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Na Santi Sutta

The “There are No” Discourse | S 1.34/1:22 f

Theme: Suffering is rooted in lust

Translated & annotated by Piya Tan ©2007, 2013

Introduction

1 The Na Santi Sutta (S 1.34) is the 34th discourse from the very first book of the Saṃyutta Nikāya. This first book or chapter is unique as it consists only of verses (*gāthā*), most of which reflect popular folklore, mythical and historical anecdotes, and views of individuals, non-Buddhist and Buddhist.¹ This Sutta is from the Devatā Saṃyutta, more specifically, the devas of the Satullapa host, who form the theme of their own chapter, the Satullapa, kāyika Vagga (S 1.31-40).²

The name **Satullapa, kāyika** is made up of *sat* + *ullapa* and *kāyika*. *Satullapa* comprises *sat* = *sant*, “good, true,” and *ullapa* is an adjective from *ullapati*, “to call out, shout.” Hence, it means “praising the good or true.” *Kāyika* is an adjective of *kāya*, “body” (both literal and figurative), but here used figuratively to mean a heavenly group of host.³

2 §§8-9 (verses 105-106ab), also found in **the (Devatā) Samiddhi Sutta** (S 1.20),⁴ may be paraphrased as follows:

He has abandoned reckoning, overcome is conceit; he has here cut off craving for name-and-form.	S 105* = 49abc*
The devas and humans seeking for him whose knots are cut off, trouble-free, desire-free, find him neither here nor beyond, neither in the heavens nor in all the abodes.	S 106ab* = 49def*

For the first line, “He has abandoned reckoning, overcome is conceit,” I have reconstructed the Pali reading as: *pahāsi saṅkham na ca mānam accagā* [§8a]. The Sinhala reading here is *na ca mānam ajjhagā*, “and he has not realized conceit” (which does not make sense). The Burmese and PTS reading is *na vimānam ajjhagā*, which is even more difficult, while the Siamese has *na vimānam āgā*. *Ajjhagā* is the aorist (past tense) of *adhigacchati*, “attains, understands, realizes”, and, I think, should be read as *accagā*, the aorist of *atigacchati*, “overcomes, conquers.”⁵

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The “There are No” Discourse

S 1.34/1:22 f

1 At one time, the Blessed One was staying in Anātha, piṇḍika’s park in Jeta’s grove, outside Sāvathī.

2 Now when it was late in the night,⁶ some devas of the Satullapa host, of exceeding beauty, lighting up the whole of Jeta’s grove, approached the Blessed One.

Having approached the Blessed One, they saluted him and stood as one side.

¹ See S:B 22-31 (intro), 69-87 (chapter summaries).

² S 31-40/1:16-31. See **Sabbhi S** (S 1.31/1:16-18), SD 34.15.

³ For details, see **Sabbhi S** (S 1.31/1:16-18) @ SD 34.15 (2.2).

⁴ S 1.20,49*/1:12 = SD 21.4.

⁵ See A 3:401,26*; Sn 1040d, 1042d; It 69,13*; Tha 663b & Tha:N 221 n663.

⁶ “Late in the night” (*abhikkantāya rattiyā*), or “when the night was far advanced,” ie in the middle watch: see **Suppati S** (S 4.7) @ SD 32.13 (1.1.7.2).

3 Standing thus at one side, one of the devas uttered this verse before the Blessed One:

4 *Na santi kāmā manujesu niccā
Santīdha kamanīyāni yesu⁷ baddho
Yesu pamatto apunāgamanam
Anāgantā puriso maccu,dheyvāti* There is no lasting sense-pleasures amongst humans.
Here, bound in the pleasurable
that heedless one is unable to move on again,
that person returns not from Death's realm. 102A

[Another devata:]

5 *Chanda,jam agham chanda,jam dukkham
chanda,vinayā agha,vinayo
Agha,vinayā dukkha,vinayōti* Misery is born of lust, suffering is born of lust;
when lust is rid of, misery is rid of,
when misery is rid of, suffering is rid of. 102B⁸

[The Blessed One:]

6 *Na te kāmā yāni citrāni loke
saṅkappa,rāgo purisassa kāmo
tiṭṭhanti citrāni tath'eva loke
ath'ettha dhīrā vinayanti chandaṃ [23]* There is no sensuality in what is beautiful in the world:
The thought of passion is a person's sensuality.
the attractively diverse⁹ in the world remain just as
they are.

So here the wise remove desire (for them). 103¹⁰

7 *Kodham jahe vippajaheyya mānam
saṃyojanaṃ sabbam atikkameyya
taṃ nāma,rūpasmim asajjamānam
akiñcanaṃ nānupatanti dukkhā* One should abandon anger, let go of conceit,
one should cross over all mental fetters;
who clings not to name-and-form,
has nothing, falls not into suffering. 104¹¹

8 *Pahāsi saṅkham na ca mānam accagā¹²
acchecchi taṅham idha nāma,rūpe.
taṃ chinna,gantham anigham nirāsam
pariyesamānā nājjhagamum¹³* Abandoned is reckoning, overcome is conceit,
cut off here is craving for name-and-form.
Whose knot is cut, untroubled, longing-free,
seeking him, they find him not. 105

9 *Devā manussā idha vā huram vā
saggesu vā sabba,nivesanesūti
taṃ ce hi nāddakkhum tathā,vimuttam
(iccāyasmā mogha,rājā)
devā manussā idha vā huram vā* Devas or humans here or beyond,
in the heavens or in any abode,¹⁴
they see him not because he is free,
(said the venerable Mogha,rāja.)
gods or humans here or beyond,

⁷ Ke kāmesu.

⁸ This verse is unnumbered in S:B; so is here given a provisional number.

⁹ "Wonderfully diverse," *citra*, has a broad range of meanings: **1** (mfn) (i) bright, bright-coloured, decorated, many-coloured; extraordinary, wonderful; (ii) variegated, speckled; (iii) various, different, manifold. **2** (n) a kind of bird (the speckled cuckoo?). **3** (n) (i) something brilliant or diverse or extraordinary; (ii) a painting, a picture. See DP for details.

¹⁰ This verse closely parallels a verse in **Nibbedhika S** (A 6.63,3.4/3:411), SD 6.11 (with lines ab switched around, and reading *n'ete* for *na te*), qu at Kvu 370; NmA 1:12. Comys however qu the verse **S 104** here [§6]: SA 1:63×2, which attr it to comy on **Pasūra S** (Sn 830 or one of its verses): SnA 2:539; AA 2:41. Cf Tha 674.

¹¹ For a paraphrase of S 105-106ab, see Intro (2).

¹² So *Ce na ca mānam ajjhagā*; Be *Ee na vimānam ajjhagā*; Se *na vimānam āgā*. As at (**Devatā**) **Samiddhi S** (S 1.34,49*/1:12), SD 21.4. *Ajjhagā* (aor of *adhigacchati*, "attains, understands, realizes") should be read as *accagā* (aor of *atigacchati*, "overcomes, conquers"): see A 3:401,26*; Sn 1040d, 1042d; It 69,13*; Tha 663b & Tha:N 221 n663.

¹³ So Be Ce; Ee *na ca ajjhagamum*.

¹⁴ See (**Devatā**) **Samiddhi S** (S 1.20) @ SD 21.4 (3.4).

*nar'uttamaṃ attha, caraṃ narānaṃ
ye taṃ namassanti pasamsiyā tēti*

who, the highest of men, faring for man's good,
honour, are themselves to be praised. 106

10 *Pasamsiyā te pi bhavanti bhikkhū
(mogha, rājāti bhagavā)
ye taṃ namassanti tathā, vimuttaṃ
aññāya dhammaṃ vicikicchāṃ pahāya
saṅgātigā te pi bhavanti bhikkhūti*

Those monks, too, should be praised,
(Mogha, rāja, said the Blessed One,
who honour them thus liberated,
having abandoned doubt through knowing Dharma,
these monks become those who have crossed
over bonds. 107

— evaṃ —

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