SN 24.18 — A Realized One Neither Still Exists Nor No Longer Exists

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Text

Linked Discourses 24.18

1. Stream-Entry

A Realized One Neither Still Exists Nor No Longer Exists

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘A realized one neither still exists nor no longer exists after death’ …

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“No, sir.”

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“No, sir.”

“When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”