

[94] Thus have I heard. One time the Buddha was staying in Sāvattī in the Jeta Grove, in the park of Anāthapiṇḍika... [the Bhagavan said] the folk<sup>1</sup> who are unlearned<sup>2</sup>, monks, might become fed-up<sup>3</sup> with the body composed of four elements, might lose interest<sup>4</sup> in it, and might be freed<sup>5</sup> from it. The reason? The taking up<sup>6</sup> and putting down<sup>7</sup>, the grasping<sup>8</sup> and giving up<sup>9</sup> of this body four elements can be seen. Therefore the unlearned folk might be fed-up, lose interest, and be free.

However that which is called ‘thought’, ‘mind’, ‘cognition’ is insufficient for the unlearned folk become fed-up, lose interest, and be freed from it. What is the reason? For a long time the unlearned folk have hung on, cherished, and succumbed to the thought ‘this is mine, I am this, this is myself’. Because of this is insufficient for the unlearned folk become fed-up with the body composed of four elements, might lose interest in it, and might be freed from it.

It would be best, monks, for the unlearned folk to approach the body as their self, rather than thought. What is the reason? The body made from the four elements is seen remaining for 1 season<sup>10</sup>, 2, 3, 4, 5, 10, 20, 30, 40, 50, remaining for 100 seasons or more.

And that called ‘thought’, ‘mind’, ‘cognition’ night and day is arising and ceasing<sup>11</sup>, one after another.<sup>12</sup> Just like, monks, a monkey goes in a forest on the side of a mountain,<sup>13</sup> swinging from branch to branch.<sup>14</sup> so, monks, that which is called ‘thought’, ‘mind’, ‘cognition’ night and day is arising and ceasing, one after another.

There, monks, the learned noble-disciple<sup>15</sup> pays close attention to the dependently arisen origins:<sup>16</sup> thus –

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<sup>1</sup> *puṭhujjana* – literally ‘many folk’.

<sup>2</sup> *assutavā* opposite of *sutavant* ‘one who has heard; i.e. ‘one who has been taught the Dhamma’, ‘learned’.

<sup>3</sup> *nibbindati* ‘to be weary of, to have enough of; turn away from, be disgusted with’.

<sup>4</sup> *virajjati* ‘to detach oneself, to free oneself, to show lack of interest’.

<sup>5</sup> *vimuccati* ‘to be released’.

<sup>6</sup> *ācaya* ‘piling up, accumulating’, i.e. accumulating the actions the fruit of which are rebirth.

<sup>7</sup> *apacaya* – opposite of *ācaya*. Decrease in the possibility of rebirth.

<sup>8</sup> *ādānaṃ* - grasping.

<sup>9</sup> *nikkhepanaṃ* - getting rid of the load.

<sup>10</sup> *vassaṃ* - literally ‘rain’, i.e. the rainy season. More or less equivalent to a year. Monks counted years of ordination by the number of rainy season retreats they had completed.

<sup>11</sup> *uppajjati/nirujjhati*.

<sup>12</sup> *aññadeva... aññaṃ*. ‘another and another’.

<sup>13</sup> Such as one still finds around the Vulture’s Peak in Rājagaha where I have seen monkeys doing just this! There weren’t any mountains nearby Sāvattī.

<sup>14</sup> lit: “grasping a branch, having released it grasping another, having released that grasping another” (*sākhāṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati*)

<sup>15</sup> *ariyasāvako* *ariya* ‘noble’, *sāvaka* ‘a hearer, someone who has listened to the Dhamma’ synonymous with *sutavant*.

there being X, Y is; with the arising of X, Y arises. [95] When X isn't there, Y isn't; with the ceasing of X, Y ceases, thus when there is ignorance there is volition, from the condition of volition there is cognition and so on, and this is the origin of the whole mass of disappointment. With the remainderless cessation of ignorance there is no volition, with the cessation of volition there is no cognition and so on, and this is the way the whole mass of disappointment ceases.

Seeing it like this the learned noble disciple is fed-up with forms, fed-up with sensations, fed-up with apperception, fed-up with volitions, fed-up with cognition; and being fed up, loses interest, and is free, and knows "birth is cut off, the perfect life is lived, what needed to be done is done; no more becoming here."

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<sup>16</sup> *yoniso manasi karoti* cf *yoniso-manasikara* sometimes 'wise attention' but *yoniso* means 'according to the origin' [*yoni* 'origin, womb' with the distributive suffix *-so*] so the phrase implies paying attention to how things arise, to dependent arising.