish.’ Regarding those states, he abided unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. He understood: ‘There is an escape beyond,’ and with the cultivation of that [attainment], he confirmed that there is.

19. “Again, bhikkhus, by completely surmounting the base of neither-perception-nor-non-perception, Sāriputta entered upon and abided in the cessation of

perception and feeling. And his taints were destroyed by his seeing with wisdom.

20. “He emerged mindful from that attainment. Having done so, he contemplated the states that had passed, ceased, and changed, thus: ‘So indeed, these states, not having been, come into being; having been, they vanish.’ Regarding those states, he abided unattracted, unrepelled, independent, detached, free, dissociated, with a mind rid of barriers. He understood: ‘There is no escape beyond,’ and with the cultivation of that [attainment], he confirmed that there is not.

21. “Bhikkhus, rightly speaking, were it to be said of anyone: ‘He has attained mastery and perfection in noble virtue, attained mastery and perfection in noble concentration, attained mastery and perfection in noble wisdom, attained mastery and perfection in noble deliverance,’ it is of Sāriputta indeed that rightly speaking this should be said.

22. “Bhikkhus, rightly speaking, were it to be said of anyone: ‘He is the son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir in the Dhamma, not an heir in material things,’ it is of Sāriputta indeed that rightly speaking this should be said.

23. “Bhikkhus, the matchless Wheel of the Dhamma set rolling by the Tathāgata is kept rolling rightly by Sāriputta.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

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Majjhima Nikāya 111

Part Three— The Final Fifty Discourses (Uparipavāsa-sutta)

The Division at Devadaha (Devadahavagga)

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