Jīvāk'amba,vana Sutta 2

The Second Jūvaka’s Mango Grove Discourse | S 35.161 [Ee S 35.160]

Introduction

There are two discourses with the name Jīvak'amba,vana Sutta, and both with the same theme: how to gain insight into true reality [§3]. The first—the Jīvak'amba,vana Sutta 1 (S 35.160)—also called the Jīvak'amba,vana Samādhi Sutta because it deals with samādhi (samādhi), that is, mental concentration that brings about an inner stillness and clarity. But here, samādhi clearly includes its basic meaning of meditation, that is, the practice and its result.1

The Jīvak’amba,vana Sutta 2 (S 35.161) (here) teaches spiritual solitude (paṭisallāna) as the method for insight into true reality.2 Its key passage [§§3.2–9] is, however, the same as that in Jīvak’amba,vana Sutta 1. However, to distinguish it from Sutta 1, we may also call Sutta 2 the Jīvak'amba,vana Paṭisallāna Sutta.

For more details, see SD 44.14 Introduction.

The Second Jūvaka’s Mango Grove Discourse

S 35.161 = S: E 35.160

1 At one time the Blessed One was staying in Jūvaka’s mango grove outside Rāja,gaha.
2 There, the Blessed One addressed the monks, “Bhikshus!”
   “Bhante!” the monks replied in assent to the Blessed One.
3 Cultivate devotion to solitude, bhikshus! For, true reality, bhikshus, appears to one in solitude.3

Perception of impermanence4

3.2 And what true reality does he discern?

4 True reality is visible to him, thus, ‘The eye is impermanent.’5
   ‘Form is impermanent.’
   ‘Eye-consciousness is impermanent.’
   ‘Eye-contact is impermanent.’
   And whatever feeling that arises dependent on this eye-contact, whether pleasant, or painful, or neither pleasant nor painful,
   that, too, he discerns as being impermanent, just as it truly is.6

1 S 35.160 @ SD 44.14.
2 S 35.161 @ SD 44.15.
3 Paṭisallāne bhikkhave yogam āpajjatha, paṭisallīnassa bhikkhave bhikkhuno yathā,bhūtān okkhāyati.
4 This whole perception as in Jīvak’amba,vana S 1 (S 35.160,3.2–9), SD 44.14.
5 Cakkhuṁ aniccanti yathā, bhūtān okkhāyati. Notice that this vision is almost a passive one: we prepare ourselves rightly and the clear vision of impermanence arises. See Intro (3).
6 Tam pi aniccan’ti yathā, bhūtān okkhāyati.
5 True reality is visible to him, thus, ‘The ear is impermanent.’
   True reality is visible to him, thus, ‘Sound is impermanent.’
   True reality is visible to him, thus, ‘Ear-consciousness is impermanent.’
   True reality is visible to him, thus, ‘Ear-contact is impermanent.’

And whatever feeling that arises dependent on this ear-contact, whether pleasant, or painful, or neither pleasant nor painful, that, too, he discerns as being impermanent, just as it truly is.

6 True reality is visible to him, thus, ‘The nose is impermanent.’
   True reality is visible to him, thus, ‘Smell is impermanent.’
   True reality is visible to him, thus, ‘Nose-consciousness is impermanent.’
   True reality is visible to him, thus, ‘Nose-contact is impermanent.’

And whatever feeling that arises dependent on this nose-contact, whether pleasant, or painful, or neither pleasant nor painful, that, too, he discerns as being impermanent, just as it truly is.

7 True reality is visible to him, thus, ‘The tongue is impermanent.’
   True reality is visible to him, thus, ‘Taste is impermanent.’
   True reality is visible to him, thus, ‘Tongue-consciousness is impermanent.’
   True reality is visible to him, thus, ‘Tongue-contact is impermanent.’

And whatever feeling that arises dependent on this tongue-contact, whether pleasant, or painful, or neither pleasant nor painful, that, too, he discerns as being impermanent, just as it truly is.

8 True reality is visible to him, thus, ‘The body is impermanent.’
   True reality is visible to him, thus, ‘Touch is impermanent.’
   True reality is visible to him, thus, ‘Body-consciousness is impermanent.’
   True reality is visible to him, thus, ‘Body-contact is impermanent.’

And whatever feeling that arises dependent on this body-contact, whether pleasant, or painful, or neither pleasant nor painful, that, too, he discerns as being impermanent, just as it truly is.

9 True reality is visible to him, thus, ‘The mind is impermanent.’
   True reality is visible to him, thus, ‘Thought is impermanent.’
   True reality is visible to him, thus, ‘Mind-consciousness is impermanent.’
   True reality is visible to him, thus, ‘Mind-contact is impermanent.’

And whatever feeling that arises dependent on this mind-contact, whether pleasant, or painful, or neither pleasant nor painful, that, too, he discerns as being impermanent, just as it truly is.

10 Cultivate devotion to solitude, bhikshus! For, true reality, bhikshus, appears to one in solitude.

— evam —

For Bibliography, see SD 44.14

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