

60.6

Avassuta Pariyāya Sutta

The Discourse on the Leaking Metaphor | S 35.202 [S:Be 35.243]

Theme: An arhat is a master of his senses and mind

Translated & annotated by Piya Tan ©2010, 2023

1 Sutta summary and synopsis

1.2 SUTTA SUMMARY

The Avassuta Pariyāya Sutta (S 35.202) records Moggallāna’s teaching on **the metaphor** (*pariyāya*) of “one with leaks” (*avassuta*), referring to one who is unrestrained in the 6 sense-faculties, and is thus flooded with leaks in the form of defiled *forms, sounds, smells, tastes, touches* and *mental states*. The one who is mindfully and wholesomely restrained is free from the “leaks”—Māra (embodiment of evil) has no power over such a person.

1.2 SUTTA SYNOPSIS

(§§1-6) In Kapilavatthu, the Buddha is invited to grace the new Sakya assembly hall with an alms offering for the sangha. The Buddha, while teaching, around the middle of the night, excuses himself to have a rest on account of his bad back.

(§§7-9) Before retiring, the Buddha instructs Moggallāna to give the assembly a Dharma teaching.

(§10) Moggallāna announces that he will teach regarding **the metaphors of “leaks” and “without leaks,”** that is, on one who is not mindfully restrained in the senses, and one who is.

(§§11 f) The one who is unrestrained in the sense-faculties is said to be **one who “leaks”** (*avassuta*), that is, by being overwhelmed by *liking* pleasant sense-experiences and mental states, and *disliking* unpleasant ones. Such a one is said to have a “narrow mind” since one’s mind is neither focused nor liberated. Lacking mental mastery, one is overcome by the power of sensual and mental experiences.

(§13) Māra takes over control of one’s life, one’s sense-experiences and mental states. One is then like a hut of tinder-dry reeds or grass that easily catches fire.

(§14) One is then “overcome” by the 6 sense-objects, caught in the suffering cycle of deaths and rebirths, due to one’s “leaking” or being “drenched” in defilements (*avassuta*).

(§15) On the other hand, the one who **“leaks not”** is caught up neither with liking pleasant experiences nor with disliking unpleasant experiences. One keeps an “open” mind of one’s experiences so that one is free from mental defilements. In this way, one is said to be **“unleaking”** (*anavassuta*) in the midst of the sense-experiences and mental states.

(§16) Such a person is like a pinnacled house or hall “built of thick clay and freshly plastered.” People can bring blazing grass torches to it or into it without it ever catching fire.

(§17) In this way, Māra has no access at all to one through one’s sense-faculties; one is **“a master”** (*adhibhū*) of sense-experiences and mental states. This mastery of one’s being leads to awakening and freedom from suffering.

(§§18 f) Upon emerging from his rest, the Buddha (who has been listening to the teaching) approves of Moggallāna’s teaching, as does the assembly.

2 Sutta teachings

2.1 THE MIND: THE NARROW AND THE IMMEASURABLE

2.1.1 A narrow mind (*paritta citta*) [§11]

2.1.1.1 Moggallāna’s teaching in **the Avassuta Pariyāya Sutta** (S 35.202) centres on the metaphor of the “water” element, whose characteristic is said to be “cohesive,” that is “sticky,” in the sense of holding matter together—like the electromagnetic force keeping the electrons attached to the atom, and the strong nuclear force keeping the protons and neutrons together in the nucleus. This is a literal meaning of “water.”

In the Sutta, Moggallāna uses **water** in a metaphorical sense to refer to sensuality—when we are caught up with seeing the pleasant (pulling in) and unpleasant (pushing away) aspect in sense-based experiences. In other words, our sense-based habits keep us gravitating onto the body, limiting our experiences only to what is seen, heard, smelled, tasted and touched. We are merely a body-bound being: very much like an animal existence.

2.1.1.2 The term **avassuta**, “leaking, flowing, being drenched (with sensuality),” refers to the effects of being a sensual person, that is, one fixated on the body and caught up with enjoying sensual pleasures. In Buddhist psychology, when sensuality is fully *body-bound* and self-centred, it is called **sexuality** (*kāma*). Such a person may not *act* sexually (commit *methuna*, “pairing,” ie, meeting of bodies) or not appear to do so, but the sexuality can subtly play itself in one’s acts or speech.

A sexual act (*methuna*), on the other hand, may be sensual or merely physical; the latter, in the sense, for example, that animals “do it” without thinking about it (not the way humans do it), biologically, with neither love nor emotions. Technically, according to **the Veḷu,dvāreyya Sutta** (S 55.7), a “sexual act” is between a male and a female. One is said to “have affairs” (*cārittaṃ āpajjeyya*)¹ with another.

The conduct (that is, the affair) is wrong (*micchācāra*) when one is already married, betrothed, or “protected” in any way (by the state, relatives, etc; including the underaged, ie, those under the care of a family member), or is unwilling. In the last case, when the spouse is unwilling, a forced sexual act is regarded as *micchācāra*.²

The sexual act is “proper” (not breaking the 3rd precept) when it is between a husband and wife (that is, they are married or committed to one another), and both are willing partners done at a proper time in private. Hence, even between such a couple, it is wrong when one of them is taking the celibacy precept (to abstain from incelibacy). Understandably, it is also improper and wrong to commit sex acts during a meditation retreat, especially when the celibacy precept is being practised.

2.1.1.3 A monastic or avowed celibate who commits a sexual act breaks the precept. In the case of a monastic, he/she automatically falls from the state of being a monk or a nun. In other words, it is both of karmic and legal breach; it is an offence entailing “defeat” (*pārājika*).³

The Vinaya defines a sexual act (when committed entailing “defeat,” *pārājika*) as follows:

¹ This implies sexual acts (D 3:69,21; DA 853,3 *micchācāraṃ*, “misconduct”).

² **Veḷu,dvāreyya S** (S 55.7) @ SD 1.5 (1); **Sāleyyaka S** (M 41,8/1:286 & 41.12/1:287 f), SD 5.7. This interpretation is updated to reflect current social conventions and realities.

³ SD 52.12 (1.2.1.1); SD 58.4 (2.1.1.3).

“When a monk, having entered upon the monks’ training and way of life, without first renouncing the training and disclosing his weakness,⁴ has sexual intercourse [genital, oral or anal],⁵ even with an animal, he is defeated [expelled]⁶ and not in communion.” (Pār 1, V 3:23,33-36; for nuns, V 4:213)

The Vinaya defines a sexual act as letting the male organ into another, even an animal, to the depth of a sesame seed (V 3:28). The rule is discussed in great legal detail in the Sutta, vibhaṅga of the Vinaya.⁷

It can only be briefly stated here that early Buddhism has very little to say about homosexuality and the various ideas of sexuality or gender today. The main reasons for the teachings and rules regarding sex are to protect the life of **renunciation and celibate practice** of dhyana meditation, as well as to **protect the family** as a wholesome institution that is able to support and nourish lay Buddhist living and practice. The rule of thumb then is respect for the person (the body and the being) and personal freedom, which are the values underlying the 3rd precept and precepts governing sexuality.

2.1.1.4 While “sexual act” refers to the actual indulging in sexual intercourse or some form of sexual activity, sexuality (*kāma*) refers to one’s attitude to the sexual act or to sex (maleness, femaleness, transgender, etc). Biologically, we cannot really separate “sexual act” and “sexuality”; broadly, the former is what we do and the latter is what we think of it. However, psychologically, we can study, define and accept sexuality for a better understanding and respect for the person, that is, our body and our being.

The sexual act, as a rule—some might say **aesthetically**—promises pleasure, that is, to totally enjoy the body for oneself, even when it involves others. Aesthetically, wholesome sexuality encourages communication and respect for self and others. **Biologically**, it is an act to procreate, to have children. However, **socially**, sexuality is often an expression or projection of one’s high social status, wealth or power, especially through having numerous partners, offspring, or for diversion.

With better education (especially medical and psychological insights) and weakening dominance of religion, gender-related issues are accepted, discussed and even resolved for individuals or groups. The Buddhist principal here is respect not only for the body but also the mind. Hence, Buddhists should work to provide the best wholesome conditions for the full development of those who consider themselves as being different from the dominant idea of sexuality.

2.1.1.5 We should therefore be especially aware of the psychological nature of sexuality (especially the act, but often enough also the attitude) when it is used as an expression of **power** over others, such as in molestation and rape. Strictly speaking, such a physical act is *bestial* (animal-like), an abuse of power against others (asura-like), or symptoms of unfulfilled life (preta-like), especially in religions or systems that structure themselves on a power hierarchy or religious authority.⁸

Considering such situations related to sexual conduct, we can say that sex is the most selfish of human acts. With some wry humour, it can be said that sex is time-consuming, whereas the practice of Dharma is to free time for bettering ourselves. A wise lay practitioner than knows the time for sex and the time to abstain from sex to taste a pleasure that is even better than sex, “the pleasure that has nothing to do with sensual desires and unwholesome states.”⁹

⁴ Basically, declaring he is sexually inclined and wants to leave the order (Pār 1.8.2-4 @ V 3:24-28).

⁵ The “3 orifices,” viz, the anus, the vagina or the mouth (Pār 1.9.2 @ V 3:29; V:B 1:121-124). The offence is committed when the male organ enters any of these orifices to the depth of a sesame seed (Pār 1.8.5 @ V 3:28).

⁶ Brahmali’s tr of *pārājika* (V:B 1:125).

⁷ Vinaya Eng tr: Brahmali (ed) & I B Horner (tr), *The Book of Discipline*, SuttaCentral, 2014:100-183, [V:B].

⁸ On the problem of abuse of minors by the Church (esp Catholic), see SD 60.1f (5.4.9.5 (2.2)).

⁹ *Na kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatt’ eva kāmehi aññatra akusalehi dhammehi* (M:Ee 1:247,3; M:Ce 1: 584,4 and M:Se 1:458,5: *yantaṃ*, after which Se continues directly with *aññatr’eva*, omitting *sukhaṃ*). On the 2 kinds of pleasures—sensual pleasure and the joy of renunciation—see **Laṭukikôpama S** (M

To prevent sexual misconduct and sexual abuse of others, there is **the 3rd precept**, the training rule against sexual misconduct. In spirit, this precept is to respect the person and freedom of others, that they have the right to say no to any sexual act or intimacy. Since any violation of this precept is rooted in *lust, hatred or delusion*, it has dire karmic consequences.

The Avassuta Pariyāya Sutta describes such an unwholesome act as that of one who is “**leaking, flowing, or drenched**” (*assuta*) with defilements (lust, hate or delusion), that is, of one who is unmindful and has a “**narrow mind**” (*paritta citta*; adj *paritta cetaso*). It is said to be “narrow” because the perpetrators are only concerned with themselves. They do not understand according to reality, how the mind is free and what true wisdom is. As a result, unwholesome states grow, bringing on suffering. [§11]

2.1.1.6 It should be noted that early Buddhism teaches us to see **sensuality** in the proper context of our life and humanity. Sexual misconduct is the misuse of our sense-based being—our human body—against others. Of course, the body (the 5 senses) cannot work by itself in sexuality; it is motivated and driven by the mind (rooted in lust, hatred or delusion).

Hence, there is **the 1st precept**, the respect for life, that is, to live and let live. This means that we should show love, compassion, gladness and equanimity. **Love** is respecting others as they *are* (according to their abilities and disabilities) and *for* what they are (according to their request or condition).

Compassion is to act on that love when those others fail, fail us or fall short of helping themselves so that they are able to regain their health, happiness and dignity.

Gladness is rejoicing in the goodness and successes that others deserve (and when they seem not to deserve it, we show compassion).

Equanimity is when we keep our mind and heart at peace, free from emotional reactivity, even when all the best of our efforts have not brought the results we expected or that the other party deserves. We have sowed the karmic seeds and we should allow time to work on the rest. Psychosocially, this is the meaning of having “an immeasurable mind.” [2.1.2.3]

2.1.2 An immeasurable mind (*appamāṇa citta*)

2.1.2.1 The opposite of a “narrow mind” is **an immeasurable mind** (*appamāṇa citta*; adj *appamāṇa cetaso*). **The Avassuta Pariyāya Sutta** describes one “with an immeasurable mind” as one who is neither caught up with a pleasing sense-experience nor repelled by an unpleasant experience. Such a one “dwells having set up mindfulness of the body” (*upaṭṭhita, kāya, sati ca viharati*) [§15].

“Immeasurable” often describes a mind that is free from *conceit* (*māna*), that is, a measuring of others in a selfish way; it is a mind that accepts others and things as they are and going from there, especially by way of the divine abodes [2.1.2.3]. When a divine abode is attained to the level of dhyana, we are said to have attained an “immeasurable [boundless] liberation of mind” (*appamāṇa ceto, vimutti*). In **the Avassuta Pariyāya Sutta**, the term “immeasurable liberation of mind” has a broader sense than just the divine abodes: it refers to a mind that is *joyfully free from thoughts*. [2.2.1.2]

2.1.2.2 This passage recurs as the conclusion of the **Mahā Taṇhā, saṅkhaya Sutta** (M 38) explained by the Buddha in the context of dependent arising for each of the 6 sense-objects, thus:

[On experiencing a sense-object, he neither lusts after it if it is pleasurable nor dislikes it if it is unpleasurable.]

66,21/1:455), SD 28.11; **Araṇa Vibhaṅga S** (M 139,9.3/3:233), SD 7.8. On pleasure felt by the awakened mind, see **Uṇṇābha S** (S 51.15), SD 10.10.

He dwells with **mindfulness of the body established and with an immeasurable mind**,¹⁰
 and he understands it, as it really is, the freedom of mind and the freedom by wisdom
 wherein those bad, unwholesome states cease without remainder.
 Having thus abandoned liking and disliking, whatever feeling he feels—
 whether pleasant or painful or neutral—
 he delights not in that feeling, does not welcome it, and does not remain holding on to it.¹¹
 As he does not do so, delight in feelings does not arise and remain in him.
 With the non-arising of this delight, clinging ends [does not arise];
 with the ending of clinging, existence ends;
 with the ending of existence, birth ends;
 with the ending of birth: decay-and-death, sorrow, lamentation, physical pain, mental pain and
 despair end.
 —Such is the ending [non-arising] of this whole mass of suffering. (M 38,40/4:270), SD 7.10

Both the **Avassuta Pariyāya Sutta** and the **Mahā Taṇhā,saṅkhaya Sutta** passages here refer to the attainment of arhatood. Thus, the “immeasurable mind” refers to the attainment of the path (attaining at least streamwinning). The idea is that Dharma training, especially that of a renunciant, is to attain arhatood.

2.1.2.3 The proper cultivation of **the 4 divine abodes** (*brahma, vihāra*)—*lovingkindness, compassion, gladness and equanimity* [2.1.1.6]—is also called “the immeasurables” (*appamāṇa*) because our wholesome emotions are now directed to *all* beings. We understand that our minds are not merely body-based, much less *self-centred*: our minds are all interconnected and affected by one another over time (the past, present and future).

In other words, living beings are **all extended minds**—human, divine, animal, asura, preta and hell-being—that affect one another. In fact, we also shift amongst these states depending on our karma so long as we are unawakened. Bad karma can drag us down to subhuman states (as suffering humans, animals, asuras, pretas or hell-beings); good karma can raise us to happier human or divine levels. However, as unawakened beings, all these states are impermanent and flow into one another, shaping and influencing one another.

In a sense, the whole of **samsara** (*saṃsāra*)—living beings—keeps on evolving and devolving as different states so long as we keep creating new karma, which works with “good” and “bad.” Bad deeds bring bad fruits, good deeds bring good fruits. But the problem with good is that it keeps us in samsara, which means that we are still capable and liable to creating bad karma, since our **unconscious defilements** (*anusaya*)—like karmic genes—are always with us.

Only by being fully awakened do we uproot all unconscious tendencies, so that we are always **mindful** (*sati*) and **aware** (*sampajañña*): we know what is going on before us, we remember how actions (karma) work, and we are able “to avoid all bad, cultivate good and purify the mind” (Dh 183) and “guard the arisen wholesome state” (A 4.13): this tetrad is called **the 4 right strivings** (*sammā padhāna*).¹²

¹⁰ Comy: An immeasurable mind (*appamāṇa, cetaso*) is a supramundane mind, that is to say, one has gained the path (MA 2:311). This passage recurs in **Avassuta Pariyāya S** (S 35.202,15 *passim*) + SD 60.6 (2.1.2). Cf *aparitto mah’attā appamāṇa, vihārī* (A 1:249).

¹¹ Bodhi: “This statement reveals that the chain of dependent origination is broken at the link between feeling and craving. Feeling arises necessarily because the body acquired through past craving is subject to the maturation of past kamma. However, if one does not delight in feeling, craving will not have the opportunity to arise and set off reactions of like and dislike that provide further fuel for the round, and thus the round will come to an end.” (M:ÑB 1234 n141)

¹² A 4.13/2:15 (SD 51.21).

With these 4 right strivings, we are not only mindful and aware, but we are able to free our minds from defilements (greed, hatred and delusion) and have truly immeasurable minds: we become **arhats** (like the Buddha). We are then free from these *narrow* samsaric shifts, the existential paradigm. The awakened mind enjoys the immeasurable space of awakening that is beyond time and space.

2.2 LIBERATION OF MIND, LIBERATION BY WISDOM

2.2.1 Liberation of mind (*ceto,vimutti*)

2.2.1.1 The Avassuta Pariyāya Sutta describes the “leaky” (*avassuta*) or worldly person as one who is unmindful, has a narrow mind, and “does *not* understand according to true reality” **the liberation of mind** (*ceto,vimutti*) and **the liberation by wisdom** (*paññā,vimutti*)” Hence, such a one is caught up with a pleasant sense-object and repelled by an unpleasant sense-object [§11].

A wise “unleaking” (free from sensual desires) person, on the other hand, is mindful, has an immeasurable mind, and “understands, according to true reality, liberation of mind and liberation by wisdom.” Hence, one is neither caught up with a pleasant object nor repelled by an unpleasant object [§15]. His mind is said to be “immeasurable” because it is open to things as they really are, seeing the moment as arising and passing like the breath we take.

2.2.1.2 We have mentioned that in **the Avassuta Pariyāya Sutta**, the term “immeasurable liberation of mind” has a broader sense than just the divine abodes [2.1.2.1]. This more embracing sense of the immeasurable mind means that it is joyfully *free from thoughts* (since it is dhyana-based): it is pervaded by *space, joy, light* and *peace*. Technically, it is called **the exalted freedom of mind** (*maha-g-gatā ceto,-vimutti*), and this is the sense as used in the Avassuta Pariyāya Sutta.

The term **exalted freedom of mind** applies to the mental state of one in dhyana: one is free from *all thoughts*: the mind, as it were, embraces the whole universe itself—we *are* everything without any measure. This is only a metaphor because there is really *no* universe to hug, neither soul nor essence to unify with—otherwise, we are still caught up in ideas and views.¹³

The Commentaries explain that no thought occurs at all during dhyana; it is thus called “exalted” (*pan’assa ābhogo n’atthi kevalam mahaggata-j,jhāna-p,pavatti,vasen’etaṃ vuttam*, MA 4:200,18 f). The mind is totally peaceful and blissful: hence, the mental freedom is *total*—it is free of all mental processes—hence, it is said to be “great.”¹⁴

Besides attaining freedom of mind (dhyana) through the divine abodes, especially lovingkindness (the root divine abode), it can also be attained through ***kasīna*** meditation, where concentration is gained through focusing on an external object such as one of the elements (earth, water, fire and wind),¹⁵ a colour (blue, yellow, red and white),¹⁶ and so on.¹⁷

In short, freedom of mind arises from dhyana. Hence, it is conditioned and impermanent. In itself, dhyana will not bring us to the path of awakening. It provides us with the mental calm and clarity (upon emerging from dhyana) which we then properly direct to seeing into true reality, beginning with impermanence. When insight wisdom arises, we then attain awakening. In reality, both the “mind” and “wis-

¹³ See **Dhyana**, SD 8.4 (6.0.3-6.2.2); SD 54.10 (2.1).

¹⁴ On no thought arising during dhyana, see SD 33.1b (6.2.2).

¹⁵ On element-based kasinas, see SD 49.5b (1.1-1.4).

¹⁶ On colour kasinas, D 16,3.29-32 (SD 9); SD 15.1 (9.2).

¹⁷ SD 25.1 (9.2).

dom” work together, helping one another,¹⁸ like flying on the two wings of a bird,¹⁹ to bring the liberation that is awakening.

The difference between the immeasurable [boundless] freedom of mind (*appamāṇā ceto, vimutti*) and the exalted freedom of mind (*maha-gata ceto, vimutti*) is elaborated in **the (Ceto, vimutti) Anuruddha Sutta** (M 127).²⁰

2.2.2 Liberation by wisdom (*paññā, vimutti*)

2.2.2.1 A simple way to understand the term “liberation by wisdom” (*paññā, vimutti*) is that it refers to how a disciple attains the path. **The (Navaka) Paññā, vimutta Sutta** (A 9.44) distinguishes 9 different types of “wisdom-freed” disciples “in a provisional or relative sense” (*pariyāyena*), that is, in terms of their ability to attain dhyana. Beginning with the 1st or “lowest” level of freedom (that is, in ascending sequence), we have those who have attained the 4 form dhyanas, the 4 formless dhyanas and the cessation of perception and feeling—and understood that attainment “with wisdom” (that it is mentally constructed, impermanent, and so on).

Only the 9th and last individual is said to be fully and truly liberated (*nippariyāyena*), that is, as an arhat, by attaining the cessation of perception and feeling.²¹ It is possible to interpret the other 8 individuals as those who have attained any of the “learner” stages—as a streamwinner, a once-returned, or a non-returned—by way of attaining the dhyanas. Having attained dhyana, they emerge and reflect on it as being constructed and impermanent, and so on. The last action is what seems to qualify this attainment as “wisdom-freed,” relatively speaking (*pariyāyena*), since they still have to work for arhathood.²²

2.2.2.2 To complicate matters, the term *paññā, vimutti* is also applied to any of the 4 noble individuals—the arhat, the non-returned, the once-returned and the streamwinner—who attains that state by mastering **the 4 noble truths** but without attaining even the first dhyana.²³ Such an attainment is not very commonly reported in the suttas, where most disciples are reported as going into a solitary meditation retreat and emerging as arhats.

2.2.2.3 The suttas often speak of 2 kinds of arhats: **the “wisdom-freed”** (*paññā, vimutta*)²⁴ and **the one freed both ways** or “dual-freed” (*ubhato. bhāga, vimutta*). Technically, both are freed through wisdom—which is always the best tool for cutting off the ignorance that holds back and feeds the defilements. Hence, such arhats are also said to be “one freed in mind, freed by wisdom” (*ceto, vimutta paññā, vimutta*).²⁵

Both kinds of arhats have the same kind of liberating wisdom, that is, the understanding of the 4 noble truths. For both, too, the defilements are fully uprooted and rebirth has ceased. It is important to note here that they *neither* go on to become Buddhas *nor* need to, as they have attained the very same

¹⁸ SD 41.1 (1.4.2, 3, 4.2.4, 6.2.3.5, 7.4).

¹⁹ This famous imagery actually describes the life of a true renunciant: D 2,66/1:71 = M 51,15/1:346 = 112,14/3:35 = A 4.198,10/2:209 f.

²⁰ M 127/3:244-152 (SD 54.10).

²¹ A 9.44/4:452 f (SD 50.31).

²² See A 9.44/4:452 f, SD 50.31 (1.2),

²³ See DAṬ 2:152 at DA 512,21+22. SD 10.16 (14.2).

²⁴ This adj form (esp as *paññā, vimutto*) is common [SD 4.25 (2.2.1) n].

²⁵ **Jhānābhiññā S** (S 16.9,29+30), SD 50.7.

awakening as the Buddha himself. The only difference is that the Buddha is the first to arise and that his wisdom is unsurpassed.²⁶

The “wisdom-freed” arhat cultivates only the form-dhyanas, and, using the calm and clarity that the dhyana provides, he directs his attention to see true reality with right view. He does not go on to cultivate the 4 formless attainments.²⁷ It is likely that the view that arhathood can be attained without any dhyana is a later view.²⁸

3 Sutta expressions used in the Avassuta Pariyāya Sutta

3.1 AVASSUTA AND ANAVASSUTA

3.1.1 Avassuta

3.1.1.1 The term **ava-ssuta** (mfn) in the Sutta title is the past participle of *avassavati*, resolved as: *ava* (prefix meaning “down”) + *savati*, “to flow” (a verb derived from Skt √SRU (P √SU), “to flow” (BHSD *avaśruta*, *avasruta*)). Literally, *avassuta* means “wet, especially dripping (wet), moist, drenched, leaking, leaky.”

For example:

(1) **the Arakkhita Sutta** (A 3.109) says: “the roof-peak ... of a poorly thatched pinnacled house is unprotected ... the roof-peak is drenched moist, the roof-peak becomes rotten” (*kūṭāgāre ducchanne kūṭam pi arakkhitam hoti ... kūṭam pi avassutam hoti, kūṭam pi pūtikam hoti ...*, A 3.109/1:261,32). The opposite of *avassuta* is **an-avassuta** [3.1.2].

3.1.1.2 The following related Pali words,

the nouns,

avassuta	(n) “leak, flow,”
āsava	(n) “influx, fermentation,” and

the verbs,

anvāssavati or anvāsavati	(v) “flows after, flows continuously over,”
anu(s)savati	(v) “flow in, overpower,”

all come from the same root √SRU, “to flow.” [3.1.1.1]

While **avassuta** and its various forms depict defilements as “leaking out” of one’s own sense-faculties, flooding one’s life, **āsava** depicts defilements (or their sources) as “flowing through” the sense-

²⁶ On arhats not needing to become Buddhas, see **Mahā Assa,pura S** (M 39,21.3), SD 10.13 (arhathood as the highest goal); **Mahā,nidāna S** (M 15,36.3/2:71,26), SD 5.17; also SD 30.8 (6.4.4), On dealing with the Buddha’s death, see SD 27.6b (4.1.1).

²⁷ On the form dhyanas, see **Dhyana**, SD 8.4 (5). On the formless attainments, see SD 24.11 (5).

²⁸ In cases where no meditation or retreats seem to be mentioned—such as **Dhamma,cakka Pavattana S** (S 56.11), SD 1.1, it should be understood that the disciples went into meditation retreat or were good meditators. The fact that monastics meditated or were taught meditation could, in later times, it may turn out to be a kind of “status” requirement monastics (meditators or not) claim to have that laity do not; hence the pretended “superiority” of the former over the latter. The proper criterion here should rather be that the monastics keep to the Dharma-Vinaya.

faculties into one's being, flooding and fermenting it, causing one to be drunk with sensuality, existence and ignorance (and the views generated by them).²⁹

Avassuta as “leaking” also suggests that the leaks—through the 6 sense-bases—also draw in the floodwaters of sensuality, existence and ignorance from outside, as it were. The reality of it all is that it is our mind that is projecting all these defilements within and without us, creating a virtual reality that we inhabit, drowned in our own *sensuality, existence and ignorance*; these are called the mental “influxes” (*āsava*).

3.1.1.3 The most important usages of *avassuta* and its various forms are **metaphorical**, referring to our state of mind. Metaphorically, **avassuta** means “foul, rotten, lustful, sexually excited (during rut); overwhelmed by defilements.” Here are some examples from the suttas and texts:

(2) “Whatever nun, filled with lust, should consent to rubbing, ... with a male person, below the collar-bone, above the kneecap, if he is filled with desire, she is defeated” (*yā pana bhikkhuni avassutā avassutassa purisa, puggalassa adhakkhakam ubbha, jānu, mandalam āmasanam ... sādiyeyya ... pārājikā* (V 4:213,34). The Commentary explains: “filled with lust’ (*avassuta*) means lust for bodily contact; *avassuta* means “leaking, wet or moist” (*avassutā ti kāya, samsagga, rāgena avassutā, tintā kilinnā ti attho*, VA 901,5). Note the wordplay on *avassuta* here.

(3) **Avassuta Pariyāya Sutta** records Moggallāna teaching on the nature of *avassuta* and of *avassuta*. He begins thus:

“And how, avuso, is one ‘leaking’? ... having seen a form with the eye, a monk is caught up with a pleasant form” *kathañ c’āvuso avassuto hoti ... bhikkhu cakkhunā rūpam disvā piya, rūpe rūpe adhimucati* (S 35.202,11/4:184,25 f), SD 60.6. [3.1.2.3(3)].

Other usages of *avassuta* include the following:

(4) **Arakkhita Sutta** (A 3.105): “the pinnacle becomes leaky [drenched]” (*kūtam pi avassutam hoti*, A 1:261,32), SD 48.8a. [3.1.2.2(6)]

(5) **Kāraṇḍava Sutta** (A 8.10): “the trees inwardly rotten are drenched and filthy by nature” (*rukkhāni anto, pūṭini avassutāni kasambu, jātāni*, A 4:171,9).

(6) **Uposatha Sutta** (U 5.5): “the venerable Mahā Moggallāna saw that immoral person ... not celibate, pretending to be celibate, inwardly rotten, leaking, filthy by nature” (*addasā kho āyasmā mahā, moggallāno taṃ puggalam dussīlam ... abrahmacāriṃ brahma.cāri, patinñam anto, pūṭim avassutam kasambu, jātam*, U 52,12-16).

(7) **Nandaka Thera, gāthā**: “a curse upon bodies, bad-smelling, on Māra’s side, leaky” (*dhi-r-atthu pūre duggandhe māra, pakkhe avassute*, Tha 279).

(8) **Aññatarā Bhikkhūṇī Therī, gāthā**: “not having gained peace of mind, drenched with lust for sensual pleasure” (*aladdhā cetaso santim kāma, rāgen’ avassutā*, Thī 68).

(9) **Mahā Niddesa**: “lustful, impassioned, drenched (in lust) (both ways, ie, for both sexes),” *rattānam sārattānam avassutānam*, Nm 1:139,9 f etc;

(10) Vinaya: ““(one) drenched in desire ... (from) a man drenched in desire ... ’ means ‘moist (with desire)’” (*avassutā avassutassa purisa, puggalassā ti ādisu tintassā ti attho*, VVn 1970; UttVn 166; Sadd 492,2 f).³⁰

²⁹ On the 3 influxes, see D 2,99.1 n (SD 8.10); M 11,9 n (SD 7.13); SD 30.3 (1.3.2); SD 56.4 (3.8). On the 4 influxes, see SD 30.3 (1.4.2); SD 56.4 (3.8).

³⁰ VVn = Vinaya Vinicchaya; UttVn = Uttara Vinicchaya; Sadd = Satta, nīti. For details, see SD Guide.

3.1.2 anavassuta

3.1.2.1 Its opposite is an-avassuta, “not leaking”; for example:

(1) The noun **anavassuta** occurs in, for example, “unleaking pinnacle” (anavassutaṃ kūṭaṃ, A 3.109/1:262,15).

(2) **The Saṅkha Jātaka** (J 442) gives the parable of the unleaking boat: “a boat made of planks is sped on by driving winds, unflooded by the water” (*sā hotu nāvā phalakūpapannā | anavassutā eraka, -vāta, yuttā*, J 4:20,22*). Its Commentary explains *anavassuta* as “the state of non-influx of water” (*udaka, pavesanābhāvena anavassutā*, JA 4:20,27).

3.1.2.2 The most important usages of *anavassuta* and its various forms are **metaphorical**, referring to the state of the mind. Metaphorically, **anavassuta** means “not leaking, that is, not rotten; free from lust and defilement.”

(3) A well known usage of **anavassuta** is found in the Avassuta Pariyāya Sutta (S 35.202,15-17/4:186 f) [3.1.1.3(3)], whose teaching is quoted in the Culla Niddesa (Nc 85,3–86,11); its Commentary explains avassuta pariyāyā as “made wet with defilements” (kilesehi tinta, kāraṇaṇ ca, NcA 143,9 f).

(4) **Vinaya**: “It is not an offence when both parties are not leaking” (*anāpatti ubhato anavassutā honti*, V 4:234,1).

(5) In **the Saḷāyatana Vibhaṅga Sutta** (M 137), SD 29.5: “one dwells ‘unleaking’ with mindfulness and awareness” (*anavassuto ca viharati sato sampajāno*), says its Commentary, is used in 2 senses: the former, “undrenched by repulsion” (*paṭigha, avassavena anavassuto*) (M 137,22/221,11) and “undrenched by lust” (*rāgāvassavena anavassuto*) (M 137,23/3:221,31). (MA 5:27)

(6) **Arakkhita Sutta** (A 3.105): “(when 3 doors are guarded) bodily karma is undrenched, verbal karma is undrenched, mental karma is undrenched” (*kāya, kammam pi vacī, kammam pi mano, kammam pi anavassutam hoti*, A 3.105,20/1:262,5-7), SD 48.8(8a). [3.1.1.3(4)]

(7) **Tissa Thera, vatthu**: “a monk should go forth, receiving little gain, undrenched (by defilements), mindful” (*appa, lābho anavassuto sato bhikkhu paribbaje*, Tha 154).

(8) **Niddesa Commentary** gives the abstract noun, “leakingness, drenched state” (*anavassutatā*, NmA 1:49,16).

3.1.3 Avassava and anussuta

3.1.3.1 We also see the forms **avassava** (“flowing; lust, sexual excitement”) and **avassavana** (“flowing, streaming”), especially the former. *Ava-ssava* functions both as a verb and a noun of *ava* (“down”) + Skt √SRU, “to flow” [3.1.1.1]. Literally, it refers to the flow of fluids or a fluid-like movement; metaphorically, it alludes to sexual emotions and activities (as we have noted) [3.1.1.3].

3.1.3.2 *Anavassuta* is sometimes said to occur as **an-ussuta** (mfn),³¹ literally, “not flowing under, undrenched through” that is, “free from passions or lust.” **The Dhammapada** has this verse:

<i>akkodhanaṃ vatavantam sīlavantam anussutam dantaṃ antima, sāriraṃ tam aham brūmi brāhmaṇam</i>	One who is without anger, keeps to the vows, morally virtuous, undrenched (with defilements), tamed, bearing the last body— him I call a brahmin. ³²	(Dh 400)
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³¹ Cf CPD: uññā: avaññā; attuññā.

³² Here “brahmin” is used in a Buddhist sense, meaning “one who pushes away evil, unwholesome states” (*papa-ke akusale dhamme bāhentī ti brāhmaṇo*) (D 27,22.2), SD 2.19. See SD 18.7 (9.1.5.7).

The Dhammapada Commentary explains *unussuta* as “unflowing, without the outflow (*ussāva*) of craving” (*taṇhā,ussāvābhāvena anussutaṃ*, DhA 16521 f).³³

3.2 PARIYĀYA

The Pali term, *pariyāya*, in terms of teaching means “presentation, interpretation”; and in terms of practice means “way, method, reason.” In the Sutta title, *pariyāya* means “metaphor, figure of speech.” As an adverb, *pariyāyena* has the sense of “relatively, figuratively, contextually.” In other words, it is richly polysemic and its proper usage should be teased out from the context. *Pariyāyena* thus overlaps in some ways with “skillful means” (*upāya*). *Pariyāya* and *upāya* share the sense of using or practising the Dharma in a manner that suits and helps our personality and resolves our difficulties.³⁴

3.3 YASSA DĀNI BHAGAVĀ KĀLAṀ MAÑÑATI³⁵

3.3.1 Occurrences of the formula

The phrase *yassa dāni bhagavā kālaṀ maññatī ti*, “It’s time, let the Blessed One do as he deems fit,” occurs in **the Avassuta Pariyāya Sutta** (S 35.202), SD 60.6. The Sakyas have prepared a meal offering for the Buddha and the sangha; when it is ready, they approach the Buddha to invite him (and the sangha) for the meal offering [§5.2].

The phrase is “stock,” which means that it appears in other situations (with other people), with some syntactical variations to reflect the social context. Here it serves simply as a polite announcement that the meal-offering is ready, and that the Buddha may arrive at the meal-hall at his convenience.

There are well over 50 occurrences of the *yassa dāni pericope* in the Pali canon (almost all in the suttas, a few in the Vinaya), used in various situations—this is discussed in a separate essay [SD 60.7].

3.3.2 The main uses of the formula

3.3.2.1 We will here look at only the main uses of the *yassa dāni* formula for an idea of its purpose. The stock phrase used by the Sakyas to invite the Buddha in the **Avassuta Pariyāya Sutta** [3.3.1], goes like this:

“It’s time, let the Blessed One do as he deems fit” (*yassa dāni bhagavā kālaṀ maññatī ti*).

The formula here serves as a **polite invitation**, usually used for the Buddha or some other persons of high social position, such as the king. [SD 60.7]

3.3.2.2 The next common form of the *yassa dāni* formula is also as a polite invitation addressed to a respected person, such as a monk, a brahmin or the king. It is also used by the Buddha to address such people. **The Samañña,phala Sutta** (M 2), for example, records that king Ajāta,sattu takes leave of the Buddha by saying:

“Well, then, bhante, we must now depart. We have much work, many duties.”
handā ca dāni mayaṃ bhante gacchāma bahu,kiccā mayaṃ bahu,karaṇīyā ti [§5.2]

³³ Also at M 98 (*an-ussudam* Ck) (CPD sv an-ussuta). A related term, *ussada* (“protuberance”) is discussed in Sn:N 167 n515 + 288 n624.

³⁴ For further details on *pariyāya*, see SD 60.4 (1.2.1).

³⁵ For a separate study, see SD 60.7.

and the Buddha politely replies:

“Maharajah, please do as you now deem fit.”

Yassa dāni tvaṃ mahārāja kālaṃ maññasī ti (D 2,103/1:86), SD 8.10)

3.3.2.3 The *yassa dāni* formula is also used as a **gentle dismissal** of the audience by the Buddha. In the **Mahā,parinibbāna Sutta** (D 16), when the Buddha explains to Ānanda that the Tathagata is able to live out the full extent of a human lifespan, Ānanda is said to be so distracted by Māra that he (Ānanda) is unable to understand or appreciate what the Buddha has said. At the end of the conversation, the Buddha dismisses Ānanda:

“You may go, Ānanda! Now is the time for you to do as you think fit.”

gaccha tvaṃ ānanda, yassa dāni kālaṃ maññasī ti (D 16,3.6/2:104), SD 9

— —

Avassuta Pariyāya Sutta

The Discourse on the Leaking Metaphor

S 35.202

1 At one time the Blessed One was dwelling in Nigrodha’s park outside **Kapila,vatthu** amongst the Sakyas.

The Buddha and the Sakya assembly hall

2 Now at that time, a **new assembly hall** had just been built for the Sakyas of Kapila,vatthu, and it had not been inhabited by any recluse, brahmin or any human being.

3 Then the Sakyas of Kapilavatthu approached the Blessed One, saluted him and sat down at one side.

4 Seated at one side, the Sakyas of Kapila,vatthu said this to the Blessed One:

“Here, bhante, a new assembly hall of the Sakyas has just been built for the Sakyas of Kapila,vatthu, and it has not been inhabited by any recluse, brahmin or any human being.”³⁶ **[183]**

Bhante, may the Blessed One be the first to use it. When the Blessed One has used it, the Sakyas of Kapila,vatthu will then use it. That will be for the good and happiness of the Sakyas for a long time.”³⁷

The Blessed One consented by his silence.

³⁶ *Samañena vā brāhmañena vā kenaci manussa,bhūtena vā*. Comy to **Sekha S** (M 53) [foll n] says that devas are not mentioned as they have taken up residence in the building and the land (the vicinity) (MA 3:17).

³⁷ Since the Buddha was a kinsman of the Sakyas, they felt especially honoured to have him as the first occupant of the building. This same event is reported at the opening of **Sekha S** (M 53,2 f/1:353 f), SD 21.14. **Bodhi Rāja,-kumāra S** (M 85) opens with the prince inviting the Buddha to grace his newly built palace, Kokanuda (or Koka-nada), near Bhesakaḷā forest in Bhaggā country (M 85,2-4, SD 55.2); also **Cela,pattikā V** (V 2:127,15-129,37), SD 55.3; DhA 12.1/3:134; also Sekh 55 (V 4:198). A similar arrangement seems to be reported regarding a rest-house in Pāṭali,gāma, in **Mahā,parinibbāna S** (D 16,1.19-22/2:84 f) = U 8.4/85 f (SD 9); and of Ubbhaṭaka, the assembly-hall of the Mallas at Pāva, at the opening of **Saṅgīti S** (D 33,1,2/3:207).

5 Then, the Sakyas, having understood that the Buddha had consented, rose from their seats, saluted the Blessed One, and, keeping their right side to the Blessed One, approached the new assembly hall to make all the preparations in the assembly hall.³⁸

5.2 They spread out the seats, set up the large water-pot and hung up an oil-lamp.³⁹

Then they approached the Blessed One and announced to him:

“Bhante, everything is ready: the seats have been spread out, the large water-pot set up and the oil-lamp hung.⁴⁰ It’s time, let the Blessed One do as he deems fit.”⁴¹

6 Then the Blessed One, having dressed himself, taking robe and bowl with him, along with the community of monks, approached the new assembly hall.

Having washed his feet, the Blessed One entered the new assembly hall and sat down, resting against the west wall, facing east.

The community of monks, too, after washing their feet, entered the new assembly hall with their back to the west wall facing the east with the Blessed One before them.⁴²

7 The Blessed One then instructed, inspired, roused, and gladdened⁴³ the Sakyas of Kapila, vatthu with a Dharma talk through much of the night. Then, he dismissed them, saying:

“The night has passed, Gotamas.⁴⁴ Please do as you think fit.”⁴⁵ [184]

“Yes, bhante,” the Sakyas of Kapilavatthu replied to the Blessed One.

Having risen from their seat, they saluted the Blessed One, and keeping their right side to him, they departed.

8 Then, not long after the Sakyas of Kapilavatthu had left, the Blessed One addressed the venerable **Mahā Moggallāna**:

“Moggallāna, the sangha of monks is free from sloth and torpor. Would you like to give a Dharma talk to the monks? My back aches, I need to stretch it.”⁴⁶

“Yes, bhante,” the venerable Mahā Moggallāna replied to the Blessed One.

³⁸ *Yena navam santhāgāram ten’upasaṅkamiṃsu, upasaṅkamitvā sabba, santharim santh’āgāram santharāpetvā.*

³⁹ *Āsanāni paññāpetvā udaka, maṇikam patitthāpetvā tela-p, padīpam āropetvā.*

⁴⁰ “The oil-lamp hung,” *tela-p, padīpam āropetvā.* This seemed to be the main or central light of the hall. Comy adds that the hall had golden and silver handled torches (*daṇḍa, dīpika*), oil-lamps in golden and silver bowls held up by images of Greeks (*yonaka*) and dwarves (*kirāta*) (SA 3:45,32-35).

⁴¹ *Sabba, santhari, santhataṃ bhante santh’āgāram, āsanāni paññattāni udaka, maṇiko patitthāpito, tela-p, padīpo āropito yassa dāni bhagavā kālam maññati ti* [only Be maññasi]. On the *yassa dāni formula*, see (3)

⁴² From this seating arrangement, we can imagine that the assembly hall is “oriented” (facing the east). The monks would be sitting along the west wall with their back to it. The Buddha sits “before them” (*purakkhatvā*), ie, right in the centre of this single line of monks.

⁴³ “Instructed ... gladdened,” *dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā.* See **Pārileyya S** (S 22.81,9+n), SD 6.1.

⁴⁴ This expression prob refers to the 2nd watch, ie, 10 pm–2 am.

⁴⁵ *Abhikkantā kho gotamā ratti yassa dāni kālam maññathā ti.* [3.3]

⁴⁶ *Vigata, thīna, middho kho moggallāna bhikkhu, saṅgho, paṭibhātu taṃ moggallāna bhikkhūnaṃ dhammī kathā, piṭṭhi me āgilāyati tamhaṃ āyamissāmī ti.* Comy notes that during the 6 years of striving and austerities, the Blessed One had experienced great bodily pain. Hence, in his old age, he suffered from “back winds” (*piṭṭhi, vāta*) (back-ache or rheumatism). The immediate cause of the Buddha’s backache was from his sitting upright through a week or fortnight. He had also been giving teachings for 2 watches (from 6 pm-2 am). Moreover, adds Comy, he lay down because he wanted to use the assembly hall in all 4 postures, since he had already been walking, standing and sitting. (SA 3:52,9-24). For a description of ailments due to “winds,” see VbhA 1:5 f.

9 Then, the Blessed One spread his upper robe fourfold.⁴⁷ Lying down on his right, lion-like, resting foot on foot, mindful and fully aware, mentally noting the time for rising.⁴⁸

Moggallāna’s teaching

10 Thereupon the venerable Mahā Moggallāna addressed the monks:

“Avuso! Bhikkhus!”

“Avuso,” the monks replied to the venerable Mahā Moggallāna.

The venerable Mahā Moggallāna said this:

“I will teach you, friends, on **the ‘leaking’ metaphor**⁴⁹ **and the ‘unleaking’ metaphor** (*avassuta, pari-yāyañ ca anavassuta, pari-yāyañ ca*). Listen to it, pay close attention to it, I will speak.”⁵⁰

“Yes, avuso,” the monks replied to the venerable Mahā Moggallāna.

The one who leaks (*avassuta*)

The venerable Mahā Moggallāna said this:

11 “And how, avuso, is one ‘leaking’?⁵¹

Here, avuso,

(1) having seen **a form** with the eye,

a monk is caught up with a pleasing *form* and repelled by a displeasing *form*.⁵²

One dwells without having set up mindfulness of the body. One has **a narrow mind**,⁵³

and one does not understand, according to reality,

that liberation of mind and liberation by wisdom⁵⁴

by which those bad, unwholesome states end without remains.⁵⁵ [185]

⁴⁷ “Upper robe,” *saṅghāṭi*. The robe is about 2.1 m by 2.7 m (7 ft by 9 ft). The robe folded twice (“made fourfold, *catu-g, guṇaṃ*”) this way would nicely fit the Buddha’s height and serve as a padding on the cold hard ground. For details, see D 16,4.39 n (SD 9). On the monastic robes, see Vajirañāṇavaroros, *The Entrance to the Vinaya: Vinaya-mukha vol II*, [1921], Bangkok, 1973:11-31.

⁴⁸ *Atha kho bhagavā catu-g, guṇaṃ saṅghāṭim paññāpetvā dakkhiṇena passena sīha, seyyaṃ kappesi pāde pād-āṃ accādhāya sato sampajāno uṭṭhāna, saññāṃ manasi karitvā*. “Mentally noting the time for rising” when one is going to sleep is an example of “sleeping mindfully,” mentioned in **Sati, paṭṭhāna S** (M 10,8(7)/1:57). In **Pacalā S** (A 7.58), the Buddha exhorts, “Moggallāna, mindful and fully aware, you should lie down lion-like on your right side, placing foot on foot, keeping in mind the thought that on awakening, you would get up quickly, thinking, ‘I will dwell without indulging in the pleasure of sleep, or in the pleasure of reclining, or in the pleasure of drowsiness’” (*na seyya, dukhaṃ na passa, sukhaṃ na middha, sukhaṃ anuyutto*) (A 7.58/4:87), SD 4.11. See D 16,4.3.9 f nn (SD 9)

⁴⁹ On **pariyāya** as “metaphor,” see (3.2).

⁵⁰ Be Ee Se *taṃ sunatha, sādhuṃ manasi karoṭha bhāsissāmi ti*. Ce only has *taṃ sunatha*, “Listen to it.”

⁵¹ On *avassuta*, see (3.1); on “leaking,” see (2.1.1.2 f).

⁵² *Idh’āvuso bhikkhu cakkhunā rūpaṃ disvā piya, rūpe rūpe adhimuccati, appiya, rūpe rūpe vyāpajjati*. As at S 35.132, 10/4:119, 27-120, 11 etc (SD 60.5). Comy: One is caught up by or fixated on (*adhimuccati*) an object by way of lust, or repelled by it (*vyāpajjati*) by way of aversion. **Adhimuccatī ti kiles’adhimuccanena adhimuccatī giddho hoti. Vyāpajjati ti byāpāda, vasena pūti, cittaṃ hoti** (SA 3:53,6-9). The labial *by-* (in *byāpāda*, etc) is common in Be; other MSS often spell it as *vy-*.

⁵³ Comy: **Paritta, cetaso ti anupaṭṭhita, satitāya, saṅkilesa, cittena paritta, citto** (SA 2:399,23-25). On “narrow mind,” see (2.1.1).

⁵⁴ On “liberation of mind,” see (2.2.1). On “liberation by wisdom,” see (2.2.2).

⁵⁵ *Anupaṭṭhita, kāya, sati ca viharati paritta, cetaso, tañ ca ceto, vimuttiṃ paññā, vimuttiṃ yathā, bhūtaṃ na-p, -pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti*.

- (2) Having heard a **sound** with the ear,
 one is caught up with a pleasing *sound* and repelled by a displeasing *sound*.
*One dwells without having set up mindfulness of the body. One has a narrow mind,
 and one does not understand, according to reality,
 that liberation of mind and liberation by wisdom
 by which those bad, unwholesome states end without remains.*
- (3) Having smelled a **smell** with the nose,
 one is caught up with a pleasing *smell* and repelled by a displeasing *smell*.
*One dwells without having set up mindfulness of the body. One has a narrow mind,
 and one does not understand, according to reality,
 that liberation of mind and liberation by wisdom
 by which those bad, unwholesome states end without remains.*
- (4) Having tasted a **taste** with the tongue,
 one is caught up with a pleasing *taste* and repelled by a displeasing *taste*.
*One dwells without having set up mindfulness of the body. One has a narrow mind,
 and one does not understand, according to reality,
 that liberation of mind and liberation by wisdom
 by which those bad, unwholesome states end without remains.*
- (5) Having touched a **touch** with the body,
 one is caught up with a pleasing *touch* and repelled by a displeasing *touch*.
*One dwells without having set up mindfulness of the body. One has a narrow mind,
 and one does not understand, according to reality,
 that liberation of mind and liberation by wisdom
 by which those bad, unwholesome states end without remains.*
- (6) Having known a **state** with the mind,
 one is caught up with a pleasing *state* and repelled by a displeasing *state*.
*One dwells without having set up mindfulness of the body. One has a narrow mind,
 and one does not understand, according to reality,
 that liberation of mind and liberation by wisdom
 by which those bad, unwholesome states end without remains.*

12 This monk, avuso, is said to be		<i>ayaṃ vuccat'āvuso bhikkhu</i>
'leaking' with forms known with	the eye;	<i>avassuto cakkhu,viññeyyesu rūpesu</i>
'leaking' with sounds known with	the ear;	<i>avassuto sota,viññeyyesu saddesu</i>
'leaking' with smells known with	the nose;	<i>avassuto ghānaviññeyyesu gandhesu</i>
'leaking' with tastes known with	the tongue;	<i>avassuto jivhā,viññeyyesu rasesu</i>
'leaking' with touches known with	the body;	<i>avassuto kāya,viññeyyesu phoṭṭhabbesu</i>
'leaking' with states known with	the mind.	<i>avassuto mano,viññeyyesu dhammesu</i>

12.2 When, avuso, a monk dwells thus,
 if Māra approaches him through **the eye**, Māra gets to him, Māra gets a hold of him.⁵⁶

⁵⁶ *Cakkhuto ce'pi naṃ māro upasaṅkamati, labhat'eva māro otāraṃ labhati māro ārammaṇaṃ.*

if Māra approaches him through	the ear,	<i>Māra gets to him, Māra gets a hold of him.</i>
if Māra approaches him through	the nose,	<i>Māra gets to him, Māra gets a hold of him.</i>
if Māra approaches him through	the tongue,	<i>Māra gets to him, Māra gets a hold of him.</i>
if Māra approaches him through	the body,	<i>Māra gets to him, Māra gets a hold of him.</i>
if Māra approaches him through	the mind,	<i>Māra gets to him, Māra gets a hold of him.</i>

13 Suppose, avuso, there were a **hut of reeds** or a hut of grass, dried up, tinder-dry, well past a year.⁵⁷

If a man were to approach it from	<u>the east</u>	with a blazing grass torch,
the fire gets to it, it catches fire; ⁵⁸		
If a man were to approach it from	<u>the west</u>	with a blazing grass torch,
<i>the fire gets to it, it catches fire;</i>		
If a man were to approach it from	<u>the north</u>	with a blazing grass torch,
<i>the fire gets to it, it catches fire;</i>		
If a man were to approach it from	<u>the south</u>	with a blazing grass torch,
<i>the fire gets to it, it catches fire;</i>		
If a man were to approach it from	<u>below</u>	with a blazing grass torch,
<i>the fire gets to it, it catches fire;</i>		
If a man were to approach it from	<u>above</u>	with a blazing grass torch,
<i>the fire gets to it, it catches fire.</i>		

13.2 So, too, avuso, a monk who dwells in this way,

if Māra approaches him through	the eye,	Māra gets to him, Māra gets a hold of him. ⁵⁹
If Māra approaches him through	the ear,	<i>Māra gets to him, Māra gets a hold of him.</i>
If Māra approaches him through	the nose,	<i>Māra gets to him, Māra gets a hold of him.</i>
If Māra approaches him through	the tongue,	<i>Māra gets to him, Māra gets a hold of him.</i>
If Māra approaches him through	the body,	<i>Māra gets to him, Māra gets a hold of him.</i>
If Māra approaches him through	the mind,	<i>Māra gets to him, Māra gets a hold of him.</i>

14 And so, avuso, when a monk dwells in this way,

forms overcome the monk,	the monk does not overcome	<i>forms;</i> ⁶⁰
sounds overcome the monk, [186]	the monk does not overcome	<i>sounds;</i>
smells overcome the monk,	the monk does not overcome	<i>smells;</i>
tastes overcome the monk,	the monk does not overcome	<i>tastes;</i>
touches overcome the monk,	the monk does not overcome	<i>touches;</i>
mental states overcome the monk,	the monk does not overcome	<i>mental states.</i>

14.2 This, avuso, is called a monk who is	overcome by <u>forms</u> ,	<i>rūpādhibhūta</i>
	overcome by <u>sounds</u> ,	<i>saddādhibhūta</i>
	overcome by <u>smells</u> ,	<i>gandhādhibhūta</i>
	overcome by <u>tastes</u> ,	<i>rasādhibhūta</i>
	overcome by <u>touches</u> ,	<i>phoṭṭhabbādhibhūta</i>
	overcome by <u>states</u> .	<i>dhammādhibhūta</i>

⁵⁷ *Seyyathā'pi āvuso na'āgāraṃ vā tiṇ'āgāraṃ vā sukkhaṃ kolāpaṃ tero, vassikaṃ.*

⁵⁸ *Labheth'eva aggi otāraṃ, labhetha aggi ārammaṇaṃ*, lit, "fire gets a descent (an opportunity), fire get a support."

⁵⁹ *Cakkhuto ce'pi naṃ māro upasaṅkamati, labhat'eva māro otāraṃ labhati māro ārammaṇaṃ.*

⁶⁰ *Rūpā adhibhaṃsu, na bhikkhu rūpe adhibhosi.* *Adhibhaṃsu* is aor 3 pl of *adhibhavati* (or *adhibhoti*), "to overcome, overpower; surpasses;" *adhobhosi* is aor 3 sg.

14.3 Lacking mastery over the bad unwholesome states, they overpower and overcome him; states that defile, that lead to renewed existence, that are troubling, that fruit in suffering, that lead to further birth, decay and death.⁶¹

14.4 In this way, avuso, one is ‘leaking’ [drenched with defilements] (*avassuta*).

The one who leaks not (*anavassuta*)

15 And how, avuso, is one who ‘leaks not’ (*anavassuta*)?⁶²

Here, avuso,

(1) having seen a **form** with the eye,

one is neither caught up with a pleasing *form* nor repelled by a displeasing *form*.⁶³

One dwells having set up mindfulness of the body.⁶⁴

One has an immeasurable mind,⁶⁵

and one understands, according to reality, that liberation of mind and liberation by wisdom by which those bad, unwholesome states end without remains.⁶⁶

(2) Having heard a **sound** with the ear,

one is neither caught up with a pleasing *sound* nor repelled by a displeasing *sound*.

One dwells having set up mindfulness of the body.

One has an immeasurable mind,

and one understands, according to reality, *that liberation of mind and liberation by wisdom* by which those bad, unwholesome states end without remains.

(3) Having smelled a **smell** with the nose,

one is neither caught up with a pleasing *smell* nor repelled by a displeasing *smell*.

One dwells having set up mindfulness of the body.

One has an immeasurable mind,

and one understands, according to reality, *that liberation of mind and liberation by wisdom* by which those bad, unwholesome states end without remains.

(4) Having tasted a **taste** with the tongue,

one is neither caught up with a pleasing *taste* nor repelled by a displeasing *taste*.

One dwells having set up mindfulness of the body. One has an immeasurable mind,

and one understands, according to reality, *that liberation of mind and liberation by wisdom* by which those bad, unwholesome states end without remains.

⁶¹ *Adhibhūto anadhibhū adhibhaṃsu nam pāpakā akusalā dhammā saṅkilesikā pono, bhavikā sadarā dukkha, vipākā āyatim jāti jarā, marañiyā.*

⁶² On *anavassuta*, see (3.1.2).

⁶³ *Idh’āvuso bhikkhu cakkhunā rūpaṃ disvā piya, rūpe rūpe nādhimuccati, appiya, rūpe rūpe vyāpajjati.* See nn at §11(1) ad loc.

⁶⁴ *Upaṭṭhita, kāya, sati ca viharati, appamāṇa, cetaso ...* as at **Mahā Taṇhā, saṅkhaya S** (M 38,40/1:270,25 f), SD 7.10.

⁶⁵ Comy: “An immeasurable mind is one that is established in mindfulness, one that is free from defilements,” *appamāṇa, cetaso ti upaṭṭhita, satitāya, nikkilesa, cittena appamāṇa, citto* (SA 2:399,26 f). Hence, *appamāṇa* is broader than a mind of lovingkindness and includes all the divine abodes. On “immeasurable mind,” see (2.1.2).

⁶⁶ *Upaṭṭhita, kāya, sati ca viharati paritta, cetaso, tañ ca ceto, vimuttiṃ paññā, vimuttiṃ yathā, bhūtaṃ pajānāti yathassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.*

- (5) Having touched **a touch** with the body,
 one is neither caught up with a pleasing *touch* nor repelled by a displeasing *touch*.
 One dwells having set up mindfulness of the body.
 One has an immeasurable mind,
 and one understands, according to reality, *that liberation of mind and liberation by wisdom*
 by which those bad, unwholesome states end without remains.
- (6) Having known **a mental state** with the mind,
 one is neither caught up with a pleasing *state* nor repelled by a displeasing *state*.
 One dwells having set up mindfulness of the body.
 One has an immeasurable mind,
 and one understands, according to reality, *that liberation of mind and liberation by wisdom*
 by which those bad, unwholesome states end without remains.

15.2 This, avuso, is called a monk who is

'unleaking' amid	forms	known with the eye,	<i>anavassuto cakkhu,viññeyyesu rūpesu</i>
'unleaking' amid	sounds	known with the ear,	<i>anavassuto sota,viññeyyesu saddesu</i>
'unleaking' amid	smells	known with the nose,	<i>anavassuto ghāna,viññeyyesu gandhesu</i>
'unleaking' amid	tastes	known with the tongue,	<i>anavassuto jivhā,viññeyyesu rasesu</i>
'unleaking' amid	touches	known with the body,	<i>anavassuto kāya,viññeyyesu phoṭṭhabbesu</i>
'unleaking' amid	states	known with the mind.	<i>anavassuto mano,viññeyyesu dhammesu</i>

15.3 When, avuso, a monk dwells thus, [§12.2]

if Māra approaches him through	the eye,	Māra gets <u>not</u> to him, Māra gets <u>no</u> hold of him.
If Māra approaches him through	the ear,	<i>Māra gets <u>not</u> to him, Māra gets <u>no</u> hold of him.</i>
If Māra approaches him through	the nose,	<i>Māra gets <u>not</u> to him, Māra gets <u>no</u> hold of him.</i>
If Māra approaches him through	the tongue,	<i>Māra gets <u>not</u> to him, Māra gets <u>no</u> hold of him.</i>
If Māra approaches him through	the body,	<i>Māra gets <u>not</u> to him, Māra gets <u>no</u> hold of him.</i>
If Māra approaches him through	the mind,	<i>Māra gets <u>not</u> to him, Māra gets <u>no</u> hold of him.</i>

16 Suppose, avuso, there were **a pinnacled house** or a pinnacled hall [**187**] built of thick clay and freshly plastered.⁶⁷

If a man were to approach it from	<u>the east</u>	with a blazing grass torch,
the fire gets not to it, it does not catch fire; ⁶⁸		
If a man were to approach it from	<u>the west</u>	with a blazing grass torch,
<i>the fire gets not to it, it does not catch fire;</i>		
If a man were to approach it from	<u>the north</u>	with a blazing grass torch,
<i>the fire gets not to it, it does not catch fire;</i>		
If a man were to approach it from	<u>the south</u>	with a blazing grass torch,
<i>the fire gets not to it, it does not catch fire;</i>		
If a man were to approach it from	<u>below</u>	with a blazing grass torch,
<i>the fire gets not to it, it does not catch fire;</i>		
If a man were to approach it from	<u>above</u>	with a blazing grass torch,
<i>the fire gets not to it, it does not catch fire.</i>		

⁶⁷ Ee2 (pref) *Seyyathā pi āvuso kuṭ'āgāraṃ vā kuṭ'āgāra,sālā vā bahala,mattikā add'āvalepanā*; Be ... *kūtāgāraṃ vā sālā vā ...*; Ce *kūtāgārakā vā kūtāgārasālā vā ... -limpanā*; Se *kūtāgārasālāṃ bahala,mattikāṃ-add'āvilepanā*.

⁶⁸ *Labheth'eva aggi otāraṃ, labhetha aggi ārammaṇaṃ*, lit, "fire gets a descent (an opportunity), fire gets a support."

17 So, too, avuso, a monk who dwells in this way,
 if Māra approaches him through the eye, Māra gets not to him, Māra gets no hold of him.⁶⁹
 if Māra approaches him through the ear, Māra gets not to him, Māra gets no hold of him.
 if Māra approaches him through the nose, Māra gets not to him, Māra gets no hold of him.
 if Māra approaches him through the tongue, Māra gets not to him, Māra gets no hold of him.
 if Māra approaches him through the body, Māra gets not to him, Māra gets no hold of him.
 if Māra approaches him through the mind, Māra gets not to him, Māra gets no hold of him.

17.2 And so, avuso, when a monk dwells in this way,
forms overcome not the monk, the monk overcomes [masters] *forms*;⁷⁰
sounds overcome not the monk, the monk overcomes *sounds*;
smells overcome not the monk, the monk overcomes *smells*;
tastes overcome not the monk, the monk overcomes *tastes*;
touches overcome not the monk, the monk overcomes *touches*;
mental states overcome not the monk, the monk overcomes *mental states*.

17.3 This, avuso, is called a monk who is
 a master of forms, *rūpādhibhū*
 a master of sounds, *saddādhibhū*
 a master of smells, *gandhādhibhū*
 a master of tastes, *rasādhibhū*
 a master of touches, *phoṭṭhabbādhibhū*
 a master of states, *Dhammādhibhū*

17.4 With mastery over bad, unwholesome states, one overpowers and overcomes them; states that defile, that lead to renewed existence, that are troubling, that fruit in suffering, that lead to further birth, decay and death.

17.5 In this way, avuso, one ‘leaks not’ [undrenched with defilements] (*anavassuta*).”

18 Then the Blessed One, having risen, addressed the venerable Mahā Moggallāna:
 “Sadhu, sadhu Moggallāna! You, Moggallāna, have indeed spoken well to the monks on **the metaphor of leaking and the metaphor of not leaking.**”

19 This is what the venerable Mahā Moggallāna said. [188] The teacher approved of it. The monks, approving, delighted in the venerable Maha Moggallāna’s word.

— evaṃ —

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⁶⁹ *Cakkhuto ce’pi naṃ māro upasaṅkamati, labhat’eva māro otāraṃ labhati māro ārammaṇaṃ.*

⁷⁰ *Rūpā adhibhaṃsu, na bhikkhu rūpe adhibhosi.* Adhibhaṃsu is aor 3 pl of adhibhavati (or adhibhoti), “to overcome, overpower; surpasses;” adhibhosi is aor 3 sg.