Ejā Sutta 2
Dutiya Ejā Sutta
The Second Discourse on Being Disturbed
[Not conceiving the senses in any way (in full)]
(Saṁyutta Nikāya 35.91/4:66 f)
Translated by Piya Tan ©2009

Introduction
1 This is the second of the two Ejā Suttas (S 35.90-91), which should be studied together. While the first Ejā Sutta (S 35.90) is abridged, that is, it does not have the “non-conceiving refrain” [2], the second Ejā Sutta (S 35.91) has the refrain in full, which actually give a more complete reading. But, it is finally left to you, the practitioner, as to which version you have a deeper feel for as the text for your spiritual exercise.

One way to choose your preferred spiritual exercise text is to reflect on Ejā Sutta 1, and alternate it with Ejā Sutta 2. In due course, you will be drawn to one of them. If not, it is just as effective to reflect on both of them as you see fit.

2 The “non-conceiving refrains” are repeated passages (peyyāla, marked as ||pe||, meaning “etc,” in the Pali text), given in full only in §10cd. This is the way I think it should be, as I have been unable to locate any other such peyyāla in the Nikāyas. As such, I have given the refrain in full following each passage on the six senses and the “all.” Such a reading gives an understanding that insight could arise when reflecting on not conceiving any of the senses [§§4-9], or not conceiving all the senses [§10]. Such an arrangement, I am confident, can also apply to the Ejā Sutta 1 (S 35.90), although the Pali text mentions no peyyāla as it does here in the Ejā Sutta 2.

3 The Ejā Sutta 2 is almost identical to the Samugghāta Sāruppa Sutta (S 35.30) and the Samugghāta Sappāya Sutta 1 (S 35.31). The Samugghāta Sāruppa Sutta, however, has a passage on the three feelings, which should not be conceived in any way.

1 S 35.90/4:64-66 = SD 29.10.
2 S 35.91/4:66 f = SD 29.11.
3 S 35.90/4:64-66 = SD 29.10.
5 S 35.30/4:21-23.
The Second Discourse on Being Disturbed  
(S 35.91/4:66 f)

How to live undisturbed

2 Bhikshus, being disturbed is a disease, being disturbed is a boil, being disturbed is a dart.⁶
   Therefore, bhikshus, the Tathagata dwells undisturbed, with the dart removed.
3 Therefore, bhikshus, if a monk were to wish, “May I dwell undisturbed, with the dart removed,”

How to avoid eye-based conceivings

4a he would not conceive the eye;  
   he would not conceive in the eye;  
   he would not conceive from the eye;  
   he would not conceive, “The eye is mine.”⁷

4b he would not conceive form;  
   he would not conceive in form;  
   he would not conceive from form;  
   he would not conceive, “Form is mine.”

4c he would not conceive eye-consciousness;  
   he would not conceive in eye-consciousness;  
   he would not conceive from eye-consciousness;  
   he would not conceive, “Eye-consciousness is mine.”

4d he would not conceive eye-contact;  
   he would not conceive in eye-contact;  
   he would not conceive from eye-contact;  
   he would not conceive, “Eye-contact is mine.”

4e And as to whatever that here arises dependent on eye-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,
   he would not conceive it;  
   he would not conceive in it;  
   he would not conceive from it;  
   he would not conceive, “It is mine.”

4f For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.⁸

The world, becoming otherwise, is attached to existence, delights only in existence.⁹

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⁶ “Conceiving” (maññanā) is a synonym for “mental proliferation” (papañca), that is, a “thought-explosion,” a maelstrom of conceiving, all of which are “a disease, a boil, a dart”: that is, “a disease” by way of illness; “a boil,” because it hurts within”; “a dart,” it cuts (sāva ābādhana' atthena rogo, anto dussan' atthena gaṇḍo, nikantan' atthena sallām, SA 2:380). See Yava,kalāpi S (S 35.248/4:202 f) = SD 40a.3; also in Dhātu Vibhāṅga S (M 140.31/3:246) = SD 4.17 & Samanupassanā Sutta (S 22.47/3:47) = SD 26.12. For an analysis, see The Nature of Identity = SD 19.1(4.3). On papañca, see Madhupiṇḍika S (M 18) = SD 6.14 Intro (2).

⁷ See Eja S 1 (S 35.90) = SD Intro (3).

⁸ Yañ hi, bhikkhave, maññati, yasmiṁ maññati, yato maññati, yaṁ meti maññati, tato taṁ hoti aññathā.

⁹ Aññathā, bhāvā bhava,satto loko bhavam eva abhinandati: as at Samugghāta Sappāya S 1 (S 35.31.8/4:24). There seems to be a word-play here on “existence” (bhava) and “becoming otherwise” (aññathā,bhāvā). Comy on Samugghāta Sappāya S 1 (S 35.31) says that the first sentence asserts that the object exists in a different mode (aññen’ākārena hoti) from that in which it is conceived [what is conceived as permanent actually is impermanent, SAṬ:VRI 2:8]. In the second sentence, aññathā,bhāvā means “becoming otherwise,” which Comy explains as “It becomes otherwise by arriving at a change, a state of alteration” (aññathā,bhāvām viparītānām upagamamana aññathā,bhāvā hūtavā) (SA 2:363). In the word bhava,satto, satto is the pp of sajjati (“to cling to, be attached to”), glossed as laggō, laggito, paḷibuddho (id).
THE NON-CONCEIVING REFRAIN
4g Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”
4h Thus not conceiving anything, he clings not to anything in the world.
Not clinging, he is not agitated.
Not agitated, he himself personally attained nirvana.
He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

How to avoid ear-based conceivings
5a He would not conceive the ear;
he would not conceive in the ear;
he would not conceive from the ear;
he would not conceive, “The ear is mine.”
5b he would not conceive sound;
he would not conceive in sound;
he would not conceive from sound;
he would not conceive, “Sound is mine.”
5c he would not conceive ear-consciousness;
he would not conceive in ear-consciousness;
he would not conceive from ear-consciousness;
he would not conceive, “Ear-consciousness is mine.”
5d he would not conceive ear-contact;
he would not conceive in ear-contact;
he would not conceive from ear-contact;
he would not conceive, “Ear-contact is mine.”
5e And as to whatever that here arises dependent on ear-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,
he would not conceive it;
he would not conceive in it;
he would not conceive from it;
he would not conceive, “It is mine.”
5f For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.
The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN
5g Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”
5h Thus not conceiving anything, he clings not to anything in the world.
Not clinging, he is not agitated.
Not agitated, he himself personally attained nirvana.
He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

How to avoid nose-based conceivings
6a He would not conceive the nose;
he would not conceive in the nose;
he would not conceive from the nose;
he would not conceive, “The nose is mine.”

6b he would not conceive smell;
he would not conceive in smell;
he would not conceive from smell;
he would not conceive, “Smell is mine.”

6c he would not conceive nose-consciousness;
he would not conceive in nose-consciousness;
he would not conceive from nose-consciousness;
he would not conceive, “Nose-consciousness is mine.”

6d he would not conceive nose-contact;
he would not conceive in nose-contact;
he would not conceive from nose-contact;
he would not conceive, “Nose-contact is mine.”

6e And as to whatever that here arises dependent on nose-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,
he would not conceive it;
he would not conceive in it;
he would not conceive from it;
he would not conceive, “It is mine.”

6f For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from,
whatever he conceives as “Mine,” it turns out to be otherwise.
The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN
6g Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases,
he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

6h Thus not conceiving anything, he clings not to anything in the world.
Not clinging, he is not agitated.
Not agitated, he himself personally attained nirvana.
He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

How to avoid tongue-based conceivings
7a He would not conceive the tongue;
he would not conceive in the tongue;
he would not conceive from the tongue;
he would not conceive, “The tongue is mine.”

7b he would not conceive taste;
he would not conceive in taste;
he would not conceive from taste;
he would not conceive, “Taste is mine.”

7c he would not conceive tongue-consciousness;
he would not conceive in tongue-consciousness;
he would not conceive from tongue-consciousness;
he would not conceive, “Tongue-consciousness is mine.”

7d he would not conceive tongue-contact;
he would not conceive in tongue-contact;
he would not conceive from tongue-contact;
he would not conceive, “Tongue-contact is mine.”
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7e  And as to whatever that here arises dependent on tongue-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,

he would not conceive it;
he would not conceive in it;
he would not conceive from it;
he would not conceive, “It is mine.”

7f  For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.
The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

7g  Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

7h  Thus not conceiving anything, he clings not to anything in the world.
Not clinging, he is not agitated.
Not agitated, he himself personally attained nirvana.
He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

How to avoid body-based conceivings

8a  He would not conceive the body;
he would not conceive in the body;
he would not conceive from the body;
he would not conceive, “The body is mine.”

8b  he would not conceive touch;
he would not conceive in touch;
he would not conceive from touch;
he would not conceive, “Touch is mine.”

8c  he would not conceive body-consciousness;
he would not conceive in body-consciousness;
he would not conceive from body-consciousness;
he would not conceive, “Body-consciousness is mine.”

8d  he would not conceive body-contact;
he would not conceive in body-contact;
he would not conceive from body-contact;
he would not conceive, “Body-contact is mine.”

8e  And as to whatever that here arises dependent on body-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,

he would not conceive it;
he would not conceive in it;
he would not conceive from it;
he would not conceive, “It is mine.”

8f  For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.
The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

8g  Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”
Thus not conceiving anything, he clings not to anything in the world.
Not clinging, he is not agitated.
Not agitated, he himself personally attained nirvana.
He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

**How to avoid mind-based conceivings**

9a He would not conceive the mind;
he would not conceive in the mind;
he would not conceive from the mind;
he would not conceive, “The mind is mine.”

9b he would not conceive mind-object;
he would not conceive in touch;
he would not conceive from mind-object;
he would not conceive, “Mind-object is mine.”

9c he would not conceive mind-consciousness;
he would not conceive in mind-consciousness;
he would not conceive from mind-consciousness;
he would not conceive, “Mind-consciousness is mine.”

9d he would not conceive mind-contact;
he would not conceive in mind-contact;
he would not conceive from mind-contact;
he would not conceive, “Mind-contact is mine.”

9e And as to whatever that here arises dependent on mind-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,
he would not conceive it;
he would not conceive in it;
he would not conceive from it;
he would not conceive, “It is mine.”

9f For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from,
whatever he conceives as “Mine,” it turns out to be otherwise.
The world, becoming otherwise, is attached to existence, delights only in existence.

**The non-conceiving refrain**

9g Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases,
he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

9h Thus not conceiving anything, he clings not to anything in the world.
Not clinging, he is not agitated.
Not agitated, he himself personally attained nirvana.
He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

**Not conceiving “the all”**

10a He would not conceive “every thing” [the all] (sabba),
he would not conceive in every thing;
he would not conceive from every thing;
he would not conceive, “Every thing is mine.”

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10 See Sabba S (S 35.23/4:15) = SD 7.1. Sabba here is usu tr as “the all,” but sound semi-technical. Here, the practice is not to conceive *all* the senses as a set, as it were. If you are comfortable with the tr “the all,” and knows it

http://dharmafarer.googlepages.com or http://dharmafarer.net
10b For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise. The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

10c Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

10d Thus not conceiving anything, he clings not to anything in the world. Not clinging, he is not agitated. Not agitated, he himself personally attains nirvana. He understands, “Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”

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