

Samugghāta Sappāya Sutta 2

The Second Discourse on What is Conducive to Uprooting

[The characteristics of the senses]

(Saṃyutta Nikāya 35.32/4:24-26)

Translated by Piya Tan ©2009

Introduction

There are the two **Samugghāta Sappāya Suttas** (S 35.31-32). **The Samugghāta Sappāya Sutta 1** (S 35.31) is identical to **the Eja Sutta 1** (S 35.90),¹ except that the former uses the word “conducive” (*sappāya*), that is, it refers to the spiritual exercise as being “the way that is conducive for the uprooting of all conceiving” (*sabba,maññita,samugghāta,sappāya paṭipadā*).²

The Samugghāta Sappāya Sutta 2 (S 35.32) works on the same theme as the Samugghāta Sappāya Sutta 1, that of “the way that is conducive for the uprooting of all conceiving,” but it applies the “aggregate characteristics formula,” like the one found in **the Anatta,lakkhaṇa Sutta** (S 22.59),³ followed by the *nibbidā* (“revulsion”) formula⁴ applied to the six senses.⁵

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¹ S 35.90/4:64-66 = SD 29.10.

² S 35.31/4:23 f = SD 19.20.

³ On the “aggregate characteristics formula,” see S 22.59.12+17/3:67 f = SD 1.2 nn (see notes at §§12 & 17).

⁴ Cf S 22.59.22/3:68.

⁵ S 35.32/4:24-26 = SD 29.21.

The Second Discourse on What is Conducive to Uprooting

(S 35.32/4:24-26)

2 Bhikshus, I will teach you the way that conduces to the uprooting of all conceiving.⁶

Listen, pay careful attention, I will speak.

3 And what, bhikshus, is that way that conduces to the uprooting of all conceivings?

The sense characteristics formula⁷

4a (1) THE EYE. Now, what do you think, bhikshus, is **eye** permanent or impermanent?"

"Impermanent, bhante."

"Is what is impermanent unsatisfactory [painful] or satisfactory [pleasurable]?"⁸ [25]

"Unsatisfactory, bhante."

"Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self.?'"⁹

"No, bhante."

4b "Now, what do you think, bhikshus, is form permanent or impermanent?"

"Impermanent, bhante."

"Is what is impermanent unsatisfactory or satisfactory?"

"Unsatisfactory, bhante."

"Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self.?'"

"No, bhante."

4c "Now, what do you think, bhikshus, is eye-consciousness permanent or impermanent?"

"Impermanent, bhante."

"Is what is impermanent unsatisfactory or satisfactory?"

"Unsatisfactory, bhante."

"Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self.?'"

"No, bhante."

4d "Now, what do you think, bhikshus, are eye-contact permanent or impermanent?"

"Impermanent, bhante."

"Is what is impermanent unsatisfactory or satisfactory?"

"Unsatisfactory, bhante."

"Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self.?'"

"No, bhante."

5a (2) THE EAR. "Now, what do you think, bhikshus, is **the ear** permanent or impermanent?"

⁶ *Sabba, maññita, samugghāta, sappāyam vo, bhikkhave, paṭipadam desessāmi.*

⁷ A shorter version of this and foll sections are given as **Arahatā S 1** (S 22.76/3:82 f = SD 26.7) = **Arahatā S 2** (S 22.77/3:84, without verse).

⁸ *Dukkham vā sukham vā.*

⁹ *Etam mama, eso 'ham asmi, eso me attā ti.* These are "the 3 graspings" (*ti, vidha gāha*), ie, of view (*diṭṭhi*), of craving (*taṇhā*), of conceit (*māna*) (MA 2:111, 225). The notion "This is mine" arises through craving (*taṇhā*); the notion "This I am" arises through conceit (*māna*); the notion "This is my self" arises through views (*diṭṭhi*). These three considerations represent respectively the 3 kinds of mental proliferation (*papañca*) of self-view (*sakkāya diṭṭhi*), of craving (*taṇhā*), and of conceit (*māna*) (Nm 280; Vbh 393; Nett 37 f). The opposite formula, *n'etam mama, n'eso 'ham asmi, na mēso attā ti*, is applied below to the 5 aggregates [§§17-21]. See Peter Harvey, *The Selfless Mind*, 1995:32 f.

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

5b “Now, what do you think, bhikshus, is sound permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

5c “Now, what do you think, bhikshus, is ear-consciousness permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

5d “Now, what do you think, bhikshus, are ear-contact permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

6a (3) THE NOSE. “Now, what do you think, bhikshus, is **the nose** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

6b “Now, what do you think, bhikshus, is smell permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

6c “Now, what do you think, bhikshus, is nose-consciousness permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

6d “Now, what do you think, bhikshus, are nose-contact permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

7a (4) THE TONGUE. “Now, what do you think, bhikshus, is **the tongue** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

7b “Now, what do you think, bhikshus, is taste permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

7c “Now, what do you think, bhikshus, is tongue-consciousness permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

7d “Now, what do you think, bhikshus, are tongue-contact permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

8a (5) THE MIND. “Now, what do you think, bhikshus, is **the body** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

8b “Now, what do you think, bhikshus, is body-object permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

8c “Now, what do you think, bhikshus, is body-consciousness permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

8d “Now, what do you think, bhikshus, are body-contact permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

9a (5) THE MIND. “Now, what do you think, bhikshus, is **the mind** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

9b “Now, what do you think, bhikshus, is mind-object permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

9c “Now, what do you think, bhikshus, is mind-consciousness permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”

9d “Now, what do you think, bhikshus, are mind-contact permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?”

“No, bhante.”¹⁰ [26]

Revulsion and liberation

10a THE EYE. Seeing thus, bhikshus, the learned noble disciple is revulsed with **the eye**; revulsed with *form*, too; revulsed with *eye-consciousness*, too; revulsed with *eye-contact*, too.

Whatever here that arises dependent on eye-contact that is *felt as pleasant or painful or neither pleasant nor painful*, he is revulsed with that, too.

THE *NIBBIDĀ* REFRAIN. Through revulsion, he becomes dispassionate.

Through dispassion, his mind is liberated.

When it is liberated, there arises the knowledge: ‘Free am I!’ 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.’

¹⁰ In **Anatta, Jakkhaṇa S** (S 22.59.17-21/3:68), the not-self totality formula follows here.

10b THE EAR. Seeing thus, bhikshus, the learned noble disciple is revulsed with **the ear**; revulsed with *sound*, too; revulsed with *ear-consciousness*, too; revulsed with *ear-contact*, too.

Whatever here that arises dependent on ear-contact that is *felt as pleasant or painful or neither pleasant nor painful*, he is revulsed with that, too.

THE *NIBBIDĀ* REFRAIN. Through revulsion, he becomes dispassionate.

Through dispassion, his mind is liberated.

When it is liberated, there arises the knowledge: ‘Free am I!’ 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.’

10c THE NOSE. Seeing thus, bhikshus, the learned noble disciple is revulsed with **the nose**; revulsed with *smell*, too; revulsed with *nose-consciousness*, too; revulsed with *nose-contact*, too.

Whatever here that arises dependent on nose-contact that is *felt as pleasant or painful or neither pleasant nor painful*, he is revulsed with that, too.

THE *NIBBIDĀ* REFRAIN. Through revulsion, he becomes dispassionate.

Through dispassion, his mind is liberated.

When it is liberated, there arises the knowledge: ‘Free am I!’ 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.’

10d THE TONGUE. Seeing thus, bhikshus, the learned noble disciple is revulsed with **the tongue**; revulsed with *taste*, too; revulsed with *tongue-consciousness*, too; revulsed with *tongue-contact*, too.

Whatever here that arises dependent on tongue-contact that is *felt as pleasant or painful or neither pleasant nor painful*, he is revulsed with that, too.

THE *NIBBIDĀ* REFRAIN. Through revulsion, he becomes dispassionate.

Through dispassion, his mind is liberated.

When it is liberated, there arises the knowledge: ‘Free am I!’ 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.’

10e THE BODY. Seeing thus, bhikshus, the learned noble disciple is revulsed with **the body**; revulsed with *touch*, too; revulsed with *body-consciousness*, too; revulsed with *body-contact*, too.

Whatever here that arises dependent on body-contact that is *felt as pleasant or painful or neither pleasant nor painful*, he is revulsed with that, too.

THE *NIBBIDĀ* REFRAIN. Through revulsion, he becomes dispassionate.

Through dispassion, his mind is liberated.

When it is liberated, there arises the knowledge: ‘Free am I!’ 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.’

10f THE MIND. Seeing thus, bhikshus, the learned noble disciple is revulsed with **the mind**; revulsed with *mind-object*, too; revulsed with *mind-consciousness*, too; revulsed with *mind-contact*, too.

Whatever here that arises dependent on mind-contact that is *felt as pleasant or painful or neither pleasant nor painful*, he is revulsed with that, too.

THE *NIBBIDĀ* REFRAIN. Through revulsion, he becomes dispassionate.

Through dispassion, his mind is liberated.

When it is liberated, there arises the knowledge: ‘Free am I!’ 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.’”

11 This, bhikshus, is that that way that conduces to the uprooting of all conceiving.

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