

(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](Sāmyutta Nikāya 35.156/4:142)¹

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 1,³ **the (Bahiddhā) Nandi-k,khaya Sutta 2**⁴ (our text) and **the (Khandha) Nandi-k,khaya Sutta 1**⁵ 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” (*cittam 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” (*cittam vimuttam 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!

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 Sāvattthī.

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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