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Pamāda Vihārī Sutta

The Discourse on the Negligent Dweller | S 35.97

Theme: The dangers of habitual negligence; the benefits of constant diligence

Translated & annotated by Piya Tan ©2008, 2014

1 Sutta summary and highlights**1.1 THE 2 KINDS OF DWELLERS**

1.1.0 The Pamāda Vihārī Sutta (S 35.97) is about the negligent dweller (*pamāda, vihārī*) [§§3-10] and the diligent dweller (*appamāda, vihārī*) [§§11-20]. The negligent dweller is one whose 6 sense-faculties are all unrestrained so that his mind is soiled or defiled, as a result of which he is unable to still his mind, and phenomena (*dhamma*)—manifestations of true reality—do *not* appear. The diligent dweller is, on the other hand, one whose sense-faculties are all well restrained so that his mind is unsoiled and purified, as a result of which he is able to still his mind, and phenomena *do* appear.

1.1.1 The negligent dweller

1.1.1.1 A negligent dweller (*pamāda, vihārī*) is a non-practitioner whose sense-faculties are untrained. If we dwell negligently, we are easily drawn to any sign (*nimitta*)¹—external or internal, physical or mental—of beauty (*subha, nimitta*),² distracted by any repulsive sign (*paṭigha, nimitta*), and unable to detect any neutral sign. **The Nīvaraṇa, pahāna Vagga** (A 1:3) describes how sensual desire arises due to unwise attention³ to the “sign of beauty” (A 1.2.1), and how aversion arises due to the “sign of repulsion” (A 1.2.2).⁴

Attracted to the signs of beauty, we see them as objects of pleasure, so we crave for them, and this reinforces the latent tendency of lust (*rāgānusaya*); repulsed by the signs of displeasure, we show them ill will, and so reinforce the latent tendency of repulsion (*paṭighānusaya*); not noticing the absence of both—a neutral feeling—we reinforce the latent tendency of ignorance (*avijjā’nusaya*).⁵ This is all on an **unconscious level**, deep in our mind of karmic potentials.⁶

1.1.1.2 On the preconscious level⁷—where we are aware of our thoughts, usually just before acting, but keep them private—we continue to be controlled by the latent tendencies in the respective form of **the 3 unwholesome roots** of greed (*lobha*), hate (*dosa*) and delusion (*moha*).⁸ Although we can be aware of our thoughts (*saṅkappa*) or intentions (*cetanā*), we are not often able to control them, either out of habit or we are simply too weak or ignorant to do so. In other words, it is possible to learn

¹ On “sign” (*nimitta*) here, see esp **Nimitta and anuvyañjana**, SD 19.14.

² *Subha, nimitta* here has a negative sense, meaning that which conjures a sense of pleasure, but a positive sense, when a meditation object arouses joy, as the breath in breath meditation: see SD 19.7 (4.5). In the negative sense, its opp is a “sign of repulsion” (*paṭigha, nimitta*): see eg **Nīvaraṇa, pahāna Vagga** (1.2.1+2), and (1.1.2.1) below.

³ On unwise attention (*ayoniso manasikāra*), see **Yoniso Manasikāra Sampadā S** (S 45.55/5:31), esp SD 34.12 (2.1.1). On wise attention, see **Nimitta and anuvyañjana**, SD 19.14 (5).

⁴ A 1.2.1+2/1:3 + SD 16.3 (5).

⁵ On the latent tendencies (*anusaya*), see **Anusaya**, SD 31.3

⁶ On the unconscious, see **The unconscious**, SD 17.8b.

⁷ On the preconscious, see **The unconscious**, SD 17.8b esp (1.1.2; 2.2); also SD 7.10 (3.3).

⁸ On the 3 unwholesome roots (*akusala, mūla*), see **Mūla S** (A 3.69/1:201-205), SD 18.2.

to be more mentally resolute, but the negligent dweller is unable to do this and so lives with his sense-faculties unrestrained on the conscious level. [1.1.1.3]

The Mahā Vedalla Sutta (M 43) explains that greed, hate and delusion are “makers of signs” (*nimitta, karaṇa*) (M 43),⁹ that is, they each ascribe a false significance to things as being permanent, pleasurable, self, or beautiful (that is, in terms of the 4 perversions, *vipallāsa*) through our perceptions, our thoughts, and our views. First, we perceive a sign as pleasurable or not; then, we think about it; finally, it becomes a view and we become *it!*¹⁰

1.1.1.3 When our senses are unrestrained, we are clearly conscious of our events and our actions, but we have no will or control over them. They simply occur to us or we act out what we “feel” like doing. These are reactive habits over which we have no real control. In this sense, we have no free will at all.

We are conscious of our actions—that is, we act deliberately—but these actions are motivated by either greed, hate or delusion (and the latent tendency of ignorance is always present in all three roots, too). Although we may be *conscious* of what we are feeling or doing (we more or less know they are occurring at our karmic doors of the body,¹¹ speech or mind), we may not always be mindful or aware of their moral quality.

Our unwholesome acts are clearly at the worst level if we knowingly commit them, wishing the other party some loss, harm or destruction. Even if we are not mindful or aware of the loss, harm or destruction our action may incur on others, we are still karmically accountable for our actions, because the act is rooted in one of the unwholesome roots.

1.1.1.4 According to **the Vitakka Saṅṭhāna Sutta** (M 20), when we grasp at a “sign,” this is followed by various thoughts that can be regarded as an “association.” This happens when we are attending to some sign or mental object, and there arises in us bad unwholesome thoughts connected with desire, hate or delusion.¹²

If we do not act on this immediately (such as turning to a more wholesome sign), then such thoughts become habituated in us. Such thoughts would habitually move us into doing something bad (such as habitually killing beings, or shop-lifting, or committing sexual misconduct, or lying, or being drunk and addicted), we take our actions for granted, and commit them “without a thought,” that is, without wise attention.¹³

1.1.1.5 The Uddesa Vibhaṅga Sutta (M 138) describes how when our consciousness follows a sign, it becomes “tied and shackled by the gratification derived from the sign,” and thereby becomes fettered to the sign (M 138).¹⁴ In other words, we have lost all free will and fallen into the rut of habitual action and reaction dictated by that sign. We are living an emotionally reactive life, rejecting or hitting back or reacting violently at every hint or suspicion of something we do not like in another.

Such a habitual life of unrestrained sense-faculties is characteristic of the subhuman planes of existence.¹⁵ If we fail to sustain our humanity, we will fall into subhuman behaviour, habitually have minds of

⁹ M 43,37/1:298 (SD 30.2).

¹⁰ A 2:52; Pm 2:80. On the 4 perversions (*vipallāsa*), see SD 16.11 (1).

¹¹ “Body” here refers to the eye, ear, nose, tongue and body.

¹² M 20,3/1:119, SD 1.6.

¹³ On wise attention (*yoniso manasikāra*), see **Yoniso Manasikāra Sampadā S** (S 45.55/5:31), SD 34.12; also **Nimitta and anuvyañjana**, SD 19.14 (5).

¹⁴ M 138,10/3:225 (SD 33.14).

¹⁵ See **Pañca, gati S** (A 9.68), SD 2.20 & **Mahā Sīha, nāda S** (M 12,37-41), SD 49.1 = SD 2.24. See also Reflections, “World of our own” (R115) 2012 & “We are not born human” (R216) 2011.

those kinds of beings. They have human or human-like bodies, but are aggressive in reaping profits and success, exploiting others and measuring them in terms of selfish gains and money. We, too, are then asuras, or virtual titans, violent grasping demons.

Those who simply lead cyclic lives of merely looking for food and fun, with predictable emotions, and a lack of the desire for learning, are virtual animals (who are born, feed, play, reproduce, and die). They live in the dark, or in water, in the air, or in filth. They devour each other and prey on the weak. Because of the lack of spiritual life, not doing of what is wholesome, in such states, it is very difficult for such animals to gain the human state (Dh 182).¹⁶

Those habitually addicted to some kind of substances or to things, or never really enjoying anything, no matter how elite, wealthy, powerful, learned, or religious they may be, are but virtual shades or pretas. Those who are regularly violent and intolerant, caught up in killing one another, mass bombing others and being bombed themselves, are in a virtual hell state.

1.1.2 The diligent dweller

1.1.2.1 A diligent dweller (*appamāda, vihārī*) is a practitioner whose sense-faculties are restrained. If we are diligent dwellers, we would at once turn away from any unwholesome sign (*nimitta*) and not be caught up with the details (*anuvyañjana*) of the sense-object. This means that we are neither attracted to any sign of beauty (*subha, nimitta*) nor feel disgusted at a repulsive sign (*paṭigha, nimitta*), but regard either for what it is, as being impermanent, unsatisfactory and non-self. Even in the absence of these two opposing signs, we regard a neutral sign as being impermanent.

1.1.2.2 When we are diligent in restraining our sense-faculties, the mind behind the sense-objects is unsoiled, that is, untouched by greed, hate or delusion.¹⁷ Such a mind feels glad, on account of which there is zest. The body and mind are both settled so that tranquillity arises, making us happy. A happy mind easily gains samadhi, by which we see the rise and fall of phenomena, true reality, right before us.¹⁸

1.1.2.3 It is helpful to note that “sense-restraint” here also broadly refers to moral virtue in general. When our senses are restrained, it also means that we refrain from killing, from stealing, from sexual misconduct, from lying, and from taking intoxicants. On account of keeping the precepts and restraining the senses in a mindful way, we are then free from worry or guilt-feeling (which is likely to arise in meditation if we have not been morally virtuous,¹⁹ or do not know how to cultivate the recollection of moral virtue).²⁰

1.2 THE 2 KINDS OF DWELLERS

1.2.1 The (Sotāpanna) Nandiya Sutta (S 55.40) also mentions the 2 kinds of dwellers (*vihārī*), the negligent (*paṃāda, vihārī*) and the diligent (*appamāda, vihārī*). The Sutta, however, refers to both of them as

¹⁶ See also “Becoming human: it’s easier than you think” (*Revisioning Buddhism*, 2011: ch 2).

¹⁷ In the case of an unawakened person, no matter how morally virtuous or restrained, there is still a significant level of delusion (*moha*) and ignorance (*avijjā*) lurking within the mind. However, in such a person, his basic moral wholesomeness is sufficient for effective mental cultivation and spiritual progress. Only the arhat is rid of all greed, hate and delusion.

¹⁸ See SD 47.1 (1.2.3).

¹⁹ See eg **Sāmañña, phala S** (D 2,63), SD 8.10. On moral virtue and non-guilt-feeling as the precursors to good meditation progress, see **(Dasaka) Cetanā’karaṇīya S** (A 10.2), SD 41.6.

²⁰ On the recollection of moral virtue, see **Silānussati**, SD 15.11.

“noble disciples” (*ariya, sāvaka*), that is, they both have the 4 limbs of streamwinning (*sotāpatti-y-aṅga*) of wise faith in the 3 jewels, and moral virtue dear to the noble ones.²¹

1.2.2 The negligent dweller, according to the Sutta, is a noble disciple who does not cultivate—that is practise mindfulness or meditation—to attain streamwinning, while the diligent dweller does so. Clearly then, the 4 limbs of streamwinning here simply refers to any good worldling, who is strong either in faith faculty or in wisdom faculty, but not yet a streamwinner.²²

1.2.3 This usage of the term “**limbs of streamwinning**” here is clearly intentional, that is, to stress on the necessity of meditation and mindfulness for spiritual progress, that is, having mere faith, even wise faith, in the 3 jewels, and mere moral virtue, even if they are dear to the noble ones, *are not enough*. We need to take a further step, that of cultivating the mind so that we are able to see directly into true reality, so that we attain self-awakening in this life itself.²³

1.3 MEDITATION PROGRESS

1.3.1 The 5 states of great help

1.3.1.1 The key teaching of the Pamāda Vihārī Sutta regarding meditation progress is what can be called “the 5 states of great help (in meditation)” (**pañca dhammā bahu, kāra*)—that is, gladness, zest, tranquillity, happiness and samadhi [§4 etc]—which is a meditation pericope, as found in this excerpt from **the Parisā Sutta** (A 3.91): “On account of gladness, zest is born. On account of zest, the body becomes tranquil. The tranquil body feels happiness. A happy mind becomes concentrated.”²⁴

1.3.1.2 “The 5 states of great help” (the name is a neologism) is part of the “9 states of great help (towards awakening)” (*nava dhammā bahu, kāra*).²⁵ What is interesting about this set is that it seems to be an extended version of the 7 awakening-factors, as evident from this comparative table:

The 9 states of great help

Moral virtue = sense-restraint²⁷

Wise attention (*yoniso manasikāra*)

1. Gladness (*pāmuja*)
2. Zest (*pīti*)
3. Bodily stillness (*passaddha, kāya*)
4. Happiness (*sukha, citta*)
5. Mental stillness (*samādhi*)
6. Insight into reality [*vipassanā*]
7. Revulsion (*nibbidā*)
8. Fading away (of lust) (*virāga*)
9. Liberation (*vimutti*)

The 7 awakening factors²⁶

1. Mindfulness (*sati*)
2. Mental investigation (*dhamma, vicaya*)
3. Effort (*virīya*)
4. Zest (*pīti*)
5. Tranquillity (*passaddhi*)
6. Mental stillness (*samādhi*)
7. Equanimity (*upekkhā*)

²¹ See SD 47.1 (2.1.2).

²² See SD 47.1 (2.1.1).

²³ See SD 47.1 (3.2).

²⁴ A 3.93,5/1:243 (SD 64.18).

²⁵ **Das’uttara S** (D 34,2.2(1)/3:288).

²⁶ For a study, see **Nibbidā**, SD 20.1 (4.2).

²⁷ **Pamāda Vihārī S** (S 35.97 @ SD 35.97) puts sense-restraint (*indriya, saṁvara*) first, while (**Dasaka**) **Cetanā’kara-ñīya S** (A 10.2 @ SD 41.6), puts moral virtue (*sīla*) here. In practice, as already noted, they are the same.

1.3.1.3 It is clear from both these formulas that moral virtue (*sīla*) or sense-restraint (*indriya,saṃvara*) forms the vital start or foundation (as the training in moral virtue) for effective mental cultivation (the second of the 3 trainings), leading on to wisdom (the 3rd training) and liberation. In practice, moral virtue and sense-restraint are the same, the difference is mainly in emphasis: *moral virtue* focuses externally on the precepts while *sense-restraint* works internally on the mindfulness and wise attention behind the precepts. We may say that both moral virtue and wise attention here are included in mindfulness in the 7 awakening-factors,

1.3.1.4 Another interesting point to note is that of **happiness** (*sukha*) or more especially of mental comfort (*sukha,citta*). Notice that this is the fourth of the 9 states of great help, listed just before “sama-dhi:” as the Pamāda Vihāri Sutta states “when the mind is happy, it attains samadhi” [§12 etc]. This is a vital hint that we should happily prepare for our meditation practice, and proceed happily, even smiling inwardly whenever necessary or appropriate, and to close our meditations with lovingkindness.

Although “happiness” seems to be omitted from the 7 awakening-factors, it is actually included in the 6th awakening-factor, mental stillness (*samādhi*), which cannot arise without mental happiness or comfort. The awakening-factors present a shorthand list of key qualities of meditation progress, and are found in key suttas dealing with meditation, such as **the Satipaṭṭhāna Sutta** (M 10)²⁸ and **the Ānāpāna, sati Sutta** (M 118).²⁹

1.3.2 The (Dasaka) Cetanā’karaṇiya Sutta (A 10.2) instructs on our meditative progress beginning with the cultivation of moral virtue, stressing its importance. If we are well grounded in moral virtue, then our meditation will *naturally* progress. This is because moral virtue is about the cultivation of the body and speech.³⁰ It is not about wishing, belief, or prayer, or even religion; it relates to mental cultivation.³¹

The (Pañcaka) Iṭṭha Sutta (A 5.43) states that we should not rely on prayer or hope (wishing for the best) if we wish for long life, beauty, happiness, fame or heavenly rebirth. Instead, we should be leading lives—especially living in moral virtue—which is conducive to the arising of such states.³² By extension, this also applies to meditation, as evident from **the (Dasaka) Cetanā’karaṇiya Sutta**. In meditation, that primary state conducive to meditation is moral virtue. [1.3.1.3]

1.3.3 The Upanisā Sutta (S 12.23) is an interesting and unique discourse that declares suffering as inspiring faith, leading on to *gladness, zest, tranquillity, happiness and samadhi* (the 5 states of great help), and then, on to the knowledge and vision of reality, revulsion, dispassion, liberation and the destruction of the mental influxes (arhathood). As the title suggests, each step is a “proximate condition” for the arising of the next step, working together as dependent ending, the reverse of dependent arising.³³

In the Upanisā Sutta dependent ending formula, suffering (*dukkha*) is the turning-point or break from dependent arising, by arousing wise faith (*saddhā*) in us. Suffering means that things (the self-created world) are not “right”—they are impermanent, unsatisfactory and non-self—and we can never rely on them, and we need to learn from our suffering, that is, where our weaknesses lie, so that we can strengthen ourselves.

Faith gives us that wisdom and energy to start the positive cycle, that is, dependent ending of ignorance and suffering. Here faith includes wise attention (*yoniso manasikāra*), that is, essentially, seeing the

²⁸ M 20,42/1:61 f (SD 13.3).

²⁹ M 118,29-42/3:85-97 (SD 7.13).

³⁰ On moral virtue and training, see *Sīla samādhi paññā*, SD 21.6 esp (1+2).

³¹ A 10.2 + SD 41.6 (1.1.2).

³² A 5.43/3:47-49 (SD 47.2).

³³ S 12.23.26/2:29-32 (SD 6.12).

impermanence of all conditioned things. This becomes the basis for wholesome conduct (*sīla*). This follows the 5 states of great help, as already mentioned [1.3.1.1], and as repeatedly stated in the Pamāda Vihārī Sutta.

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Pamāda Vihārī Sutta

The Discourse on the Negligent Dweller

S 35.97

- 1 Originating in Sāvattthī.
- 2 “Bhikshus, I will teach you the negligent dweller and the diligent dweller.³⁴ Listen now.

The negligent dweller

- 3 And how, bhikshus, is one a **negligent dweller**?³⁵

4 (1) Bhikshus, when one dwells with **the eye faculty** unrestrained, the mind is soiled³⁶ amongst forms that are cognizable by the eye.³⁷

<p>When that mind is soiled, When there is no gladness, When there is no zest, When there is no tranquillity, When the mind is suffering, In a mind without samadhi Because phenomena do not appear</p>	<p>there is no gladness.³⁸ there is no zest.³⁹ there is no tranquillity.⁴⁰ one dwells in suffering [discomfort].⁴¹ it does not attain samadhi [stillness].⁴² phenomena [dharmas] do not appear.⁴³ one is regarded as a negligent dweller.⁴⁴</p>
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³⁴ *Pamāda, vihārīṇi ca vo bhikkhave desissāmi appamāda, vihārīṇi ca.*

³⁵ *Pamāda, vihārī.* On the negligent dweller, see (1.1.1).

³⁶ “Soiled,” *vyāsiñcati*, lit, “to be sprinkled.” Comy: “It occurs moistened with defilements” (*kilesa, tintam hutvā vattati*, SA 2:385).

³⁷ *Cakkh’undriyam asaṃvutassa bhikkhave viharato cittam vyāsiñcati*³⁷ *cakkhu, viññeyyesu rūpesu,*

³⁸ *Tassa vyāsitta, cittassa pāmujjam na hoti.*

³⁹ *Pāmujje asati pīti na hoti.*

⁴⁰ *Pītiyā asati passaddhi na hoti.*

⁴¹ *Passaddhiyā asati dukkham viharati.* So Ce Ee Se; Be *dukkham hoti.*

⁴² *Dukkhino cittam na samādhīyati.*

⁴³ *Asamāhite citte dhammā na pātubhavanti.* Comy here (SA 3:289) and that to **Pamāda, vihārī S** (S 35.97 @ SD 47.6) explain “phenomena do not appear” (*dhammā na pātubhavanti*) [S4], as meaning that the states of calm and insight (*samatha, vipassanā dhammā*) do not appear (SA 2:385 ad S 35.97/4:78 f). However, the context here is clearly that of sense-restraint (*indriya, samvara*). This passive preparatory act is that of stilling and preparing the body for mental cultivation. On the active mental side of the practice, a practitioner who is faithful (strong in the faith faculty) or is wise (strong in the wisdom faculty) who reflects on the aggregates as being impermanent [SD 47.4 (1.3)], or in terms of the 3 or 11 characteristics [SD 47 (2.1)], will attain streamwinning. In such a practice, phenomena (*dhamma*) clearly refers to the “rise and fall” of things or impermanence. See SD 47.1 (1.2.3).

⁴⁴ *Dhammānam apātubhāvā pamāda, vihārītv-eva saṅkham gacchati.*

5 (2) Bhikshus, when one dwells with **the ear faculty** unrestrained, the mind is soiled amongst sounds that are cognizable by the ear.⁴⁵

<i>When that mind is soiled,</i>	<i>there is no gladness.</i>
<i>When there is no gladness,</i>	<i>there is no zest.</i>
<i>When there is no zest,</i>	<i>there is no tranquillity.</i>
<i>When there is no tranquillity,</i>	<i>one dwells in suffering [discomfort].</i>
<i>When the mind is in suffering,</i>	<i>it does not attain samadhi [stillness].</i>
<i>In a mind without samadhi</i>	<i>phenomena [dharmas] do not appear.</i>
<i>Because phenomena do not appear</i>	<i>one is regarded as a negligent dweller.</i>

6 (3) Bhikshus, when one dwells with **the nose faculty** unrestrained, the mind is soiled amongst smells that are cognizable by the nose.⁴⁶

<i>When that mind is soiled,</i>	<i>there is no gladness.</i>
<i>When there is no gladness,</i>	<i>there is no zest.</i>
<i>When there is no zest,</i>	<i>there is no tranquillity.</i>
<i>When there is no tranquillity,</i>	<i>one dwells in suffering [discomfort].</i>
<i>When the mind is in suffering,</i>	<i>it does not attain samadhi [stillness].</i>
<i>In a mind without samadhi</i>	<i>phenomena [dharmas] do not appear.</i>
<i>Because phenomena do not appear</i>	<i>one is regarded as a negligent dweller.</i>

7 (4) Bhikshus, when one dwells with **the tongue faculty** unrestrained, the mind is soiled amongst tastes that are cognizable by the tongue.⁴⁷

<i>For that mind is soiled,</i>	<i>there is no gladness.</i>
<i>When there is no gladness,</i>	<i>there is no zest.</i>
<i>When there is no zest,</i>	<i>there is no tranquillity.</i>
<i>When there is no tranquillity,</i>	<i>one dwells in suffering [discomfort].</i>
<i>When the mind is in suffering,</i>	<i>it does not attain samadhi [stillness].</i>
<i>In a mind without samadhi</i>	<i>phenomena [dharmas] do not appear.</i>
<i>Because phenomena do not appear</i>	<i>one is regarded as a negligent dweller.</i>

8 (5) Bhikshus, when one dwells with **the body faculty** unrestrained, the mind is soiled amongst touches that are cognizable by the body.⁴⁸

<i>When that mind is soiled,</i>	<i>there is no gladness.</i>
<i>When there is no gladness,</i>	<i>there is no zest.</i>
<i>When there is no zest,</i>	<i>there is no tranquillity.</i>
<i>When there is no tranquillity,</i>	<i>one dwells in suffering [discomfort].</i>
<i>When the mind is in suffering,</i>	<i>it does not attain samadhi [stillness].</i>
<i>In a mind without samadhi</i>	<i>phenomena [dharmas] do not appear.</i>
<i>Because phenomena do not appear</i>	<i>one is regarded as a negligent dweller.</i>

9 (6) Bhikshus, when one dwells with **the mind faculty** unrestrained, the mind is soiled amongst thoughts that are cognizable by the mind.⁴⁹

⁴⁵ *Sot'indriyaṃ asaṃvutassa bhikkhave viharato cittaṃ vyāsiñcati sotaviññeyyesu saddesu.*

⁴⁶ *Ghān'indriyaṃ asaṃvutassa bhikkhave viharato cittaṃ vyāsiñcati ghāna,viññeyyesu gandhesu.,*

⁴⁷ *Jivh'indriyaṃ asaṃvutassa bhikkhave viharato cittaṃ vyāsiñcati jivhā,viññeyyesu rasesu.*

⁴⁸ *Kāy'indriyaṃ saṃvutassa bhikkhave viharato cittaṃ vyāsiñcati kāya,viññeyyesu phoṭṭhabbesu.*

⁴⁹ *Man'indriyaṃ saṃvutassa bhikkhave viharato cittaṃ vyāsiñcati mano,viññeyyesu dhammesu.*

<i>When that mind is soiled,</i>	<i>there is no gladness.</i>
<i>When there is no gladness,</i>	<i>there is no zest.</i>
<i>When there is no zest,</i>	<i>there is no tranquillity.</i>
<i>When there is no tranquillity,</i>	<i>one dwells in suffering [discomfort].</i>
<i>When the mind is in suffering,</i>	<i>it does not attain samadhi [stillness].</i>
<i>In a mind without samadhi</i>	<i>phenomena [dharmas] do not appear.</i>
<i>Because phenomena do not appear</i>	<i>one is regarded as a negligent dweller.</i>

10 Such, bhikshus, is the negligent dweller.

The diligent dweller

11 And how, bhikshus, is one a **diligent dweller**?⁵⁰

[12 (1) **Cakkhu'ndriyaṃ** saṃvutassa bhikkhave viharato, cittaṃ na vyāsiñcati⁵¹ **cakkhu,viññeyyesu rūpesu.**

<i>Tassa avyāsitta,cittassa</i>	<i>pāmujaṃ jāyati.</i>
<i>Pamuditassa</i>	<i>pīti jāyati.</i>
<i>Pīti,manassa</i>	<i>kāyo passambhati.</i>
<i>Passaddha,kāyo</i>	<i>sukhaṃ vediyati.</i>
<i>Sukhino cittaṃ</i>	<i>samādhīyati.</i>
<i>Samāhite citte</i>	<i>dhammā pātubhavanti.</i>
<i>Dhammānaṃ pātubhāvā</i>	<i>appamāda,vihārī tv-eva saṅkhaṃ gacchati.]</i>

12 (1) Bhikshus, when one dwells with **the eye faculty** restrained, the mind is unsoiled amongst forms that are cognizable by the eye.

<i>When that mind is unsoiled,</i>	<i>gladness arises.</i>
<i>When there is gladness,</i>	<i>zest arises.</i>
<i>When there is zest,</i>	<i>tranquillity arises.</i>
<i>When there is tranquillity,</i>	<i>one dwells happily [in comfort].</i>
<i>When the mind is happy,</i>	<i>it attains samadhi [stillness].</i>
<i>In a mind with samadhi</i>	<i>phenomena [dharmas] arise.</i>
<i>Because phenomena do arise</i>	<i>one is regarded as a diligent dweller.</i>

13 (2) Bhikshus, when one dwells with **the ear faculty** restrained, the mind is unsoiled amongst sounds that are cognizable by the ear.⁵²

<i>When that mind is unsoiled,</i>	<i>gladness arises.</i>
<i>When there is gladness,</i>	<i>zest arises.</i>
<i>When there is zest,</i>	<i>tranquillity arises.</i>
<i>When there is tranquillity,</i>	<i>one dwells happily [in comfort].</i>
<i>When the mind is happy,</i>	<i>it attains samadhi [stillness].</i>
<i>In a mind with samadhi</i>	<i>phenomena [dharmas] arise.</i>
<i>Because phenomena do arise</i>	<i>one is regarded as a diligent dweller.</i>

⁵⁰ Appamāda,vihārī. On the diligent dweller, see (1.1.2).

⁵¹ Ee Se so; Be byāsiñcati; Ce vyāsiccati.

⁵² So'tndriyaṃ saṃvutassa bhikkhave viharato cittaṃ na vyāsiñcati sota,viññeyyesu saddesu.

14 (3) Bhikshus, when one dwells with **the nose faculty** restrained, the mind is unsoiled amongst smells that are cognizable by the nose.⁵³

<i>When that mind is unsoiled,</i>	<i>gladness arises.</i>
<i>When there is gladness,</i>	<i>zest arises.</i>
<i>When there is zest,</i>	<i>tranquillity arises.</i>
<i>When there is tranquillity,</i>	<i>one dwells happily [in comfort].</i>
<i>When the mind is happy,</i>	<i>it attains samadhi [stillness].</i>
<i>In a mind with samadhi [79]</i>	<i>phenomena [dharmas] arise.</i>
<i>Because phenomena do arise</i>	<i>one is regarded as a diligent dweller.</i>

15 (4) Bhikshus, when one dwells with **the tongue faculty** restrained, the mind is unsoiled amongst tastes that are cognizable by the tongue.⁵⁴

<i>When that mind is unsoiled,</i>	<i>gladness arises.</i>
<i>When there is gladness,</i>	<i>zest arises.</i>
<i>When there is zest,</i>	<i>tranquillity arises.</i>
<i>When there is tranquillity,</i>	<i>one dwells happily [in comfort].</i>
<i>When the mind is happy,</i>	<i>it attains samadhi [stillness].</i>
<i>In a mind with samadhi</i>	<i>phenomena [dharmas] arise.</i>
<i>Because phenomena do arise</i>	<i>one is regarded as a diligent dweller.</i>

16 (5) Bhikshus, when one dwells with **the body faculty** restrained, the mind is unsoiled amongst touches that are cognizable by the body.⁵⁵

<i>When that mind is unsoiled,</i>	<i>gladness arises.</i>
<i>When there is gladness,</i>	<i>zest arises.</i>
<i>When there is zest,</i>	<i>tranquillity arises.</i>
<i>When there is tranquillity,</i>	<i>one dwells happily [in comfort].</i>
<i>When the mind is happy,</i>	<i>it attains samadhi [stillness].</i>
<i>In a mind with samadhi</i>	<i>phenomena [dharmas] arise.</i>
<i>Because phenomena do arise</i>	<i>one is regarded as a diligent dweller.</i>

17 (6) Bhikshus, when one dwells with **the mind faculty** restrained, the mind is unsoiled amongst thoughts that are cognizable by the mind.⁵⁶

<i>When that mind is unsoiled,</i>	<i>gladness arises.</i>
<i>When there is gladness,</i>	<i>zest arises.</i>
<i>When there is zest,</i>	<i>tranquillity arises.</i>
<i>When there is tranquillity,</i>	<i>one dwells happily [in comfort].</i>
<i>When the mind is happy,</i>	<i>it attains samadhi [stillness].</i>
<i>In a mind with samadhi</i>	<i>phenomena [dharmas] arise.</i>
<i>Because phenomena do arise</i>	<i>one is regarded as a diligent dweller.</i>

18 Such, bhikshus, is the diligent dweller.

— evaṃ — 141007 141007 141009r 150917r 160614 170626 180909 190223 211113

⁵³ *Ghān'indriyaṃ saṃvutassa bhikkhave viharato cittaṃ na vyāsiṅcati ghāna,viññeyyesu gandhesu.*

⁵⁴ *Jivh'indriyaṃ saṃvutassa bhikkhave viharato cittaṃ na vyāsiṅcati jivhā,viññeyyesu rasesu.*

⁵⁵ *Kāy'indriyaṃ saṃvutassa bhikkhave viharato cittaṃ na vyāsiṅcati kāya,viññeyyesu phoṭṭhabbesu.*

⁵⁶ *Man'indriyaṃ saṃvutassa bhikkhave viharato cittaṃ na vyāsiṅcati mano,viññeyyesu dhammesu.*