Saṃyutta Nikāya

35. Saḷāyatanasaṃyutta

24. Pahānasuttaṃ

‘‘Sabbappahānāya vo, bhikkhave, dhammaṃ desessāmi. Taṃ suṇātha. Katamo ca, bhikkhave, sabbappahānāya dhammo? Cakkhuṃ, bhikkhave, pahātabbaṃ, rūpā pahātabbā, cakkhuviññāṇaṃ pahātabbaṃ, cakkhusamphasso pahātabbo, yampidaṃ cakkhusamphassa­paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbaṃ … Jivhā pahātabbā, rasā pahātabbā, jivhāviññāṇaṃ pahātabbaṃ, jivhāsamphasso pahātabbo, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbaṃ … Mano pahātabbo, dhammā pahātabbā, manoviññāṇaṃ pahātabbaṃ, manosamphasso pahātabbo, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi pahātabbaṃ. Ayaṃ kho, bhikkhave, sabbappahānāya dhammo’’ti.

“Bhikkhus, I will teach you the Dhamma for abandoning all. Listen to that. And what, bhikkhus, is the Dhamma for abandoning all? The eye is to be abandoned, forms are to be abandoned, eye-consciousness is to be abandoned, eye-contact is to be abandoned, and whatever this feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned… The tongue is to be abandoned, tastes are to be abandoned, tongue-consciousness is to be abandoned, tongue-contact is to be abandoned, and whatever feeling arises with tongue-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned… The mind is to be abandoned, mental phenomena are to be abandoned, mind-consciousness is to be abandoned, mind-contact is to be abandoned, and whatever this feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned. This, bhikkhus, is the Dhamma for abandoning all.”

**25. Abhiññāpariññāpahānasuttaṃ**

‘‘Sabbaṃ abhiññā pariññā pahānāya vo, bhikkhave, dhammaṃ desessāmi. Taṃ suṇātha. Katamo ca, bhikkhave, sabbaṃ abhiññā pariññā pahānāya dhammo? Cakkhuṃ, bhikkhave, abhiññā pariññā pahātabbaṃ, rūpā abhiññā pariññā pahātabbā, cakkhuviññāṇaṃ abhiññā pariññā pahātabbaṃ, cakkhusamphasso abhiññā pariññā pahātabbo, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbaṃ… Mano abhiññā pariññā pahātabbo, dhammā abhiññā pariññā pahātabbā, manoviññāṇaṃ abhiññā pariññā pahātabbaṃ, manosamphasso abhiññā pariññā pahātabbo, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhiññā pariññā pahātabbaṃ. Ayaṃ kho, bhikkhave, sabbaṃ abhiññā pariññā pahānāya dhammo’’ti.

“Bhikkhus, I will teach you the Dhamma for abandoning all through direct knowledge and full understanding. Listen to that…. And what, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding? The eye is to be abandoned through direct knowledge and full understanding, forms are to be abandoned through direct knowledge and full understanding, eye-consciousness is to be abandoned through direct knowledge and full understanding, eye-contact is to be abandoned through direct knowledge and full understanding, and whatever this feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding…. The mind is to be abandoned through direct knowledge and full understanding, mental phenomena are to be abandoned through direct knowledge and full understanding, mind-consciousness is to be abandoned through direct knowledge and full understanding, mind-contact is to be abandoned through direct knowledge and full understanding, and whatever this feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.”

“This, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding.”

**26. Paṭhamaaparijānanasuttaṃ**

‘‘Sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Kiñca, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya? Cakkhuṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. … yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Idaṃ kho, bhikkhave, sabbaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

“Bhikkhus, without directly knowing and fully understanding the all, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering. And what, bhikkhus, is that all without directly knowing and fully understanding which, without developing dispassion towards which and abandoning which, one is incapable of destroying suffering? Without directly knowing and fully understanding the eye, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering … and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—without developing dispassion towards it and abandoning it, one is incapable of destroying suffering. This, bhikkhus, is the all without directly knowing and fully understanding which … one is incapable of destroying suffering.

‘‘Sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya. Kiñca, bhikkhave, sabbaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya? Cakkhuṃ, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya … yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya. Idaṃ kho, bhikkhave, sabbaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti.

“Bhikkhus, by directly knowing and fully understanding the all, by developing dispassion towards it and abandoning it, one is capable of destroying suffering. And what, bhikkhus, is that all by directly knowing and fully understanding which, by developing dispassion towards which and abandoning which, one is capable of destroying suffering? By directly knowing and fully understanding the eye … and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—by developing dispassion towards it and abandoning it, one is capable of destroying suffering. This, bhikkhus, is the all by directly knowing and fully understanding which … one is capable of destroying suffering.”

**28. Ādittasuttaṃ**

**28**. Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena. Tatra kho bhagavā bhikkhū āmantesi – ‘‘sabbaṃ, bhikkhave, ādittaṃ. Kiñca, bhikkhave, sabbaṃ ādittaṃ? Cakkhuṃ, bhikkhave, ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? ‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi…pe… Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto. Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? ‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

On one occasion the Blessed One was dwelling at Gayā, at Gayā’s Head, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus: “Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say…. The mind is burning, mental phenomena are burning, mind-consciousness is burning, mind-contact is burning, and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhu­samphassa­paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati …pe… yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucciṃsū”ti.

“Seeing thus, bhikkhus, the instructed noble disciple becomes disenchanted towards the eye, disenchanted towards forms, disenchanted towards eye-consciousness, disenchanted towards eye-contact, disenchanted towards whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant… He becomes disenchanted towards the mind … disenchanted towards whatever feeling arises with mind-contact as condition…. Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by non-clinging.

**53. Avijjāpahānasuttaṃ**

**53**. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato kathaṃ passato avijjā pahīyati, vijjā uppajjatī’’ti?

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, how should one know, how should one see, for ignorance to be abandoned and true knowledge to arise?”

‘‘Cakkhuṃ kho, bhikkhu, aniccato jānato passato avijjā pahīyati, vijjā uppajjati. Rūpe aniccato jānato passato avijjā pahīyati, vijjā uppajjati. Cakkhuviññāṇaṃ… cakkhusamphassaṃ… yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato avijjā pahīyati, vijjā uppajjati…. Manaṃ aniccato jānato passato avijjā pahīyati, vijjā uppajjati. Dhamme … manoviññāṇaṃ… manosamphassaṃ… yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccato jānato passato avijjā pahīyati, vijjā uppajjati. Evaṃ kho, bhikkhu, jānato evaṃ passato avijjā pahīyati, vijjā uppajjatī’’ti.

“Bhikkhu, when one knows and sees the eye as impermanent, ignorance is abandoned and true knowledge arises. When one knows and sees forms as impermanent … eye-consciousness … eye-contact … whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—ignorance is abandoned and true knowledge arises…. When one knows and sees as impermanent the mind … mental phenomena … mind-consciousness … mind-contact … whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—ignorance is abandoned and true knowledge arises. When one knows and sees thus, bhikkhu, ignorance is abandoned and true knowledge arises.”

**60. Sabbupādānapariññāsuttaṃ**

**60**. ‘‘Sabbupādānapariññāya vo, bhikkhave, dhammaṃ desessāmi. Taṃ suṇātha. Katamo ca, bhikkhave, sabbupādānapariññāya dhammo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṃ me upādānan’ti pajānāti….

“Bhikkhus, I will teach you the Dhamma for the full understanding of all clinging. Listen to that…. “And what, bhikkhus, is the Dhamma for the full understanding of all clinging? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]. Seeing thus, the instructed noble disciple becomes disenchanted towards the eye, disenchanted towards forms, disenchanted towards eye-consciousness, disenchanted towards eye-contact, disenchanted towards feeling. Being disenchanted, he becomes dispassionate. Through dispassion [the mind] is liberated. With its emancipation he understands: ‘Clinging has been fully understood by me.’ …

Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassa­paccayā vedanā. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, vedanāyapi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṃ me upādānan’ti pajānāti. Ayaṃ kho, bhikkhave, sabbupādānapariññāya dhammo’’ti.

“In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]. Seeing thus, the the instructed noble disciple becomes disenchanted towards the mind, disenchanted towards mental phenomena, disenchanted towards mind-consciousness, disenchanted towards mind-contact, disenchanted towards feeling. Being disenchanted, he becomes dispassionate. Through dispassion [the mind] is liberated. With its emancipation he understands: ‘Clinging has been fully understood by me.’ “This, bhikkhus, is the Dhamma for the full understanding of all clinging.”

**61. Paṭhamasabbupādānapariyādānasuttaṃ**

‘‘Sabbupādānapariyādānāya vo, bhikkhave, dhammaṃ desessāmi. Taṃ suṇātha. Katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṃ me upādānan’ti pajānāti…pe… Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati manosamphassepi nibbindati, vedanāyapi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṃ me upādānan’ti pajānāti. Ayaṃ kho, bhikkhave, sabbupādānapariyādānāya dhammo’’ti.

“Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to that…. And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? In dependence on the eye and forms, eye-consciousness arises…. (*as above*) … With its emancipation he understands: ‘Clinging has been exhausted by me.’ In dependence on the mind and mental phenomena, mind-consciousness arises…. With its emancipation he understands: ‘Clinging has been exhausted by me.’ This, bhikkhus, is the Dhamma for the exhaustion of all clinging.”

**81. Sambahulabhikkhusuttaṃ**

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu…pe… ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘idha no, bhante, aññatitthiyā paribbājakā amhe evaṃ pucchanti – ‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti? Evaṃ puṭṭhā mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākaroma – ‘dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī’ti. Kacci mayaṃ, bhante, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva bhagavato homa, na ca bhagavantaṃ abhūtena abbhācikkhāma, dhammassa cānudhammaṃ byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’’ti?

Then a number of bhikkhus approached the Blessed One … and said to him: “Here, venerable sir, wanderers of other sects ask us: ‘For what purpose, friends, is the holy life lived under the ascetic Gotama?’ When we are asked thus, venerable sir, we answer those wanderers thus: ‘It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.’ We hope, venerable sir, that when we answer thus we state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; that we explain in accordance with the Dhamma, and that no reasonable consequence of our assertion gives ground for criticism.”

‘‘Taggha tumhe, bhikkhave, evaṃ puṭṭhā evaṃ byākaramānā vuttavādino ceva me hotha, na ca maṃ abhūtena abbhācikkhatha, dhammassa cānudhammaṃ byākarotha, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati. Dukkhassa hi, bhikkhave, pariññatthaṃ mayi brahmacariyaṃ vussati. Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ – ‘katamaṃ pana taṃ, āvuso, dukkhaṃ, yassa pariññāya samaṇe gotame brahmacariyaṃ vussatī’ti? Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘cakkhu kho, āvuso, dukkhaṃ, tassa pariññāya bhagavati brahmacariyaṃ vussati… Mano dukkho…pe… yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhaṃ. Tassa pariññāya bhagavati brahmacariyaṃ vussati. Idaṃ kho taṃ, āvuso, dukkhaṃ, tassa pariññāya bhagavati brahmacariyaṃ vussatī’ti. Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā’’ti.

“For sure, bhikkhus, when you answer thus you state what has been said by me and do not misrepresent me with what is contrary to fact; you explain in accordance with the Dhamma, and no reasonable consequence of your assertion gives ground for criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under me.

“But, bhikkhus, if wanderers of other sects ask you: ‘What, friends, is that suffering for the full understanding of which the holy life is lived under the ascetic Gotama?’—being asked thus, you should answer them thus: ‘The eye, friends, is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One… The mind is suffering … Whatever feeling arises with mind-contact as condition … that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. This, friends, is that suffering for the full understanding of which the holy life is lived under the Blessed One.’ Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way.”

**93. Dutiyadvayasuttaṃ**

**93**. ‘‘Dvayaṃ, bhikkhave, paṭicca viññāṇaṃ sambhoti. Kathañca, bhikkhave, dvayaṃ paṭicca viññāṇaṃ sambhoti? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Cakkhu aniccaṃ vipariṇāmi aññathābhāvi. Rūpā aniccā vipariṇāmino aññathābhāvino. Itthetaṃ dvayaṃ calañceva byathañca aniccaṃ vipariṇāmi aññathābhāvi. Cakkhuviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi. Yopi hetu yopi paccayo cakkhuviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī. Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ cakkhuviññāṇaṃ kuto niccaṃ bhavissati!

“Bhikkhus, consciousness comes to be in dependence on a dyad. And how, bhikkhus, does consciousness come to be in dependence on a dyad? In dependence on the eye and forms there arises eye-consciousness. The eye is impermanent, changing, becoming otherwise; forms are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering, impermanent, changing, becoming otherwise. Eye-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-consciousness is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

Yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati cakkhusamphasso. Cakkhusamphassopi anicco vipariṇāmī aññathābhāvī. Yopi hetu yopi paccayo cakkhusamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī. Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppanno cakkhusamphasso kuto nicco bhavissati! Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti. Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino….

“The meeting, the encounter, the concurrence of these three things is called eye-contact. Eye-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-contact has arisen in dependence on a condition that is impermanent, how could it be permanent? Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thus these things too are moving and tottering, impermanent, changing, becoming otherwise.

‘‘Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Mano anicco vipariṇāmī aññathābhāvī. Dhammā aniccā vipariṇāmino aññathābhāvino. Itthetaṃ dvayaṃ calañceva byathañca aniccaṃ vipariṇāmi aññathābhāvi. Manoviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi. Yopi hetu yopi paccayo manoviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī. Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppannaṃ manoviññāṇaṃ, kuto niccaṃ bhavissati?

“In dependence on the mind and mental phenomena there arises mind-consciousness. The mind is impermanent, changing, becoming otherwise; mental phenomena are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering, impermanent, changing, becoming otherwise. Mind-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-consciousness is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

Yā kho, bhikkhave, imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo, ayaṃ vuccati manosamphasso. Manosamphassopi anicco vipariṇāmī aññathābhāvī. Yopi hetu yopi paccayo manosamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī. Aniccaṃ kho pana, bhikkhave, paccayaṃ paṭicca uppanno manosamphasso, kuto nicco bhavissati! Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti. Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino. Evaṃ kho, bhikkhave, dvayaṃ paṭicca viññāṇaṃ sambhotī’’ti.

“The meeting, the encounter, the concurrence of these three things is called mind-contact. Mind-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-contact has arisen in dependence on a condition that is impermanent, how could it be permanent? Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thus these things too are moving and tottering, impermanent, changing, becoming otherwise. It is in such a way, bhikkhus, that consciousness comes to be in dependence on a dyad.”

**116. Lokantagamanasuttaṃ**

‘‘Nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi. Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī’’ti. Idaṃ vatvā bhagavā uṭṭhāyāsanā vihāraṃ pāvisi. Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – ‘‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi. Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī’ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’’ti?

“Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering.” Having said this, the Blessed One rose from his seat and entered his dwelling. Then, soon after the Blessed One had left, the bhikkhus considered: “Now, friends, the Blessed One has risen from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail: ‘Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering.’ Now who will expound in detail the meaning of the synopsis that the Blessed One recited in brief?”

Atha kho tesaṃ bhikkhūnaṃ etadahosi – ‘‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā ānando imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ / avibhattassa vitthārena atthaṃ/ vibhajituṃ. Yaṃnūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāmā’’ti. Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ – …Vibhajatu āyasmā ānando’’ti.

Then it occurred to those bhikkhus: “The Venerable Ānanda is praised by the Teacher and esteemed by his wise brothers in the holy life; the Venerable Ānanda is capable of expounding in detail the meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let us approach him and ask him the meaning of this.” Then those bhikkhus approached the Venerable Ānanda and exchanged greetings with him, after which they sat down to one side and told him what had taken place, adding: “Let the Venerable Ānanda expound it to us.”

‘‘Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato, atikkammeva mūlaṃ, atikkammeva khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya; evaṃ sampadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati – cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākareyya tathā vo dhāreyyāthā’’ti.

[The Venerable Ānanda replied:] “Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, would pass over the root and trunk of a great tree standing possessed of heartwood, thinking that heartwood should be sought among the branches and foliage. And so it is with you venerable ones: when you were face to face with the Teacher you passed by the Blessed One, thinking that I should be asked about the meaning. For, friends, knowing, the Blessed One knows; seeing, he sees; he has become vision, he has become knowledge, he has become the Dhamma, he has become the holy one; he is the expounder, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. As he explained it to you, so you should have remembered it.”

‘‘Addhāvuso ānanda, bhagavā jānaṃ jānāti, passaṃ passati – cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma. Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā ānando satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā ānando imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Vibhajatu āyasmā ānando agaruṃ karitvā’’ti.

“Surely, friend Ānanda, knowing, the Blessed One knows; seeing, he sees; he has become vision he has become knowledge, he has become the Dhamma, he has become the holy one; he is the expounder, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when we should have asked the Blessed One the meaning, and as he explained it to us, so we should have remembered it. Yet the Venerable Ānanda is praised by the Teacher and esteemed by his wise brothers in the holy life; the Venerable Ānanda is capable of expounding the detailed meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let the Venerable Ānanda expound it without finding it troublesome.”

‘‘Tenahāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. Āyasmā ānando etadavoca – ‘‘Yaṃ kho vo, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi. Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī’ti, imassa khvāhaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi. Yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī – ayaṃ vuccati ariyassa vinaye loko. Kena cāvuso, lokasmiṃ lokasaññī hoti lokamānī? Cakkhunā kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī. Sotena kho, āvuso… ghānena kho, āvuso… jivhāya kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī. Kāyena kho, āvuso… manena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī. Yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī – ayaṃ vuccati ariyassa vinaye loko.

“Then listen, friends, and attend closely to what I shall say.” – “Yes, friend,” the bhikkhus replied. The Venerable Ānanda said this: “Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail, that is: ‘Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,’ I understand the detailed meaning of this synopsis as follows: That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One’s Discipline.98 And what, friends, is that in the world by which one is a perceiver of the world, a conceiver of the world? The eye is that in the world by which one is a perceiver of the world, a conceiver of the world.99 The ear … The nose … The tongue … The body … The mind is that in the world by which one is a perceiver of the world, a conceiver of the world. That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One’s Discipline.

Yaṃ kho vo, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho – ‘nāhaṃ, bhikkhave, gamanena lokassa antaṃ ñāteyyaṃ, daṭṭheyyaṃ, patteyyanti vadāmi. Na ca panāhaṃ, bhikkhave, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmī’ti, imassa khvāhaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’’ti.

“Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail, that is: ‘Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,’ I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it.”

‘‘Evamāvuso’’ti kho te bhikkhū āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘Yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ paviṭṭho … Atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ ānandaṃ etamatthaṃ paṭipucchimha. Tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto’’ti.

“Yes, friends,” those bhikkhus replied, and having risen from their seats, they went to the Blessed One. After paying homage to him, they sat down to one side and told the Blessed One: “When the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail … Then, venerable sir, we approached the Venerable Ānanda and asked him about the meaning. The Venerable Ānanda expounded the meaning to us in these ways, with these terms, with these phrases.”

‘‘Paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando! Maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ ānandena byākataṃ. Eso cevetassa attho, evañca naṃ dhāreyyāthā’’ti.

“Ānanda is wise, bhikkhus, Ānanda has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that it has been explained by Ānanda. Such is the meaning of this, and so you should remember it.”

**118. Sakkapañhasuttaṃ**

Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo yena midhekacce sattā diṭṭheva dhamme no parinibbāyanti? Ko pana, bhante, hetu, ko paccayo yena midhekacce sattā diṭṭheva dhamme parinibbāyantī’’ti?

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and said to him: “Venerable sir, what is the cause and reason why some beings here do not attain Nibbāna in this very life? And what is the cause and reason why some beings here attain Nibbāna in this very life?”

‘‘Santi kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ. Saupādāno, devānaminda, bhikkhu no parinibbāyati… Santi kho, devānaminda, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ. Saupādāno, devānaminda, bhikkhu no parinibbāyati. Ayaṃ kho, devānaminda, hetu, ayaṃ paccayo yena midhekacce sattā diṭṭheva dhamme no parinibbāyanti.

“There are, lord of the devas, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna… There are, lord of the devas, mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna. This is the cause and reason, lord of the devas, why some beings here do not attain Nibbāna in this very life.

‘‘Santi ca kho, devānaminda, cakkhuviññeyyā rūpā … manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ viññāṇaṃ hoti na tadupādānaṃ. Anupādāno, devānaminda, bhikkhu parinibbāyati. Ayaṃ kho, devānaminda, hetu, ayaṃ paccayo yena-m-idhekacce sattā diṭṭheva dhamme parinibbāyantī’’ti.

“There are, lord of the devas, forms cognizable by the eye … mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, his consciousness does not become dependent upon them or cling to them. A bhikkhu without clinging attains Nibbāna. This is the cause and reason, lord of the devas, why some beings here attain Nibbāna in this very life.”

**120. Sāriputtasaddhivihārikasuttaṃ**

Ekaṃ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññataro bhikkhu yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu āyasmantaṃ sāriputtaṃ etadavoca – ‘‘saddhivihāriko, āvuso sāriputta, bhikkhu sikkhaṃ paccakkhāya hīnāyāvatto’’ti.

‘‘Evametaṃ, āvuso, hoti indriyesu aguttadvārassa, bhojane amattaññuno, jāgariyaṃ ananuyuttassa. ‘So vatāvuso, bhikkhu indriyesu aguttadvāro bhojane amattaññū jāgariyaṃ ananuyutto yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ santānessatī’ti n’etaṃ ṭhānaṃ vijjati. ‘So vatāvuso, bhikkhu indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ santānessatī’ti ṭhānametaṃ vijjati.

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then a certain bhikkhu approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta: “Friend Sāriputta, a bhikkhu who was my co-resident has given up the training and returned to the lower life.”

“So it is, friend, when one does not guard the doors of the sense faculties, is immoderate in eating, and is not devoted to wakefulness. That a bhikkhu who does not guard the doors of the sense faculties, who is immoderate in eating, and who is not devoted to wakefulness will maintain all his life the complete and pure holy life—this is impossible. But, friend, that a bhikkhu who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness will maintain all his life the complete and pure holy life—this is possible.

‘‘Kathañcāvuso, indriyesu guttadvāro hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho, āvuso, indriyesu guttadvāro hoti.

“And how, friend, does one guard the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features. Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear … Having smelt an odour with the nose … Having savoured a taste with the tongue … Having felt a tactile object with the body … Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way, friend, that one guards the doors of the sense faculties.

‘‘Kathañcāvuso, bhojane mattaññū hoti? Idhāvuso, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti. Evaṃ kho, āvuso, bhojane mattaññū hoti.

“And how, friend, is one moderate in eating? Here, reflecting carefully, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.’ It is in this way, friend, that one is moderate in eating.

‘‘Kathañcāvuso, jāgariyaṃ anuyutto hoti? Idhāvuso, bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno, uṭṭhānasaññaṃ manasi karitvā. Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho, āvuso, jāgariyaṃ anuyutto hoti. Tasmātihāvuso, evaṃ sikkhitabbaṃ – ‘indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṃ anuyuttā’ti. Evañhi vo, āvuso, sikkhitabban’’ti.

“And how, friend, is one devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. [105] In the middle watch of the night he lies down on his right side in the lion’s posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, friend, that one is devoted to wakefulness.

“Therefore, friend, you should train yourself thus: ‘We will guard the doors of the sense faculties; we will be moderate in eating; we will be devoted to wakefulness.’ Thus, friend, should you train yourself.”

**136. Paṭhamarūpārāmasuttaṃ**

‘‘Rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā. Rūpavipariṇāma­virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. Saddārāmā, bhikkhave, devamanussā saddaratā saddasammuditā. Saddavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti. Gandhārāmā… rasārāmā… phoṭṭhabbārāmā… dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasammuditā. Dhammavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti. Tathāgato ca kho, bhikkhave, arahaṃ sammāsambuddho rūpānaṃ samudayañca atthaṅgamañca assādañca ādīnavaṃ ca nissaraṇañca yathābhūtaṃ viditvā na rūpārāmo na rūparato na rūpasammudito. Rūpavipariṇāmavirāganirodhā sukho, bhikkhave, tathāgato viharati. Saddānaṃ… gandhānaṃ… rasānaṃ… phoṭṭhabbānaṃ… dhammānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā na dhammārāmo, na dhammarato, na dhammasammudito. Dhammavipariṇāmavirāganirodhā sukho, bhikkhave, tathāgato viharati’’.

“Bhikkhus, devas and humans delight in forms, take delight in forms, rejoice in forms. With the change, fading away, and cessation of forms, devas and humans dwell in suffering. Devas and humans delight in sounds … delight in odors … delight in tastes … delight in tactile objects … delight in mental phenomena, take delight in mental phenomena, rejoice in mental phenomena. With the change, fading away, and cessation of mental phenomena, devas and humans dwell in suffering.

“But, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One, has understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of forms. He does not delight in forms, does not take delight in forms, does not rejoice in forms. With the change, fading away, and cessation of forms, the Tathāgata dwells happily.

“He has understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of sounds … odors … tastes … tactile objects … mental phenomena. He does not delight in mental phenomena, does not take delight in mental phenomena, does not rejoice in mental phenomena. With the change, fading away, and cessation of mental phenomena, the Tathāgata dwells happily.”

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Rūpā saddā rasā gandhā, phassā dhammā ca kevalā;

Iṭṭhā kantā manāpā ca, yāvatatthīti vuccati.

‘‘Sadevakassa lokassa, ete vo sukhasammatā;

Yattha cete nirujjhanti, taṃ tesaṃ dukkhasammataṃ.

‘‘Sukhanti diṭṭham ariyebhi, sakkāyassa nirodhanaṃ;

Paccanīkamidaṃ hoti, sabbalokena passataṃ.

‘‘Yaṃ pare sukhato āhu, tadariyā āhu dukkhato;

Yaṃ pare dukkhato āhu, tadariyā sukhato vidū.

‘‘Passa dhammaṃ durājānaṃ, sammūḷhettha aviddasu;

Nivutānaṃ tamo hoti, andhakāro apassataṃ.

‘‘Satañca vivaṭaṃ hoti, āloko passatāmiva;

Santike na vijānanti, magā dhammass’ akovidā.

‘‘Bhavarāgaparetebhi, bhavasotānusārihi

Māradheyyānupannehi, nāyaṃ dhammo susambudho.

‘‘Ko nu aññatra-ma-riyebhi, padaṃ sambudhumarahati;

Yaṃ padaṃ sammadaññāya, parinibbanti anāsavā’’ti.

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Forms, sounds, odours, tastes,

Tactiles and all objects of mind—

Desirable, lovely, agreeable,

So long as it’s said: ‘They are.’

“These are considered happiness

By the world with its devas;

But where these cease,

That they consider suffering.

“The noble ones have seen as happiness

The ceasing of identity.

This [view] of those who clearly see

Runs counter to the entire world.

“What others speak of as happiness,

That the noble ones say is suffering;

What others speak of as suffering,

That the noble ones know as bliss.

“Behold this Dhamma hard to comprehend:

Here the foolish are bewildered.

For those with blocked minds it is obscure,

Sheer darkness for those who do not see.

“But for the good it is disclosed,

It is light here for those who see.

The dullards unskilled in the Dhamma

Don’t understand it in its presence.

“This Dhamma isn’t easily understood

By those afflicted with lust for existence,

Who flow along in the stream of existence,

Deeply mired in Māra’s realm.

“Who else apart from the noble ones

Are able to understand this state?

When they have rightly known that state,

The taintless ones are fully quenched.”

**146.** **Kammanirodhasuttaṃ**

‘‘Navapurāṇāni, bhikkhave, kammāni desessāmi kammanirodhaṃ kammanirodhagāminiñca paṭipadaṃ. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmīti. Katamañca, bhikkhave, purāṇakammaṃ? Cakkhu, bhikkhave, purāṇakammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedaniyaṃ daṭṭhabbaṃ…pe… jivhā purāṇakammā abhisaṅkhatā abhisañcetayitā vedaniyā daṭṭhabbā…pe… mano purāṇakammo abhisaṅkhato abhisañcetayito vedaniyo daṭṭhabbo. Idaṃ vuccati, bhikkhave, purāṇakammaṃ. Katamañca, bhikkhave, navakammaṃ? Yaṃ kho, bhikkhave, etarahi kammaṃ karoti kāyena vācāya manasā, idaṃ vuccati, bhikkhave, navakammaṃ. Katamo ca, bhikkhave, kammanirodho? Yo kho, bhikkhave, kāyakamma­vacīkamma-manokammassa nirodhā vimuttiṃ phusati, ayaṃ vuccati, bhikkhave, kammanirodho. Katamā ca, bhikkhave, kammanirodhagāminī paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi – ayaṃ vuccati, bhikkhave, kammanirodhagāminī paṭipadā. Iti kho, bhikkhave, desitaṃ mayā purāṇakammaṃ, desitaṃ navakammaṃ, desito kammanirodho, desitā kammanirodhagāminī paṭipadā. Yaṃ kho, bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchāvippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī’’ti

“Bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the way leading to the cessation of kamma. Listen to that and attend closely, I will speak…. And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as generated and fashioned by volition, as something to be felt … the tongue is old kamma … the mind is old kamma, to be seen as generated and fashioned by volition, as something to be felt. This is called old kamma.

“And what, bhikkhus is new kamma? Whatever action one does now by body, speech, or mind. This is called new kamma.

“And what, bhikkhus, is the cessation of kamma? When one reaches liberation through the cessation of bodily action, verbal action, and mental action, this is called the cessation of kamma.

“And what, bhikkhus, is the way leading to the cessation of kamma? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“Thus, bhikkhus, I have taught old kamma, I have taught new kamma, I have taught the cessation of kamma, I have taught the way leading to the cessation of kamma. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you.”

**153. Atthinukhopariyāyasuttaṃ**

**“**Atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākareyya – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’’ti?

‘‘Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ.

Is there a method of exposition, bhikkhus, by means of which a bhikkhu—apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, can declare final knowledge thus: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being’?”

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”

“Then listen and attend closely, bhikkhus, I will speak.”

“Yes, venerable sir,” the bhikkhus replied.

Bhagavā etadavoca – ‘‘atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākareyya – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’’ti.

‘‘Katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya…pe… aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti. Yaṃ taṃ, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhattaṃ rāgadosamohaṃ, atthi me ajjhattaṃ rāgadosamohoti pajānāti; asantaṃ vā ajjhattaṃ rāgadosamohaṃ, natthi me ajjhattaṃ rāgadosamohoti pajānāti. Api nume, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Nanu ime, bhikkhave, dhammā paññāya disvā veditabbā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Ayaṃ kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmī’’ti…pe….

The Blessed One said this: “There is a method of exposition by means of which a bhikkhu—apart from faith … apart from acceptance of a view after pondering it—can declare final knowledge thus: ‘Destroyed is birth … there is no more for this state of being.’ And what is that method of exposition? Here, bhikkhus, having seen a form with the eye, if there is lust, hatred, or delusion internally, a bhikkhu understands: ‘There is lust, hatred, or delusion internally’; or, if there is no lust, hatred, or delusion internally, he understands: ‘There is no lust, hatred, or delusion internally.’ Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?” –“No, venerable sir.” –“Aren’t these things to be understood by seeing them with wisdom?” – “Yes, venerable sir.” – “This, bhikkhus, is the method of exposition by means of which a bhikkhu can declare final knowledge thus: ‘Destroyed is birth … there is no more for this state of being.’

[The same is repeated for the other senses: the ear … the mind.]

**230. Bāḷisikopamasuttaṃ**

‘‘Seyyathāpi, bhikkhave, bāḷisiko āmisagatabaḷisaṃ gambhīre udakarahade pakkhipeyya. Tamenaṃ aññataro āmisacakkhu maccho gileyya. Evañhi so, bhikkhave, maccho gilitabaḷiso bāḷisikassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo bāḷisikassa.

Evameva kho, bhikkhave, chayime baḷisā lokasmiṃ anayāya sattānaṃ byābādhāya pāṇinaṃ. Katame cha? Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati. Ayaṃ vuccati, bhikkhave, bhikkhu gilitabaḷiso, mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo pāpimato….

“Santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati. Ayaṃ vuccati, bhikkhave, bhikkhu gilitabaḷiso mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo pāpimato.

“Bhikkhus, suppose a fisherman would cast a baited hook into a deep lake, and a fish on the lookout for food would swallow it. That fish who has thus swallowed the fisherman’s hook would meet with calamity and disaster, and the fisherman could do with it as he wishes. So too, bhikkhus, there are these six hooks in the world for the calamity of beings, for the slaughter of living beings.

“There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who has swallowed Māra’s hook. He has met with calamity and disaster, and the Evil One can do with him as he wishes….

“There are, bhikkhus, mental phenomena cognizable by the mind that are desirable … tantalizing. If a bhikkhu seeks delight in them … the Evil One can do with him as he wishes.

‘‘Santi ca, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Ayaṃ vuccati, bhikkhave, bhikkhu na gilitabaḷiso mārassa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmakaraṇīyo pāpimato…

“Santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, ayaṃ vuccati, bhikkhave, bhikkhu na gilitabaḷiso mārassa abhedi baḷisaṃ paribhedi baḷisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmakaraṇīyo pāpimato’’ti.

“There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who has not swallowed Māra’s hook, who has broken the hook, demolished the hook. He has not met with calamity and disaster, and the Evil One cannot do with him as he wishes….

“There are, bhikkhus, mental phenomena cognizable by the mind that are desirable … tantalizing. If a bhikkhu does not seek delight in them … the Evil One cannot do with him as he wishes.”

**232. Koṭṭhikasuttaṃ**

Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca –

‘‘Kiṃ nu kho, āvuso sāriputta, cakkhu rūpānaṃ saṃyojanaṃ, rūpā cakkhussa saṃyojanaṃ…pe… jivhā rasānaṃ saṃyojanaṃ, rasā jivhāya saṃyojanaṃ …pe… mano dhammānaṃ saṃyojanaṃ, dhammā manassa saṃyojana’’nti?

‘‘Na kho, āvuso koṭṭhika, cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ…pe… na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ…pe… na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, friend Sariputta, is the eye the fetter of forms or are forms the fetter of the eye? … Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?”

“Friend Koṭṭhita, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both: that is the fetter there …. The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there.

‘‘Seyyathāpi, āvuso, kāḷo ca balivaddo odāto ca balivaddo ekena dāmena vā yottena vā saṃyuttā assu. Yo nu kho evaṃ vadeyya – ‘kāḷo balivaddo odātassa balivaddassa saṃyojanaṃ, odāto balivaddo kāḷassa balivaddassa saṃyojana’nti, sammā nu kho so vadamāno vadeyyā’’ti? ‘‘No hetaṃ, āvuso’’. ‘‘Na kho, āvuso, kāḷo balivaddo odātassa balivaddassa saṃyojanaṃ, na odāto balivaddo kāḷassa balivaddassa saṃyojanaṃ. Yena ca kho te ekena dāmena vā yottena vā saṃyuttā taṃ tattha saṃyojanaṃ. Evameva kho, āvuso, na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ…pe… na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ.

“Suppose, friend, a black ox and a white ox were yoked together by a single harness or yoke. Would one be speaking rightly if one were to say: ‘The black ox is the fetter of the white ox; the white ox is the fetter of the black ox’?” – “No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there.” – “So too, friend, the eye is not the fetter of forms … nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there.

‘‘Cakkhu vā, āvuso, rūpānaṃ saṃyojanaṃ abhavissa, rūpā vā cakkhussa saṃyojanaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, āvuso, na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya…pe…. Mano vā, āvuso, dhammānaṃ saṃyojanaṃ abhavissa, dhammā vā manassa saṃyojanaṃ, nayidaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, āvuso, na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

“If, friend, the eye were the fetter of forms or if forms were the fetter of the eye, this living of the holy life could not be discerned for the complete destruction of suffering. But since the eye is not the fetter of forms nor are forms the fetter of the eye – but rather the desire and lust that arise there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering…. If the mind were the fetter of mental phenomena or if mental phenomena were the fetter of the mind, this living of the holy life could not be discerned for the complete destruction of suffering. But since the mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind—but rather the desire and lust that arise there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

‘‘Imināpetaṃ, āvuso, pariyāyena veditabbaṃ yathā na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ…pe… na jivhā rasānaṃ saṃyojanaṃ…pe… na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ.

‘‘Saṃvijjati kho, āvuso, bhagavato cakkhu. Passati bhagavā cakkhunā rūpaṃ. Chandarāgo bhagavato natthi. Suvimuttacitto bhagavā. Saṃvijjati kho, āvuso, bhagavato sotaṃ. Suṇāti bhagavā sotena saddaṃ. Chandarāgo bhagavato natthi. Suvimuttacitto bhagavā. Saṃvijjati kho, āvuso, bhagavato ghānaṃ. Ghāyati bhagavā ghānena gandhaṃ. Chandarāgo bhagavato natthi. Suvimuttacitto bhagavā. Saṃvijjati kho, āvuso, bhagavato jivhā. Sāyati bhagavā jivhāya rasaṃ. Chandarāgo bhagavato natthi. Suvimuttacitto bhagavā. Saṃvijjati kho, āvuso, bhagavato kāyo. Phusati bhagavā kāyena phoṭṭhabbaṃ. Chandarāgo bhagavato natthi. Suvimuttacitto bhagavā. Saṃvijjati kho, āvuso, bhagavato mano. Vijānāti bhagavā manasā dhammaṃ. Chandarāgo bhagavato natthi. Suvimuttacitto bhagavā.

‘‘Iminā kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ. Na sotaṃ… na ghānaṃ… na jivhā rasānaṃ saṃyojanaṃ, na rasā jivhāya saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ. Na kāyo… na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ; yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojana’’nti.

“In this way too, friend, it may be understood how the eye is not the fetter of forms nor forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both is the fetter there; … how the mind is not the fetter of mental phenomena nor mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both is the fetter there: There exists in the Blessed One the eye, the Blessed One sees a form with the eye, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind. … There exists in the Blessed One the mind, the Blessed One cognizes a mental phenomenon with the mind, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind. In this way, friend, it can be understood how the eye is not the fetter of forms nor forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both is the fetter there; … how the mind is not the fetter of mental phenomena nor mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both is the fetter there.”

**238. Āsīvisopamasuttaṃ**

‘‘Seyyathāpi, bhikkhave, cattāro āsīvisā uggatejā ghoravisā. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenaṃ evaṃ vadeyyuṃ – ‘ime te, ambho purisa, cattāro āsīvisā uggatejā ghoravisā kālena kālaṃ vuṭṭhāpetabbā, kālena kālaṃ nhāpetabbā, kālena kālaṃ bhojetabbā, kālena kālaṃ saṃvesetabbā [pavesetabbā (syā. kaṃ. pī. ka.)]. Yadā ca kho te, ambho purisa, imesaṃ catunnaṃ āsīvisānaṃ uggatejānaṃ ghoravisānaṃ aññataro vā aññataro vā kuppissati, tato tvaṃ, ambho purisa, maraṇaṃ vā nigacchasi, maraṇamattaṃ vā dukkhaṃ. Yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’’’ti.

‘‘Atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ ghoravisānaṃ yena vā tena vā palāyetha. Tamenaṃ evaṃ vadeyyuṃ – ‘ime kho, ambho purisa, pañca vadhakā paccatthikā piṭṭhito piṭṭhito anubandhā, yattheva naṃ passissāma tattheva jīvitā voropessāmāti. Yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’’’ti.

“Bhikkhus, suppose there were four vipers of fierce heat and deadly venom. Then a man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. They would tell him: ‘Good man, these four vipers are of fierce heat and deadly venom. [173] From time to time they must be lifted up; from time to time they must be bathed; from time to time they must be fed; from time to time they must be laid to rest. But if one or another of these vipers ever becomes angry with you, then, good man, you will meet death or deadly suffering. Do whatever has to be done, good man!’

“Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, that man would flee in one direction or another. They would tell him: ‘Good man, five murderous enemies are pursuing you, thinking, “Wherever we see him, we will take his life right on the spot.” Do whatever has to be done, good man!’

‘‘Atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ paccatthikānaṃ yena vā tena vā palāyetha. Tamenaṃ evaṃ vadeyyuṃ – ‘ayaṃ te, ambho purisa, chaṭṭho antaracaro vadhako ukkhittāsiko piṭṭhito piṭṭhito anubandho yattheva naṃ passissāmi tattheva siro pātessāmīti. Yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’’’ti.

‘‘Atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ paccatthikānaṃ, bhīto chaṭṭhassa antaracarassa vadhakassa ukkhittāsikassa yena vā tena vā palāyetha. So passeyya suññaṃ gāmaṃ. Yaññadeva gharaṃ paviseyya rittakaññeva paviseyya tucchakaññeva paviseyya suññakaññeva paviseyya. Yaññadeva bhājanaṃ parimaseyya rittakaññeva parimaseyya tucchakaññeva parimaseyya suññakaññeva parimaseyya. Tamenaṃ evaṃ vadeyyuṃ – ‘idāni, ambho purisa, imaṃ suññaṃ gāmaṃ corā gāmaghātakā pavisanti [vadhissanti (sī. pī.)]. Yaṃ te, ambho purisa, karaṇīyaṃ taṃ karohī’’’ti.

“Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, and of the five murderous enemies, that man would flee in one direction or another. They would tell him: ‘Good man, a sixth murderer, an intimate companion,175 is pursuing you with drawn sword, thinking, “Wherever I see him I will cut off his head right on the spot.” Do whatever has to be done, good man!’

“Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, and of the five murderous enemies, and of the sixth murderer, the intimate companion with drawn sword, that man would flee in one direction or another. He would see an empty village. Whatever house he enters is void, deserted, empty. Whatever pot he takes hold of is void, hollow, empty. They would tell him: ‘Good man, just now village-attacking dacoits will raid176 this empty village. Do whatever has to be done, good man!’ [174]

‘‘Atha kho so, bhikkhave, puriso bhīto catunnaṃ āsīvisānaṃ uggatejānaṃ ghoravisānaṃ, bhīto pañcannaṃ vadhakānaṃ paccatthikānaṃ, bhīto chaṭṭhassa antaracarassa vadhakassa ukkhittāsikassa, bhīto corānaṃ gāmaghātakānaṃ yena vā tena vā palāyetha. So passeyya mahantaṃ udakaṇṇavaṃ orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ. Na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya. Atha kho, bhikkhave, tassa purisassa evamassa – ‘ayaṃ kho mahāudakaṇṇavo orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ, natthi ca [na cassa (sī. ka.), natthassa (syā. kaṃ.)] nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya. Yaṃnūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ gaccheyya’’’nti.

‘‘Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ gaccheyya, tiṇṇo pāraṅgato [pāragato (sī. syā. kaṃ.)] thale tiṭṭhati brāhmaṇo.

“Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, and of the five murderous enemies, and of the sixth murderer—the intimate companion with drawn sword—and of the village-attacking dacoits, that man would flee in one direction or another. He would see a great expanse of water whose near shore was dangerous and fearful, and whose further shore was safe and free from danger, but there would be no ferryboat or bridge for crossing over from the near shore to the far shore.

“Then the man would think: ‘There is this great expanse of water whose near shore is dangerous and fearful, and whose further shore is safe and free from danger, but there is no ferryboat or bridge for crossing over. Let me collect grass, twigs, branches, and foliage, and bind them together into a raft, so that by means of that raft, making an effort with my hands and feet, I can get safely across to the far shore.’

“Then the man would collect grass, twigs, branches, and foliage, and bind them together into a raft, so that by means of that raft, making an effort with his hands and feet, he would get safely across to the far shore. Crossed over, gone beyond, the brahmin stands on high ground.

‘‘Upamā kho myāyaṃ, bhikkhave, katā atthassa viññāpanāya. Ayañcettha [ayaṃ cevettha (sī.)] attho – cattāro āsīvisā uggatejā ghoravisāti kho, bhikkhave, catunnetaṃ mahābhūtānaṃ adhivacanaṃ – pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.

‘‘Pañca vadhakā paccatthikāti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ, seyyathidaṃ – rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa.

‘‘Chaṭṭho antaracaro vadhako ukkhittāsikoti kho, bhikkhave, nandīrāgassetaṃ adhivacanaṃ.

‘‘Suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhuto cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyati…pe… jivhāto cepi naṃ, bhikkhave…pe… manato cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyati.

‘‘Corā gāmaghātakāti kho, bhikkhave, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu, bhikkhave, haññati manāpāmanāpesu rūpesu; sotaṃ, bhikkhave…pe… ghānaṃ, bhikkhave…pe… jivhā, bhikkhave, haññati manāpāmanāpesu rasesu; kāyo, bhikkhave…pe… mano, bhikkhave, haññati manāpāmanāpesu dhammesu.

‘‘Mahā udakaṇṇavoti kho, bhikkhave, catunnetaṃ oghānaṃ adhivacanaṃ – kāmoghassa, bhavoghassa, diṭṭhoghassa, avijjoghassa.

‘‘Orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayanti kho, bhikkhave, sakkāyassetaṃ adhivacanaṃ.

‘‘Pārimaṃ tīraṃ khemaṃ appaṭibhayanti kho, bhikkhave, nibbānassetaṃ adhivacanaṃ.

‘‘Kullanti kho, bhikkhave, ariyassetaṃ aṭṭhaṅgikassa maggassa adhivacanaṃ, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

‘‘Tassa hatthehi ca pādehi ca vāyāmoti kho, bhikkhave, vīriyārambhassetaṃ adhivacanaṃ.

‘‘Tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti kho, bhikkhave, arahato etaṃ adhivacana’’nti.

“I have made up this simile, bhikkhus, in order to convey a meaning. This is the meaning here: ‘The four vipers of fierce heat and deadly venom’: this is a designation for the four great elements—the earth element, the water element, the heat element, the air element.

“‘The five murderous enemies’: this is a designation for the five aggregates subject to clinging; that is, the material form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging.

“‘The sixth murderer, the intimate companion with drawn sword’: this is a designation for delight and lust.

“‘The empty village’: this is a designation for the six internal sense bases. If, bhikkhus, a wise, competent, intelligent person examines them by way of the eye, they appear to be void, hollow, [175] empty. If he examines them by way of the ear … by way of the mind, they appear to be void, hollow, empty.

“‘Village-attacking dacoits’: this is a designation for the six external sense bases. The eye, bhikkhus, is attacked by agreeable and disagreeable forms. The ear … The nose … The tongue … The body … The mind is attacked by agreeable and disagreeable mental phenomena.

“‘The great expanse of water’: this is a designation for the four floods: the flood of sensuality, the flood of existence, the flood of views, and the flood of ignorance.

“‘The near shore, which is dangerous and fearful’: this is a designation for identity.

“‘The further shore, which is safe and free from danger’: this is a designation for Nibbāna.

“‘The raft’: this is a designation for the Noble Eightfold Path; that is, right view … right concentration.

“‘Making effort with hands and feet’: this is a designation for the arousing of energy.

“‘Crossed over, gone beyond, the brahmin stands on high ground’: this is a designation for the arahant.”

**240. Kummopamasuttaṃ**

The Simile of the Tortoise

‘‘Bhūtapubbaṃ, bhikkhave, kummo kacchapo sāyanhasamayaṃ anunadītīre gocarapasuto ahosi. Siṅgālopi [sigālopi (sī. syā. kaṃ. pī.)] kho, bhikkhave, sāyanhasamayaṃ anunadītīre gocarapasuto ahosi. Addasā kho, bhikkhave, kummo kacchapo siṅgālaṃ dūratova gocarapasutaṃ. Disvāna soṇḍipañcamāni aṅgāni sake kapāle samodahitvā appossukko tuṇhībhūto saṅkasāyati. Siṅgālopi kho, bhikkhave, addasa kummaṃ kacchapaṃ dūratova gocarapasutaṃ. Disvāna yena kummo kacchapo tenupasaṅkami; upasaṅkamitvā kummaṃ kacchapaṃ paccupaṭṭhito ahosi – ‘yadāyaṃ kummo kacchapo soṇḍipañcamānaṃ aṅgānaṃ aññataraṃ vā aññataraṃ vā aṅgaṃ abhininnāmessati, tattheva naṃ gahetvā uddālitvā khādissāmī’ti. Yadā kho, bhikkhave, kummo kacchapo soṇḍipañcamānaṃ aṅgānaṃ aññataraṃ vā aññataraṃ vā aṅgaṃ na abhininnāmi, atha siṅgālo kummamhā nibbijja pakkāmi, otāraṃ alabhamāno.

“Bhikkhus, in the past a tortoise was searching for food along the bank of a river one evening. On that same evening a jackal was also searching for food along the bank of that same river. When the tortoise saw the jackal in the distance searching for food, it drew its limbs and neck inside its shell and passed the time keeping still and silent.

“The jackal had also seen the tortoise in the distance searching for food, so he approached and waited close by, thinking, ‘When this tortoise extends one or another of its limbs or its neck, I will grab it right on the spot, pull it out, and eat it.’ But because the tortoise did not extend any of its limbs or its neck, the jackal, failing to gain access to it, lost interest in it and departed.

‘‘Evameva kho, bhikkhave, tumhepi māro pāpimā satataṃ samitaṃ paccupaṭṭhito – ‘appeva nāmāhaṃ imesaṃ cakkhuto vā otāraṃ labheyyaṃ…pe… jivhāto vā otāraṃ labheyyaṃ…pe… manato vā otāraṃ labheyya’nti. Tasmātiha, bhikkhave, indriyesu guttadvārā viharatha. Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha, rakkhatha cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatha. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjatha, rakkhatha manindriyaṃ, manindriye saṃvaraṃ āpajjatha. Yato tumhe, bhikkhave, indriyesu guttadvārā viharissatha, atha tumhehipi māro pāpimā nibbijja pakkamissati, otāraṃ alabhamāno – kummamhāva siṅgālo’’ti.

“So too, bhikkhus, Māra the Evil One is constantly and continually waiting close by you, thinking, ‘Perhaps I will gain access to him through the eye or through the ear … or through the mind.’ Therefore, bhikkhus, dwell guarding the doors of the sense faculties. Having seen a form with the eye, do not grasp its signs and features. Since, if you leave the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. Having heard a sound with the ear … Having smelt an odour with the nose … Having savoured a taste with the tongue … Having felt a tactile object with the body … Having cognized a mental phenomenon with the mind, do not grasp its signs and features. Since, if you leave the mind faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.

“When, bhikkhus, you dwell guarding the doors of the sense faculties, Māra the Evil One, failing to gain access to you, will lose interest in you and depart, just as the jackal departed from the tortoise.” [179]

‘‘Kummo aṅgāni sake kapāle,

Samodahaṃ bhikkhu manovitakke;

Anissito aññamaheṭhayāno,

Parinibbuto nūpavadeyya kañcī’’ti.

Drawing in the mind’s thoughts

As a tortoise draws its limbs into its shell,

Independent, not harassing others, fully quenched,

A bhikkhu would not blame anyone.

**241. Paṭhamadārukkhandhopamasuttaṃ**

The Simile of the Great Log (1)

Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati gaṅgāya nadiyā tīre. Addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ. Disvāna bhikkhū āmantesi – ‘‘passatha no tumhe, bhikkhave, amuṃ mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamāna’’nti? ‘‘Evaṃ, bhante’’. ‘‘Sace so, bhikkhave, dārukkhandho na orimaṃ tīraṃ upagacchati, na pārimaṃ tīraṃ upagacchati, na majjhe saṃsīdissati, na thale ussīdissati, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissati; evañhi so, bhikkhave, dārukkhandho samuddaninno bhavissati samuddapoṇo samuddapabbhāro. Taṃ kissa hetu? Samuddaninno, bhikkhave, gaṅgāya nadiyā soto samuddapoṇo samuddapabbhāro.

On one occasion the Blessed One was dwelling at Kosambī on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, and he addressed the bhikkhus thus: “Do you see, bhikkhus, that great log being carried along by the current of the river Ganges?”

“Yes, venerable sir.”

“If, bhikkhus, that log does not veer towards the near shore, does not veer towards the far shore, does not sink in mid-stream, does not get cast up on high ground, does not get caught by human beings, does not get caught by nonhuman beings, does not get caught in a whirlpool, and does not become inwardly rotten, it will slant, slope, and incline towards the ocean. For what reason? Because the current of the river Ganges slants, slopes, and inclines towards the ocean.

‘‘Evameva kho, bhikkhave, sace tumhepi na orimaṃ tīraṃ upagacchatha, na pārimaṃ tīraṃ upagacchatha; na majjhe saṃsīdissatha, na thale ussīdissatha, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūtī bhavissatha; evaṃ tumhe, bhikkhave, nibbānaninnā bhavissatha nibbānapoṇā nibbānapabbhārā. Taṃ kissa hetu? Nibbānaninnā, bhikkhave, sammādiṭṭhi nibbānapoṇā nibbānapabbhārā’’ti.

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘kiṃ nu kho, bhante, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ, ko majjhe saṃsīdo ko thale ussādo, ko manussaggāho, ko amanussaggāho, ko āvaṭṭaggāho, ko antopūtibhāvo’’ti?

“So too, bhikkhus, if you do not veer towards the near shore, do not veer towards the far shore, do not sink in mid-stream, do not get cast up on high ground, do not get caught by human beings, do not get caught by nonhuman beings, do not get caught in a whirlpool, and do not become inwardly rotten, you will slant, slope, and incline towards Nibbāna. For what reason? Because right view slants, slopes, and inclines towards Nibbāna.”

When this was said, a certain bhikkhu asked the Blessed One: “What, venerable sir, is the near shore? What is the far shore? What is sinking in mid-stream? What is getting cast up on high ground? What is getting caught by human beings, what is getting caught by nonhuman beings, what is getting caught in a whirlpool? What is inward rottenness?”

‘‘‘Orimaṃ tīra’nti kho, bhikkhu, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. ‘Pārimaṃ tīra’nti kho, bhikkhu, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ. ‘Majjhe saṃsādo’ti kho, bhikkhu, nandīrāgassetaṃ adhivacanaṃ. ‘Thale ussādo’ti kho, bhikkhu, asmimānassetaṃ adhivacanaṃ.

‘‘Katamo ca, bhikkhu, manussaggāho? Idha, bhikkhu, gihīhi saṃsaṭṭho [gihisaṃsaṭṭho (ka.)] viharati, sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṃ āpajjati. Ayaṃ vuccati, bhikkhu, manussaggāho.

‘‘Katamo ca, bhikkhu, amanussaggāho? Idha, bhikkhu, ekacco aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Ayaṃ vuccati, bhikkhu, amanussaggāho. ‘Āvaṭṭaggāho’ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

‘‘Katamo ca, bhikkhu, antopūtibhāvo? Idha, bhikkhu, ekacco dussīlo hoti pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto. Ayaṃ vuccati, bhikkhu, ‘antopūtibhāvo’’’ti.

“‘The near shore,’ bhikkhu: this is a designation for the six internal sense bases. ‘The far shore’: this is a designation for the six external sense bases. ‘Sinking in mid-stream’: this is a designation for delight and lust. ‘Getting cast up on high ground’: this is a designation for the conceit ‘I am.’

“And what, bhikkhu, is getting caught by human beings? Here, someone lives in association with laypeople; he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties. This is called getting caught by human beings.

“And what, bhikkhu, is getting caught by nonhuman beings? Here, someone lives the holy life with the aspiration [to be reborn] into a certain order of devas, thinking: ‘By this virtue or vow or austerity or holy life I will become a deva or one among the devas.’ This is called getting caught by nonhuman beings.

“‘Getting caught in a whirlpool’: this, bhikkhu, is a designation for the five cords of sensual pleasure.

“And what, bhikkhu, is inward rottenness? Here someone is immoral, one of evil character, of impure and suspect behaviour, secretive in his acts, no ascetic though claiming to be one, not a celibate though claiming to be one, inwardly rotten, corrupt, depraved. This is called inward rottenness.”

Tena kho pana samayena nando gopālako bhagavato avidūre ṭhito hoti. Atha kho nando gopālako bhagavantaṃ etadavoca – ‘‘ahaṃ kho, bhante, na orimaṃ tīraṃ upagacchāmi, na pārimaṃ tīraṃ upagacchāmi, na majjhe saṃsīdissāmi, na thale ussīdissāmi, na maṃ manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissāmi. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada’’nti. ‘‘Tena hi tvaṃ, nanda, sāmikānaṃ gāvo niyyātehī’’ti [nīyyādehīti (sī.), niyyādehīti (syā. kaṃ. pī.)]. ‘‘Gamissanti, bhante, gāvo vacchagiddhiniyo’’ti. ‘‘Niyyāteheva tvaṃ, nanda, sāmikānaṃ gāvo’’ti. Atha kho nando gopālako sāmikānaṃ gāvo niyyātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘niyyātitā [niyyātā (syā. kaṃ. ka. sī. aṭṭha.)], bhante, sāmikānaṃ gāvo. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada’’nti. Alattha kho nando gopālako bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno ca panāyasmā nando eko vūpakaṭṭho…pe… aññataro ca panāyasmā nando arahataṃ ahosīti.

Now on that occasion the cowherd Nanda was standing near the Blessed One. He then said to the Blessed One: “Venerable sir, I will not veer towards the near shore, I will not veer towards the far shore, I will not sink in mid-stream, I will not get cast up on high ground, I will not get caught by human beings, I will not get caught by nonhuman beings, I will not get caught in a whirlpool, I will not become inwardly rotten. May I receive the going forth under the Blessed One, may I receive the higher ordination?”

“In that case, Nanda, return the cows to their owners.”

“The cows will go back of their own accord, venerable sir, out of attachment to the calves.”

“Return the cows to their owners, Nanda.”

Then the cowherd Nanda returned the cows to their owners, came back to the Blessed One, and said: “The cows have been returned to their owners, venerable sir. May I receive the going forth under the Blessed One, may I receive the higher ordination?”

Then the cowherd Nanda received the going forth under the Blessed One, and he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute … the Venerable Nanda became one of the arahants.”

246. Vīṇopamasuttaṃ

*The Simile of the Lute*

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṃ vā cetaso, tato cittaṃ nivāreyya. Sabhayo ceso maggo sappaṭibhayo ca sakaṇṭako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca. Asappurisasevito ceso maggo, na ceso maggo sappurisehi sevito. Na tvaṃ etaṃ arahasīti. Tato cittaṃ nivāraye cakkhuviññeyyehi rūpehi…pe… yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu…pe… manoviññeyyesu dhammesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso tato cittaṃ nivāreyya. Sabhayo ceso maggo sappaṭibhayo ca sakaṇṭako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca. Asappurisasevito ceso maggo, na ceso maggo sappurisehi sevito. Na tvaṃ etaṃ arahasīti. Tato cittaṃ nivāraye manoviññeyyehi dhammehi.

“Bhikkhus, if in any bhikkhu or bhikkhunī desire or lust or hatred or delusion or aversion of mind should arise in regard to forms cognizable by the eye, such a one should rein in the mind from them thus: ‘This path is fearful, dangerous, strewn with thorns, covered by jungle, a deviant path, an evil path, a way beset by scarcity. This is a path followed by inferior people; it is not the path followed by superior people. This is not for you.’ In this way the mind should be reined in from these states regarding forms cognizable by the eye. So too regarding sounds cognizable by the ear … regarding mental phenomena cognizable by the mind.

‘‘Seyyathāpi, bhikkhave, kiṭṭhaṃ sampannaṃ. Kiṭṭhārakkho [kiṭṭhārakkhako (sī.)] ca pamatto, goṇo ca kiṭṭhādo aduṃ kiṭṭhaṃ otaritvā yāvadatthaṃ madaṃ āpajjeyya pamādaṃ āpajjeyya; evameva kho, bhikkhave, assutavā puthujjano chasu phassāyatanesu asaṃvutakārī pañcasu kāmaguṇesu yāvadatthaṃ madaṃ āpajjati pamādaṃ āpajjati.

‘‘Seyyathāpi, bhikkhave, kiṭṭhaṃ sampannaṃ kiṭṭhārakkho ca appamatto goṇo ca kiṭṭhādo aduṃ kiṭṭhaṃ otareyya. Tamenaṃ kiṭṭhārakkho nāsāyaṃ suggahitaṃ gaṇheyya. Nāsāyaṃ suggahitaṃ gahetvā uparighaṭāyaṃ suniggahitaṃ niggaṇheyya. Uparighaṭāyaṃ suniggahitaṃ niggahetvā daṇḍena sutāḷitaṃ tāḷeyya. Daṇḍena sutāḷitaṃ tāḷetvā osajjeyya. Dutiyampi kho, bhikkhave …pe… tatiyampi kho, bhikkhave, goṇo kiṭṭhādo aduṃ kiṭṭhaṃ otareyya. Tamenaṃ kiṭṭhārakkho nāsāyaṃ suggahitaṃ gaṇheyya. Nāsāyaṃ suggahitaṃ gahetvā uparighaṭāyaṃ suniggahitaṃ niggaṇheyya. Uparighaṭāyaṃ suniggahitaṃ niggahetvā daṇḍena sutāḷitaṃ tāḷeyya. Daṇḍena sutāḷitaṃ tāḷetvā osajjeyya. Evañhi so, bhikkhave, goṇo kiṭṭhādo gāmagato vā araññagato vā, ṭhānabahulo vā assa nisajjabahulo vā na taṃ kiṭṭhaṃ puna otareyya – tameva purimaṃ daṇḍasamphassaṃ samanussaranto. Evameva kho, bhikkhave, yato kho bhikkhuno chasu phassāyatanesu cittaṃ udujitaṃ hoti sudujitaṃ, ajjhattameva santiṭṭhati, sannisīdati, ekodi hoti, samādhiyati.

“Suppose, bhikkhus, that the barley has ripened and the watchman is negligent. If a bull fond of barley enters the barley field, he might indulge himself as much as he likes. [196] So too, bhikkhus, the uninstructed worldling who does not exercise restraint over the six bases for contact indulges himself as much as he likes in the five cords of sensual pleasure.

“Suppose, bhikkhus, that the barley has ripened and the watchman is vigilant. If a bull fond of barley enters the barley field, the watchman would catch hold of him firmly by the muzzle. While holding him firmly by the muzzle, he would get a secure grip on the locks between his horns and, keeping him in check there, would give him a sound beating with his staff. After giving him that beating, he would drive the bull away. This might happen a second time and a third time. Thus that bull fond of barley, whether he has gone to the village or the forest, whether he is accustomed to standing or to sitting, remembering the previous beating he got from the staff, would not enter that barley field again.

“So too, bhikkhus, when a bhikkhu’s mind has been subdued, well subdued, regarding the six bases for contact, it then becomes inwardly steady, settled, unified, and concentrated.

‘‘Seyyathāpi, bhikkhave, rañño vā rājamahāmattassa vā vīṇāya saddo assutapubbo assa. So vīṇāsaddaṃ suṇeyya. So evaṃ vadeyya – ‘ambho, kassa [kissa (sī. pī.)] nu kho eso saddo evaṃrajanīyo evaṃkamanīyo evaṃmadanīyo evaṃmucchanīyo evaṃbandhanīyo’ti? Tamenaṃ evaṃ vadeyyuṃ – ‘esā, kho, bhante, vīṇā nāma, yassā eso saddo evaṃrajanīyo evaṃkamanīyo evaṃmadanīyo evaṃmucchanīyo evaṃbandhanīyo’ti. So evaṃ vadeyya – ‘gacchatha me, bho, taṃ vīṇaṃ āharathā’ti. Tassa taṃ vīṇaṃ āhareyyuṃ. Tamenaṃ evaṃ vadeyyuṃ – ‘ayaṃ kho sā, bhante, vīṇā yassā eso saddo evaṃrajanīyo evaṃkamanīyo evaṃmadanīyo evaṃmucchanīyo evaṃbandhanīyo’ti. So evaṃ vadeyya – ‘alaṃ me, bho, tāya vīṇāya, tameva me saddaṃ āharathā’ti. Tamenaṃ evaṃ vadeyyuṃ – ‘ayaṃ kho, bhante, vīṇā nāma anekasambhārā mahāsambhārā. Anekehi sambhārehi samāraddhā vadati, seyyathidaṃ – doṇiñca paṭicca cammañca paṭicca daṇḍañca paṭicca upadhāraṇe ca paṭicca tantiyo ca paṭicca koṇañca paṭicca purisassa ca tajjaṃ vāyāmaṃ paṭicca evāyaṃ, bhante, vīṇā nāma anekasambhārā mahāsambhārā. Anekehi sambhārehi samāraddhā vadatī’ti. So taṃ vīṇaṃ dasadhā vā satadhā vā phāleyya, dasadhā vā satadhā vā taṃ phāletvā sakalikaṃ sakalikaṃ kareyya. Sakalikaṃ sakalikaṃ karitvā agginā ḍaheyya, agginā ḍahitvā masiṃ kareyya. Masiṃ karitvā mahāvāte vā opuneyya nadiyā vā sīghasotāya pavāheyya. So evaṃ vadeyya: ‘Asatī kirāyaṃ, bho, vīṇā nāma, yathevayaṃ kiñci vīṇā nāma ettha ca mahājano ativelaṃ pamatto palaḷito’ti.

“Suppose, bhikkhus, there was a king or a royal minister who had never before heard the sound of a lute. He might hear the sound of a lute and say: ‘Good man, what is making this sound—so tantalizing, so lovely, so intoxicating, [197] so entrancing, so enthralling?’ They would say to him: ‘Sire, it is a lute that is making this sound—so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling.’ He would reply: ‘Go, man, bring me that lute.’

“They would bring him the lute and tell him: ‘Sire, this is that lute, the sound of which was so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling.’ The king would say: ‘I’ve had enough with this lute, man. Bring me just that sound.’ The men would reply: ‘This lute, sire, consists of numerous components, of a great many components, and it gives off a sound when it is played upon with its numerous components; that is, in dependence on the parchment sounding board, the belly, the arm, the head, the strings, the plectrum, and the appropriate effort of the musician. So it is, sire, that this lute consisting of numerous components, of a great many components, gives off a sound when it is played upon with its numerous components.’

“The king would split the lute into ten or a hundred pieces, then he would reduce these to splinters. Having reduced them to splinters, he would burn them in a fire and reduce them to ashes, and he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Then he would say: ‘A poor thing, indeed sir, is this so-called lute, as well as anything else called a lute. How the multitude are utterly heedless about it, utterly taken in by it!’

Evameva kho, bhikkhave, bhikkhu rūpaṃ samanvesati [samannesati (sī. syā. kaṃ.), samanesati (pī.)] yāvatā rūpassa gati, vedanaṃ samanvesati yāvatā vedanāya gati, saññaṃ samanvesati yāvatā saññāya gati, saṅkhāre samanvesati yāvatā saṅkhārānaṃ gati, viññāṇaṃ samanvesati yāvatā viññāṇassa gati. Tassa rūpaṃ samanvesato yāvatā rūpassa gati, vedanaṃ samanvesato…pe… saññaṃ… saṅkhāre… viññāṇaṃ samanvesato yāvatā viññāṇassa gati. Yampissa taṃ hoti ahanti vā mamanti vā asmīti vā tampi tassa na hotī’’ti.

“So too, bhikkhus, a bhikkhu investigates form to the extent that there is a range for form, he investigates feeling to the extent that there is a range for feeling, he investigates perception to the extent that there is a range for perception, he investigates volitional formations to the extent that there is a range for volitional formations, he investigates consciousness to the extent that there is a range for consciousness. [198] As he investigates form to the extent that there is a range for form … consciousness to the extent that there is a range for consciousness, whatever notions of ‘I’ or ‘mine’ or ‘I am’ had occurred to him before no longer occur to him.”

**247. Chappāṇakopamasuttaṃ**

*The Simile of the Six Animals*

“Seyyathāpi, bhikkhave, puriso arugatto pakkagatto saravanaṃ paviseyya. Tassa kusakaṇṭakā c’eva pāde vijjheyyuṃ, sarapattāni ca gattāni vilekheyyuṃ. Evaṃ hi so, bhikkhave, puriso bhiyyosomattāya tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha. Evameva kho, bhikkhave, idh’ekacco bhikkhu gāmagato vā araññagato vā labhati vattāraṃ: ‘ayaṃ so āyasmā evaṃkārī evaṃsamācāro asucigāmakaṇṭako’ti. Taṃ kaṇṭakoti iti viditvā saṃvaro ca asaṃvaro ca veditabbo.

“Suppose, monks, a man with wounded limbs, with festering limbs, would enter a woods of sharp reeds. The kusa thorns would pierce his feet and the reed blades would slash his limbs. Thus, monks, to a greater extent on that account the man would experience pain and dejection. Just so, monks, here some monk, gone to the village or gone to the forest, would get one who says of him: ‘This venerable one, acting in such a way, behaving in such a way, is an impure village thorn.’ Having known him thus as ‘a thorn,’ restraint and non-restraint should be understood.

‘‘Kathañca, bhikkhave, asaṃvaro hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. Sotena saddaṃ sutvā… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

“And how, bhikkhus is there nonrestraint? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear … Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder.

‘‘Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḷhāya rajjuyā bandheyya. Ahiṃ gahetvā daḷhāya rajjuyā bandheyya. Susumāraṃ [suṃsumāraṃ (sī. syā. kaṃ. pī.)] gahetvā daḷhāya rajjuyā bandheyya. Pakkhiṃ gahetvā daḷhāya rajjuyā bandheyya. Kukkuraṃ gahetvā daḷhāya rajjuyā bandheyya. Siṅgālaṃ gahetvā daḷhāya rajjuyā bandheyya. Makkaṭaṃ gahetvā daḷhāya rajjuyā bandheyya. Daḷhāya rajjuyā bandhitvā majjhe gaṇṭhiṃ karitvā ossajjeyya. Atha kho, te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakaṃ sakaṃ gocaravisayaṃ āviñjeyyuṃ – ahi āviñjeyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñjeyya ‘udakaṃ pavekkhāmī’ti, pakkhī āviñjeyya ‘ākāsaṃ ḍessāmī’ti, kukkuro āviñjeyya ‘gāmaṃ pavekkhāmī’ti, siṅgālo āviñjeyya ‘sīvathikaṃ pavekkhāmī’ti, makkaṭo āviñjeyya ‘vanaṃ pavekkhāmī’ti. Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha kho yo nesaṃ pāṇakānaṃ balavataro assa tassa te anuvatteyyuṃ, anuvidhāyeyyuṃ vasaṃ gaccheyyuṃ. Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati abhāvitā abahulīkatā, taṃ cakkhu āviñchati manāpiyesu rūpesu, amanāpiyā rūpā paṭikūlā honti…pe… mano āviñchati manāpiyesu dhammesu, amanāpiyā dhammā paṭikūlā honti. Evaṃ kho, bhikkhave, asaṃvaro hoti.

“Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, [199] a jackal, and a monkey, and tie each by a strong rope. Having done so, he would tie the ropes together with a knot in the middle and release them. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, ‘Let me enter an anthill.’ The crocodile would pull another way, thinking, ‘Let me enter the water.’ The bird would pull another way, thinking, ‘Let me fly up into the sky.’ The dog would pull another way, thinking, ‘Let me enter a village.’ The jackal would pull another way, thinking, ‘Let me enter a charnel ground.’ The monkey would pull another way, thinking, ‘Let me enter a forest.’

Now when these six animals become worn out and fatigued, they would be dominated by the one among them that was strongest; they would submit to it and come under its control. So too, bhikkhus, when a bhikkhu has not developed and cultivated mindfulness directed to the body, the eye pulls in the direction of agreeable forms and disagreeable forms are repulsive; the ear pulls in the direction of agreeable sounds and disagreeable sounds are repulsive; the nose pulls in the direction of agreeable odours and disagreeable odours are repulsive; the tongue pulls in the direction of agreeable tastes and disagreeable tastes are repulsive; the body pulls in the direction of agreeable tactile objects and disagreeable tactile objects are repulsive; the mind pulls in the direction of agreeable mental phenomena and disagreeable mental phenomena are repulsive. It is in such a way that there is nonrestraint.

‘‘Kathañca, bhikkhave, saṃvaro hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti…pe… jivhā rasaṃ sāyitvā…pe… manasā dhammaṃ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

“And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear … Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder.

‘‘Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḷhāya rajjuyā bandheyya. Ahiṃ gahetvā daḷhāya rajjuyā bandheyya. Susumāraṃ gahetvā daḷhāya rajjuyā bandheyya. Pakkhiṃ gahetvā…pe… kukkuraṃ gahetvā… siṅgālaṃ gahetvā… makkaṭaṃ gahetvā daḷhāya rajjuyā bandheyya. Daḷhāya rajjuyā bandhitvā daḷhe khīle vā thambhe vā upanibandheyya. Atha kho te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakaṃ sakaṃ gocaravisayaṃ āviñjeyyuṃ – ahi āviñjeyya ‘vammikaṃ pavekkhāmī’ti, susumāro āviñjeyya ‘udakaṃ pavekkhāmī’ti, pakkhī āviñjeyya ‘ākāsaṃ ḍessāmī’ti, kukkuro āviñjeyya ‘gāmaṃ pavekkhāmī’ti, siṅgālo āviñjeyya ‘sīvathikaṃ pavekkhāmī’ti, makkaṭo āviñjeyya ‘vanaṃ pavekkhāmī’ti. Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha tameva khīlaṃ vā thambhaṃ vā upatiṭṭheyyuṃ, upanisīdeyyuṃ, upanipajjeyyuṃ.

“Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, and tie each by a strong rope. Having done so, he would bind them to a strong post or pillar. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, ‘Let me enter an anthill’ … (*as above*) … The monkey would pull another way, thinking, ‘Let me enter a forest.’ Now when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there.

“Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati bhāvitā bahulīkatā, taṃ cakkhu nāviñchati manāpiyesu rūpesu, amanāpiyā rūpā nappaṭikūlā honti…pe… jivhā nāviñchati manāpiyesu rasesu…pe… mano nāviñchati manāpiyesu dhammesu, amanāpiyā dhammā nappaṭikūlā honti. Evaṃ kho, bhikkhave, saṃvaro hoti.

‘‘‘Daḷhe khīle vā thambhe vā’ti kho, bhikkhave, kāyagatāya satiyā etaṃ adhivacanaṃ. Tasmātiha vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘kāyagatā no sati bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti. Evañhi kho, bhikkhave, sikkhitabba’’nti.

“So too, bhikkhus, when a bhikkhu has developed and cultivated mindfulness directed to the body, the eye does not pull in the direction of agreeable forms nor are disagreeable forms repulsive; the ear does not pull in the direction of agreeable sounds nor are disagreeable sounds repulsive; the nose does not pull in the direction of agreeable odours nor are disagreeable odours repulsive; the tongue does not pull in the direction of agreeable tastes nor are disagreeable tastes repulsive; the body does not pull in the direction of agreeable tactile objects nor are disagreeable tactile objects repulsive; the mind does not pull in the direction of agreeable mental phenomena nor are disagreeable mental phenomena repulsive. It is in such a way that there is restraint.

“‘A strong post or pillar’: this, bhikkhus, is a designation for mindfulness directed to the body. Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’ Thus should you train yourselves.”

**248 Yavakalāpisuttaṃ**

**The Sheaf of Barley**

‘‘Seyyathāpi, bhikkhave, yavakalāpī cātumahāpathe nikkhittā assa. Atha cha purisā āgaccheyyuṃ byābhaṅgihatthā. Te yavakalāpiṃ chahi byābhaṅgīhi haneyyuṃ. Evañhi sā, bhikkhave, yavakalāpī suhatā assa chahi byābhaṅgīhi haññamānā. Atha sattamo puriso āgaccheyya byābhaṅgihattho. So taṃ yavakalāpiṃ sattamāya byābhaṅgiyā haneyya. Evañhi sā bhikkhave, yavakalāpī suhatatarā assa, sattamāya byābhaṅgiyā haññamānā. Evameva kho, bhikkhave, assutavā puthujjano cakkhusmiṃ haññati manāpāmanāpehi rūpehi…pe… jivhāya haññati manāpāmanāpehi rasehi…pe… manasmiṃ haññati manāpāmanāpehi dhammehi. Sace so, bhikkhave, assutavā puthujjano āyatiṃ punabbhavāya ceteti, evañhi so, bhikkhave, moghapuriso suhatataro hoti, seyyathāpi sā yavakalāpī sattamāya byābhaṅgiyā haññamānā.

“Bhikkhus, suppose a sheaf of barley were set down at a crossroads. Then six men would come along with flails in their hands and they would strike that sheaf of barley with the six flails. Thus that sheaf of barley would be well struck, having been struck by the six flails. Then a seventh man would come along with a flail in his hand and he would strike that sheaf of barley with the seventh flail. Thus that sheaf of barley would be struck even still more thoroughly, having been struck by the seventh flail.

“So too, bhikkhus, the uninstructed worldling is struck in the eye by agreeable and disagreeable forms; struck in the ear by agreeable and disagreeable sounds; struck in the nose by agreeable and disagreeable odours; struck in the tongue by agreeable and disagreeable tastes; struck in the body by agreeable and disagreeable tactile objects; struck in the mind by agreeable and disagreeable mental phenomena. If that uninstructed worldling sets his mind upon future renewed existence,221 then that senseless man is struck even still more thoroughly, just like the sheaf of barley struck by the seventh flail.

‘‘Bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samupabyūḷho [samupabbūḷho (sī. pī.)] ahosi. Atha kho, bhikkhave, vepacitti asurindo asure āmantesi – ‘sace, mārisā, devāsurasaṅgāme samupabyūḷhe asurā jineyyuṃ devā parājineyyuṃ, yena naṃ sakkaṃ devānamindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha asurapura’nti. Sakkopi kho, bhikkhave, devānamindo deve tāvatiṃse āmantesi – ‘sace, mārisā, devāsurasaṅgāme samupabyūḷhe devā jineyyuṃ asurā parājineyyuṃ, yena naṃ vepacittiṃ asurindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha sudhammaṃ devasabha’nti. Tasmiṃ kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā parājiniṃsu. Atha kho, bhikkhave, devā tāvatiṃsā vepacittiṃ asurindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā sakkassa devānamindassa santike ānesuṃ sudhammaṃ devasabhaṃ. Tatra sudaṃ, bhikkhave, vepacitti asurindo kaṇṭhapañcamehi bandhanehi baddho hoti. Yadā kho, bhikkhave, vepacittissa asurindassa evaṃ hoti – ‘dhammikā kho devā, adhammikā asurā, idheva dānāhaṃ devapuraṃ gacchāmī’ti. Atha kaṇṭhapañcamehi bandhanehi muttaṃ attānaṃ samanupassati, dibbehi ca pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti. Yadā ca kho, bhikkhave, vepacittissa asurindassa evaṃ hoti – ‘dhammikā kho asurā, adhammikā devā, tattheva dānāhaṃ asurapuraṃ gamissāmī’ti, atha kaṇṭhapañcamehi bandhanehi baddhaṃ attānaṃ samanupassati. Dibbehi ca pañcahi kāmaguṇehi parihāyati. Evaṃ sukhumaṃ kho, bhikkhave, vepacittibandhanaṃ. Tato sukhumataraṃ mārabandhanaṃ. Maññamāno kho, bhikkhave, baddho mārassa, amaññamāno mutto pāpimato.

“Once in the past, bhikkhus, the devas and the asuras were arrayed for battle. Then Vepacitti, lord of the asuras, addressed the asuras thus: ‘Good sirs, if in this impending battle the asuras win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.’ And Sakka, lord of the devas, addressed the Tāvatiṃsa devas: ‘Good sirs, if in this impending battle the devas win and the asuras are defeated, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in Sudhamma, the assembly hall of the devas.’

“In that battle the devas won and the asuras were defeated. [Then the Tāvatiṃsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in Sudhamma, the assembly hall of the devas. And there Vepacitti, lord of the asuras, was bound by his four limbs and neck.

“When it occurred to Vepacitti: ‘The devas are righteous, the asuras are unrighteous; now right here I have gone to the city of the devas,’ he then saw himself freed from the bonds around his limbs and neck and he enjoyed himself furnished and endowed with the five cords of divine sensual pleasure. But when it occurred to him: ‘The asuras are righteous, the devas are unrighteous; now I will go there to the city of the asuras,’ then he saw himself bound by his four limbs and neck and he was deprived of the five cords of divine sensual pleasure.

“So subtle, bhikkhus, was the bondage of Vepacitti, but even subtler than that is the bondage of Māra. In conceiving, one is bound by Māra; by not conceiving, one is freed from the Evil One.

‘‘‘Asmī’ti, bhikkhave, maññitametaṃ, ‘ayamahamasmī’ti maññitametaṃ, ‘bhavissa’nti maññitametaṃ, ‘na bhavissa’nti maññitametaṃ, ‘rūpī bhavissa’nti maññitametaṃ, ‘arūpī bhavissa’nti maññitametaṃ, ‘saññī bhavissa’nti maññitametaṃ, ‘asaññī bhavissa’nti maññitametaṃ, ‘nevasaññīnāsaññī bhavissa’nti maññitametaṃ. Maññitaṃ, bhikkhave, rogo, maññitaṃ gaṇḍo, maññitaṃ sallaṃ. Tasmātiha, bhikkhave, ‘amaññamānena [amaññitamānena (pī. ka.)] cetasā viharissāmā’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

‘‘‘Asmī’ti, bhikkhave, iñjitametaṃ, ‘ayamahamasmī’ti iñjitametaṃ, ‘bhavissa’nti iñjitametaṃ, ‘na bhavissa’nti iñjitametaṃ, ‘rūpī bhavissa’nti iñjitametaṃ, ‘arūpī bhavissa’nti iñjitametaṃ, ‘saññī bhavissa’nti iñjitametaṃ, ‘asaññī bhavissa’nti iñjitametaṃ, ‘nevasaññīnāsaññī bhavissa’nti iñjitametaṃ. Iñjitaṃ, bhikkhave, rogo, iñjitaṃ gaṇḍo, iñjitaṃ sallaṃ. Tasmātiha, bhikkhave, ‘aniñjamānena [aniñjiyamānena (syā. kaṃ. ka.)] cetasā viharissāmā’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

“Bhikkhus, ‘I am’ is a conceiving; ‘I am this’ is a conceiving; ‘I shall be’ is a conceiving; ‘I shall not be’ is a conceiving; ‘I shall consist of form’ is a conceiving; ‘I shall be formless’ is a conceiving; ‘I shall be percipient’ is a conceiving; ‘I shall be nonpercipient’ is a conceiving; ‘I shall be neither percipient nor nonpercipient’ is a conceiving. Conceiving is a disease, conceiving is a tumour, conceiving is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a mind devoid of conceiving.’

‘‘‘Asmī’ti, bhikkhave, iñjitametaṃ, ‘ayamahamasmī’ti iñjitametaṃ, ‘bhavissa’nti…pe… ‘na bhavissa’nti… ‘rūpī bhavissa’nti… ‘arūpī bhavissa’nti… ‘saññī bhavissa’nti… ‘asaññī bhavissa’nti… ‘nevasaññīnāsaññī bhavissa’nti iñjitametaṃ. Iñjitaṃ, bhikkhave, rogo, iñjitaṃ gaṇḍo, iñjitaṃ sallaṃ. Tasmātiha, bhikkhave, ‘aniñjamānena cetasā viharissāmā’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

“Bhikkhus, ‘I am’ is a vacillation; ‘I am this’ is a vacillation; ‘I shall be’ is a vacillation … ‘I shall be neither percipient nor nonpercipient’ is a vacillation. Vacillation is a disease, vacillation is a tumour, vacillation is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a mind devoid of vacillation.’

‘‘‘Asmī’ti, bhikkhave, phanditametaṃ, ‘ayamahamasmī’ti phanditametaṃ, ‘bhavissa’nti…pe… ‘na bhavissa’nti… ‘rūpī bhavissa’nti… ‘arūpī bhavissa’nti… ‘saññī bhavissa’nti… ‘asaññī bhavissa’nti… ‘nevasaññīnāsaññī bhavissa’nti phanditametaṃ. Phanditaṃ, bhikkhave, rogo, phanditaṃ gaṇḍo, phanditaṃ sallaṃ. Tasmātiha, bhikkhave, ‘aphandamānena cetasā viharissāmā’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

“Bhikkhus, ‘I am’ is a palpitation; ‘I am this’ is a palpitation; ‘I shall be’ is a palpitation … ‘I shall be neither percipient nor nonpercipient’ is a palpitation. Palpitation is a disease, palpitation is a tumour, palpitation is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a mind devoid of palpitation.’

‘‘‘Asmī’ti, bhikkhave, papañcitametaṃ, ‘ayamahamasmī’ti papañcitametaṃ, ‘bhavissa’nti…pe… ‘na bhavissa’nti… ‘rūpī bhavissa’nti… ‘arūpī bhavissa’nti… ‘saññī bhavissa’nti… ‘asaññī bhavissa’nti… ‘nevasaññīnāsaññī bhavissa’nti papañcitametaṃ. Papañcitaṃ, bhikkhave, rogo, papañcitaṃ gaṇḍo, papañcitaṃ sallaṃ. Tasmātiha, bhikkhave, ‘nippapañcena cetasā viharissāmā’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

“Bhikkhus, ‘I am’ is a proliferation; ‘I am this’ is a proliferation; ‘I shall be’ is a proliferation … ‘I shall be neither percipient nor nonpercipient’ is a proliferation. Proliferation is a disease, proliferation is a tumour, proliferation is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a mind devoid of proliferation.’

‘‘‘Asmī’ti, bhikkhave, mānagatametaṃ, ‘ayamahamasmī’ti mānagatametaṃ, ‘bhavissa’nti mānagatametaṃ, ‘na bhavissa’nti mānagatametaṃ, ‘rūpī bhavissa’nti mānagatametaṃ, ‘arūpī bhavissa’nti mānagatametaṃ, ‘saññī bhavissa’nti mānagatametaṃ, ‘asaññī bhavissa’nti mānagatametaṃ, ‘nevasaññīnāsaññī bhavissa’nti mānagatametaṃ. Mānagataṃ, bhikkhave, rogo, mānagataṃ gaṇḍo, mānagataṃ sallaṃ. Tasmātiha, bhikkhave, ‘nihatamānena cetasā viharissāmā’ti – evañhi vo, bhikkhave, sikkhitabba’’nti.

“Bhikkhus, ‘I am’ is an involvement with conceit; ‘I am this’ is an involvement with conceit; ‘I shall be’ is an involvement with conceit; ‘I shall not be’ is an involvement with conceit; ‘I shall consist of form’ is an involvement with conceit; ‘I shall be formless’ is an involvement with conceit ; ‘I shall be percipient’ is an involvement with conceit; ‘I shall be nonpercipient’ is an involvement with conceit; ‘I shall be neither percipient nor nonpercipient’ is an involvement with conceit. Involvement with conceit is a disease, involvement with conceit is a tumour, involvement with conceit is a dart. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell with a mind in which conceit has been struck down.’ Thus should you train yourselves.”

**36. Vedanāsaṃyuttaṃ**

**1. Sagāthāvaggo**

**1. Samādhisuttaṃ**

**249**. ‘‘Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanāti.

‘‘Samāhito sampajāno, sato buddhassa sāvako;

Vedanā ca pajānāti, vedanānañca sambhavaṃ.

‘‘Yattha cetā nirujjhanti, maggañca khayagāminaṃ;

Vedanānaṃ khayā bhikkhu, nicchāto parinibbuto’’ti.

1 (1) Concentration

“Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.”

A disciple of the Buddha, mindful,

Concentrated, comprehending clearly,

Understands feelings

And the origin of feelings,

Where they finally cease,

And the path leading to their destruction.

With the destruction of feelings

A bhikkhu is hungerless and fully quenched.227

**2. Sukhasuttaṃ**

**250**. ‘‘Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanāti.

‘‘Sukhaṃ vā yadi vā dukkhaṃ, adukkhamasukhaṃ saha;

Ajjhattañca bahiddhā ca, yaṃ kiñci atthi veditaṃ.

‘‘Etaṃ dukkhanti ñatvāna, mosadhammaṃ palokinaṃ;

Phussa phussa vayaṃ passaṃ, evaṃ tattha virajjatī’’ti.

2 (2) Pleasure

“Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.” [205]

Whether it be pleasant or painful

Along with the neither-painful-nor-pleasant,

Both the internal and the external,

Whatever kind of feeling there is:

Having known, “This is suffering,

Perishable, disintegrating,”

Having touched and touched them, seeing their fall,

Thus one loses one’s passion for them.228

**3. Pahānasuttaṃ**

**251**. ‘‘Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Sukhāya, bhikkhave, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Yato kho, bhikkhave, bhikkhuno sukhāya vedanāya rāgānusayo pahīno hoti, dukkhāya vedanāya paṭighānusayo pahīno hoti, adukkhamasukhāya vedanāya avijjānusayo pahīno hoti, ayaṃ vuccati, bhikkhave, ‘bhikkhu niranusayo sammaddaso acchecchi [acchejji (bahūsu)] taṇhaṃ, vivattayi [vāvattayi (sī.)] saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’’’ti.

‘‘Sukhaṃ vedayamānassa [vediyamānassa (sī. pī.)], vedanaṃ appajānato;

So rāgānusayo hoti, anissaraṇadassino.

‘‘Dukkhaṃ vedayamānassa, vedanaṃ appajānato;

Paṭighānusayo hoti, anissaraṇadassino.

‘‘Adukkhamasukhaṃ santaṃ, bhūripaññena desitaṃ;

Tañcāpi abhinandati, neva dukkhā pamuccati.

‘‘Yato ca bhikkhu ātāpī, sampajaññaṃ na riñcati;

Tato so vedanā sabbā, parijānāti paṇḍito.

‘‘So vedanā pariññāya, diṭṭhe dhamme anāsavo;

Kāyassa bhedā dhammaṭṭho, saṅkhyaṃ nopeti vedagū’’ti. tatiyaṃ;

3 (3) Abandonment

“Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. The underlying tendency to lust should be abandoned in regard to pleasant feeling. The underlying tendency to aversion should be abandoned in regard to painful feeling. The underlying tendency to ignorance should be abandoned in regard to neither-painful-nor-pleasant feeling.229

“When, bhikkhus, a bhikkhu has abandoned the underlying tendency to lust in regard to pleasant feeling, the underlying tendency to aversion in regard to painful feeling, and the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, then he is called a bhikkhu without underlying tendencies,230 one who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit,231 he has made an end to suffering.”

When one experiences pleasure,

If one does not understand feeling

The tendency to lust is present

For one not seeing the escape from it.

When one experiences pain,

If one does not understand feeling

The tendency to aversion is present

For one not seeing the escape from it.

The One of Broad Wisdom has taught

With reference to that peaceful feeling,

Neither-painful-nor-pleasant:

If one seeks delight even in this,

One is still not released from suffering. [206]

But when a bhikkhu who is ardent

Does not neglect clear comprehension,

Then that wise man fully understands

Feelings in their entirety.

Having fully understood feelings,

He is taintless in this very life.

Standing in Dhamma, with the body’s breakup

The knowledge-master cannot be reckoned.

**4. Pātālasuttaṃ**

**252**. ‘‘Assutavā, bhikkhave, puthujjano yaṃ vācaṃ bhāsati – ‘atthi mahāsamudde pātālo’ti. Taṃ kho panetaṃ, bhikkhave, assutavā puthujjano asantaṃ avijjamānaṃ evaṃ vācaṃ bhāsati – ‘atthi mahāsamudde pātālo’ti. Sārīrikānaṃ kho etaṃ, bhikkhave, dukkhānaṃ vedanānaṃ adhivacanaṃ yadidaṃ ‘pātālo’ti. Assutavā, bhikkhave, puthujjano sārīrikāya dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano pātāle na paccuṭṭhāsi, gādhañca nājjhagā’. Sutavā ca kho, bhikkhave, ariyasāvako sārīrikāya dukkhāya vedanāya phuṭṭho samāno neva socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. Ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako pātāle paccuṭṭhāsi, gādhañca ajjhagā’’’ti.

‘‘Yo etā nādhivāseti, uppannā vedanā dukhā;

Sārīrikā pāṇaharā, yāhi phuṭṭho pavedhati.

‘‘Akkandati parodati, dubbalo appathāmako;

Na so pātāle paccuṭṭhāsi, atho gādhampi nājjhagā.

‘‘Yo cetā adhivāseti, uppannā vedanā dukhā;

Sārīrikā pāṇaharā, yāhi phuṭṭho na vedhati;

Sa ve pātāle paccuṭṭhāsi, atho gādhampi ajjhagā’’ti. catutthaṃ.

4 (4) The Bottomless Abyss

“Bhikkhus, when the uninstructed worldling makes the statement, ‘In the great ocean there is a bottomless abyss,’232 he makes such a statement about something that is nonexistent and unreal. This, bhikkhus, is rather a designation for painful bodily feelings, that is, ‘bottomless abyss.’

“When the uninstructed worldling is contacted by a painful bodily feeling, he sorrows, grieves, and laments; he weeps and beats his breast and becomes distraught. This is called an uninstructed worldling who has not risen up in the bottomless abyss, one who has not gained a foothold.

“But, bhikkhus, when the instructed noble disciple is contacted by a painful bodily feeling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and become distraught. This is called an instructed noble disciple who has risen up in the bottomless abyss, one who has gained a foothold.”

One who cannot endure

The arisen painful feelings,

Bodily feelings that sap one’s life,

Who trembles when they touch him,

A weakling of little strength

Who weeps out loud and wails:

He has not risen up in the bottomless abyss,

Nor has he even gained a foothold. [207]

But one who is able to endure them—

The arisen painful feelings,

Bodily feelings that sap one’s life—

Who trembles not when they touch him:

He has risen up in the bottomless abyss,

And he has also gained a foothold.

**5. Daṭṭhabbasuttaṃ**

**253**. ‘‘Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā, dukkhā vedanā sallato daṭṭhabbā, adukkhamasukhā vedanā aniccato daṭṭhabbā. Yato kho, bhikkhave, bhikkhuno sukhā vedanā dukkhato diṭṭhā hoti, dukkhā vedanā sallato diṭṭhā hoti, adukkhamasukhā vedanā aniccato diṭṭhā hoti – ayaṃ vuccati, bhikkhave, ‘bhikkhu sammaddaso acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’’’ti.

‘‘Yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato;

Adukkhamasukhaṃ santaṃ, addakkhi naṃ aniccato.

‘‘Sa ve sammaddaso bhikkhu, parijānāti vedanā;

So vedanā pariññāya, diṭṭhe dhamme anāsavo;

Kāyassa bhedā dhammaṭṭho, saṅkhyaṃ nopeti vedagū’’ti. pañcamaṃ.

5 (5) Should Be Seen

“Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Pleasant feeling, bhikkhus, should be seen as painful;233 painful feeling should be seen as a dart; neither-painful-nor-pleasant feeling should be seen as impermanent.

“When, bhikkhus, a bhikkhu has seen pleasant feeling as painful, painful feeling as a dart, and neither-painful-nor-pleasant feeling as impermanent, he is called a bhikkhu who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit, he has made an end to suffering.”

One who has seen the pleasant as painful

And the painful as a dart,

Seen as impermanent the peaceful feeling

Neither painful nor pleasant:

He is a bhikkhu who sees rightly,

One who fully understands feelings.

Having fully understood feelings,

He is taintless in this very life.

Standing in Dhamma, with the body’s breakup

The knowledge-master cannot be reckoned.

**6. Sallasuttaṃ**

**254**. ‘‘Assutavā, bhikkhave, puthujjano sukhampi vedanaṃ vedayati [vediyati (sī. pī.)], dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati. Sutavā, bhikkhave, ariyasāvako sukhampi vedanaṃ vedayati, dukkhampi vedanaṃ vedayati, adukkhamasukhampi vedanaṃ vedayati. Tatra, bhikkhave, ko viseso ko adhippayāso [adhippāyo (sī. ka.), adhippāyaso (syā. kaṃ.), adhippāyoso (pī.)] kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā’’ti? Bhagavaṃmūlakā no, bhante, dhammā…pe… assutavā. Bhikkhave, puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati – kāyikañca, cetasikañca. Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya [sallena anuvijjheyyuṃ (sī. syā. kaṃ. pī.)]. Tamenaṃ dutiyena sallena anuvedhaṃ vijjheyya [sallena anuvijjheyyuṃ (sī.), sallena anuvedhaṃ vijjheyyuṃ (syā. kaṃ.), sallena vijjheyyuṃ (pī.)]. Evañhi so, bhikkhave, puriso dvisallena vedanaṃ vedayati. Evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. So dve vedanā vedayati – kāyikañca, cetasikañca. Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti. Tamenaṃ dukkhāya vedanāya paṭighavantaṃ, yo dukkhāya vedanāya paṭighānusayo, so anuseti. So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ abhinandati. Taṃ kissa hetu? Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ, tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti. So tāsaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa tāsaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti. So sukhañce vedanaṃ vedayati, saññutto naṃ vedayati. Dukkhañce vedanaṃ vedayati, saññutto naṃ vedayati. Adukkhamasukhañce vedanaṃ vedayati, saññutto naṃ vedayati. Ayaṃ vuccati, bhikkhave, ‘assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhasmā’ti vadāmi.

‘‘Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. So ekaṃ vedanaṃ vedayati – kāyikaṃ, na cetasikaṃ.

‘‘Seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya. Tamenaṃ dutiyena sallena anuvedhaṃ na vijjheyya. Evañhi so, bhikkhave, puriso ekasallena vedanaṃ vedayati. Evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati. So ekaṃ vedanaṃ vedayati – kāyikaṃ, na cetasikaṃ. Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā na hoti. Tamenaṃ dukkhāya vedanāya appaṭighavantaṃ, yo dukkhāya vedanāya paṭighānusayo, so nānuseti. So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ nābhinandati. Taṃ kissa hetu? Pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ. Tassa kāmasukhaṃ nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti. So tāsaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavaṃ ca nissaraṇañca yathābhūtaṃ pajānāti. Tassa tāsaṃ vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so nānuseti. So sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati. Dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati. Adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati. Ayaṃ vuccati, bhikkhave, ‘sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, visaññutto dukkhasmā’ti vadāmi. Ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā’’ti.

6 (6) The Dart

“Bhikkhus, the uninstructed worldling feels a pleasant feeling, a painful feeling, and a neither-painful-nor-pleasant feeling. The instructed noble disciple too feels a pleasant feeling, [208] a painful feeling, and a neither-painful-nor-pleasant feeling. Therein, bhikkhus, what is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling?”

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”

“Then listen and attend closely, bhikkhus, I will speak.”

“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“Bhikkhus, when the uninstructed worldling is being contacted by a painful feeling, he sorrows, grieves, and laments; he weeps beating his breast and becomes distraught. He feels two feelings—a bodily one and a mental one. Suppose they were to strike a man with a dart, and then they would strike him immediately afterwards with a second dart,234 so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling is being contacted by a painful feeling … he feels two feelings—a bodily one and a mental one.

“Being contacted by that same painful feeling, he harbours aversion towards it. When he harbours aversion towards painful feeling, the underlying tendency to aversion towards painful feeling lies behind this. Being contacted by painful feeling, he seeks delight in sensual pleasure. For what reason? Because the uninstructed worldling does not know of any escape from painful feeling other than sensual pleasure.235 When he seeks delight in sensual pleasure, the underlying tendency to lust for pleasant feeling lies behind this. He does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. When he does not understand these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling lies behind this.

“If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feels it attached. [209] If he feels a neither-painful-nor-pleasant feeling, he feels it attached. This, bhikkhus, is called an uninstructed worldling who is attached to birth, aging, and death; who is attached to sorrow, lamentation, pain, displeasure, and despair; who is attached to suffering, I say.

“Bhikkhus, when the instructed noble disciple is contacted by a painful feeling, he does not sorrow, grieve, or lament; he does not weep beating his breast and become distraught.236 He feels one feeling—a bodily one, not a mental one. Suppose they were to strike a man with a dart, but they would not strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by one dart only. So too, when the instructed noble disciple is contacted by a painful feeling … he feels one feeling—a bodily one, not a mental one.

“Being contacted by that same painful feeling, he harbours no aversion towards it. Since he harbours no aversion towards painful feeling, the underlying tendency to aversion towards painful feeling does not lie behind this. Being contacted by painful feeling, he does not seek delight in sensual pleasure. For what reason? Because the instructed noble disciple knows of an escape from painful feeling other than sensual pleasure. Since he does not seek delight in sensual pleasure, the underlying tendency to lust for pleasant feeling does not lie behind this. He understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling does not lie behind this.

“If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, [210] he feels it detached. If he feels a neither-painful-nor-pleasant feeling, he feels it detached. This, bhikkhus, is called a noble disciple who is detached from birth, aging, and death; who is detached from sorrow, lamentation, pain, displeasure, and despair; who is detached from suffering, I say.

“This, bhikkhus, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling.”

‘‘Na vedanaṃ vedayati sapañño,

Sukhampi dukkhampi bahussutopi;

Ayañca dhīrassa puthujjanena,

Mahā [ayaṃ (syā. kaṃ. ka.)] viseso kusalassa hoti.

‘‘Saṅkhātadhammassa bahussutassa,

Vipassato [sampassato (sī. pī.)] lokamimaṃ parañca;

Iṭṭhassa dhammā na mathenti cittaṃ,

Aniṭṭhato no paṭighātameti.

‘‘Tassānurodhā athavā virodhā,

Vidhūpitā atthagatā na santi;

Padañca ñatvā virajaṃ asokaṃ,

Sammā pajānāti bhavassa pāragū’’ti.

The wise one, learned, does not feel

The pleasant and painful [mental] feeling.

This is the great difference between

The wise one and the worldling.

For the learned one who has comprehended Dhamma,

Who clearly sees this world and the next,

Desirable things do not provoke his mind,

Towards the undesired he has no aversion.

For him attraction and repulsion no more exist;

Both have been extinguished, brought to an end.

Having known the dust-free, sorrowless state,

The transcender of existence rightly understands.

**7. Paṭhamagelaññasuttaṃ**

**255**. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena gilānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi –

‘‘Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya. Ayaṃ vo amhākaṃ anusāsanī.

‘‘Kathañca, bhikkhave, bhikkhu sato hoti? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati…pe… citte cittānupassī viharati…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Evaṃ kho, bhikkhave, bhikkhu sato hoti.

‘‘Kathañca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. Evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti. Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya. Ayaṃ vo amhākaṃ anusāsanī.

‘‘Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā, so evaṃ pajānāti – ‘uppannā kho myāyaṃ sukhā vedanā. Sā ca kho paṭicca, no appaṭicca. Kiṃ paṭicca? Imameva kāyaṃ paṭicca. Ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno. Aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ kāyaṃ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī’ti! So kāye ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. Tassa kāye ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato, yo kāye ca sukhāya ca vedanāya rāgānusayo, so pahīyati.

‘‘Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati dukkhā vedanā. So evaṃ pajānāti – ‘uppannā kho myāyaṃ dukkhā vedanā. Sā ca kho paṭicca, no appaṭicca. Kiṃ paṭicca? Imameva kāyaṃ paṭicca. Ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno. Aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ kāyaṃ paṭicca uppannā dukkhā vedanā kuto niccā bhavissatī’ti! So kāye ca dukkhāya vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. Tassa kāye ca dukkhāya ca vedanāya aniccānupassino viharato…pe… paṭinissaggānupassino viharato, yo kāye ca dukkhāya ca vedanāya paṭighānusayo, so pahīyati.

‘‘Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati adukkhamasukhā vedanā, so evaṃ pajānāti – ‘uppannā kho myāyaṃ adukkhamasukhā vedanā. Sā ca kho paṭicca, no appaṭicca. Kiṃ paṭicca? Imameva kāyaṃ paṭicca. Ayaṃ kho pana kāyo anicco saṅkhato paṭiccasamuppanno. Aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ kāyaṃ paṭicca uppannā adukkhamasukhā vedanā kuto niccā bhavissatī’ti! So kāye ca adukkhamasukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. Tassa kāye ca adukkhamasukhāya ca vedanāya aniccānupassino viharato…pe… paṭinissaggānupassino viharato, yo kāye ca adukkhamasukhāya ca vedanāya avijjānusayo, so pahīyati.

7 (7) The Sick Ward (1)

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, in the evening, the Blessed One emerged from seclusion and went to the sick ward, where he sat down in the appointed seat and addressed the bhikkhus thus:

“Bhikkhus, a bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

“And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings … mind in mind … phenomena in phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. It is in such a way that a bhikkhu is mindful.

“And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkhu exercises clear comprehension.

“A bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

“Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: ‘There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in the body and in pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment.238 As he dwells thus, [212] the underlying tendency to lust in regard to the body and in regard to pleasant feeling is abandoned by him.

“Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: ‘There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in the body and in painful feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to the body and in regard to painful feeling is abandoned by him.

“Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: ‘There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in the body and in neither-painful-nor-pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to the body and in regard to neither-painful-nor-pleasant feeling is abandoned by him. [213]

‘‘So sukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti; dukkhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti; adukkhamasukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti. So sukhañce vedanaṃ vedayati, visaññutto naṃ vedayati; dukkhañce vedanaṃ vedayati, visaññutto naṃ vedayati; adukkhamasukhañce vedanaṃ vedayati, visaññutto naṃ vedayati. So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti [sītibhavissantīti (sī. pī. ka.)] pajānāti.

‘‘Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya, tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya; evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti. Jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti. ‘Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī’’ti. Sattamaṃ.

“If he feels a pleasant feeling,239 he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a painful feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a neither-painful-nor-pleasant feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’

“If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

“When he feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.’

“Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, when a bhikkhu feels a feeling terminating with the body … terminating with life … He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.’”

**8. Dutiyagelaññasuttaṃ**

[Opening as in the preceding sutta.]

‘‘Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā. So evaṃ pajānāti – ‘uppannā kho myāyaṃ sukhā vedanā; sā ca kho paṭicca, no appaṭicca. Kiṃ paṭicca? Imameva phassaṃ paṭicca. Ayaṃ kho pana phasso anicco saṅkhato paṭiccasamuppanno. Aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ phassaṃ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī’ti! So phasse ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. Tassa phasse ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato yo phasse ca sukhāya ca vedanāya rāgānusayo, so pahīyati…. [Rest as in preceding sutta.]

8 (8) The Sick Ward (2)

(*As in preceding sutta down to* *the second injunction:* ) [214]

“Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: ‘There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in contact and in pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to lust in regard to contact and in regard to pleasant feeling is abandoned by him.

“Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: ‘There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in contact and in painful feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to contact and in regard to painful feeling is abandoned by him.

“Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: ‘There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?’ He dwells contemplating impermanence in contact and in neither-painful-nor-pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to contact and in regard to neither-painful-nor-pleasant feeling is abandoned by him.” (Continue as in preceding sutta.)

**9. Aniccasuttaṃ**

**257**. ‘‘Tisso imā, bhikkhave, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā’’ti. Navamaṃ.

9 (9) Impermanent

“Bhikkhus, these three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation.” [215]

**10. Phassamūlakasuttaṃ**

**258**. ‘‘Tisso imā, bhikkhave, vedanā phassajā phassamūlakā phassanidānā phassapaccayā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhā vedanā. Tasseva sukhavedaniyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā, sā nirujjhati, sā vūpasammati. Dukkhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati dukkhā vedanā. Tasseva dukkhavedaniyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā, sā nirujjhati, sā vūpasammati. Adukkhamasukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. Tasseva adukkhamasukhavedaniyassa phassassa nirodhā, yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā, sā nirujjhati, sā vūpasammati. Seyyathāpi, bhikkhave, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭanasamodhānā [saṅkhattā tassa samodhānā (syā. kaṃ.) saṅghattā tassa samodhānā (ka.) saṃ. ni. 2.62 passitabbaṃ] usmā jāyati, tejo abhinibbattati. Tesaṃyeva kaṭṭhānaṃ nānābhāvā vinikkhepā, yā tajjā usmā, sā nirujjhati, sā vūpasammati. Evameva kho, bhikkhave, imā tisso vedanā phassajā phassamūlakā phassanidānā phassapaccayā. Tajjaṃ phassaṃ paṭicca tajjā vedanā uppajjanti. Tajjassa phassassa nirodhā tajjā vedanā nirujjhantī’’ti. Dasamaṃ.

10 (10) Rooted in Contact

“Bhikkhus, these three feelings are born of contact, rooted in contact, with contact as their source and condition. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

“In dependence on a contact to be experienced as pleasant, bhikkhus, a pleasant feeling arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasant feeling that arose in dependence on that contact to be experienced as pleasant—ceases and subsides.

“In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—the painful feeling that arose in dependence on that contact to be experienced as painful—ceases and subsides.

“In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

“Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides;240 so too, these three feelings are born of contact, rooted in contact, with contact as their source and condition. In dependence on the appropriate contacts the corresponding feelings arise; with the cessation of the appropriate contacts the corresponding feelings cease.”

**11. Rahogatasuttaṃ**

**259**. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā tisso vedanā vuttā bhagavatā. Vuttaṃ kho panetaṃ bhagavatā – ‘yaṃ kiñci vedayitaṃ taṃ dukkhasmi’nti. Kiṃ nu kho etaṃ bhagavatā sandhāya bhāsitaṃ – ‘yaṃ kiñci vedayitaṃ taṃ dukkhasmi’’’nti?

‘‘Sādhu sādhu, bhikkhu! Tisso imā, bhikkhu, vedanā vuttā mayā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā tisso vedanā vuttā mayā. Vuttaṃ kho panetaṃ, bhikkhu, mayā – ‘yaṃ kiñci vedayitaṃ, taṃ dukkhasmi’nti. Taṃ kho panetaṃ, bhikkhu, mayā saṅkhārānaṃyeva aniccataṃ sandhāya bhāsitaṃ – ‘yaṃ kiñci vedayitaṃ taṃ dukkhasmi’nti. Taṃ kho panetaṃ, bhikkhu, mayā saṅkhārānaṃyeva khayadhammataṃ…pe… vayadhammataṃ…pe… virāgadhammataṃ …pe… nirodhadhammataṃ…pe… vipariṇāmadhammataṃ sandhāya bhāsitaṃ – ‘yaṃ kiñci vedayitaṃ taṃ dukkhasmi’nti. Atha kho pana, bhikkhu, mayā anupubbasaṅkhārānaṃ nirodho akkhāto. Paṭhamaṃ jhānaṃ samāpannassa vācā niruddhā hoti. Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā niruddhā honti. Tatiyaṃ jhānaṃ samāpannassa pīti niruddhā hoti. Catutthaṃ jhānaṃ samāpannassa assāsapassāsā niruddhā honti. Ākāsānañcāyatanaṃ samāpannassa rūpasaññā niruddhā hoti. Viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti. Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti. Nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti. Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti. Khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti. Atha kho, bhikkhu, mayā anupubbasaṅkhārānaṃ vūpasamo akkhāto. Paṭhamaṃ jhānaṃ samāpannassa vācā vūpasantā hoti. Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā vūpasantā honti…pe… saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca vūpasantā honti. Khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti. Chayimā, bhikkhu, passaddhiyo. Paṭhamaṃ jhānaṃ samāpannassa vācā paṭippassaddhā hoti. Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā paṭippassaddhā honti. Tatiyaṃ jhānaṃ samāpannassa pīti paṭippassaddhā hoti. Catutthaṃ jhānaṃ samāpannassa assāsapassāsā paṭippassaddhā honti. Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca paṭippassaddhā honti. Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hotī’’ti.

11 (1) Alone

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Three feeling have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by the Blessed One. But the Blessed One has said: “Whatever is felt is included in suffering.” Now with reference to what was this stated by the Blessed One?’”

“Good, good, bhikkhu! These three feelings have been spoken of by me: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by me. And I have also said: ‘Whatever is felt is included in suffering.’ That has been stated by me with reference to the impermanence of formations. That has been stated by me with reference to formations being subject to destruction … to formations being subject to vanishing … to formations being subject to fading away [217] … to formations being subject to cessation … to formations being subject to change.241

“Then, bhikkhu, I have also taught the successive cessation of formations.242 For one who has attained the first jhāna, speech has ceased. For one who has attained the second jhāna, thought and examination have ceased. For one who has attained the third jhāna, rapture has ceased. For one who has attained the fourth jhāna, in-breathing and out-breathing have ceased. For one who has attained the base of the infinity of space, the perception of form has ceased. For one who has attained the base of the infinity of consciousness, the perception pertaining to the base of the infinity of space has ceased. For one who has attained the base of nothingness, the perception pertaining to the base of the infinity of consciousness has ceased. For one who has attained the base of neither-perception-nor-nonperception, the perception pertaining to the base of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a bhikkhu whose taints are destroyed, lust has ceased, hatred has ceased, delusion has ceased.

“Then, bhikkhu, I have also taught the successive subsiding of formations. For one who has attained the first jhāna speech has subsided…. For one who has attained the cessation of perception and feeling, perception and feeling have subsided. For a bhikkhu whose taints are destroyed, lust has subsided, hatred has subsided, delusion has subsided.

“There are, bhikkhu, these six kinds of tranquillization. For one who has attained the first jhāna, speech has been tranquillized. For one who has attained the second jhāna, thought and examination have been tranquillized. For one who has attained the third jhāna, rapture has been tranquillized. For one who has attained the fourth jhāna, in-breathing and out-breathing have been tranquillized. [218] For one who has attained the cessation of perception and feeling, perception and feeling have been tranquillized. For a bhikkhu whose taints are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized.”

**2. Paṭhamaākāsasuttaṃ**

**260**. ‘‘Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti. Puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti. Evameva kho, bhikkhave, imasmiṃ kāyasmiṃ vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjatī’’ti.

‘‘Yathāpi vātā ākāse, vāyanti vividhā puthū;

Puratthimā pacchimā cāpi, uttarā atha dakkhiṇā.

‘‘Sarajā arajā capi, sītā uṇhā ca ekadā;

Adhimattā parittā ca, puthū vāyanti mālutā.

‘‘Tathevimasmiṃ kāyasmiṃ, samuppajjanti vedanā;

Sukhadukkhasamuppatti, adukkhamasukhā ca yā.

‘‘Yato ca bhikkhu ātāpī, sampajaññaṃ na riñcati [sampajāno nirūpadhi (ka.)];

Tato so vedanā sabbā, parijānāti paṇḍito.

‘‘So vedanā pariññāya, diṭṭhe dhamme anāsavo;

Kāyassa bhedā dhammaṭṭho, saṅkhyaṃ nopeti vedagū’’ti.

12 (2) The Sky (1)

“Bhikkhus, just as various winds blow in the sky: winds from the east, winds from the west, winds from the north, winds from the south, dusty winds and dustless winds, cold winds and hot winds, mild winds and strong winds; so too, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises.”

Just as many diverse winds

Blow back and forth across the sky,

Easterly winds and westerly winds,

Northerly winds and southerly winds,

Dusty winds and dustless winds,

Sometimes cold, sometimes hot,

Those that are strong and others mild—

Winds of many kinds that blow;

So in this very body here

Various kinds of feelings arise,

Pleasant ones and painful ones,

And those neither painful nor pleasant.

But when a bhikkhu who is ardent243

Does not neglect clear comprehension,

Then that wise man fully understands

Feelings in their entirety.

Having fully understood feelings,

He is taintless in this very life.

Standing in Dhamma, with the body’s breakup,

The knowledge-master cannot be reckoned. [219]

**4. Agārasuttaṃ**

**262**. ‘‘Seyyathāpi, bhikkhave, āgantukāgāraṃ. Tattha puratthimāyapi disāya āgantvā vāsaṃ kappenti, pacchimāyapi disāya āgantvā vāsaṃ kappenti, uttarāyapi disāya āgantvā vāsaṃ kappenti, dakkhiṇāyapi disāya āgantvā vāsaṃ kappenti. Khattiyāpi āgantvā vāsaṃ kappenti, brāhmaṇāpi āgantvā vāsaṃ kappenti, vessāpi āgantvā vāsaṃ kappenti, suddāpi āgantvā vāsaṃ kappenti. Evameva kho, bhikkhave, imasmiṃ kāyasmiṃ vividhā vedanā uppajjanti. Sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati. Sāmisāpi sukhā vedanā uppajjati, sāmisāpi dukkhā vedanā uppajjati, sāmisāpi adukkhamasukhā vedanā uppajjati. Nirāmisāpi sukhā vedanā uppajjati, nirāmisāpi dukkhā vedanā uppajjati, nirāmisāpi adukkhamasukhā vedanā uppajjatī’’ti.

14 (4) The Guest House

“Bhikkhus, suppose there is a guest house. People come from the east, west, north, and south and lodge there; khattiyas, brahmins, vessas, and suddas come and lodge there. So too, bhikkhus, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises; carnal pleasant feeling arises; carnal painful feeling arises; carnal neither-painful-nor-pleasant feeling arises; spiritual pleasant feeling arises; spiritual painful feeling arises; spiritual neither-painful-nor-pleasant feeling arises.”244

**9. Pañcakaṅgasuttaṃ**

**267**. Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘kati nu kho, bhante udāyi, vedanā vuttā bhagavatā’’ti? ‘‘Tisso kho, thapati, vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā’’ti. Evaṃ vutte, pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘na kho, bhante udāyi, tisso vedanā vuttā bhagavatā. Dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā paṇīte sukhe vuttā bhagavatā’’ti. Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca – ‘‘na kho, thapati, dve vedanā vuttā bhagavatā. Tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā tisso vedanā vuttā bhagavatā’’ti. Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘na kho, bhante udāyi, tisso vedanā vuttā bhagavatā. Dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā paṇīte sukhe vuttā bhagavatā’’ti. Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca – ‘‘na kho, thapati, dve vedanā vuttā bhagavatā. Tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā tisso vedanā vuttā bhagavatā’’ti. Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘na kho, bhante udāyi, tisso vedanā vuttā bhagavatā. Dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā paṇīte sukhe vuttā bhagavatā’’ti. Neva sakkhi āyasmā udāyī pañcakaṅgaṃ thapatiṃ saññāpetuṃ, na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyiṃ saññāpetuṃ. Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ ahosi kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

‘‘Santameva, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa bhikkhuno nābbhanumodi; santañca panānanda, pariyāyaṃ udāyī bhikkhu pañcakaṅgassa thapatino nābbhanumodi. Dvepi mayā, ānanda, vedanā vuttā pariyāyena. Tissopi mayā vedanā vuttā pariyāyena. Pañcapi mayā vedanā vuttā pariyāyena. Chapi mayā vedanā vuttā pariyāyena. Aṭṭhārasāpi mayā vedanā vuttā pariyāyena. Chattiṃsāpi mayā vedanā vuttā pariyāyena. Aṭṭhasatampmppi mayā vedanā vuttā pariyāyena. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

19 (9) Pañcakaṅga

Then the carpenter Pañcakaṅga approached the Venerable Udāyī, paid homage to him, sat down to one side, and asked him: “Venerable Udāyī, how many kinds of feelings have been spoken of by the Blessed One?”245

“Three kinds of feelings, carpenter, have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three kinds of feelings that have been spoken of by the Blessed One.”

When this was said, the carpenter Pañcakaṅga said to the Venerable Udāyī: “The Blessed One did not speak of three kinds of feelings, Venerable Udāyī. He spoke of two kinds of feelings: pleasant feeling and painful feeling. As to this neither-painful-nor-pleasant feeling, venerable sir, the Blessed One has said that this is included in the peaceful and sublime pleasure.”

A second time [224] and a third time the Venerable Udāyī stated his position, and a second time and a third time the carpenter Pañcakaṅga stated his, but the Venerable Udāyī could not convince the carpenter Pañcakaṅga nor could the carpenter Pañcakaṅga convince the Venerable Udāyī.

The Venerable Ānanda heard this conversation between the Venerable Udāyī and the carpenter Pañcakaṅga. Then he approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation. [The Blessed One said:]

“Ānanda, it was a true method of exposition that the carpenter Pañcakaṅga would not approve of from the bhikkhu Udāyī, and it was a true method of exposition that the bhikkhu Udāyī would not approve of from the carpenter Pañcakaṅga. I have spoken of two kinds of feelings by [one] method of exposition; I have spoken of three kinds of feelings by [another] method of exposition; I have spoken of five kinds of feelings … six kinds of feelings … eighteen kinds of feelings … thirty-six kinds of feelings by [another] method of exposition; [225] and I have spoken of one hundred and eight kinds of feelings by [still another] method of exposition. Thus, Ānanda, the Dhamma has been taught by me through [different] methods of exposition.246

Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ, na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesaṃ etaṃ pāṭikaṅkhaṃ – bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharissantīti [viharissanti (sī. pī. ka.)]. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanumaññissanti samanujānissanti samanumodissanti, tesaṃ etaṃ pāṭikaṅkhaṃ – samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissantī’’ti.

“When the Dhamma has been taught by me in such a way through [different] methods of exposition, it may be expected of those who will not concede, allow, and approve of what is well stated and well spoken by others that they will become contentious and quarrelsome and engage in disputes, and that they will dwell stabbing each other with verbal daggers. But when the Dhamma has been taught by me in such a way through [different] methods of exposition, it may be expected of those who will concede, allow, and approve of what is well stated and well spoken by others that they will live in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.

‘‘Pañcime, ānanda, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, ānanda, pañca kāmaguṇā. Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ – idaṃ vuccati kāmasukhaṃ. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu, vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Ānanda, there are these five cords of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear … Odours cognizable by the nose … Tastes cognizable by the tongue … Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The pleasure and joy that arise in dependence on these five cords of sensual pleasure: this is called sensual pleasure.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. This is that other kind of happiness more excellent and sublime than the previous kind of happiness. [226]

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.247

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā, ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma, ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma, ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Ye kho, ānanda, evaṃ vadeyyuṃ – ‘etaṃparamaṃ santaṃ sukhaṃ somanassaṃ paṭisaṃvedentī’ti – idaṃ nesāhaṃ nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

‘‘Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. [227] Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters and dwells in the base of the infinity of space. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ a bhikkhu enters and dwells in the base of the infinity of consciousness. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ a bhikkhu enters and dwells in the base of nothingness. This [228] is that other kind of happiness more excellent and sublime than the previous kind of happiness.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-nonperception. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

“Though some may say, ‘This is the supreme pleasure and joy that beings experience,’ I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of neither-perception-nor-nonperception, a bhikkhu enters and dwells in the cessation of perception and feeling. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.248

‘‘Ṭhānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘saññāvedayitanirodhaṃ samaṇo gotamo āha, tañca sukhasmiṃ paññapeti. Tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti? Evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘na kho, āvuso, bhagavā sukhaññeva vedanaṃ sandhāya sukhasmiṃ paññapeti. Yattha yattha, āvuso, sukhaṃ upalabbhati, yahiṃ yahiṃ [yaṃ hiyaṃ hi sukhaṃ (sī. pī.), yahiṃ yahiṃ sukhaṃ (syā. kaṃ. ka.) ma. ni. 2.91], taṃ taṃ tathāgato sukhasmiṃ paññapetī’’’ti.

“Now it is possible, Ānanda, that wanderers of other sects might speak thus: ‘The ascetic Gotama speaks of the cessation of perception and feeling, and he maintains that it is included in happiness. What is that? How is that?’ When wanderers of other sects speak thus, Ānanda, they should be told: ‘The Blessed One, friends, does not describe a state as included in happiness only with reference to pleasant feeling. But rather, friends, wherever happiness is found and in whatever way, the Tathāgata describes that as included in happiness.’”249

**21. Sīvakasuttaṃ**

**269**. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho moḷiyasīvako paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho moḷiyasīvako paribbājako bhagavantaṃ etadavoca – ‘‘santi, bho gotama, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ pubbekatahetū’ti. Idha [idha pana (syā. kaṃ. pī. ka.)] bhavaṃ gotamo kimāhā’’ti?

‘‘Pittasamuṭṭhānānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti. Sāmampi kho etaṃ, sīvaka, veditabbaṃ [evaṃ veditabbaṃ (syā. kaṃ. ka.)] yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti; lokassapi kho etaṃ, sīvaka, saccasammataṃ yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti. Tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ pubbekatahetū’ti. Yañca sāmaṃ ñātaṃ tañca atidhāvanti, yañca loke saccasammataṃ tañca atidhāvanti. Tasmā tesaṃ samaṇabrāhmaṇānaṃ micchāti vadāmi.

‘‘Semhasamuṭṭhānānipi kho, sīvaka…pe… vātasamuṭṭhānānipi kho, sīvaka…pe… sannipātikānipi kho, sīvaka…pe… utupariṇāmajānipi kho, sīvaka…pe… visamaparihārajānipi kho, sīvaka…pe… opakkamikānipi kho, sīvaka…pe… kammavipākajānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti. Sāmampi kho etaṃ, sīvaka, veditabbaṃ. Yathā kammavipākajānipi idhekaccāni vedayitāni uppajjanti; lokassapi kho etaṃ, sīvaka, saccasammataṃ. Yathā kammavipākajānipi idhekaccāni vedayitāni uppajjanti; tatra, sīvaka, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ pubbekatahetū’ti. Yañca sāmaṃ ñātaṃ tañca atidhāvanti yañca loke saccasammataṃ tañca atidhāvanti. Tasmā tesaṃ samaṇabrāhmaṇānaṃ micchāti vadāmīti. Evaṃ vutte, moḷiyasīvako paribbājako bhagavantaṃ etadavoca – ‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama …pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’’nti.

‘‘Pittaṃ semhañca vāto ca, sannipātā utūni ca;

Visamaṃ opakkamikaṃ, kammavipākena aṭṭhamī’’ti.

21 (1) Sīvaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the wanderer Moḷiyasīvaka approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

“Master Gotama, there are some ascetics and brahmins who hold such a doctrine and view as this: ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past.’251 What does Master Gotama say about this?”

“Some feelings, Sīvaka, arise here originating from bile disorders: that some feelings arise here originating from bile disorders one can know for oneself, and that is considered to be true in the world. Now when those ascetics and brahmins hold such a doctrine and view as this, ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,’ they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.252

“Some feelings, Sīvaka, arise here originating from phlegm disorders … originating from wind disorders … originating from an imbalance [of the three] … produced by change of climate … produced by careless behaviour … caused by assault … [231] produced as the result of kamma: how some feelings arise here produced as the result of kamma one can know for oneself, and that is considered to be true in the world.253 Now when those ascetics and brahmins hold such a doctrine and view as this, ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,’ they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.”

When this was said, the wanderer Moḷiyasīvaka said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!… From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

Bile, phlegm, and also wind,

Imbalance and climate too,

Carelessness and assault,

With kamma result as the eighth.

**22. Aṭṭhasatasuttaṃ**

**270**. ‘‘Aṭṭhasatapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suṇātha. Katamo ca, bhikkhave, aṭṭhasatapariyāyo, dhammapariyāyo? Dvepi mayā, bhikkhave, vedanā vuttā pariyāyena; tissopi mayā vedanā vuttā pariyāyena; pañcapi mayā vedanā vuttā pariyāyena; chapi mayā vedanā vuttā pariyāyena; aṭṭhārasāpi mayā vedanā vuttā pariyāyena; chattiṃsāpi mayā vedanā vuttā pariyāyena; aṭṭhasatampi mayā vedanā vuttā pariyāyena. ‘‘Katamā ca, bhikkhave, dve vedanā? Kāyikā ca cetasikā ca – imā vuccanti, bhikkhave, dve vedanā. Katamā ca, bhikkhave, tisso vedanā? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā vuccanti, bhikkhave, tisso vedanā. Katamā ca, bhikkhave, pañca vedanā? Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ – imā vuccanti, bhikkhave, pañca vedanā. Katamā ca, bhikkhave, cha vedanā? Cakkhusamphassajā vedanā…pe… manosamphassajā vedanā – imā vuccanti, bhikkhave, cha vedanā. Katamā ca, bhikkhave, aṭṭhārasa vedanā? Cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā – imā vuccanti, bhikkhave, aṭṭhārasa vedanā. Katamā ca, bhikkhave, chattiṃsa vedanā? Cha gehasitāni [gehassitāni (aṭṭha.)] somanassāni, cha nekkhammasitāni [nekkhammassitāni (aṭṭha.)] somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā – imā vuccanti, bhikkhave, chattiṃsa vedanā. Katamañca, bhikkhave, aṭṭhasataṃ vedanā? Atītā chattiṃsa vedanā, anāgatā chattiṃsa vedanā, paccuppannā chattiṃsa vedanā – imā vuccanti, bhikkhave, aṭṭhasataṃ vedanā. Ayaṃ, bhikkhave, aṭṭhasatapariyāyo dhammapariyāyo’’ti.

22 (2) The Theme of the Hundred and Eight

“Bhikkhus, I will teach you a Dhamma exposition on the theme of the hundred and eight. Listen to that….

“And what, bhikkhus, is the Dhamma exposition on the theme of the hundred and eight? I have spoken of two kinds of feelings by [one] method of exposition; I have spoken of three kinds of feelings by [another] method of exposition; I have spoken of five kinds of feelings … six kinds of feelings … eighteen kinds of feelings … thirty-six kinds of feelings by [another] method of exposition; and I have spoken of one hundred and eight kinds of feelings by [still another] method of exposition.

“And what, bhikkhus, are the two kinds of feelings? Bodily and mental. These are called the two kinds of feelings. [232]

“And what, bhikkhus, are the three kinds of feelings? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are called the three kinds of feelings.

“And what, bhikkhus, are the five kinds of feelings? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. These are called the five kinds of feelings.254

“And what, bhikkhus, are the six kinds of feelings? Feeling born of eye-contact … feeling born of mind-contact. These are called the six kinds of feeling.

“And what, bhikkhus, are the eighteen kinds of feelings? Six examinations accompanied by joy, six examinations accompanied by displeasure, six examinations accompanied by equanimity. These are called the eighteen kinds of feelings.255

“And what, bhikkhus, are the thirty-six kinds of feelings? Six types of joy based on the household life, six types of joy based on renunciation; six types of displeasure based on the household life, six types of displeasure based on renunciation; six types of equanimity based on the household life, six types of equanimity based on renunciation. These are called the thirty-six kinds of feelings.256

“And what, bhikkhus, are the hundred and eight kinds of feelings? The [above] thirty-six feelings in the past, the [above] thirty-six feelings in the future, the [above] thirty-six feelings at present. These are called the hundred and eight kinds of feelings.

“This, bhikkhus, is the Dhamma exposition on the theme of the hundred and eight.”

**31. Nirāmisasuttaṃ**

**279**. ‘‘Atthi, bhikkhave, sāmisā pīti, atthi nirāmisā pīti, atthi nirāmisā nirāmisatarā pīti; atthi sāmisaṃ sukhaṃ, atthi nirāmisaṃ sukhaṃ, atthi nirāmisā nirāmisataraṃ sukhaṃ; atthi sāmisā upekkhā, atthi nirāmisā upekkhā, atthi nirāmisā nirāmisatarā upekkhā; atthi sāmiso vimokkho, atthi nirāmiso vimokkho, atthi nirāmisā nirāmisataro vimokkho. Katamā ca, bhikkhave, sāmisā pīti? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati pīti, ayaṃ vuccati, bhikkhave, sāmisā pīti.

‘‘Katamā ca, bhikkhave, nirāmisā pīti? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, nirāmisā pīti.

‘‘Katamā ca, bhikkhave, nirāmisā nirāmisatarā pīti? Yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati pīti, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā pīti.

31 (11) Spiritual

“Bhikkhus, there is carnal rapture, there is spiritual rapture, there is rapture more spiritual than the spiritual. There is carnal happiness, there is spiritual happiness, there is happiness more spiritual than the spiritual. There is carnal equanimity, there is spiritual equanimity, there is equanimity more spiritual than the spiritual. There is carnal deliverance, there is spiritual deliverance, there is deliverance more spiritual than the spiritual.

“And what, bhikkhus, is carnal rapture? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye … tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The rapture that arises in dependence on these five cords of sensual pleasure: this is called carnal rapture. [236]

“And what, bhikkhus, is spiritual rapture? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called spiritual rapture.

“And what, bhikkhus, is rapture more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises rapture. This is called rapture more spiritual than the spiritual.260

‘‘Katamañca, bhikkhave, sāmisaṃ sukhaṃ? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati, bhikkhave, sāmisaṃ sukhaṃ.

‘‘Katamañca, bhikkhave, nirāmisaṃ sukhaṃ? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati, bhikkhave, nirāmisaṃ sukhaṃ.

‘‘Katamañca, bhikkhave, nirāmisā nirāmisataraṃ sukhaṃ? Yaṃ kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati sukhaṃ somanassaṃ, idaṃ vuccati, bhikkhave, nirāmisā nirāmisataraṃ sukhaṃ.

“And what, bhikkhus, is carnal happiness? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye … tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The happiness that arises in dependence on these five cords of sensual pleasure: this is called carnal happiness.

“And what, bhikkhus, is spiritual happiness? Here, bhikkhus, secluded from sensual pleasures … a bhikkhu enters and dwells in the first jhāna … the second jhāna…. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ This is called spiritual happiness.

“And what, bhikkhus, is happiness more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, [237] liberated from delusion, there arises happiness. This is called happiness more spiritual than the spiritual.

‘‘Katamā ca, bhikkhave, sāmisā upekkhā? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati upekkhā, ayaṃ vuccati, bhikkhave, sāmisā upekkhā.

‘‘Katamā ca, bhikkhave, nirāmisā upekkhā? Idha, bhikkhave, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, nirāmisā upekkhā.

‘‘Katamā ca, bhikkhave, nirāmisā nirāmisatarā upekkhā? Yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati upekkhā, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisatarā upekkhā.

‘‘Katamo ca, bhikkhave, sāmiso vimokkho? Rūpappaṭisaṃyutto vimokkho sāmiso vimokkho.

‘‘Katamo ca, bhikkhave, nirāmiso vimokkho? Arūpappaṭisaṃyutto vimokkho nirāmiso vimokkho.

‘‘Katamo ca, bhikkhave, nirāmisā nirāmisataro vimokkho? Yo kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato, dosā cittaṃ vimuttaṃ paccavekkhato, mohā cittaṃ vimuttaṃ paccavekkhato uppajjati vimokkho, ayaṃ vuccati, bhikkhave, nirāmisā nirāmisataro vimokkho’’ti. Ekādasamaṃ.

“And what, bhikkhus, is carnal equanimity? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye … tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The equanimity that arises in dependence on these five cords of sensual pleasure: this is called carnal equanimity.

“And what, bhikkhus, is spiritual equanimity? With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

“And what, bhikkhus, is equanimity more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises equanimity. This is called equanimity more spiritual than the spiritual.

“And what, bhikkhus, is carnal deliverance? Deliverance connected with the form sphere is carnal deliverance.

“And what, bhikkhus, is spiritual deliverance? Deliverance connected with the formless sphere is spiritual deliverance.261

“And what, bhikkhus, is deliverance more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises deliverance. This is called deliverance more spiritual than the spiritual.”