(Bahiddhā) Nandi-k,khaya Sutta
Dutiya Nandi-k,khaya Sutta
The Discourse on the Destruction of Delight
(the External Senses)
[Mental liberation through reflecting
on the sense-objects as impermanent]
(Saṃyutta Nikāya 35.156/4:142)²
Translated by Piya Tan ©2005

Introduction

The (Bahiddhā) Nandi-k,khaya Sutta records the perception of impermanence (anicca, saññā) of the
six external senses (cha bahiddhā āyatana) or the sense-objects. This is one of the central practices in
connection with satipatthana.² It can be summarized in this way:

Monks, when a monk sees forms…sounds…smells…tastes….touches…mind-objects—
that are actually impermanent—as impermanent, that is his right view.

Seeing rightly, he feels revulsion.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is said to be well liberated.

The (Ajjhatta) Nandi-k,khaya Sutta ³, the (Bahiddhā) Nandi-k,khaya Sutta ²⁴ (our text) and the
(Khandha) Nandi-k,khaya Sutta ¹⁵ are parallel texts. The last sentence of each section in the first two
texts (including our present text) simply reads “the mind is said to be well liberated” (cittaṃ suvimuttan ti
vuccati). The last sentence of each section of the last (ie third) text, however, has “the mind is liberated: it
is said to be well liberated” (cittaṃ vimuttaṃ suvimuttan ti vuccati). All this shows that “the direct
experience of impermanence represents the ‘power’ aspect of meditative wisdom.”⁶

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How to use a sutta

This sutta, like many others in the Sutta Discovery series, has been translated with the repetition
cycles (peyyāla) given in full. In this way, the sutta teaching is given in full, without the mind filling in
too much of its own details in the perceived gaps. One should study a sutta not merely to know it, but to
learn to “let go” of the self (or more correctly, the notion of a self). To this effect, the sutta should be
mindfully read, or listened to, and reflected upon, again and again, like taking a regular dose of medicine.
The roots of realization are growing even as you do so, and before you know it, it flowers and bears fruit!

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¹ S:B numbers this as 35.157/4:142.
² See “The Satipatthana Suttas” = SD 13.1(3.8).
³ S 35.155/142 = SD 12.7.
⁴ S 35.156/142 = SD 12.8.
⁵ S 22.51/3:51 = SD 12.9.
⁶ Analayo 2003:103. See Pañca Sekha,bala S (A 5.2) = SD 12.10; see also “The Satipatthana Suttas” = SD 13.1(3.8).
The Discourse

on the Destruction of Delight (the External Senses)

(S 35.156/4:142)

How is the mind liberated?

1. At Sāvatthī.
2. There the Blessed One said this:
3. (1) “Monks, when a monk sees forms—that is actually impermanent—as impermanent, that is his right view.
   Seeing rightly, he feels revulsion.
   When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.
   When delight and lust are destroyed, the mind is said to be well liberated.
4. (2) Monks, when a monk sees sounds—that are actually impermanent—as impermanent, that is his right view.
   Seeing rightly, he feels revulsion.
   When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.
   When delight and lust are destroyed, the mind is said to be well liberated.
5. (3) Monks, when a monk sees smells—that are actually impermanent—as impermanent, that is his right view.
   Seeing rightly, he feels revulsion.
   When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.
   When delight and lust are destroyed, the mind is said to be well liberated.
6. (4) Monks, when a monk sees tastes—that are actually impermanent—as impermanent, that is his right view.
   Seeing rightly, he feels revulsion.
   When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.
   When delight and lust are destroyed, the mind is said to be well liberated.
7. (5) Monks, when a monk sees touches—that are actually impermanent—as impermanent, that is his right view.
   Seeing rightly, he feels revulsion.
   When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.
   When delight and lust are destroyed, the mind is said to be well liberated.
8. (6) Monks, when a monk sees mind-objects—that are actually impermanent—as impermanent, that is his right view.
   Seeing rightly, he feels revulsion.
   When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.
   When delight and lust are destroyed, the mind is said to be well liberated.”

—evaṃ—

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