

***LIVING A FAMILY LIFE
IN THE LIGHT OF
BUDDHISM***



***A collection of selected discourses
from the Pali Canon
– for lay practitioners.***

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I – PREFACE

The Buddha's Teaching is wondrous, yet never far away.

It would be regrettable to think that only the noble monks can touch its marvellous light.

The Dhamma is like the sun, shining upon all beings. The only requirement is that you turn toward the light.

Turn toward the light by reading the Discourses of the Buddha!

The Pali Canon preserves the words of the Buddha addressed both to monks dedicated to full-time practice and to lay householders who turn their minds toward the Dhamma. Lay practitioners who continue to live family lives can still enjoy immense benefits when following the Buddha's instructions.

Let yourself, your parents, your partner, your children, and your loved ones live in the light of the Dhamma.

So that you may not feel overwhelmed by discourses addressed to monastics and mistakenly assume that the whole Tipiṭaka is irrelevant to you—thus losing the chance to hear the most precious guidance—we present this book. It gathers the names and summaries of selected discourses especially meaningful for lay followers.

We do not provide the full text of each discourse, for the number is vast and the book would become too large. Our aim in producing this concise volume is simply to offer you a handbook—an introduction to the names and summaries of selected suttas—so that you can locate them for yourself and read the complete versions in the great Canon. When you

find your own way using a map, you remember much more than when you only sit in a vehicle and let someone else take you there.

Once you have read or listened to the discourses for lay followers and grasped their meaning, you may consider that you have completed the “basic course.” Then you can move on to reading or listening to the entire Tipiṭaka in its traditional sequence (first the Sutta Piṭaka, then the Vinaya Piṭaka, and then the Abhidhamma Piṭaka), which may be regarded as the “intermediate course.” As for the advanced level, we truly lack the understanding to discuss it here.

At the basic level, we are happy to present to you this slender ray of light: “Living a Family Life in the Light of the Buddha’s Teachings.”

May you and your family be illuminated by the light of the Dhamma!

II – HOW TO USE THIS BOOK

PRINTING NOTES

If you wish to print this book in paper form for easier reading, please choose vertical B5 size. If you want to print double-sided to save paper, make sure to adjust the margins as guided below so that text will not be lost in the binding. Print a few sample pages first (except for Section VI. The List of Discourses from the first two Nikāyas, which should be printed horizontally, one side only).

1. Open the Word file of the book.
2. Go to Layout → Margins → select Mirrored.
3. Go to Custom Margins and set:
 - Top: 1.5 cm
 - Bottom: 2 cm
 - Inside (binding): 3 cm
 - Outside: 1.5 cm

WAYS TO USE THIS BOOK

- ***Due to limited resources, the English, Taiwanese (Traditional Chinese), and Chinese (Simplified Chinese) versions rely mostly on Google Translate. Although not entirely accurate, they still convey the basic content.***

- *The titles of the suttas are translated from the Vietnamese titles into other languages (using Google Translate). Therefore, they may not correspond exactly to the arrangement of suttas in other language versions.*

- Go to Section VI. The List (with summaries) to select the suttas you wish to read. The list specifies which Nikāya and which section each discourse belongs to, so you can find them in the full Canon.

- To access the full Pali Canon, you may:
 - Method 1: Use the complete PDF (Vietnamese and English versions) attached with this book.
 - Method 2: Buy the printed edition (highly recommended for clarity and easy reference).
 - Method 3: Refer to Section III. Sources of this book.
 - Method 4: Search on Google.

- If you want to listen to audio versions of the suttas, search on Google with the keywords: “Sutta name + Buddhist discourse audio.” Or check Section III of this book.

- When reading the Canon in PDF/Word/Excel format, you can use the “Find” function to search quickly with related keywords.

- Notes for Section VI – The List:
 - The list is presented in 5 languages: Pali, Vietnamese, English, Taiwanese Mandarin (Traditional Chinese), and Simplified Chinese for easy reference and cross-comparison.
 - You can mark the “Index” column or the “Notes” column to keep track of your reading progress.
 - Pali discourse codes: Letter + Number, where the Letter is the abbreviation of the Pali Nikāya, and the Number is the discourse number. These codes are usually consistent across languages, so you can use them to find and compare versions.

- On the English website dedicated to the Pali Canon, **suttacentral.net**, searching by keywords may be difficult. Instead, type the Pali code directly into the URL after the domain to go directly to the discourse, with multiple language versions available. Example:
<https://suttacentral.net/ja4> (you type “ja4” after “.net/”).

- Most discourses are suitable for all ages, from children to the elderly. However, some discourses may contain sensitive content not appropriate for children under 13. You may still read them, but skip the sensitive sections when reading to children.

- For children under 13, we have prepared a separate book, “*BUDDHIST FAIRY TALES*,” which retells the Buddha’s past lives in

a style similar to fairy tales for children. You may read this book together with your children and family.

III - SOURCES

This book is compiled based on the sources at the following links:

Vietnamese : <https://thewaytotruehappiness.org/bs2-tam-tang-pali/>

English : <https://thewaytotruehappiness.org/bs2-pali-canon/>

Taiwanese (Traditional Chinese) :

<https://thewaytotruehappiness.org/bs2-%e5%b7%b4%e5%88%a9%e6%96%87%e4%b8%89%e8%97%8f/>

Chinese (Simplified Chinese) :

<https://thewaytotruehappiness.org/bs2-%e5%b7%b4%e5%88%a9%e4%b8%89%e8%97%8f/>

IV – INTRODUCTION TO THE TIPITAKA

Buddhism is a philosophical system that originated in India. The Buddha (Venerable Gotama) taught on many essential matters of life, including the nature of existence, the path out of suffering, ways of dealing with others, and guidance for daily conduct.

According to historical records, the Buddha lived and taught in India from about the 6th to the 5th century BCE. This means Buddhism is a system of philosophy more than 2,000 years old. Time is the fire that tests gold—what is of true value to life has proven itself over centuries.

Today, three main branches of Buddhism exist worldwide:

- **Theravāda Buddhism** (also called the “Early Teaching,” “Southern Tradition,” “Sthavira School,” etc.), preserved in the Pali Canon, is considered closest to the original philosophy of the Buddha.
- **Mahāyāna Buddhism** (the “Great Vehicle,” “Northern Tradition,” etc.), preserved mainly in Sanskrit and Chinese scriptures.
- **Vajrayāna Buddhism** (the “Diamond Vehicle,” “Tantric Tradition,” etc.), preserved mainly in Tibetan scriptures.

We have chosen **Theravāda Buddhism** as our foundation, based on the Pali Tipiṭaka.

In Pali, *Tipiṭaka* means “Three Baskets”:

- *Ti* = three, *piṭaka* = basket → the “three baskets” of teachings.

These are:

1. **Sutta Piṭaka (Basket of Discourses):** Discourses delivered by the Buddha and his great disciples on the Dhamma and many aspects of life.
2. **Vinaya Piṭaka (Basket of Discipline):** The monastic rules established by the Buddha for monks and nuns.
3. **Abhidhamma Piṭaka (Basket of Higher Teaching):** Systematic analysis and scholarly discussion of the Buddha's teachings.

The Sutta Piṭaka consists of five collections (*Nikāyas*):

1. **Dīgha Nikāya (Collection of Long Discourses):** Long discourses; standard code “DN.”
2. **Majjhima Nikāya (Collection of Middle-Length Discourses):** Discourses of medium length; standard code “MN.”
3. **Samyutta Nikāya (Collection of Connected Discourses):** Short discourses grouped by theme; standard code “SN.”
4. **Aṅguttara Nikāya (Collection of Numbered Discourses):** Short discourses arranged numerically (ones, twos, threes, etc.); standard code “AN.”
5. **Khuddaka Nikāya (Collection of Minor Works):** A diverse set of shorter texts, such as the *Dhammapada*, the *Vimānavatthu* (Stories of Heavenly Mansions), and the *Jātaka* tales of the Buddha's past lives (coded “Ja”). Unlike the other Nikāyas, the Khuddaka does not have a single uniform code; each sub-collection has its own.

This book is compiled based on discourses from the Pali Tipiṭaka / Sutta Piṭaka.

V – THE CORE OF THE BUDDHA’S TEACHINGS

THE CORE INCLUDES:

- **2 MAIN THEMES:** Kamma (cause and effect) and Saṃsāra (rebirth).

- **2 TYPES OF BUDDHA:**

- Paccekabuddha (Solitary Buddha): one who realizes full awakening but does not (or cannot) teach others the realization.

- Sammāsambuddha (Fully Awakened Buddha): one who attains complete wisdom and virtue and, moved by great compassion, teaches beings the path to liberation.

- **3 JEWELS:** Buddha, Dhamma, Saṅgha.

- **3 PALI BASKETS** (Tipiṭaka): Sutta, Vinaya, Abhidhamma.

- **3 PRECEPTS:** Minor, Intermediate, Major.

- **3 TRAININGS:** Virtue (sīla) – Concentration (samādhi) – Wisdom (paññā); the core of Dhamma practice.

- **3 CHARACTERISTICS:** Impermanence (anicca) – Suffering/unsatisfactoriness (dukkha) – Non-self (anattā); the marks of all conditioned phenomena.

- **3 KNOWLEDGES** (tevijjā): Knowledge of past lives; the divine eye (seeing beings’ passing and reappearing); the destruction of the taints.

- **3 REALMS:** Sense-sphere (e.g., human realm), Form realm (e.g., Brahmā worlds), Formless realm (e.g., Neither-Perception-Nor-Non-Perception).

• **4 NOBLE TRUTHS:**

- Dukkha: recognizing suffering;
- Samudaya: the origin of suffering;
- Nirodha: cessation of suffering;
- Magga: the path leading to cessation.

• **4 JHĀNAS:** first, second, third, fourth; four levels of absorption.

• **4 IMMEASURABLES:** Loving-kindness, Compassion, Sympathetic Joy, Equanimity.

• **4 KINDS OF NUTRIMENT:** physical food; contact; mental intention; consciousness.

• **4 NOBLE FRUITS:**

- Stream-enterer (Sotāpanna): at most seven more rebirths in the human realm;
- Once-returner (Sakadāgāmi): returns to the human realm once more;
- Non-returner (Anāgāmi): does not return to the human realm, is reborn in the heavens to complete the path;
- Arahant: “destroyer of the enemy (defilements), worthy of offerings, one who will not be reborn,” having realized Nibbāna.

• **4 UNOBSTRUCTED KNOWLEDGES** (paṭisambhidā-ñāṇa): of meaning, of Dhamma (principles), of expression, of ready wit/eloquence; special knowledges associated with Arahants.

• **5 AGGREGATES:** Form → Feeling → Perception → Formations → Consciousness.

• **5 HINDRANCES:** sensual desire; ill will; dullness-drowsiness; restlessness-remorse; doubt—these cloud the mind and obstruct meditation.

• **5 STRANDS OF SENSE PLEASURES** (pañca kāmagaṇā): forms, sounds, smells, tastes, and tangibles cognized by the senses—appealing, pleasurable, and alluring to desire.

• **5 PRECEPTS FOR LAY FOLLOWERS:** refrain from killing, stealing, sexual misconduct, false speech, and intoxication/addiction.

• **6 REALMS OF REBIRTH:** gods (deva), titans (asura), humans, animals, hungry ghosts, hell beings.

• **6 SENSE BASES:** eye/seeing, ear/hearing, nose/smelling, tongue/tasting, body/touching, mind/mental phenomena.

• **8 KINDS OF SUFFERING:** birth, aging, illness, death, association with the disliked, separation from the loved, not getting what one wants, the suffering bound up with the five aggregates.

• **9 LINKS OF DIVERGING CONDITIONS** (from SN ii 146):

Domain → Perception → Thinking → Contact → Feeling → Desire → Zeal → Seeking → Acquisition.

“Conditioned by a diversity of domains, a diversity of perceptions arises; conditioned by a diversity of perceptions, a diversity of thinking... contact... feeling... desire... zeal... seeking... acquisition.”

• **10 FETTERS:**

– Five lower fetters: identity view, doubt, attachment to rites and rituals, sensual desire, ill will.

– Five higher fetters: attachment to form realm, attachment to formless realm, conceit, restlessness, ignorance.

• **12 LINKS OF DEPENDENT ORIGINATION:** Ignorance → Volitional formations → Consciousness → Name-and-form → Six sense bases → Contact → Feeling → Craving → Clinging → Becoming → Birth → Aging-and-death.

1. Ignorance: not seeing things as they are.
2. Formations: activities conditioned by ignorance.
3. Consciousness: awareness conditioned by formations.
4. Name-and-form: mentality-materiality conditioned by consciousness.
5. Six bases: eye, ear, nose, tongue, body, mind.
6. Contact: meeting of base and object.
7. Feeling: pleasant, painful, neutral.
8. Craving;
9. Clinging;
10. Becoming;
11. Birth;
12. Aging and death.

• **31 PLANES OF EXISTENCE:** the sense-sphere (4 lower + 7 fortunate realms), the form realm (3 first-jhāna + 3 second-jhāna + 3 third-jhāna + 7 fourth-jhāna planes), and the four formless planes.

37 FACTORS OF AWAKENING (bodhipakkhiyā dhammā):

- 4 Foundations of Mindfulness: body, feelings (clear awareness of sensations), mind, phenomena (clear seeing of principles).
- 4 Right Efforts: prevent unarisen unwholesome states; abandon arisen unwholesome states; arouse unarisen wholesome states; develop arisen wholesome states.
- 4 Bases of Spiritual Power (iddhipāda): wish/desire (for Dhamma), effort/energy, mind (steadfast attention), investigation/inspection (contemplation).
- 5 Faculties: faith, energy, mindfulness, concentration, wisdom.
- 5 Powers: the same five when unshakable.
- 7 Factors of Enlightenment: investigation of Dhamma, energy, rapture, tranquility, mindfulness, concentration, equanimity.
- 8 Noble Path: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration—this is the Middle Way, avoiding the extremes of sensual indulgence and self-mortification.

SEQUENTIAL MEDITATIVE ATTAINMENTS:

Nine successive attainments → Supernormal powers → Three knowledges:

- Four form-jhānas.
- Four formless attainments: the spheres of infinite space, infinite consciousness, nothingness, neither-perception-nor-non-perception.
- The final attainment: cessation of perception and feeling—when mental processes stop and only complete stillness remains.
- Supernormal abilities: (1) psychic power (e.g., manifold appearances, passing through solid objects); (2) the divine ear (hearing distant

sounds, including deva voices); (3) telepathy (knowing others' minds).

- The three knowledges: (1) recollection of past lives; (2) the divine eye (seeing beings' passing and reappearing); (3) knowledge of the destruction of the taints.
- Attainment of Arahantship.

VI – LIST AND SUMMARIES OF SELECTED DISCOURSES

THEMATIC GROUPS FOR THE DĪGHA NIKĀYA AND MAJJHIMA NIKĀYA:

A – Daily Life

B – Human Relationships and Conduct

C – Stories of Past Lives

D – Buddhist Worldview

E – Basic Teachings of the Dhamma

F – Monastic and Intensive Practice

NIKĀYA NO. 1 – DĪGHA NIKĀYA (Collection of Long Discourses)

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
1	DN1	Brahma-jala Sutta	D – Buddhist worldview	Kinh số 1 - Kinh Phạm Võng: Nêu lên các Giới Luật và 62 loại tà kiến về thế giới và bản ngã.	Discourse 1 – <i>Brahmajāla Sutta</i>: Lays out the disciplinary rules and the 62 wrong views about the world and the self.	第 1 經《梵網經》: 提出諸戒律與六十二種關於世界與自我的邪見。	第 1 经《梵网经》: 提出诸戒律与六十二种关于世界与自我的邪见。	
2	DN17	Mahāsudassana Sutta	C – Past Life Story	Kinh số 17 - Kinh Đại Thiện Kiến Vương: Đức Phật kể về tiền thân làm vua Mahāsudassana, nhấn mạnh sự vô thường của vinh hoa quyền lực.	Discourse 17 – <i>Mahāsudassana Sutta</i>: The Buddha recounts his past life as King Mahāsudassana, emphasizing the impermanence of power and luxury.	第 17 經《大善見王經》: 佛陀述說過去生為大善見王，強調榮華權力皆無常。	第 17 经《大善见王经》: 佛陀叙述前生为大善见王，强调荣华权力皆无常。	
3	DN21	Sakkapañha Sutta	D – Buddhist worldview	Kinh số 21 - Kinh Đế Thích Sở Vấn: Vua Trời Đế Thích hỏi Phật về nguyên	Discourse 21 – <i>Sakkapañha Sutta</i>: The god Sakka asks the Buddha	第 21 經《帝釋所問經》: 帝釋天王請問	第 21 经《帝释所问经》: 帝释天王请问	

				nhân tranh chấp và khổ đau; Phật dạy gốc rễ là tham, sân, si và chỉ bày con đường diệt khổ.	about the causes of conflict and suffering; the Buddha teaches that greed, hatred, and delusion are the roots and shows the path to liberation.	佛陀爭執與苦惱的原因；佛陀開示貪、瞋、癡為根源，並指示解脫之道。	佛陀爭執與痛苦的原因；佛陀開示貪、瞋、癡為根源，並指出解脫之道。	
4	DN22	Mahāsa- tipaṭṭhāna Sutta	E – Basic Buddhism	Kinh số 22 - Kinh Đại Niệm Xứ: Bài kinh trọng yếu dạy bốn niệm xứ (thân, thọ, tâm, pháp) như con đường duy nhất đưa đến giác ngộ và giải thoát.	Discourse 22 – Mahāsatipaṭṭhāna Sutta: A central discourse teaching the four foundations of mindfulness—body, feelings, mind, and dhammas—as the sole path to enlightenment and liberation.	第 22 經《大念處經》: 核心經典，教授四念處——身、受、心、法，為通往覺悟與解脫的唯一道路。	第 22 经《大念处经》: 核心经典，教授四念处——身、受、心、法，是通往觉悟与解脱的唯一道路。	
5	DN26	Cakkavatt- isīhanāda Sutta	C – Past Life Story	Kinh số 26 - Kinh Chuyển Luân Thánh Vương Sư Tử Hống:	Discourse 26 – Cakkavattisīhanāda Sutta: Presents the ideal of the Wheel-Turning	第 26 經《轉輪聖王獅子吼經》: 闡述轉輪聖王以正法	第 26 经《转轮圣王狮子吼经》: 阐述转轮圣王以正法	

				Nêu gương vua Chuyển Luân Thánh Vương cai trị bằng Chánh Pháp.	Monarch who rules in accordance with Dhamma.	治理天下的典範。	治理天下的典范。	
6	DN27	Aggañña Sutta	D – Buddhist worldview	Kinh số 27 - Kinh Khởi Thế Nhân Bản: Giải thích nguồn gốc thế giới, sự hình thành xã hội và giai cấp, nhân mạnh nghiệp và đạo đức mới quyết định phẩm giá con người.	Discourse 27 – Aggañña Sutta: Explains the origin of the world, the formation of society and classes, highlighting that karma and morality determine human worth.	第 27 經《起世因本經》： 說明世界的起源、社會與階級的形成，強調業與道德才決定人的價值。	第 27 经《起世因本经》： 说明世界的起源、社会与阶级的形成，强调业与道德才决定人的价值。	
7	DN28	Sampa-sādanīya Sutta	E – Basic Buddhism	Kinh số 28 - Kinh Tự Hoan Hỷ: Tôn giả Sāriputta ca ngợi công đức và trí tuệ Đức Phật bằng cách tóm tắt Phật Pháp.	Discourse 28 – Sampaśādanīya Sutta: Venerable Sāriputta praises the Buddha's virtues and wisdom by summarizing the Dhamma.	第 28 經《自歡喜經》： 尊者舍利弗以總攝佛法之方式，讚歎佛陀功德與智慧。	第 28 经《自欢喜经》： 尊者舍利弗以总摄佛法的方式，赞叹佛陀功德与智慧。	

NO. 2 – MAJJHIMA NIKĀYA (Collection of Middle-Length Discourses)

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
1	MN9 (Mi, 46)	Sammādiṭṭhi Sutta	E – Basic Buddhism	Kinh số 9 – Kinh Chánh Tri Kiến: Ngài Xá-lợi-phất giảng về Chánh kiến, giải thích nguyên nhân khổ, tập, diệt, đạo và nhiều phạm trù căn bản, làm rõ cái thấy đúng đắn trong Phật pháp.	Discourse 9 – The Sammādiṭṭhi Sutta (Right View): Venerable Sāriputta explains Right View, analyzing suffering, its origin, cessation, the path, and other key categories to clarify correct understanding in the Dhamma.	第 9 經—正見經: 中, 尊者舍利弗闡述正見, 解釋苦、集、滅、道等根本範疇, 闡明佛法中正確的見解。	第 9 经—正见经: 中, 尊者舍利弗阐述正见, 解释苦、集、灭、道等基本范畴, 阐明佛法中的正确见解。	
2	MN10 (Mi, 55)	Satipaṭṭhāna Sutta	E – Basic Buddhism	Kinh số 10 – Kinh Niệm Xứ: Bài kinh quan trọng dạy bốn niệm xứ (thân, thọ, tâm, pháp) là con đường độc nhất đưa đến giác ngộ và giải thoát.	Discourse 10 – The Satipaṭṭhāna Sutta (Foundations of Mindfulness): A central discourse teaching the four foundations of mindfulness—body, feelings, mind, and dhammas—as the only path leading to awakening and liberation.	第 10 經—念處經: 教授四念處—身、受、心、法, 為通向覺悟與解脫的唯一道路。	第 10 经—念处经: 教授四念处—身、受、心、法, 是通往觉悟与解脱的唯一道路。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
3	MN13 (Mi, 83)	Mahādukkhakkhandha Sutta	E – Basic Buddhism	Kinh số 13 – Đại Kinh Khổ Uẩn: Đức Phật phân tích sự khổ trong dục lạc, sắc và thọ; chỉ rõ nguy hiểm và bất lợi, khuyến khích buông bỏ chấp thủ.	Discourse 13 – The Mahādukkhakkhandha Sutta (The Greater Discourse on the Mass of Suffering): The Buddha analyzes suffering in sensual pleasures, form, and feelings, pointing out their dangers and encouraging renunciation of attachment.	第 13 經—大苦蘊經: 中, 佛陀分析欲樂、色與受中的痛苦, 指出其危險與過患, 勸導捨離執著。	第 13 经—大苦蘊经: 中, 佛陀分析欲乐、色与受中的痛苦, 指出其危险与过患, 劝导舍离执著。	
4	MN20 (Mi, 118)	Vitakkasaṇṭhāna Sutta	E – Basic Buddhism	Kinh số 20 – Kinh An Trú Tâm: Đức Phật dạy năm phương pháp đối trị tư tưởng bất thiện, giúp hành giả an trú trong định và phát triển tuệ giác.	Discourse 20 – The Vitakkasaṇṭhāna Sutta (The Removal of Distracting Thoughts): The Buddha teaches five methods to counter unwholesome thoughts, enabling meditators to settle in concentration and develop insight.	第 20 經—安住尋經: 中, 佛陀教授五種對治惡念的方法, 使修行者得以安住於定並增長智慧。	第 20 经—安住寻经: 中, 佛陀教授五种对治恶念的方法, 使修行者得以安住于定并增长智慧。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
5	MN22 (Mi, 130)	Alagaddupama Sutta	E – Basic Buddhism	Kinh số 22 – Kinh Ví Dụ Con Rắn: Đức Phật quở trách tỳ-kheo Aritṭha hiểu sai về dục lạc; nêu ví dụ con rắn và ví dụ chiếc bè, dạy không chấp thủ ngay cả với Chánh pháp.	Discourse 22 – The Alagaddūpama Sutta (The Simile of the Snake): The Buddha reproves the monk Aritṭha for misinterpreting sensual pleasures, illustrating with the simile of the snake and the raft, teaching not to cling even to the Dhamma itself.	第 22 經—蛇喻經： 中，佛陀呵責比丘阿利吒誤解欲樂，以蛇喻與筏喻說明，強調即使對正法也不應執著。	第 22 经—蛇喻经： 中，佛陀呵责比丘阿利吒误解欲乐，以蛇喻与筏喻说明，强调即使对正法也不应执著。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
6	MN26 (Mi, 160)	Ariyapariyesanā Sutta	E – Basic Buddhism	Kinh số 26 – Kinh Thánh Cầu: Đức Phật kể lại con đường Ngài đi tìm đạo, từ bỏ đời sống thế tục, nỗ lực tu tập, chứng đạt giác ngộ và giảng dạy chúng sinh.	Discourse 26 – The Ariyapariyesanā Sutta (The Noble Search): The Buddha recounts his quest for the path, his renunciation, striving, enlightenment, and teaching for the welfare of others.	第 26 經 – 聖求經: 佛陀回憶自己尋道的經歷，捨棄世俗，努力修行，證得覺悟，並為眾生說法。	第 26 经 – 圣求经: 佛陀回忆自己寻道的经历，舍弃世俗，努力修行，证得觉悟，并为众生说法。	
7	MN31 (Mi, 205)	The Cūḷagosiṅga Sutta	B - Interpersonal relations	Kinh số 31 – Tiểu Kinh Rừng Sùng Bò: Đức Phật thăm ba vị tỳ-kheo sống hòa hợp trong rừng Gosiṅga; ca ngợi đời sống đồng tu thanh tịnh, hòa hợp và giải thoát.	Discourse 31 – The Cūḷagosiṅga Sutta (The Lesser Discourse in the Gosiṅga Forest): The Buddha visits three monks dwelling harmoniously in the Gosiṅga Forest, praising their pure, united, and liberated way of practice.	第 31 經 – 小牛角林經: 佛陀探訪三位在牛角林和合修行的比丘，讚歎他們清淨、和合、解脫的生活。	第 31 经 – 小牛角林经: 佛陀探訪三位在牛角林和合修行的比丘，赞叹他们清淨、和合、解脱的生活。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
8	MN37 (Mi, 251)	Cūḷatanhāsāṅkhaya Sutta	E – Basic Buddhism	Kinh số 37 – Tiểu Kinh Đoạn Tận Ái: Đức Phật giảng cho trời Phạm Thiên về sự đoạn trừ ái dục, tu tập thiền định và chánh trí đưa đến giải thoát.	Discourse 37 – The Cūḷatanhāsāṅkhaya Sutta (The Lesser Discourse on the Destruction of Craving): The Buddha teaches a Brahmā deity about the ending of craving, cultivation of meditation, and right knowledge leading to liberation.	第 37 經—小斷愛經: 佛陀為梵天開示斷除愛欲，修習禪定與正智，以達解脫。	第 37 经—小断爱经: 佛陀为梵天开示断除爱欲，修习禅定与正智，以达解脱。	
9	MN41 (Mi, 285)	Sāleyyaka Sutta	B - Interpersonal relations	Kinh số 41 – Kinh Sāleyya: Đức Phật thuyết cho dân làng Sāleyya về mười ác nghiệp và mười thiện nghiệp, nêu rõ nghiệp quả đưa đến tái sinh trong các cảnh giới.	Discourse 41 – The Sāleyyaka Sutta (The Discourse at Sāleyya): The Buddha teaches the villagers of Sāleyya about ten unwholesome and ten wholesome actions, showing how they lead to rebirth in different realms.	第 41 經—沙勒村經: 佛陀為沙勒村人講解十不善與十善業，說明其導致不同界別的輪迴果報。	第 41 经—沙勒村经: 佛陀为沙勒村人讲解十不善与十善业，说明其导致不同界别的轮回果报。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
10	MN49 (Mi, 326)	Brahmanimantanika Sutta	D – Buddhist worldview	Kinh số 49 – Kinh Phạm Thiên Cầu Thỉnh: Đức Phật vạch rõ giới hạn của Phạm Thiên Baka, chỉ ra sự hiểu sai về tính thường hằng, và khẳng định trí tuệ của Như Lai vượt ngoài thế giới hữu hạn.	Discourse 49 – The Brahmanimantanika Sutta (The Invitation of Brahmā): The Buddha reveals the delusion of Brahmā Baka, who believes in permanence, and shows that the Tathāgata’s wisdom transcends the finite world.	第 49 經 – 梵天請經: 佛陀指出梵天婆迦的錯誤，揭示其對常恆的妄見，並說明如來智慧超越有限世間。	第 49 经 – 梵天请经: 佛陀指出梵天婆迦的错误，揭示其对常恒的妄见，并说明如来智慧超越有限世间。	
11	MN50 (Mi, 332)	Maratajaniya Sutta	D – Buddhist worldview	Kinh số 50 – Kinh Hàng Ma: Ngài Moggallāna kể lại việc từng bị Ma quấy nhiễu, cách Ngài đối trị bằng chánh niệm và trí tuệ, khẳng định sức mạnh tinh thần của bậc A-la-hán.	Discourse 50 – The Māratajjanīya Sutta (The Rebuke of Māra): Venerable Moggallāna recounts being harassed by Māra and how he overcame through mindfulness and wisdom, demonstrating the spiritual strength of an arahant.	第 50 經 – 降魔經: 尊者目犍連述說曾被魔擾亂，如何以正念與智慧降伏，彰顯阿羅漢的精神力量。	第 50 经 – 降魔经: 尊者目犍连述说曾被魔扰乱，如何以正念与智慧降伏，彰显阿罗汉的精神力量。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
12	MN51 (Mi, 339)	Kandaraka Sutta	E – Basic Buddhism	Kinh số 51 – Kinh Kandaraka: Đức Phật giảng về bốn hạng người: tự hành khổ, hành khổ người khác, sống hưởng dục, và tu tập Thánh đạo; ca ngợi con đường tu tập.	Discourse 51 – The Kandaraka Sutta: The Buddha describes four kinds of persons: one who torments himself, one who torments others, one devoted to sensual pleasures, and one practicing the Noble Path—praising the last as supreme.	第 51 經—坎達拉迦經：佛陀開示世間四類人：自苦者、苦他者、耽著欲樂者、修聖道者，讚歎最後一類最為殊勝。	第 51 经—坎达拉迦经：佛陀开示世间四类人：自苦者、苦他者、耽著欲乐者、修圣道者，赞叹最后一类最为殊胜。	
13	MN53 (Mi, 353)	Sekha Sutta	E – Basic Buddhism	Kinh số 53 – Kinh Hữu Học: Đức Phật nêu ra mười bốn pháp mà bậc hữu học cần thành tựu để tiến đến A-la-hán quả.	Discourse 53 – The Sekha Sutta (The Disciple in Higher Training): The Buddha enumerates fourteen qualities that a disciple in training must cultivate to attain arahantship.	第 53 經—學人經：佛陀列舉十四種學人應具足的法，以進修至阿羅漢果。	第 53 经—学人经：佛陀列举十四种学人应具足的法，以进修至阿罗汉果。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
14	MN54 (Mi, 359)	Potaliya Sutta	B - Interpersonal relations	Kinh số 54 – Kinh Potaliya: Đức Phật khuyên cư sĩ Potaliya từ bỏ sáu hành vi xấu, ví như cắt đứt tận gốc, để sống đời chân chính và an lạc.	Discourse 54 – The Potaliya Sutta: The Buddha advises the householder Potaliya to abandon six corrupt behaviors, likened to cutting them off at the root, in order to live a righteous and peaceful life.	第 54 經 – 波多利耶經: 佛陀勸導居士波多利耶斷除六種惡行，如斷根般徹底，以過正直安樂的生活。	第 54 经 – 波多利耶经: 佛陀劝导居士波多利耶断除六种恶行，如断根般彻底，以过正直安乐的生活。	
15	MN55 (Mi, 368)	Jīvaka Sutta	A – Daily life	Kinh số 55 – Kinh Jīvaka: Bác sĩ Jīvaka hỏi về việc ăn thịt. Đức Phật dạy ba điều kiện để dùng được: không thấy, không nghe, không nghi giết cho mình; đồng thời nhấn mạnh tâm từ và từ bỏ sát sinh.	Discourse 55 – The Jīvaka Sutta: The physician Jīvaka asks about eating meat. The Buddha lays down three conditions—if it is not seen, heard, or suspected to be killed for oneself—emphasizing compassion and abstaining from killing.	第 55 經 – 耆婆經: 醫師耆婆詢問食肉之事。佛陀制定三條件：非為己見、聞、疑而殺，並強調慈心與捨離殺生。	第 55 经 – 耆婆经: 医师耆婆询问食肉之事。佛陀制定三条件：非为己见、闻、疑而杀，并强调慈心与舍离杀生。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
16	MN61 (Mi, 414)	Ambalaṭṭhika Rāhulovāda Sutta	E – Basic Buddhism	Kinh số 61 – Kinh Giáo Giới La-hầu-la ở rừng Am-bà-lâm: Đức Phật dạy La-hầu-la về chân thật và quán xét ba thời (trước, trong, sau) đối với hành động, để tu tập trí tuệ và từ bỏ lỗi lầm.	Discourse 61 – The Ambalaṭṭhika Rāhulovāda Sutta (Advice to Rāhula at Ambalaṭṭhika): The Buddha teaches Rāhula about truthfulness and reflecting before, during, and after actions to cultivate wisdom and abandon faults.	第 61 經—安巴林羅睺羅教誡經：佛陀教導羅睺羅以真實心，並在行為前、中、後反省，以培養智慧、捨離過失。	第 61 经—安巴林罗睺罗教誡经：佛陀教导罗睺罗以真实心，并在行为前、中、后反省，以培养智慧、舍离过失。	
17	MN62 (Mi, 420)	Mahārāhulovāda Sutta	E – Basic Buddhism	Kinh số 62 – Đại Kinh Giáo Giới La-hầu-la: Đức Phật dạy La-hầu-la quán niệm hơi thở, bốn đại, và từ bi hỷ xả; là bài học quan trọng về thiền và tâm từ.	Discourse 62 – The Mahārāhulovāda Sutta (The Greater Advice to Rāhula): The Buddha instructs Rāhula on mindfulness of breathing, contemplation of the elements, and the cultivation of loving-kindness, compassion, joy, and equanimity.	第 62 經—大羅睺羅教誡經：佛陀教導羅睺羅修習安般念、觀四大，及培養慈、悲、喜、捨。	第 62 经—大罗睺罗教誡经：佛陀教导罗睺罗修习安般念、观四大，并培养慈、悲、喜、舍。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
18	MN63 (Mi, 427)	Cūḷamālukya Sutta	E – Basic Buddhism	Kinh số 63 – Tiểu Kinh Mālunkya: Đức Phật giải đáp thắc mắc của tỷ-kheo Mālunkya-putta về những câu hỏi siêu hình, khẳng định việc thực hành con đường giải thoát mới là quan trọng.	Discourse 63 – The Cūḷamālukya Sutta (The Shorter Discourse to Mālunkya-putta): The Buddha answers Mālunkya-putta's metaphysical questions, emphasizing that practice of the path to liberation is what truly matters.	第 63 經—小摩倫迦經：佛陀回答摩倫迦比丘的形上問題，強調修行解脫之道才是真要。	第 63 经—小摩伦迦经：佛陀回答摩伦迦比丘的形上问题，强调修行解脱之道才是关键。	
19	MN66 (Mi, 448)	Latukikopama Sutta	B - Interpersonal relations	Kinh số 66 – Kinh Ví Dụ Con Chim Cáy: Đức Phật dùng hình ảnh chim cáy để dạy về sự vừa đủ và biết chấp nhận giới hạn, từ bỏ dục vọng lớn lao để đạt an lạc.	Discourse 66 – The Latukikopama Sutta (The Simile of the Quail): The Buddha uses the simile of the quail to teach contentment, acceptance of limits, and renunciation of great desires for the sake of peace.	第 66 經—鶻鶻喻經：佛陀以鶻鶻為喻，教導知足、接受限度，捨棄大欲以得安樂。	第 66 经—鶻鶻喻经：佛陀以鶻鶻为喻，教导知足、接受限度，舍弃大欲以得安乐。	

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20	MN73 (Mi, 489)	Mahāvaccagotta Sutta	D – Buddhist worldview	Kinh số 73 – Đại Kinh Vacchagotta: Đức Phật đối thoại với du sĩ Vacchagotta, trình bày về thiền định, giác ngộ và giải thoát, khẳng định lợi ích của con đường tu tập.	Discourse 73 – The Mahāvaccagotta Sutta: The Buddha dialogues with the wanderer Vacchagotta, explaining meditation, awakening, and liberation, highlighting the benefits of the practice.	第 73 經—大婆蹉經: 佛陀與遊方者婆蹉對談，闡述禪定、覺悟與解脫，強調修行之益。	第 73 经—大婆蹉经: 佛陀与游方者婆蹉对谈，阐述禅定、觉悟与解脱，强调修行之益。	
21	MN81 (M.ii, 45)	Ghaṭṭikāra Sutta	C – Past Life Story	Kinh số 81 – Kinh Ghaṭṭikāra: Đức Phật kể về tiền thân của Ngài thời Phật Kassapa và mối quan hệ với cư sĩ Ghaṭṭikāra, nêu gương hộ trì Tam bảo.	Discourse 81 – The Ghaṭṭikāra Sutta: The Buddha recalls his past life during the time of the Buddha Kassapa and his friendship with the layman Ghaṭṭikāra, highlighting exemplary support for the Triple Gem.	第 81 經—伽提迦羅經: 佛陀述說迦葉佛時的宿世，以及與居士伽提迦羅的友誼，彰顯護持三寶之典範。	第 81 经—伽提迦罗经: 佛陀述说迦叶佛时的宿世，以及与居士伽提迦罗的友谊，彰显护持三宝之典范。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
22	MN82 (M.ii, 55)	Ratṭhapāla Sutta	B - Interpersonal relations	Kinh số 82 – Kinh Ratṭhapāla: Câu chuyện cư sĩ Ratṭhapāla xuất gia, từ bỏ vinh hoa, đối thoại với vua về vô thường, khổ, vô ngã.	Discourse 82 – The Ratṭhapāla Sutta: The story of the householder Ratṭhapāla renouncing wealth to become a monk, later discussing impermanence, suffering, and non-self with the king.	第 82 經—羅達波羅經： 居士羅達波羅出家捨棄榮華，後與國王論及無常、苦、無我。	第 82 经—罗达波罗经： 居士罗达波罗出家舍弃荣华，后与国王论及无常、苦、无我。	
23	MN83 (M.ii, 75)	Makhādeva Sutta	C – Past Life Story	Kinh số 83 – Kinh Makhādeva: Tiền thân vua Makhādeva thực hành buông bỏ, truyền lại hạnh nguyện cho con cháu, nêu gương tu tập Ba-la-mật.	Discourse 83 – The Makhādeva Sutta: The past life story of King Makhādeva, who renounced worldly life and passed on the vow of renunciation to his descendants, exemplifying pāramī practice.	第 83 經—摩訶提婆經： 馬哈提婆王宿世行持捨離，將誓願傳給子孫，為修習波羅蜜之典範。	第 83 经—摩诃提婆经： 摩诃提婆王宿世行持舍离，将誓愿传给子孙，为修习波罗蜜之典范。	

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24	MN84 (M.ii, 85)	Madhurā Sutta	D – Buddhist worldview	Kinh số 84 – Kinh Madhurā: Đức Phật bác bỏ quan niệm giai cấp Bà-la-môn, khẳng định nghiệp và hành vi đạo đức mới quyết định giá trị con người.	Discourse 84 – The Madhurā Sutta: The Buddha refutes the Brahmin caste superiority, affirming that karma and moral conduct determine human worth.	第 84 經 – 摩突羅經: 佛陀駁斥婆羅門種姓優越，肯定業與道德行為才決定人之價值。	第 84 经 – 摩突罗经: 佛陀驳斥婆罗门种姓优越，肯定业与道德行为才决定人之价值。	
25	MN85 (M.ii, 91)	Bodhisattvajaku māra Sutta	B – Inter-personal relations	Kinh số 85 – Kinh Bồ Đề Vương Tử: Đức Phật đối thoại với Thái tử Bodhi về khổ, tập, diệt, đạo, khuyên tu tập con đường Bát Thánh đạo.	Discourse 85 – The Bodhirājakumāra Sutta: The Buddha converses with Prince Bodhi on suffering, its origin, cessation, and the path, urging the practice of the Noble Eightfold Path.	第 85 經 – 菩提王子經: 佛陀與菩提王子對談苦、集、滅、道，勸導修習八正道。	第 85 经 – 菩提王子经: 佛陀与菩提王子对谈苦、集、灭、道，劝导修习八正道。	
26	MN86 (M.ii, 97)	Angulimāla Sutta	B – Inter-personal relations	Kinh số 86 – Kinh Angulimāla: Câu chuyện tướng cướp Angulimāla gặp Phật, cảm hóa và xuất gia, chứng đắc A-la-hán.	Discourse 86 – The Angulimāla Sutta: The story of the bandit Angulimāla’s encounter with the Buddha, his conversion, ordination, and attainment of arahantship.	第 86 經 – 央掘魔羅經: 惡賊央掘魔羅遇佛感化，出家並證阿羅漢。	第 86 经 – 央掘魔罗经: 恶贼央掘魔罗遇佛感化，出家并证阿罗汉。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
27	MN87 (M.ii, 107)	Piyajātika Sutta	B – Inter-personal relations	Kinh số 87 – Kinh Ái Sanh: Đức Phật giảng về khổ đau bắt nguồn từ ái dục và sự ràng buộc tình thân, khuyên tu tập buông xả.	Discourse 87 – The Piyajātika Sutta (Born from Affection): The Buddha teaches that suffering arises from craving and attachment to loved ones, advising cultivation of detachment.	第 87 經—愛生經: 佛陀開示痛苦源於愛欲與親情繫縛，勸修捨離。	第 87 经—爱生经: 佛陀开示痛苦源于爱欲与亲情系缚，劝修舍离。	
28	MN90 (M.ii, 125)	Kaṇṇakatthala Sutta	B – Inter-personal relations	Kinh số 90 – Kinh Kaṇṇakatthala: Đức Phật đối thoại với vua Pasenadi về các bậc A-la-hán, nghiệp, và sự phân biệt giai cấp, đưa đến hiểu biết đúng đắn.	Discourse 90 – The Kaṇṇakatthala Sutta: The Buddha converses with King Pasenadi about arahants, karma, and caste distinctions, leading to right understanding.	第 90 經—羯那迦吒羅經: 佛陀與波斯匿王論及阿羅漢、業與種姓差別，引導正確理解。	第 90 经—羯那迦吒罗经: 佛陀与波斯匿王论及阿罗汉、业与种姓差别，引导正确理解。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
29	MN93 (M.ii, 147)	Assalāyana Sutta	D – Buddhist worldview	Kinh số 93 – Kinh Assalāyana: Đức Phật đối thoại với Bà-la-môn Assalāyana, bác bỏ thuyết giai cấp, khẳng định giá trị con người do hành vi và trí tuệ.	Discourse 93 – The Assalāyana Sutta: The Buddha debates with the Brahmin Assalāyana, rejecting caste superiority and affirming that conduct and wisdom determine human worth.	第 93 經 – 阿薩羅耶那經: 佛陀與婆羅門阿薩羅耶那辯論，否定種姓至上，強調行為與智慧決定價值。	第 93 经 – 阿萨罗耶那经: 佛陀与婆罗门阿萨罗耶那辩论，否定种姓至上，强调行为与智慧决定价值。	
30	MN95 (M.ii, 164)	Caṅkī Sutta	D – Buddhist worldview	Kinh số 95 – Kinh Caṅkī: Đức Phật giảng cho Bà-la-môn Caṅkī về niềm tin và trí tuệ, khẳng định tu tập thực chứng mới là con đường đưa đến giải thoát.	Discourse 95 – The Caṅkī Sutta: The Buddha instructs the Brahmin Caṅkī on faith and wisdom, affirming that experiential practice, not mere belief, leads to liberation.	第 95 經 – 真伽經: 佛陀教導婆羅門真伽關於信與智，指出唯有實修實證才能通向解脫。	第 95 经 – 真伽经: 佛陀教导婆罗门真伽关于信与智，指出唯有实修实证才能通向解脱。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
31	MN96 (M.ii, 178)	Esukāri Sutta	D – Buddhist worldview	Kinh số 96 – Kinh Esukāri: Đức Phật giảng cho Bà-la-môn Esukāri rằng địa vị không do giai cấp mà do nghiệp và hành vi.	Discourse 96 – The Esukāri Sutta: The Buddha explains to the Brahmin Esukāri that status is determined not by caste but by karma and conduct.	第 96 經 – 伊修迦羅經: 佛陀開示婆羅門伊修迦羅，地位非由種姓，而由業與行為決定。	第 96 经 – 伊修迦罗经: 佛陀开示婆罗门伊修迦罗，地位非由种姓，而由业与行为决定。	
32	MN97 (M.ii, 184)	Dhānañjāni Sutta	B - Interpersonal relations	Kinh số 97 – Kinh Dhānañjāni: Đức Phật dạy cư sĩ Dhānañjāni về nghiệp thiện, phước báo và con đường đưa đến các cõi lành.	Discourse 97 – The Dhānañjāni Sutta: The Buddha teaches the layman Dhānañjāni about wholesome actions, merit, and the path leading to good rebirths.	第 97 經 – 陀那闍尼經: 佛陀教導居士陀那闍尼，行善積福，引導往生善趣。	第 97 经 – 陀那闍尼经: 佛陀教导居士陀那闍尼，行善积福，引导往生善趣。	
33	MN99 (M.ii, 196)	Subha Sutta	B - Interpersonal relations	Kinh số 99 – Kinh Subha: Đức Phật trả lời Bà-la-môn Subha về đẳng cấp, nêu rõ đạo đức và trí tuệ mới là nền tảng phẩm giá con người.	Discourse 99 – The Subha Sutta: The Buddha answers the Brahmin Subha, emphasizing that morality and wisdom—not caste—define true human worth.	第 99 經 – 須婆羅經: 佛陀回答婆羅門須婆，強調道德與智慧而非種姓決定人之價值。	第 99 经 – 须婆罗经: 佛陀回答婆罗门须婆，强调道德与智慧而非种姓决定人之价值。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
34	MN101 (M.ii, 214)	Devadaha Sutta	E – Basic Buddhism	Kinh số 101 – Kinh Devadaha: Đức Phật phản bác quan điểm khổ hạnh cực đoan của Ni-kiền-tử, chỉ rõ trung đạo và thực hành chánh kiến.	Discourse 101 – The Devadaha Sutta: The Buddha refutes the Jain ascetics' extreme practices, affirming the Middle Way and the cultivation of Right View.	第 101 經－提婆達經：佛陀駁斥尼乾子苦行偏激，闡明中道與正見之修習。	第 101 经－提婆达经：佛陀驳斥尼乾子苦行偏激，阐明中道与正见之修习。	
35	MN107 (M.iii, 1)	Gaṇaka Moggallāna Sutta	B - Interpersonal relations	Kinh số 107 – Kinh Gaṇaka Moggallāna: Đức Phật giải thích con đường tu tập tuần tự, từ giới, định đến tuệ cho Bà-la-môn Gaṇaka Moggallāna.	Discourse 107 – The Gaṇaka Moggallāna Sutta: The Buddha outlines the gradual training—from morality to concentration and wisdom—to the Brahmin Gaṇaka Moggallāna.	第 107 經－數學目犍連經：佛陀為婆羅門數學目犍連開示次第修學：戒、定、慧。	第 107 经－数学目犍连经：佛陀为婆罗门数学目犍连开示次第修学：戒、定、慧。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
36	MN108 (M.iii, 7)	Gopaka Moggallāna Sutta	B - Interpersonal relations	Kinh số 108 – Kinh Gopaka Moggallāna: Sau khi Phật nhập Niết-bàn, Tôn giả Ānanda đối thoại với Bà-la-môn Gopaka Moggallāna về sự kế thừa Tăng đoàn.	Discourse 108 – The Gopaka Moggallāna Sutta: After the Buddha's passing, Venerable Ānanda discusses with the Brahmin Gopaka Moggallāna the leadership and continuity of the Sangha.	第 108 經－牛養目犍連經：佛陀涅槃後，尊者阿難與婆羅門牛養目犍連對話，談僧團的承繼。	第 108 经－牛养目犍连经：佛陀涅槃后，尊者阿难与婆罗门牛养目犍连对话，谈僧团的承继。	
37	MN110 (M.iii, 20)	Cūḷapunnāma Sutta	E – Basic Buddhism	Kinh số 110 – Tiểu Kinh Mãn Nguyệt: Đức Phật giảng cho chư Tăng về sự khác biệt giữa bậc hiền trí và kẻ phàm phu, khuyên tu tập từ bỏ tham dục.	Discourse 110 – The Cūḷapunnāma Sutta (The Lesser Discourse on the Full Moon Night): The Buddha teaches the monks the distinction between the wise and the foolish, encouraging renunciation of sensual desire.	第 110 經－小滿月經：佛陀為比丘們說明賢智與凡愚之別，勸導捨離欲貪。	第 110 经－小满月经：佛陀为比丘们说明贤智与凡愚之别，劝导舍离欲贪。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
38	MN114 (M.iii, 45)	Sevitabbāsevitabba Sutta	E – Basic Buddhism	Kinh số 114 – Kinh Nên Hành Trì Không Nên Hành Trì: Đức Phật dạy phân biệt pháp nên tu tập và pháp không nên tu tập để đạt giải thoát.	Discourse 114 – The Sevitabbāsevitabba Sutta (On What Should and Should Not Be Practiced): The Buddha instructs how to discern practices that should be pursued and those that should be avoided for liberation.	第 114 經－應行不應行經：佛陀教導分辨應修與不應修之法，以達解脫。	第 114 经－应行不应行经：佛陀教导分辨应修与不应修之法，以达解脱。	
39	MN117 (M.iii, 71)	Mahācattārīsaka Sutta	E – Basic Buddhism	Kinh số 117 – Đại Kinh Bốn Mươi: Đức Phật triển khai chi tiết về Chánh kiến, Chánh tư duy và các chi phần của Bát Thánh đạo.	Discourse 117 – The Mahācattārīsaka Sutta (The Great Forty): The Buddha expounds in detail on Right View, Right Thought, and the factors of the Noble Eightfold Path.	第 117 經－大四十經：佛陀詳述正見、正思惟與八正道諸支。	第 117 经－大四十经：佛陀详述正见、正思惟与八正道诸支。	

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40	MN118 (M.iii, 78)	Ānāpānasati Sutta	E – Basic Buddhism	Kinh số 118 – Kinh Nhập Tức Xuất Tức Niệm: Đức Phật dạy pháp quán niệm hơi thở, liên hệ đến bốn niệm xứ và bảy giác chi, dẫn đến giải thoát.	Discourse 118 – The Ānāpānasati Sutta (Mindfulness of Breathing): The Buddha teaches mindfulness of breathing, connected to the four foundations of mindfulness and the seven factors of awakening, culminating in liberation.	第 118 經—安般念經: 佛陀教授安般念，結合四念處與七覺支，導向解脫。	第 118 经—安般念经: 佛陀教授安般念，结合四念处与七觉支，导向解脱。	

41	MN119 (M.iii, 88)	Kāyagatāsati Sutta	E – Basic Buddhism	Kinh số 119 – Kinh Thân Hành Niệm: Đức Phật dạy pháp quán niệm trên thân thể để phát triển định, trí tuệ và đạt giải thoát.	Discourse 119 – The Kāyagatāsati Sutta (Mindfulness of the Body): The Buddha teaches mindfulness directed to the body as a basis for concentration, wisdom, and liberation.	第 119 經—身念經: 佛陀教授以身為觀，培養定慧，導向解脫。	第 119 经—身念经: 佛陀教授以身为观，培养定慧，导向解脱。	
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42	MN120 (M.iii, 99)	Saṅkhāruppatti Sutta	D – Buddhist worldview	Kinh số 120 - Kinh Hành Sanh: Đức Phật giải thích tái sinh tùy theo tâm nguyện và hành vi, nhấn mạnh sức mạnh của ý nghiệp.	Discourse 120 – The Saṅkhāruppatti Sutta (Rebirth by Aspiration): The Buddha explains how rebirth follows aspirations and actions, stressing the power of volitional formations.	第 120 經—行生經：佛陀說明眾生依願與行而再生，強調意業之力。	第 120 经—行生经：佛陀说明众生依愿与行而再生，强调意业之力。	
43	MN123 (M.iii, 118)	Acchariyabhūtaḍḍhamma Sutta	D – Buddhist worldview	Kinh số 123 – Kinh Hy Hữu Vị Tăng Hữu Pháp: Tôn giả Ānanda tán thán những hiện tượng hy hữu quanh sự ra đời, giác ngộ và chuyển pháp luân của Đức Phật.	Discourse 123 – The Acchariyabhūtaḍḍhamma Sutta (Wonderful and Marvellous Qualities): Venerable Ānanda recounts the marvellous events surrounding the Buddha’s birth, enlightenment, and first teaching.	第 123 經—希有未曾有法經：尊者阿難讚歎佛陀誕生、成道與初轉法輪的希有奇事。	第 123 经—希有未曾有法经：尊者阿难赞叹佛陀诞生、成道与初转法轮的希有奇事。	
44	MN125 (M.iii, 128)	The Sutta of the Day of the Dead	E – Basic Buddhism	Kinh số 125 – Kinh Điều Ngự Địa: Đức Phật dùng ví dụ thuần ngựa để dạy sự rèn luyện từng bước của hành giả đến giác ngộ.	Discourse 125 – The Dantabhūmi Sutta (The Tamer and the Tamed): The Buddha compares training a monk to taming a noble horse, step by step leading to enlightenment.	第 125 經—調御地經：佛陀以調馬為喻，開示比丘次第修行以至覺悟。	第 125 经—调御地经：佛陀以调马为喻，开示比丘次第修行以至觉悟。	

45	MN126 (M.iii, 138)	Bhūmija Sutta	B - Interpersonal relations	Kinh số 126 – Kinh Phù-di: Đức Phật giải thích cho tỳ-kheo Bhūmija về tác dụng của niềm tin và nỗ lực đúng, phân biệt thực hành chân chánh và sai lầm.	Discourse 126 – The Bhūmija Sutta: The Buddha clarifies to Bhūmija the role of right faith and effort, distinguishing proper from improper practice.	第 126 經—富彌 迦經: 佛陀為比 丘富彌迦闡明正 信與正勤，分辨 正行與邪行。	第 126 经—富 弥迦经: 佛陀 为比丘富弥迦 阐明正信与正 勤，分辨正行 与邪行。	
46	MN127 (M.iii, 144)	Anuruddha Sutta	B - Interpersonal relations	Kinh số 127 – Kinh A-na-luật: Đức Phật hỏi Tôn giả Anuruddha về pháp tu quán chiếu và sống an trú trong pháp giải thoát.	Discourse 127 – The Anuruddha Sutta: The Buddha questions Venerable Anuruddha about contemplation and abiding in liberation.	第 127 經—阿那 律經: 佛陀詢問 尊者阿那律修習 觀照與安住解脫 之法。	第 127 经—阿 那律经: 佛陀 询问尊者阿那 律修习观照与 安住解脱之 法。	
47	MN129 (M.iii, 163)	Bālapandita Sutta	D – Buddhist worldview	Kinh số 129 – Kinh Hiền Ngụ: Đức Phật so sánh phước báo của người hiền trí và khổ báo của kẻ ngu si, nhấn mạnh hành vi quyết định số phận.	Discourse 129 – The Bālapandita Sutta (The Fool and the Wise): The Buddha contrasts the rewards of the wise with the suffering of the foolish, emphasizing deeds as determinants of destiny.	第 129 經—愚智 經: 佛陀對比智 者之福報與愚者 之苦報，強調行 為決定命運。	第 129 经—愚 智经: 佛陀对 比智者之福报 与愚者之苦 报，强调行为 决定命运。	

48	MN130 (M.iii, 178)	Devadatta Sutta	D – Buddhist worldview	Kinh số 130 – Kinh Thiên Sứ: Đức Phật giảng về bốn thiên sứ (sinh, già, bệnh, chết) và hậu quả cho kẻ ác không biết sợ nhân quả.	Discourse 130 – The Devadūta Sutta (The Messengers of the Devas): The Buddha speaks of the four divine messengers— birth, aging, illness, and death—warning of the fate awaiting the wicked.	第 130 經—天使 經: 佛陀開示四 天使—生、 老、病、死，警 示惡人不畏因果 之報。	第 130 经—天 使经: 佛陀开 示四天使— 生、老、病、 死，警示恶人 不畏因果之 报。	
49	MN131 (M.iii, 187)	Bhaddekaratta Sutta	E – Basic Buddhism	Kinh số 131 – Kinh Nhứt Dạ Hiền Giả: Đức Phật dạy không chạy theo quá khứ hay tương lai, an trú trong hiện tại để sống khéo léo và giải thoát.	Discourse 131 – The Bhaddekaratta Sutta (The One Fine Night): The Buddha advises not to chase after past or future, but to dwell in the present moment for skillful living and liberation.	第 131 經—一夜 賢者經: 佛陀教 導不逐過去、不 馳未來，安住當 下以達解脫。	第 131 经—一 夜贤者经: 佛 陀教导不逐过 去、不驰未来， 安住当下以 达解脱。	
50	MN135 (M.iii, 202)	Cūḷakammavibhaṅga Sutta	D – Buddhist worldview	Kinh số 135 – Kinh Tiểu Nghiệp Phân Biệt: Đức Phật giải thích vì sao chúng sinh có số phận khác nhau: do các loại nghiệp thiện ác đã tạo.	Discourse 135 – The Cūḷakammavibhaṅga Sutta (The Shorter Exposition of Kamma): The Buddha explains the varying destinies of beings as the results of their different kinds of karma.	第 135 經—小業 分別經: 佛陀說 明眾生命運差 異，源於各自所 造之善惡業。	第 135 经—小 业分别经: 佛 陀说明众生命 运差异，源于 各自所造之善 恶业。	

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51	MN136 (M.iii, 207)	Mahākammavibhaṅga Sutta	D – Buddhist worldview	Kinh số 136 – Kinh Đại Nghiệp Phân Biệt: Đức Phật phân tích sâu hơn sự sai biệt trong nghiệp báo, giải thích vì sao có người tạo ác mà hưởng phước, hoặc tạo thiện mà chịu khổ.	Discourse 136 – The Mahākammavibhaṅga Sutta (The Greater Exposition of Karma): The Buddha gives a deeper analysis of karma, explaining why some do evil but enjoy good results, or do good but suffer.	第 136 經 – 大業分別經: 佛陀深入闡述業報差別，說明有人造惡卻得福，有人行善卻受苦的因緣。	第 136 经 – 大业分别经: 佛陀深入闡述业报差别，说明有人造恶却得福，有人行善却受苦的因緣。	
52	MN139 (M.iii, 230)	Araṇavibhaṅga Sutta	E – Basic Buddhism	Kinh số 139 – Kinh Vô Tránh Phân Biệt: Đức Phật dạy pháp tu không tranh luận, tránh hai cực đoan, sống theo trung đạo, nuôi dưỡng tâm vô tránh và hòa hợp.	Discourse 139 – The Araṇavibhaṅga Sutta (The Exposition on Non-Conflict): The Buddha teaches non-contention, avoiding extremes, living by the middle way, and cultivating harmony.	第 139 經 – 無諍分別經: 佛陀教授不爭法，遠離二邊，行中道，養育和合無諍之心。	第 139 经 – 无净分别经: 佛陀教授不爭法，远离二边，行中道，养育和合无净之心。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
53	MN141 (M.iii, 248)	Saccavibhaṅga Sutta	E – Basic Buddhism	Kinh số 141 – Kinh Phân Biệt Sự Thật: Tôn giả Xá-lợi-phất thuyết giảng chi tiết về bốn Thánh đế, làm sáng tỏ cốt lõi giáo pháp.	Discourse 141 – The Saccavibhaṅga Sutta (The Exposition of the Truths): Venerable Sāriputta expounds the Four Noble Truths in detail, clarifying the essence of the teaching.	第 141 經 – 諦分別經: 舍利弗尊者詳解四聖諦，闡明佛法核心。	第 141 经 – 諦分別经: 舍利弗尊者詳解四圣諦，闡明佛法核心。	
54	MN142 (M.iii, 253)	Dakkhīṇāvibhaṅga Sutta	B - Interpersonal relations	Kinh số 142 – Kinh Phân Biệt Cúng Đường: Đức Phật giảng về các loại cúng dường và công đức khác nhau, đề cao cúng dường cho Tăng đoàn thanh tịnh.	Discourse 142 – The Dakkhīṇāvibhaṅga Sutta (The Exposition of Offerings): The Buddha explains the various kinds of offerings and their merits, praising gifts to the pure Sangha.	第 142 經 – 施分別經: 佛陀開示諸種布施及其功德，讚歎供養清淨僧團。	第 142 经 – 施分別经: 佛陀開示諸种布施及其功德，贊嘆供養清淨僧團。	

No.	Sutta Code	Pali Title	Thematic Group	Vietnamese Title & Summary	English Title & Summary	Taiwanese Title & Summary	Chinese Title & Summary	Notes
55	MN150 (M.iii, 290)	Nagaravindeyya Sutta	B - Interpersonal relations	Kinh số 150 – Kinh Nói Cho Dân Chúng Nagaravinda: Đức Phật khuyên dân chúng Nagaravinda phân biệt thiện ác, tu mười nghiệp thiện để sinh vào cõi lành.	Discourse 150 – The Nagaravindeyya Sutta: The Buddha advises the people of Nagaravinda to distinguish good from evil and to practice the ten wholesome actions for a good rebirth.	第 150 經—那伽羅民經： 佛陀勸導那伽羅民辨別善惡，修十善業以往生善趣。	第 150 经—那伽罗民经： 佛陀劝导那伽罗民辨别善恶，修十善业以往生善趣。	
56	MN151 (M.iii, 293)	Pinḍapātapārisuddhi Sutta	F – Monastic life	Kinh số 151 – Kinh Khất Thực Thanh Tịnh: Đức Phật dạy về oai nghi và sự thanh tịnh trong việc khất thực, làm mẫu mực cho hàng Tỷ-kheo.	Discourse 151 – The Pinḍapātapārisuddhi Sutta (The Purity of Almsfood): The Buddha instructs on proper conduct and purity in alms-taking, serving as a model for monks.	第 151 經—乞食清淨經： 佛陀開示比丘托鉢時應具足威儀與清淨，作為典範。	第 151 经—乞食清淨经： 佛陀开示比丘托钵时应具足威仪与清淨，作为典范。	

NIKĀYA NO. 3 – SAMYUTTA NIKĀYA (Collection of Connected Discourses)

The Saṃyutta Nikāya consists of short discourses arranged by thematic groups.

It is divided into 5 volumes, with a total length of about 1,092 pages.

Volume I: The Chapter with Verses

Volume II: The Chapter on Causation

Volume III: The Chapter on Aggregates

Volume IV: The Chapter on the Six Sense Bases

Volume V: The Great Chapter

VOLUME I: THE CHAPTER WITH VERSES

CHAPTER I - 1. THE CORRESPONDENCE OF THE HEAVENS

II. The Garden of Joy Chapter

II. Joy (Samyutta Nikaya 36.12, M. 2,263a) (Si,6) (Samyutta Nikaya 8.11, M. 2,428a)

III. No One Is Equal to Me (Sutta 36.14, Taisho 2,263b) (S.1,6) (Sutta 12.19, Taisho 2,458c)

IV. The Kshatriya Caste (Sutta 36.15 Kshatriya, Mahāyāna 2,263b) (Si,6)

IV. The Immortals

III. How Good (Si,20)

V. Blaming Heaven (Si,23)

V. Burning Goods

II. What is given? (Sutta 36.6 The great attainment of the universe, M. 2,261b) (Sutta 8.4, M. 2,526b) (Si,32)

III. Food (Si,32)

VII. Forest Planting (Si,33)

IX. Greed (Si,34)

VI. The Old Man

I. Old (Si,36)

II. Not Aging

III. You

IV. Foundation

V. Birth

VII. The Victorious Chapter (Si,39)

II. Mind (Si,39)

IV. Fetters (Si,39)

V. The Affliction (Si,39)

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I. The First Chapter (Si,46)

VIII. Tayana (Si,49) (Dhammapada 313, 314, 311, 312 Thera G 277)

II. The Chapter on Solitude (Si,51)

VIII. Kakudha (Si,54)

III. The Chapter on the Heretics (Si,56)

III. Seri (Si,57)

VI. Rohita (Si,61)

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III. King (Si,71)

VI. Minority (Si,73)

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II. The Five Kings (Si,79)

III. Great Food: Eat a lot (Si,81)

IV,V. Two Words About War (Si,82)

VI. The Daughter (Si,86)

IX. No Child (Si,89)

X. No Child (Si,91)

III. The Third Chapter

I. People (Si,93)

II. Mother (Si,96)

IV. Archery (Si,98)

V. Example of the Mountain (Si,100)

**CHAPTER IV - 4. THE EVIL DEVIL'S
CONFORMITY**

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III. Stone Slab (Si,110)

IX. The Farmer (Si,114)

III. The Third Chapter (Five more sutras)

I. Majority (S,i.117)

V. The Daughters (Si,124)

CHAPTER VI - 6. THE SAME AS THE BRAHMA

I. The First Chapter

IV. Brahma Baka (Si142)

X. Kokàlika (Si,119)

II. Second Chapter

III. Andhakavinda (Si,154)

CHAPTER VII - 7. BRAHMINAL SYLLABUS

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II. Defamation (Si,161)

IX. Sundarika (Si,167)

X. Bahudhiti (Si,170)

III. The Layman Chapter

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II. Udaya (Si,173)

IV. Mahàsàla: The rich man or the coarse robe

IX. Mātaposaka: Nurturing the Mother (Si,181)

X. Bhikkhaka (Si,182)

CHAPTER X - 10. THE Yaksha's Correspondence

I. Indaka (Si,206)

CHAPTER XI - 11. SAKKA'S CONCURRENCE

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VI. Bird's Nest (Si,224)

IX. The Hermits of the Forest or Perfume (Si,226)

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I. The Devas or the Forbidden Realms (Si,228)

II. The Devas (Si,229)

IV. The Poor (Si,231)

VIII. Sakka's Homage (Si,234)

III. The Third Chapter (or Sakka Five Suttas)

II. Ugly (Si,237)

III. Illusion (Si,238)

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CAUSATION
CHAPTER I - 12. CORRESPONDING CAUSES AND
CONDITIONS

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- I. The Dhamma-preaching -- (S.ii,1)
- II. Distinction -- (S.ii,2)

II. Food Quality

- XII. Moliya Phagguna (Mix 15,10. Dai 2,102) (S.ii,12).
- XVII. Nakedness (S.ii,18)

III. Chapter on the Ten Powers

- III. Fate (S.ii,29)
- II. Kalara (S.ii,50)
- V. Due to Ignorance (S.ii,60)
- VII. Not Yours (S.ii,64)

VI. The Tree

- I. Thinking (Sutta 12.10, Taisho 2.82c) (S.ii.80)
- II. The Hand (S.ii,84)

VII. The Seventh Great Chapter

- I. The Class of People Who Hear Little (Miscellaneous 12.7 Ignorance, Dai 2, 81c)
- III. The Flesh of the Child (S.ii,97)
- VI. Touching, Knowing (S.ii,107)

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IX. Contact (S.ii,146)

VI. Sutta with Verses (Miscellaneous, Taisho 2,115a) (S.ii,157)

III. Tears (Miscellaneous, M. 2, 240c) (S.ii,179) (Miscellaneous 16.2
M. 2, 486a) (S. 51,I, M. 2, 814a)

VI. Mustard Seed (Miscellaneous, M. 2, 242b) (S.ii,182 ...M.ii,182)
(M.ii,182) (M.ii,182) (M.ii,182) (M.ii,182) (M.ii,182) (M.ii,182)

III. About Thirty (Miscellaneous, M.ii, 240b) (S.ii,187)

III. Simile with the Moon (Sutta 41.18. Moon Simile, M. 2, 199a.
Moon Simile Sutra, M. 2, 544b, Miscellaneous 6.5,
2, 444a) (Sv,197)

XIII. The Dharma Image (S.ii,223)

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III. Son

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(S.ii,256)

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- 12. II. Summary (1) (Miscellaneous 26, 7, Dai 2, 182c, 196c)(Sv,200)
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NIKĀYA NO. 4 – AṄGUTTARA NIKĀYA (Collection of Numbered Discourses)

The Aṅguttara Nikāya consists of short discourses arranged in chapters according to numerical sets: from Chapter 1 (Ones) to Chapter 11 (Elevens). The total length of the 11 chapters is about 1,441 pages.

☞ YOU SHOULD READ THE ENTIRE SECTION from Chapter 2 (Twos) to Chapter 5 (Fives):

- This is where many short and practical discourses for lay followers are concentrated.
- Main content: duties of a householder, friendship, parents, husband and wife, right livelihood, generosity, moral conduct, wealth, merit, and daily living practices (for example, Chapter VII, Discourse 208 “Tooth-stick,” Chapter VII, Discourse 207 “Porridge”).
- For laypeople, simply reading these four chapters is already enough as a handbook for living the Dhamma in family life.
- Estimated: about 70% of the discourses in these four chapters directly concern lay followers

NIKĀYA NO. 5 – KHUDDAKA NIKĀYA

(Collection of Minor Works)

The Khuddaka Nikāya consists of shorter discourses arranged into multiple books. It is divided into 10 books, totaling about 8,508 pages.

- **Book I** (approx. 408 pages) includes:
 - 1.1. Khuddakapāṭha (Short Passages)
 - 1.2. Dhammapada (Verses on the Dhamma)
 - 1.3. Udāna (Exclamations of the Buddha)
 - 1.4. Itivuttaka (“Thus It Was Said”)
 - 1.5. Suttanipāta (The Collection of Discourses)
- **Book II** (approx. 277 pages) includes:
 - 2.1. Vimānavatthu (Stories of Heavenly Mansions)
 - 2.2. Petavatthu (Stories of Hungry Ghosts)
- **Book III** (approx. 450 pages) includes:

Verses of Elder Monks (Theragāthā) & Elder Nuns (Therīgāthā).
- **Books IV–X** (approx. 7,373 pages):

Contain 547 Jātaka tales (Stories of the Buddha’s Past Lives):

 - Book IV: ~289 pages
 - Book V: ~1,203 pages
 - Book VI: ~1,166 pages
 - Book VII: ~1,174 pages
 - Book VIII: ~1,157 pages

- Book IX: ~1,182 pages
- Book X: ~1,202 pages

MAIN CONTENT OF THE KHUDDAKA NIKĀYA:

• Book I:

- Khuddakapāṭha: many short recitations suitable for laypeople.
- Dhammapada: many verses useful for both adults and children.
- Udāna & Itivuttaka: concise teachings, easy to apply in daily life.
- Suttanipāta: several discourses on householders’ ethics, suitable for lay readers.

☞ A treasury of “wisdom verses” for lay followers.

• Book II:

- Vimānavatthu: stories of laypeople who gave and kept precepts, reborn in heavenly realms.
- Petavatthu: stories of people who were unfilial, greedy, or evil, reborn as hungry ghosts.

☞ Very practical for laypeople: simple cause-and-effect stories, easy to read and remember.

• Book III:

- Verses of Elder Monks & Elder Nuns: oriented toward monastics, less applicable to laypeople.

• Books IV–X:

- Jātaka tales: stories of the Bodhisatta’s past lives. Many are long narratives, resembling fables for adults, with a few suitable for

children. They can be read for both entertainment and reflection, richer and more beneficial than ordinary novels or films.

☞ YOU SHOULD READ THE ENTIRE **BOOK I** and **BOOK II** of the Khuddaka Nikāya.