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## Jīvak’amba,vana Sutta 2

The Second Jīvaka’s Mango Grove Discourse | S 35.161 [Ee S 35.160]  
 or **Jīvak’amba,vana Paṭisallāna Sutta** The Jīvaka Mango Grove Discourse on Solitude  
 Theme: The benefits of mental solitude  
 Translated & annotated by Piya Tan ©2009; 2014

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 **samadhi** (*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.<sup>1</sup>

The Jīvak’amba,vana Sutta 2 (S 35.161) (here) teaches **spiritual solitude** (*paṭisallāna*) as the method for insight into true reality.<sup>2</sup> 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.

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## The Second Jīvaka’s Mango Grove Discourse

S 35.161 = S:Ee 35.160

- 1 At one time the Blessed One was staying in Jīvaka’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.**<sup>3</sup>

Perception of impermanence<sup>4</sup>

3.2 And what true reality does he discern?

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| 4 True reality is visible to him, thus, | ‘ <b>The eye</b> is impermanent.’ <sup>5</sup> |
| True reality is visible to him, thus,   | ‘ <u>Form</u> is impermanent.’                 |
| True reality is visible to him, thus,   | ‘ <u>Eye-consciousness</u> is impermanent.’    |
| True reality is visible to him, thus,   | ‘ <u>Eye-contact</u> 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.<sup>6</sup>

<sup>1</sup> S 35.160 @ SD 44.14.

<sup>2</sup> S 35.161 @ SD 44.15.

<sup>3</sup> *Paṭisallāne bhikkhave yogam āpajjatha, paṭisallīnassa bhikkhave bhikkhuno yathā,bhūtaṃ okkhāyati.*

<sup>4</sup> This whole perception as in **Jīvak’amba,vana S 1** (S 35.160,3.2-9), SD 44.14.

<sup>5</sup> *Cakkhum aniccanti yathā,bhūtaṃ okkhāyati.* Notice that this vision is almost a passive one: we prepare ourselves rightly and the clear vision of impermanence arises. See Intro (3).

<sup>6</sup> *Tam pi aniccan’ti yathā,bhūtaṃ 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.

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For Bibliography, see SD 44.14

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