

## Ejā Sutta 2

### Dutiya Ejā Sutta

## The Second Discourse on Being Disturbed

[Not conceiving the senses in any way (in full)]

(Saṃyutta Nikāya 35.91/4:66 f)

Translated by Piya Tan ©2009

### Introduction

**1** This is the second of the two Ejā Suttas (S 35.90-91), which should be studied together. While the first Ejā Sutta (S 35.90) is abridged, that is, it does not have the “non-conceiving refrain” [2],<sup>1</sup> the second Ejā Sutta (S 35.91) has the refrain in full, which actually give a more complete reading.<sup>2</sup> But, it is finally left to you, the practitioner, as to which version you have a deeper *feel* for as the text for your spiritual exercise.

One way to choose your preferred spiritual exercise text is to reflect on Ejā Sutta 1, and alternate it with Ejā Sutta 2. In due course, you will be drawn to one of them. If not, it is just as effective to reflect on both of them as you see fit.

**2** The “non-conceiving refrains” are repeated passages (*peyyāla*, marked as || *pe* ||, meaning “etc,” in the Pali text), given in full only in §10cd. This is the way I think it should be, as I have been unable to locate any other such *peyyāla* in the Nikāyas. As such, I have given the refrain in full following each passage on the six senses and the “all.” Such a reading gives an understanding that insight could arise when reflecting on not conceiving *any* of the senses [§§4-9], or not conceiving *all* the senses [§10]. Such an arrangement, I am confident, can also apply to **the Ejā Sutta 1** (S 35.90),<sup>3</sup> although the Pali text mentions no *peyyāla* as it does here in the Ejā Sutta 2.

**3** The Ejā Sutta 2 is almost identical to **the Samugghāta Sārappa Sutta** (S 35.30) and **the Samugghāta Sappāya Sutta 1** (S 35.31).<sup>4</sup> The Samugghāta Sārappa Sutta, however, has a passage on the three feelings, which should not be conceived in any way.<sup>5</sup>

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<sup>1</sup> S 35.90/4:64-66 = SD 29.10.

<sup>2</sup> S 35.91/4:66 f = SD 29.11.

<sup>3</sup> S 35.90/4:64-66 = SD 29.10.

<sup>4</sup> S 35.30/4:21-23 & S 35.31/4:23-25.

<sup>5</sup> S 35.30/4:21-23.

## The Second Discourse on Being Disturbed

(S 35.91/4:66 f)

### How to live undisturbed

2 Bhikshus, being disturbed is a disease, being disturbed is a boil, being disturbed is a dart.<sup>6</sup>

Therefore, bhikshus, the Tathagata dwells undisturbed, with the dart removed.

3 Therefore, bhikshus, if a monk were to wish, “May I dwell undisturbed, with the dart removed,”

### How to avoid eye-based conceivings

4a he would not conceive the eye;  
 he would not conceive in the eye;  
 he would not conceive from the eye;  
 he would not conceive, “The eye is mine.”<sup>7</sup>

4b he would not conceive form;  
 he would not conceive in form;  
 he would not conceive from form;  
 he would not conceive, “Form is mine.”

4c he would not conceive eye-consciousness;  
 he would not conceive in eye-consciousness;  
 he would not conceive from eye-consciousness;  
 he would not conceive, “Eye-consciousness is mine.”

4d he would not conceive eye-contact;  
 he would not conceive in eye-contact;  
 he would not conceive from eye-contact;  
 he would not conceive, “Eye-contact is mine.”

4e And as to whatever that here arises dependent on eye-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,

he would not conceive it;  
 he would not conceive in it;  
 he would not conceive from it;  
 he would not conceive, “It is mine.”

4f For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.<sup>8</sup>

The world, becoming otherwise, is attached to existence, delights only in existence.<sup>9</sup>

<sup>6</sup> “Conceiving” (*maññanā*) is a synonym for “mental proliferation” (*papañca*), that is, a “thought-explosion,” a maelstrom of conceiving, all of which are “a disease, a boil, a dart”: that is, “a disease” by way of illness; “a boil,” because it hurts within; “a dart,” it cuts (*sāva ābādhān’atthena rogo, anto dussan’atthena gaṇḍo, nikantan’atthena sallam*, SA 2:380). See **Yava, kalāpī S** (S 35.248/4:202 f) = SD 40a.3; also in **Dhātu Vibhaṅga S** (M 140.31/3:246) = SD 4.17 & **Samanupassanā Sutta** (S 22.47/ 3:47) = SD 26.12. For an analysis, see **The Nature of Identity** = SD 19.1(4.3). On *papañca*, see **Madhu, piṇḍika S** (M 18) = SD 6.14 Intro (2).

<sup>7</sup> See **Eja S 1** (S 35.90) = SD Intro (3).

<sup>8</sup> *Yañ hi, bhikkhave, maññati, yasmim maññati, yato maññati, yañ meti maññati, tato tañ hoti aññathā.*

<sup>9</sup> *Aññathā, bhāvī bhava, satto loko bhavam eva abhinandati*: as at **Samugghāta Sappāya S 1** (S 35.31.8/4:24). There seems to be a word-play here on “existence” (*bhava*) and “becoming otherwise” (*aññathā, bhāvī*). Comy on **Samugghāta Sappāya S 1** (S 35.31) says that the first sentence asserts that the object exists in a different mode (*aññen’ākārena hoti*) from that in which it is conceived [what is conceived as permanent actually is impermanent, SAT:VRI 2:8]. In the second sentence, *aññathā, bhāvī* means “becoming otherwise,” which Comy explains as “It becomes otherwise by arriving at change, a state of alteration” (*aññathā, bhāvaṃ vipariṇāmaṃ upagamanena aññathā, bhāvī hutvā*) (SA 2:363). In the word **bhava, satto, satto** is the pp of *sajjati* (“to cling to, be attached to”), glossed as *laggo, laggito, paḷibuddho* (id).

THE NON-CONCEIVING REFRAIN

**4g** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

**4h** Thus not conceiving anything, he clings not to anything in the world.

Not clinging, he is not agitated.

Not agitated, he himself personally attained nirvana.

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.”

How to avoid ear-based conceivings

**5a** He would not conceive the ear;  
he would not conceive in the ear;  
he would not conceive from the ear;  
he would not conceive, “The ear is mine.”

**5b** he would not conceive sound;  
he would not conceive in sound;  
he would not conceive from sound;  
he would not conceive, “Sound is mine.”

**5c** he would not conceive ear-consciousness;  
he would not conceive in ear-consciousness;  
he would not conceive from ear-consciousness;  
he would not conceive, “Ear-consciousness is mine.”

**5d** he would not conceive ear-contact;  
he would not conceive in ear-contact;  
he would not conceive from ear-contact;  
he would not conceive, “Ear-contact is mine.”

**5e** And as to whatever that here arises dependent on ear-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,

he would not conceive it;  
he would not conceive in it;  
he would not conceive from it;  
he would not conceive, “It is mine.”

**5f** For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.

The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

**5g** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

**5h** Thus not conceiving anything, he clings not to anything in the world.

Not clinging, he is not agitated.

Not agitated, he himself personally attained nirvana.

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.”

How to avoid nose-based conceivings

**6a** He would not conceive the nose;  
he would not conceive in the nose;

- he would not conceive from the nose;  
 he would not conceive, “The nose is mine.”
- 6b** he would not conceive smell;  
 he would not conceive in smell;  
 he would not conceive from smell;  
 he would not conceive, “Smell is mine.”
- 6c** he would not conceive nose-consciousness;  
 he would not conceive in nose-consciousness;  
 he would not conceive from nose-consciousness;  
 he would not conceive, “Nose-consciousness is mine.”
- 6d** he would not conceive nose-contact;  
 he would not conceive in nose-contact;  
 he would not conceive from nose-contact;  
 he would not conceive, “Nose-contact is mine.”
- 6e** And as to whatever that here arises dependent on nose-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,  
 he would not conceive it;  
 he would not conceive in it;  
 he would not conceive from it;  
 he would not conceive, “It is mine.”
- 6f** For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.  
 The world, becoming otherwise, is attached to existence, delights only in existence.

## THE NON-CONCEIVING REFRAIN

- 6g** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”
- 6h** Thus not conceiving anything, he clings not to anything in the world.  
 Not clinging, he is not agitated.  
 Not agitated, he himself personally attained nirvana.  
 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.”

How to avoid tongue-based conceivings

- 7a** He would not conceive the tongue;  
 he would not conceive in the tongue;  
 he would not conceive from the tongue;  
 he would not conceive, “The tongue is mine.”
- 7b** he would not conceive taste;  
 he would not conceive in taste;  
 he would not conceive from taste;  
 he would not conceive, “Taste is mine.”
- 7c** he would not conceive tongue-consciousness;  
 he would not conceive in tongue-consciousness;  
 he would not conceive from tongue-consciousness;  
 he would not conceive, “Tongue-consciousness is mine.”
- 7d** he would not conceive tongue-contact;  
 he would not conceive in tongue-contact;  
 he would not conceive from tongue-contact;  
 he would not conceive, “Tongue-contact is mine.”

**7e** And as to whatever that here arises dependent on tongue-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,  
he would not conceive it;  
he would not conceive in it;  
he would not conceive from it;  
he would not conceive, “It is mine.”

**7f** For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.  
The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

**7g** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

**7h** Thus not conceiving anything, he clings not to anything in the world.

Not clinging, he is not agitated.

Not agitated, he himself personally attained nirvana.

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.”

How to avoid body-based conceivings

**8a** He would not conceive the body;  
he would not conceive in the body;  
he would not conceive from the body;  
he would not conceive, “The body is mine.”

**8b** he would not conceive touch;  
he would not conceive in touch;  
he would not conceive from touch;  
he would not conceive, “Touch is mine.”

**8c** he would not conceive body-consciousness;  
he would not conceive in body-consciousness;  
he would not conceive from body-consciousness;  
he would not conceive, “Body-consciousness is mine.”

**8d** he would not conceive body-contact;  
he would not conceive in body-contact;  
he would not conceive from body-contact;  
he would not conceive, “Body-contact is mine.”

**8e** And as to whatever that here arises dependent on body-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,  
he would not conceive it;  
he would not conceive in it;  
he would not conceive from it;  
he would not conceive, “It is mine.”

**8f** For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.  
The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

**8g** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

**8h** Thus not conceiving anything, he clings not to anything in the world.  
 Not clinging, he is not agitated.  
 Not agitated, he himself personally attained nirvana.  
 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.”

### How to avoid mind-based conceivings

- 9a** He would not conceive the mind;  
 he would not conceive in the mind;  
 he would not conceive from the mind;  
 he would not conceive, “The mind is mine.”
- 9b** he would not conceive mind-object;  
 he would not conceive in touch;  
 he would not conceive from mind-object;  
 he would not conceive, “Mind-object is mine.”
- 9c** he would not conceive mind-consciousness;  
 he would not conceive in mind-consciousness;  
 he would not conceive from mind-consciousness;  
 he would not conceive, “Mind-consciousness is mine.”
- 9d** he would not conceive mind-contact;  
 he would not conceive in mind-contact;  
 he would not conceive from mind-contact;  
 he would not conceive, “Mind-contact is mine.”
- 9e** And as to whatever that here arises dependent on mind-contact, whether it is felt as pleasant, or painful, or neither pleasant nor painful,  
 he would not conceive it;  
 he would not conceive in it;  
 he would not conceive from it;  
 he would not conceive, “It is mine.”
- 9f** For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, [67] whatever he conceives as “Mine,” it turns out to be otherwise.  
 The world, becoming otherwise, is attached to existence, delights only in existence.

#### THE NON-CONCEIVING REFRAIN

**9g** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

**9h** Thus not conceiving anything, he clings not to anything in the world.  
 Not clinging, he is not agitated.  
 Not agitated, he himself personally attained nirvana.  
 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.”

### Not conceiving “the all”

- 10a** He would not conceive “every thing” [the all] (*sabba*),  
 he would not conceive in every thing;  
 he would not conceive from every thing;  
 he would not conceive, “Every thing is mine.”<sup>10</sup>

<sup>10</sup> See **Sabba S** (S 35.23/4:15) = SD 7.1. *Sabba* here is used as “the all,” but sound semi-technical. Here, the practice is not to conceive *all* the senses as a set, as it were. If you are comfortable with the tr “the all,” and knows it

**10b** For, bhikshus, whatever he conceives, whatever he conceives in, whatever he conceives from, whatever he conceives as “Mine,” it turns out to be otherwise.

The world, becoming otherwise, is attached to existence, delights only in existence.

THE NON-CONCEIVING REFRAIN

**10c** Bhikshus, whatever is the extent of any of the aggregates, the elements and the sense-bases, he would not conceive it, he would not conceive in it, he would not conceive from it, he would not conceive, “It is mine.”

**10d** Thus not conceiving anything, he clings not to anything in the world.

Not clinging, he is not agitated.

Not agitated, he himself personally attains nirvana.

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.”

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senses well, you may use it. If you are not sure, then, it is better to stick to “every thing.” Note that there is a difference a significant difference btw “every thing” (*sabbe saṅkhārā*) and “everything” (*sabbe dhammā*): see **Dhamma-niyāma S** (A 3.134/1:285) = SD 26.8.