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## Yava,kalāpi Sutta

The Discourse on the Sheaf of Barley | S 35.207 [S:B 35.248]

Theme: How our senses affect our thinking

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### 1 Sutta highlights

**1.1 TEACHING SUMMARY.** The Yava,kalāpi Sutta closes the Saḷāyatana Saṃyutta with a parable of the magical bonds [1.2.2] of the asura lord, Vepa,citti,<sup>1</sup> who is defeated by the devas [§§5-7]. More tricky than these bonds, the Sutta declares, are those of Māra, that is, the bonds of conceiving [§8] in their different forms [2]. All such conceivings are rooted in craving, views and conceit, and have to be uprooted so that we are not caught up in the cycle of existence. (SA 3:74)

The Yava,kalāpi Sutta is meant to be read as a reflection, either in itself (for better understanding of the Dharma) or as a prelude to meditation (as a Dharma recollection, *dharmānussati*). The whole Sutta could be mindfully read before a group or by oneself. For an abridged version, read only §§8-12. Or, as an even easier start, we can reflectively read only one selected section of the Sutta.

### 1.2 SUTTA PARABLES

**1.2.1 The sheaf of barley.** In the earliest times, *yava* refers to any kind of grain or some kind of barley-corn (SED). The Pali-English Dictionary (PED) says that generally it means “corn,” but refers particularly to “barley.”<sup>2</sup> The parable of the barley sheaf at the crossroads is fully explained by the Commentary as follows:

Here the crossroads should be seen as the 6 sense-bases. The sheaf of barley left at the crossroads is like a being (*satta*). The six flails are the 18 kinds of sense-objects (*ārammaṇa*), on account of feelings that are pleasant, unpleasant and neutral, and the seventh flail is the defilement that is the aspiration for existence (*bhava,patthāna kilesa*). Just as the barley sheaf standing at the crossroads is struck by the six flails, so too beings are struck by the rods of the 18 kinds of sense-objects of the 6 sense-bases. The seventh thorough striking is like beings being thoroughly struck by the sufferings rooted in existence on account of being reborn (*bhave,mūlakam dukkham anubhavamānā*). (SA 3:73)<sup>3</sup>

<sup>1</sup> On *Vepa,citti*, see **Isayo Samuddaka S** (S 11.10) @ SD 39.2 (2). An *asura* (as a psychological state) is an embodiment of a violent narcissistic demon: SD 39.2 (1.3); SD 40a.1 (11.2.2). Mythical origins: **Isayo Samuddaka S** (S 11.10) @ SD 39.2 (1). Overcome by charity, lovingkindness and wisdom: **Yava,kalāpi S** (S 35.207,6-7), SD 40a.3; **Myth in Buddhism**, SD 36.1 (1.3.3; 4.3.1 + 2). See also **Pañca,gati S** (A 9.68) @ SD 2.20 (2); **The body in Buddhism**, SD 29.6a (4.1.2+4).

<sup>2</sup> **Yava**: V 4:264, S 4:220, A 4:169. In cpds: ~*karaṇa*, the preparation of corn (A 4:69); ~*kalāpi* or ~*inī*, a sheaf of barley (S 4:201); ~*kāraṇḍava*, chaff of corn or barley (A 4:169); ~*kummāsa*, barley-gruel (VvA 62); ~*khetta*, corn-field (V 4:47, 266; VvA 294); ~*dūsi*, spoiling the corn (A 4:169); ~*majjhaka*, lying in the midst of a corn-field, in *pācīna*~ of the corn-fields on the eastern side (also +*dakkhiṇa*~, the south; +*pacchima*~, the west; +*uttara*~, the north); names of 4 market-places near Mithilā (J 6:330); ~*sūka*, the awn or beard of corn (barley) (A 1:8; S5:10, 48).

<sup>3</sup> **Evam eva khōti ettha catu,mahā,patho viya cha āyatanāni daṭṭhabbāni, catu,mahā,pathe nikkhitta,yavakalāpi viya satto, cha vyābhaṅgiyo viya iṭṭhā,niṭṭha,majjhatta,vasena aṭṭhā,rasa ārammaṇāni, sattamā byābhaṅgi viya bhava,patthanā kilesā. Yathā catu,mahā,pathe ṭhapitā yavakalāpi chahi vyābhaṅgihi haññati, evam ime sattā aṭṭhā,rasahi ārammaṇa,daṇḍakehi chasu āyatanesu haññanti. Yathā sattamena suhatatarā honti, evam sattā bhava,patthana,kilesehi suhatatarā honti bhave,mūlakam dukkham anubhavamānā.** (SA 3:73)

**1.2.2 Vepa,citti’s magical bonds.** Although the parable of the barley sheaf [1.2.1] is highlighted in the Sutta title, the Sutta’s key parable is actually that of Vepa,citti’s magical bonds [§7]. The asuras are defeated by the devas, and the asura leader is bound with the fivefold bonds, or more exactly, “the bonds with the neck as the fifth” (*kaṇṭha,pañcama bandhana*). In other words, his four limbs and neck are bound together, as a prisoner-of-war. They are like bilboes (used on slaves by western slavers in the past) to fetter their ankles and wrists, but here with a fetter for the neck, too.

The Yava,kalāpi Sutta relates how when Vepa,citti regards the devas as being “righteous” (*dhammi-ka*), that is, he is well-favoured towards them, he sees himself as a free person enjoying divine sensual pleasures, but when he is ill-favoured to the devas and thinks highly of his own kind, he remains bound as a war prisoner [§7]. The subtle hint behind this episode is that the devas are by nature divinely happy, while the asuras are by nature vicious and vindictive.

Even more subtle—harder to notice—are the bonds of Māra, that is, the workings of an unawakened mind. These subtler bonds are given as “mental conceiving” (*maññita*), “mental disturbance” (*iñjita*), “mental agitation” (*phandita*), “mental proliferation” (*papañca*), and “falling into conceit” (*māna,gata*). Clearly, these are all synonyms, as they are used in connection with the same nine wrong views [2]. They are said to be “subtler,” more difficult to notice, but more profound in effect, because they bind us to existence, that is, under Māra’s power. [2.1.2]

## 2 The key Sutta teachings

### 2.1 MĀRA’S BONDS

**2.1.1 The 9 wrong views.** As already stated [1.2.2], **Māra’s bonds**—subtler than the fivefold bonds that the gods bind Vepa,citti with—are the “mental conceiving” (*maññita*), “mental disturbance” (*iñjita*), “mental agitation” (*phandita*), “mental proliferation” (*papañca*), and “falling into conceit” (*māna,gata*). All these terms are all clearly synonyms as they are used here in connection with the same nine wrong views. According to the Sutta commentary, they are conceived through the following 9 ways, namely:

<u>Wrong view</u>	<u>conceived through</u>	
“I am,”	craving	
“I am this,”	views	
“I will be,”	eternalism	
“I will not be,”	annihilationism	
“I will have form,”	eternalism	
“I will be formless,”	eternalism	
“I will have consciousness,”	eternalism	
“I will be non-conscious,”	eternalism	
“I will be neither-percipient-nor-non-percipient,”	eternalism	(SA 3:73)

In the Sutta, however, they are all declared by the Buddha to be “mental conceiving,” “mental disturbance,” “mental agitation,” “mental proliferation” and “falling into conceit.” Every one of them is said to be a “sickness” (*roga*), “a tumour” (*gaṇḍa*), and “a barb” (*salla*). They bring on suffering, sustain it, and they arise through harping on external conditions. So, we are unequivocally admonished to dwell with our minds free of them. These 9 views are also listed **the Dhātu Vibhaṅga Sutta** (M 140) and **the Samanupassanā Sutta** (S 22.47).<sup>4</sup>

<sup>4</sup> M 140,31/3:246,11-17 (SD 4.17) & S 22.47.6-7/3:46 f (SD 26.12).

Similar sets of 9 mental defilements or impurities are found in the analyses of the “nines” (*navaka*) in the **Vibhaṅga**, but with some variations, according to the Abhidhamma tradition. These sets of nines are given as follows:

	<b>Sets of nines</b>	<b>Examples or list</b>
§960	“bases for vexations” ( <i>āghāta, vatthu</i> )	“he has harmed me,” “he is harming me,” “he will harm me,” “he has harmed one dear and pleasant to me,” etc;
§961	“a person’s impurities” ( <i>purisa, mala</i> )	anger, scorn, envy, meanness, deceit, hypocrisy, false speech, bad wish, false view; <sup>5</sup>
§962	“conceit” ( <i>māna</i> )	“I am better,” “I am equal,” “I am inferior,” etc;
§963	“states rooted in craving” ( <i>taṇhā, mūlaka dhamma</i> )	craving leads to seeking, which leads to gain, which leads to judgement, which leads to lustful wish...ending in disputes...;
§964	“mental disturbance” ( <i>iñjita</i> )	“I am,” “I am this,” “I will be,” “I will not be,” etc;
§965	“mental conceiving” ( <i>maññita</i> )	“I am,” “I am this,” “I will be,” “I will not be,” etc;

(Vbh 389-391)

### **2.1.2 Subtler than the fivefold bonds**

**2.1.2.1** “Mental conceiving” and the other wrong views are said to be “subtler,” more difficult to notice, but more profound in effect, because *they bind us to existence*, that is, keep us under Māra’s power. Vepa, citti’s bonds, despite their magical power, are still a physical bond, clearly visible to the devas and asuras alike. The mental conceivings and other wrong views, being *mental* by nature, are more difficult, if not impossible, to be noticed or apprehended, much less controlled.

**2.1.2.2** The connection that the Sutta commentary makes between “I am” and craving is unusual, because the view “I am” is usually said to be rooted in *conceit*. However, **the Khemaka Sutta** (S 22.89) does list “I am” as “desire” (*asmîti chando*)—and also as conceit (*asmîti māno*) and latent tendency (*asmîti anusayo*).<sup>6</sup> It is likely that the commentator has this passage in mind.

The point remains that when we nurse the view “I am” (*asmîti*), it is ultimately rooted in ignorance (*avijjā*), which is the mother of all other unwholesome roots and also craving, view and conceit. On account of ignorance, we crave; on account of ignorance, we hold views; on account of ignorance, we measure others in conceit. These are simply variations on the same notes and tunes.

**2.1.2.3** The view “I am this” (*ayam aham asmîti*) is a more developed form of the self-identity view (*sakkāya, diṭṭhi*), where we identify with one of the 5 aggregates as *our* “self” or abiding entity. The view “I will not be” (*na bhavissam*) is rooted in annihilationism, the view that the self and the body are identical, so that they both perish together. The other views are rooted in eternalism, the view that some kind of abiding entity or state exists.

<sup>5</sup> Cf a list of 16 related “mental impurities” (*upakkilesa*) in **Vatthūpama S** (M 7.3/1:36 f) = SD 28.12 & **Dhamma, -dāyāda S** (M 3/1:12-16) & SD 2.18 (3). See also **Vyāpāda** = SD 32.5 (2.2).

<sup>6</sup> “Avuso, even though a noble disciple has abandoned the five lower fetters,<sup>6</sup> yet in regards to the 5 aggregates of clinging, there still lingers in him a residual<sup>6</sup> conceit ‘I am,’ a desire ‘I am,’ a latent tendency ‘I am’ that has not yet been uprooted” (*Kiñcāpi āvuso ariya, sāvakassa pañc’orambhāgiyāni saññōjanāni pahīnāni bhavanti, atha khvassa hoti yeva pañcasu upādāna-k, khandhesu anusahagato, asmîti māno asmîti chando asmîti anusayo asamūhato*, S 22.89.22/3:130,31) = SD 14.13.

**2.2 MAÑÑITA, “MENTAL CONCEIVING.”** The Yava,kalāpi Sutta lists the mental impurities as “mental conceiving,” “mental disturbance,” “mental agitation,” “mental proliferation” and “falling into conceit.” The first term, “mental conceiving,” *maññita*, is the past participle as well as verbal noun of *maññati*, “to think, imagine, wonder, speculate,” and which comes from √MAN, “to think.”

The section on “mental conceiving” [§§8.3-4] is also found in **the Maññamāna Sutta** (S 22.64/3:75), which however gives more details. The Commentary says that the conceiving here is with regards to the 5 aggregates by way of craving, conceit and views (*maññamānōti taṇhā, diṭṭhi, mānānaṃ vasena khandhe maññanto*, SA 3:74).

Here are some discourses with references to mental conceiving:

<b>Yava,kalāpi Sutta</b>	S 35.207,8/4:202	On <i>maññita</i>	SD 40a.3
<b>Maññamāna Sutta</b>	S 22.64/3:75	On “conceiving” (detailed)	SD 84.12
<b>Dhātu Vibhaṅga Sutta</b>	M 140,30/3:246	Identical passage	SD 4.17
<b>Avyākata Sutta</b>	A 7.51/4:69	On the 4 alternatives	SD 40a.11
<b>Mahā Niddesa</b>	Nm 1:137	Identical passage	

Next, in the following three sections, the Yava,kalāpi Sutta uses the terms “mental disturbance” (*iñjita*), “mental agitation” (*phandita*) and “mental proliferation” (*papañca*) to show that these defilements (craving, views, conceit) cause beings to be disturbed, agitated and mentally proliferated (SA 3:73), that is, to be troubled and distracted by thoughts exploding into more thoughts, going in a cyclic rut.

**2.3 IÑJITA, “MENTAL DISTURBANCE.”** This is the second term that the Yava,kalāpi Sutta gives for mental impurities. *Iñjita* is the past participle as well as verbal noun of *iñjati*, “to shake, move, turn about, stir.”<sup>7</sup> *Injita* (ts) itself means “shaking, turning about, movement, vacillation,”<sup>8</sup> and which comes from √IÑJ, “to move, stir.”<sup>9</sup> The English words “com-motion” and “e-motion”—in a mental or negative sense—give an idea of the word’s meaning.<sup>10</sup> Its opposite is *aniñjita*, (adj) “unmoved, unaffected” (Tha396) and (n) “tranquillity” (M 1:455,4). Better known is the noun *ānañja*, with variant readings of *āneja*, *āneja*, and *āneñja*.<sup>11</sup> This term is famously found in the Majjhima discourse, the Ānanja (or Āneñja) Sappāya Sutta (M 106).<sup>12</sup> “**Mental disturbance**” here suggests thoughts and thinking that *trouble* the mind.

Here are some discourses with references to mental disturbance:

<b>Yava,kalāpi Sutta</b>	S 35.207,9/4:202	On <i>iñjita</i>	SD 40a.3
<b>Vibhaṅga</b>	Vbh 390	Identical passage	
<b>(Satipaṭṭhāna) Mahā</b>			
<b>Kappina Sutta</b>	S 54.7/5:315 f	Bodily and mental disturbance	SD 24.7
<b>Dvayatānupassana Sutta</b>	Sn 750a, <sup>13</sup> 751a	<i>Iñjita</i> as causing suffering	
<b>Laṭukikōpama Sutta</b>	M 66/1:454 f	<i>Iñjita</i> and dhyanas	SD 28.11

<sup>7</sup> *Iñjati*: D 1:56; M 2:137; S 1:107, 132, 181, 3:211; Thī 231.

<sup>8</sup> *Iñjita*: M 1:454; A 1:109, 4:202; A 2:45; Sn 750, 1040 (pl *iñjitā*), 1048; Dh 255; Vbh 390. On the 7 *iñjita*, see *Journal of the PTS* 1884:58.

<sup>9</sup> This is a Pali root; cf Skt √RÑJ, “to direct, stretch, attain.”

<sup>10</sup> See Sn:N 319 n750-51.

<sup>11</sup> See CPD: ānañja.

<sup>12</sup> M 106/2:261-266 = SD 85.13.

<sup>13</sup> See Sn:N 319 n750-51.

**2.4 PHANDITA, “MENTAL AGITATION.”** This is the third term that the Yava,kaḷāpi Sutta gives for mental impurities. *Phandita* is the past participle as well as verbal noun of *phandati*, “to twitch, throb, palpitate.”<sup>14</sup> *Phandita* itself means “quivering, twitching, throbbing, palpitation,”<sup>15</sup> and which comes from √SPAND, “to quiver.” The closest synonym is perhaps *calati*, “to quake.” “Mental agitation” here suggests thoughts and thinking that *distract* the mind.

Here are a couple of discourses with references to mental agitation:

<b>Yava,kaḷāpi Sutta (Satipaṭṭhāna) Mahā Kappina Sutta</b>	S 35.207,10/4:203 S 54.7/5:315 f	On <i>phandita</i> In connection with samadhi	SD 40a.3 SD 24.7
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**2.5 PAPAÑCITA, “MENTAL PROLIFERATION.”** This fourth term used by the Yava,kaḷāpi Sutta for mental impurities is a common, yet important, one. *Papañcita* is the past participle as well as verbal noun of *papañceti*, “to mentally proliferate.”<sup>16</sup> The form *papañcita* comes from the prefix *pa-* (Skt *pra-*, “up, out, about”) + √PAÑC, “to spread (out).”<sup>17</sup> The well known noun from this is *papañca*, “expansion, diffuseness, manifoldness” of the mind, which serves as “an illusion, obsession, hindrance, delay (to spiritual progress),”<sup>18</sup> or as “an obstacle, impediment, procrastinating”;<sup>19</sup>

“**Mental proliferation**” refers to thoughts and thinking that *flood* the mind, exploding in thoughts, which then distract us from thinking straight, procrastinating in our spiritual efforts. Here are a couple of discourses with references to mental proliferation:

<b>Yava,kaḷāpi Sutta Avyākata Sutta</b>	S 35.207,11/4:203 A 7.51/4:69	On <i>papañcita</i> On the 4 alternatives	SD 40a.3
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**2.6 MĀNA,GATA, “FALLING INTO CONCEIT,”** apparently occurs only here in the Yava,kaḷāpi Sutta [§12]. The compound *māna,gata* comes from *māna*, “conceit” + *gata* “gone (to).” *Māna*, “conceit,” a habitual measuring of ourselves against others in terms of being better than, or equal to, or inferior to, comes from √MAN, “to think,” or more exactly, to think highly of oneself or someone.

*Gata* here is the past participle of *gacchati*, “to go,” but used in an idiomatic sense, meaning, “to be affected by, behaving in a certain way, fared, being in or coming to a certain state.”<sup>20</sup> Hence, *māna,gata* means “being affected by or fallen into conceit.” It is a habitual measuring, often unconscious, of ourselves (in terms of looks, wealth, power, status, attainment, etc) with others, regarding ourselves as being “better than,” or “equal to,” or “inferior to” others. Our conduct, too, are thus skewed by such conceit.

The Commentary explains that here “I am” (*asmīti*) is stated by way of conceit associated with craving. “I am this” (*ayam aham asmīti*) arises on account of views. Although conceit may not arise immediately with views (according to the Abhidhamma, they are discrete thought-moments), views occur be-

<sup>14</sup> *Phandati*: D 1:52 = M 1:404; J 2:234, 6:113. Cf caus *phandapeti*, “to make throb,” (D 1:52 = M 1:404).

<sup>15</sup> *Phandita*: M 2:24; Vbh 390 (pl *phanditāni*).

<sup>16</sup> *Papañceti*: (1) to have illusions, imagine, be obsessed (M 1:112; DhA 1:198); (2) to be profuse, talk much, delay on (SnA 136).

<sup>17</sup> *Papañcita*: (nt) obsession, illusion, imagination (S 4:203; Vbh 390); (pp) obsessed, illusioned (SnA 495).

<sup>18</sup> *Papañca*: M 1:65 (*nippañca*); S 1:100, 4:52, 71; A 2:161 f; 3:393 f; Sn 530 (rooted in craving, views and conceit, SnA 431); Dh 195, 254; U 77; Tha 519, 902, 989; J 1:9; Pv 4.1.34. See *Journal of the Royal Asiatic Soc* 1906:210, 211. On mental proliferation, see **Madhu,piṇḍika S** (M 18) @ SD 6.14 (2+3).

<sup>19</sup> DhA 1:18, 2:91; SnA 40; J 1:260, 4:145, 6:392.

<sup>20</sup> For details, see PED: *gata*.

cause conceit has not been abandoned. It is in this connection that views are said to be rooted in conceit. (SA 3:73)

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## Yava,kalāpī Sutta

### The Discourse on the Sheaf of Barley

S 35.207

#### The sheaf of barley flailed

3 Bhikshus, suppose a sheaf of barley were thrown down at a crossroads. Then six men were to come each with a flail<sup>21</sup> in hand, and they were to strike that sheaf of barley with their six flails.

3.2 Thus, bhikshus, that sheaf of barley, having been struck by the six flails, would be thoroughly broken up.

3.3 Then, a seventh man were to come with a flail in hand. And he would strike that sheaf of barley with that seventh flail.

Thus, indeed, bhikshus, that sheaf of barley, having been struck by the seventh flail, would be even more thoroughly broken up.<sup>22</sup>

#### A worldling is flailed by likes and dislikes

4 Even so, bhikshus, the ignorant worldling is  
struck in the eye with forms, agreeable and disagreeable;  
struck in the ear with sounds, agreeable and disagreeable;  
struck in the nose with smells, agreeable and disagreeable;  
struck in the tongue with tastes, agreeable and disagreeable;  
struck in the body with touches, agreeable and disagreeable;  
struck in the mind with thoughts, agreeable and disagreeable.

4.2 If, bhikshus, that ignorant worldling were to think of further rebirths, that empty person, as such, would be even more thoroughly struck, just as that sheaf of barley is being struck by the seventh flail.

#### Battle between the devas and the asuras

5 Once upon a time, bhikshus, the devas and the asuras<sup>23</sup> were at war, in the thick of battling.<sup>24</sup>

<sup>21</sup> “Flail,” *byābhaṅgi* or *vyābhaṅgi*, S 4:201; “a pole for carrying a burden,” Tha 623, as in *dvandvam asita~*, “sickle and carrying-pole” (symbol of a shudra’s life), M 2:180,26; A 3:5,24. Comy glosses *byābhaṅgi* as *kāja*, “carrying-pole, pingo-rod” (SA 3:72), and *Ṭikā* simply says it is a “stick” (*daṇḍa*). See (1.2.1).

<sup>22</sup> For a commentarial explanation of the whole parable, see (1.2.1).

<sup>23</sup> See (1.1) n on *Vepa,citti*.

<sup>24</sup> “In the thick of battling,” Be Se *samupabyūḷho*, Ce Ee *samupabbūḷho* = *sam + upa + vyūḷha*, heaped up, massed together, in full swing (of a battle), crowded up: **Sakka,pañha S**, D 21,2.7/2:285; **Cūḷa Taṇhā,saṅkhaya S**, M 37,8/-1:253; **Issatta S**, S 3.24,6/1:98; **Suvīra (Deva,putta) S**, S 11.1/1:216; **Susīma (Deva,putta) S**, S 11.2/1:217 f; **Dhaj’-**

5.2 Then, bhikshus, **Vepa,citti**,<sup>25</sup> the leader of the asuras, addressed the asuras:<sup>26</sup>

“If, sirs, in the thick of this battle, this war between the devas and the asuras, the asuras were to win, and the devas were to lose,

let us bind **Sakra**, the leader of the devas, with the fivefold bonds [binding his four limbs and neck],<sup>27</sup> and bring him to Asura City [Asura,pura].<sup>28</sup>

5.3 And Sakra, the leader of the devas, too, bhikshus, addressed the devas:

“If, sirs, in the thick of this battle, this war between the devas and the asuras, the devas were to win, and the asuras were to lose,

let us bind Vepa,citti, the leader of the asuras, with the fivefold bonds, and bring him before me in Sudhamma Deva Assembly Hall [Sudhamma Deva,sabha].<sup>29</sup>

### The asuras were defeated

6 Now, bhikshus, in this war, the devas won, and the asuras lost. [202]

6.2 Then, bhikshus, the Tāvatiṃsa devas, having bound Vepa,citti, the leader of the asuras, with the fivefold bonds, brought him before Sakra, the leader of the devas, in Sudhamma Deva Assembly Hall

7 And so, bhikshus, Vepa,citti, the leader of the asuras, was bound with the fivefold bonds.

7.2 Now, bhikshus, this occurred to Vepacitti, the leader of the asuras,

“The devas are indeed righteous; unrighteous are the asuras! Now right here I am, I’ve come to Deva City.”<sup>30</sup>

7.3 Then, he sees himself freed from the fivefold bonds, and being served so that he is surfeiting replete in the 5 divine sense-pleasures.<sup>31</sup>

7.4 But, bhikshus, when this occurred to Vepa,citti, the leader of the asuras,

“The asuras are indeed righteous; unrighteous are the devas! Right now I must go to Asura City!”<sup>32</sup>

7.5 Then he sees himself bound in the fivefold bonds, and the 5 divine sensual pleasures vanished.<sup>33</sup>

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**agga S**, S 11.3/1:218 f; **Vepa,citti S**, S 11.4/1:221; **Subhāsita,jaya S**, S 11.5/1:222; **Kulāvaka S**, S 11.6/1:224; **Yava,-kalāpi S**, S 35.207,5/4:201; **Devāsura,saṅgama S**, A 9.39.1/4:432; Miln 292; J 1:89. Except in the last 2 refs (Miln refers to a historical battle; J refers to the Buddha’s personal qualities), all the other refs are stock passages on the deva-asura battles. On the origin of such battles, see **Dhajagga S** (S 11.3) @ SD 15.5 (3) & Comy on **Suvīra (Deva,-putta) S** (S 11.1/1:216) (SA 1:337-340). See also Loka,paññatti (Denis) II n12; Hōbōgirin 1:43 (Ashura) for some refs in Chinese sources; and Skilling, *Mahāsūtras* 2, 1997:423-426.

<sup>25</sup> See (1.1) n on Vepa,citti.

<sup>26</sup> The battle scene described here is identical to that at **Vepa,citti S** (S 11.4/1:221), differing only in topic.

<sup>27</sup> On these magical bonds, see (1.2.2).

<sup>28</sup> *Yena naṃ sakkam devānam-indam kaṅṭha,pañcamehi bandhanehi bandhitvā mama santike āneyyātha asura,-puran’ti.*

<sup>29</sup> *Yena naṃ vepa,cittim asur’indam kaṅṭha,pañcamehi bandhanehi bandhitvā mama santike āneyyātha sudhammam deva,sabhan’ti.*

<sup>30</sup> *Dhammikā kho devā, adhammikā asurā, idh’eva dānāham deva,puram gacchāmīti.*

<sup>31</sup> *Atha kaṅṭha,pañcamehi bandhanehi muttam attānam samanupassati, dibbehi ca pañcahi kāma,guṇehi samapito samaṅgī,bhūto paricāreti.*

<sup>32</sup> *Dhammikā kho asurā, adhammikā devā, tatth’eva dānāham asura,puram gamissāmīti.*

<sup>33</sup> This interesting episode shows that the asura forsakes his demon state and reverts to his divine state when he gives up his negative thoughts. After all, the asuras are once devas, but have become “non-god” (*a-sura*) on account of their own negative minds. See SD 15.5 (3.7.1).

## BREAKING MĀRA’S BONDS

8 Thus, subtle indeed, bhikshus, are Vepa,citti’s bonds, but subtler than these are Māra’s bonds!

8.2 Indeed, bhikshus, mental conceiving is a bond of Māra; not conceiving, one is free from the Bad One.<sup>34</sup>

### (1) Conceiving (maññita)

8.3 Bhikshus,

“I am,”	this is a mental conceiving. <sup>35</sup>	<i>asmîti</i>
“I am this,”	this is a mental conceiving.	<i>ayam aham asmîti</i>
“I will be,”	this is a mental conceiving.	<i>bhavissan’ti</i>
“I will not be,”	this is a mental conceiving.	<i>na bhavissan’ti</i>
“I will have form,”	this is a mental conceiving.	<i>rûpî bhavissan’ti</i>
“I will be formless,”	this is a mental conceiving.	<i>arûpî bhavissan’ti</i>
“I will have consciousness,”	this is a mental conceiving.	<i>saññî bhavissan’ti</i>
“I will be non-conscious,”	this is a mental conceiving.	<i>asaññî bhavissan’ti</i>
“I will be neither-percipient-nor-non-percipient,”	this is a mental conceiving.	<i>n’eva,saññî,nâsaññî bhavissan’ti</i>

8.4 Mental conceiving, bhikshus, is a sickness; mental conceiving is a tumour; mental conceiving is a dart!

Therefore, bhikshus, thinking, “I will dwell with a mind free of mental conceiving,” thus, indeed, bhikshus, you should train yourselves.<sup>36</sup>

### (2) Mental disturbance (iñjita)

9 Bhikshus,

“I am,”	this is a mental disturbance. <sup>37</sup>
“I am this,”	this is a mental disturbance.
“I will be,”	this is a mental disturbance.
“I will not be,”	this is a mental disturbance.
“I will have form,”	this is a mental disturbance.
“I will be formless,”	this is a mental disturbance.
“I will have consciousness,”	this is a mental disturbance.
“I will be non-conscious,”	this is a mental disturbance.
“I will be neither-percipient-nor-non-percipient,”	this is a mental disturbance.

9.2 Mental disturbance, [203] bhikshus, is a *sickness*; mental disturbance is a *tumour*; mental disturbance is a *dart*!

Therefore, bhikshus, thinking, “I will dwell with a mind free of mental disturbance,” thus, indeed, bhikshus, you should train yourselves.

<sup>34</sup> *Maññamāno kho, bhikkhave, baddho māraṣṣa, amaññamāno mutto pāpimato*. This section, as at **Maññamāna S** (S 22.64/3:75), but in some detail. Comy says that the conceiving is with regards to the 5 aggregates by way of craving, conceit and views (*maññamānōti taṇhā, diṭṭhi, mānānaṃ vasena khandhe maññanto*, SA 3:74).

<sup>35</sup> “Mental conceiving,” *maññita*; see (2.2).

<sup>36</sup> From §§9-12, the numbering has been pushed down to the next (new) sentence for coherence.

<sup>37</sup> “Mental disturbance,” *iñjita*; see (2.3).



### (3) Mental agitation (*papañcita*)

10 Bhikshus,	
“I am,”	this is a mental agitation. <sup>38</sup>
“I am this,”	this is a mental agitation.
“I will be,”	this is a mental agitation.
“I will not be,”	this is a mental agitation.
“I will have form,”	this is a mental agitation.
“I will be formless,”	this is a mental agitation.
“I will have consciousness,”	this is a mental agitation.
“I will be non-conscious,”	this is a mental agitation.
“I will be neither-percipient-nor-non-percipient,”	this is a mental agitation.

10.2 Mental agitation, bhikshus, is a *sickness*; mental agitation is a *tumour*; mental agitation is a *dart*!

*Therefore, bhikshus, thinking, “I will dwell with a mind free of mental agitation,” thus, indeed, bhikshus, you should train yourselves.*

### (4) Mental proliferation

11 Bhikshus,	
“I am,”	this is a mental proliferation. <sup>39</sup>
“I am this,”	this is a mental proliferation.
“I will be,”	this is a mental proliferation.
“I will not be,”	this is a mental proliferation.
“I will have form,”	this is a mental proliferation.
“I will be formless,”	this is a mental proliferation.
“I will have consciousness,”	this is a mental proliferation.
“I will be non-conscious,”	this is a mental proliferation.
“I will be neither-percipient-nor-non-percipient,”	this is a mental proliferation.

11.2 Mental proliferation, bhikshus, is a *sickness*; mental proliferation is a *tumour*; mental proliferation is a *dart*!

*Therefore, bhikshus, thinking, “I will dwell with a mind free of mental proliferation,” thus, indeed, bhikshus, you should train yourselves.*

### (5) Falling into conceit (*māna,gata*)

12 Bhikshus,	
“I am,”	this is falling into conceit. <sup>40</sup>
“I am this,”	this is falling into conceit.
“I will be,”	this is falling into conceit.
“I will not be,”	this is falling into conceit.
“I will have form,”	this is falling into conceit.
“I will be formless,”	this is falling into conceit.

<sup>38</sup> “Mental agitation,” *phandita*; see (2.4).

<sup>39</sup> “Mental proliferation,” *papañcita*; see (2.5).

<sup>40</sup> “Conceit,” *māna,gata*; see (2.6).

“I will have consciousness,” this is falling into conceit.  
“I will be non-conscious,” this is falling into conceit.  
“I will be neither-percipient-nor-non-percipient,” this is falling into conceit.

12.2 Falling into conceit, bhikshus, is a *sickness*; falling into conceit is a *tumour*; falling into conceit is a *dart*!

*Therefore, bhikshus, thinking, “I will dwell with a mind free from falling into conceit,” thus, indeed, bhikshus, you should train yourselves.*

— evaṃ —

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