

(Khandha Manasikāra) Nandi-k,khaya Sutta

Dutiya (Khandha) Nandi-k,khaya Sutta

The Second Discourse on the Destruction of Delight**(by attending to the aggregates)****[Mental liberation through wisely considering the aggregates]**

(Saṃyutta Nikāya 22.52/3:51 f)

Translated by Piya Tan ©2006

Introduction

The (Khandha) Nandi-k,khaya Sutta 2 records the wise attention (*yoniso manasikāra*) towards the five aggregates (*pañca-k,khandha*), summarized in this way:

Monks, wisely attend (*yoniso manasikarotha*) to **form...feelings...perception...formations** ...**consciousness—recognize** (*samanupassatha*) that is really impermanent—as impermanent, that is his right view.

Seeing rightly, he feels revulsion.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is liberated: it is said to be well liberated.

The (Khandhānupassanā) Nandi-k,khaya Sutta,¹ and **the (Khandha Manasikāra) Nandi-k,khaya Sutta**² are very similar, dealing with the same context, their only difference being the verbs used, that is, the slight variation in the mode of practice, of seeing the true nature of the aggregates.

The (Ajjhatta) Nandi-k,khaya Sutta,³ and **the (Bahiddhā) Nandi-k,khaya Sutta**⁴ are parallel texts. The last sentence of each section of the first (ie our) text, has “the mind is liberated: it is said to be well liberated” (*cittam vimuttam suvimuttan ti vuccati*). The last sentence of each section of the last two texts (including our present text), however, simply reads “the mind is said to be well liberated” (*cittam suvimuttan ti vuccati*). All this shows that “the direct experience of impermanence represents the ‘power’ aspect of meditative wisdom.”⁵

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How to use a sutta

This sutta, like many others in the Sutta Discovery series, has been translated with the repetition cycles (*peyyāla*) given in full. In this way, the sutta teaching is given in full, without the mind filling in too much of its own details in the perceived gaps. One should study a sutta not merely to *know* it, but to learn to “let go” of the self (or more correctly, the notion of a self). To this effect, the sutta should be mindfully read, or listened to, and reflected upon, again and again, like taking a regular dose of medicine. The roots of realization are growing even as you do so, and before you know it, it flowers and bears fruit!

¹ Also called **Paṭhama (Khandha) Nandi-k,khaya S**, S 22.51/3:51 = SD 12.9a.

² Also called **Dutiya (Khandha) Nandi-k,khaya S**, S 22.52/3:51 f = SD 12.9b.

³ S 35.155/142 = SD 12.7.

⁴ S 35.156/142 = SD 12.8.

⁵ Analayo 2003:103. See **Pañca Sekha,bala S** (A 5.2) = SD 12.10; see also “The Satipatthana Suttas” = SD 13.1(3.8).

The Discourse on the Destruction of Delight 2 (by seeing the aggregates) (S 22.52/3:51 f)

How is the mind liberated?

1 At Sāvattthī.

2 There the Blessed One said this:

3 (1) “Monks, wisely attend to **form**. Recognize the impermanence of form as it really is.

Monks, when a monk wisely attends to form, and recognizes the impermanence of form as it really is, he feels revulsion towards form.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is liberated: it is said to be well liberated.

4 (2) Monks, wisely attend to **feeling**. Recognize the impermanence of feeling as it really is.

Monks, when a monk wisely attends to feeling, and recognizes the impermanence of feeling as it really is, he feels revulsion towards feeling.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is liberated: it is said to be well liberated.

5 (3) Monks, wisely attend to **perception**. Recognize the impermanence of perception as it really is.

Monks, when a monk wisely attends to perception, and recognizes the impermanence of perception as it really is, he feels revulsion towards perception.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is liberated: it is said to be well liberated.

6 (4) Monks, wisely attend to **formations**. Recognize the impermanence of formations as they really are.

Monks, when a monk wisely attends to formations, and recognizes the impermanence of formations as they really are, he feels revulsion towards formations.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is liberated: it is said to be well liberated.

7 (5) Monks, wisely attend to **consciousness**. Recognize the impermanence of consciousness as it really is.

Monks, when a monk wisely attends to consciousness, and recognizes the impermanence of consciousness as it really is, he feels revulsion towards consciousness.

When delight is destroyed, lust is destroyed; when lust is destroyed, delight is destroyed.

When delight and lust are destroyed, the mind is liberated: it is said to be well liberated.”

—evaṃ—

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