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(Kāya) Na Tumha Sutta

The (Body is) “Not Yours” Discourse | S 12.37/2:64 f

Theme: The basics of dependent arising

Translated & annotated by Piya Tan ©2003

Introduction

This sutta is one of the briefest statement on **dependent arising** (*paticca,samuppāda*), preceded by the formula of “specific conditionality” (*idap,paccayatā*).¹ Various other treatments of it are found in **the Nidāna Saṃyutta** (the Connected Collection on Causes), the 12th book of the Saṃyutta Nikāya.

There are altogether a total of 5 suttas entitled “Na Tumha Sutta” that parallel the “Na Tumhakaṃ” section (M 22.40/1:140 f) and the Jetavana simile (M 22.41/1:141) of **the Alagaddûpama Sutta** (M 22):

(Kāya) Na Tumha Sutta	(S 12.37/2:64 f):	the 5 aggregates M 22.40.
(Khandha) Na Tumha Sutta 1	(S 22.33/3:33 f):	the 5 aggregates with Jetavana simile.
(Khandha) Na Tumha Sutta 2	(S 22.34/3:33):	the 5 aggregates, no simile.
(Dhātu) Na Tumha Sutta 1	(S 35.101/4:81 f):	the 18 elements, ² with Jetavana simile.
(Dhātu) Na Tumha Sutta 2	(S 35.102/4:82):	the 18 elements, no simile.

In all these 5 suttas, however, the word *dīgha,rattam* is omitted in the closing stock phrase.

In **the (Nava Purāṇa) Kamma Sutta** (S 35.146), the “old karma” theme is treated in full using the four noble truth framework.³

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¹ On both, see eg V 1:1; S 2:1; Vbh 135; Vism 517; Abhs:SR 188. On specific conditionality (*idap-paccayatā*), see **Paccaya S** (S 12.10/2:25-27), **Tathā S 1** (S 56.20/5:430 f), **Tathā S 2** (S 56.27/5:435).

² The 18 elements: 6 internal sense-organs, 6 external sense-fields, 6 sense-consciousnesses.

³ S 35.146/4:132 f = SD 4.12.

The (Body is) “Not Yours” Discourse

S 12.37/2:64 f

- 1 [The Blessed One was] staying at Sāvatti.
 2 “Bhikshus, this body is not yours, nor does it belong to others.⁴ [64]
 3 It is to be regarded as old karma,⁵ put together, thought out, something that is felt.⁶
 4 Now here, bhikshus, the learned noble disciple applies his mind well and skillfully to dependent arising itself, thus:

Specific conditionality

5a	When this arises, that comes to be;	<i>imasmiṃ sati idaṃ hoti</i>
	With the arising of this, that arises.	<i>imass’uppādā idaṃ uppajjati.</i>
	When this does not exist, that does not come to be;	<i>imasmiṃ asati idaṃ na hoti;</i>
	With the ending of this, that ends. ⁷	<i>imassa nirodhā idaṃ nirujjhati.</i>

The 12-link dependent arising⁸

5b

<i>Avijjā, paccayā saṅkhārā</i>	with <u>ignorance</u> as condition, there are volitional activities; ⁹
<i>saṅkhāra, paccayā viññāṇam</i>	with <u>volitional activities</u> as condition, there is consciousness;
<i>viññāṇa, paccayā nāma, rūpam</i>	with <u>consciousness</u> as condition, there is name-and-form;
<i>nāma, rūpa, paccayā saḷ’āyatanaṃ</i>	with <u>name-and-form</u> as condition, there is the sixfold sense-base;
<i>saḷ’āyatana, paccayā phassa</i>	with <u>the sixfold sense-base</u> as condition, there is contact;
<i>phassa, paccayā vedanā</i>	with <u>contact</u> as condition, there is feeling;
<i>vedanā, paccayā taṇhā</i>	with <u>feeling</u> as condition, there is craving; ¹⁰
<i>taṇhā, paccayā upādānaṃ</i>	with <u>craving</u> as condition, there is clinging;
<i>upādāna, paccayā bhavo</i>	with <u>clinging</u> as condition, there is existence;

⁴ *Nāyam, bhikkhave, kāyo tumhākaṃ na pi aññesaṃ.* Comy: Since there actually is no self, there is nothing belonging to a self; thus it is said: “It is not yours” (*na tumha*). And since there is no self of others, too, it is said, “Nor does it belong to others” (*na pi aññesaṃ*) (SA 2:70).

⁵ *Purāṇam idaṃ, bhikkhave, kammaṃ.* Comy explains that the body is not “old karma” but because it arises from old karma, it is referred to in terms of its conditions. It is seen as “put together” (*abhisankhata*) since it is created by conditions. It is “thought out” (*abhisāñcetayita*) because it is based on volition (the will), rooted in volition. It is “to be felt” (*vedaniya*) because it is the support for what is to be felt [ie the basis and object for feeling] (SA 2:70, 402). See **Nava Purāṇa Kamma S** (S 35.146) = SD 4.12 Intro.

⁶ *Abhisankhataṃ abhisāñcetayitaṃ vedaniyaṃ daṭṭhabbam.* *Vedaniya*, lit “to be felt,” “a basis for feeling”; “intelligible” (DPL); “(a) to be known, intelligible, comprehensible (D 1:12, 2:36; M 1:487, 2:220); (b) to be experienced (S 4:114; A 1:249, 4:382)” (PED: vedeti). It is possible to see the arrangement here as follows: “old karma” refers to the sense-faculty (physical sense-organ); “put together” to the coming together of sense-faculty, sense-object, and sense-consciousness; “thought out” to perception; and “something that is felt,” feeling. The “eye” here and the other faculties refer not to the mere physical organs, but to their functionality, as the seeing eye, hearing ear, etc.

⁷ See SD 5.16(2a).

⁸ The following formula [§5bc], as at **Acela Kassapa S** (S 12.17/2:20 f).

⁹ Comy: When it is said, “With ignorance as condition, there are volitional formation,” the meaning should be understood thus: “It is ignorance and it is a condition; hence ‘ignorance-as-condition’ (*avijjā ca sā pacayā cā ti avijjā, paccayā*). Through that ignorance-as-condition, volitional formation come to be (*tasmā avijjā, paccayā saṅkhārā sambhavanti*)” (SA 2:9 f). Bodhi: “This explanation suggests that the verb *sambhavanti*, which in the text occurs only at the end of the whole formula, should be connected to each proposition, thus establishing that each conditioned state arises through its condition. The twelve terms of the formula are treated analytically in [Vibhaṅga S].” (S:B 725 n1)

¹⁰ In (**Samuday’atthaṅgama**) **Loka S** (S 12.44), the dependent arising is shown to be broken here when “with the remainderless fading away and ending of that same craving comes cessation of clinging...” the rest of the chain breaks accordingly leading to the ending of “this whole mass of suffering.” (S 12.44/2:71-73)

*bhava, paccayā jāti
jāti, paccayā jarā, maraṇaṃ
soka, parideva, dukkha, -
domanass 'upāyasā sambhavanti
evam-etassa kevalassa dukkha-k, -
khandhassa samudayo hoti*

5c

*avijjāya tveva asesa, virāga, nirodhā
saṅkhāra, nirodho
saṅkhāra, nirodhā viññāṇa, nirodho
viññāṇa, nirodhā nāma, rūpa, nirodho
nāma, rūpa, nirodhā saḷāyatana, nirodho
saḷāyatana, nirodhā phassa, nirodho
phassa, nirodhā vedanā, nirodho
vedanā, nirodhā taṇhā, nirodho
taṇhā, nirodhā upādāna, nirodho
upādāna, nirodhā bhava, nirodho
bhava, nirodhā jāti, nirodho
jāti, nirodhā jarā, maraṇaṃ
soka parideva, dukkha, -
domanass 'upāyasā nirujjhanti
evam-etassa kevalassa dukkha-k, -
khandhassa nirodho hoti*

with existence as condition, there is birth;
with birth as condition there arise decay and death,
sorrow, lamentation, physical pain,
mental pain and despair.
—Such is the origin of this whole mass of suffering.

But with the utter fading away and ending of ignorance,
volitional activities ends;
with the ending of volitional activities, consciousness ends;
with the ending of consciousness, name-and-form ends;
with the ending of name-and-form, the sixfold sense-base ends;
with the ending of the sixfold sense-base, contact ends;
with the ending of contact, feeling ends;
with the ending of feeling, craving ends;
with the ending of craving, clinging ends;
with the ending of clinging, existence ends;
with the ending of existence, birth ends;
with the ending of birth, there end decay-and-death;
sorrow, lamentation, physical pain,
mental pain and despair.
—Such is the ending of this whole mass of suffering.”

— evaṃ —

040420; rev 050616; 071127a; 091112 LEG; 100315 ; 111125