AN 4.200 — Pema Sutta: Affection

English translation by Thanissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

"Monks, these four things are born. Which four? Affection is born of affection. Aversion is born of affection. Affection is born of aversion. Aversion is born of aversion.

"And how is affection born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to affection for them. This is how affection is born of affection.

"And how is aversion born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to aversion for them. This is how aversion is born of affection.

"And how is affection born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual

as displeasing, unappealing, & not charming.' He gives rise to affection for them. This is how affection is born of aversion.

"And how is aversion born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

"Monks, these are the four things that are born.

"Now, on the occasion when a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhana — rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation — then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk... enters & remains in the second jhana... enters & remains in the third jhana... enters & remains in the fourth jhana, then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & verified them for himself right in the here & now, then any affection of his that is born of affection is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"This is said to be a monk who doesn't pull in, doesn't push away, doesn't smolder, doesn't flare up, and doesn't burn.

"And how does a monk pull in? There is the case where a monk assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk pulls in.

"And how does a monk not pull in? There is the case where a monk doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self... doesn't assume perception to be the self... doesn't assume fabrications to be the self... doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk doesn't pull in.

"And how does a monk push away? There is the case where a monk returns insult to one who has insulted him, returns anger to one who is angry at him, quarrels with one who is quarreling. This is how a monk pushes away.

"And how does a monk not push away? There is the case where a monk doesn't return insult to one who has insulted him, doesn't return anger to one who is angry at him, doesn't quarrel with one who is quarreling. This is how a monk doesn't push away.

"And how does a monk smolder? There is the case where, there being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.'

"And how does a monk not smolder? There is the case where, there not being 'I am,' there doesn't come to be 'I am here,' there doesn't come to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.'

"And how does a monk flare up? There is the case where, there being 'I am because of this (or: by means of this),' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.'

"And how does a monk not flare up? There is the case where, there not being 'I am because of this (or: by means of this),' there doesn't come to be 'I am here because of this,' there doesn't come to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.'

"And how does a monk burn? There is the case where a monk's conceit of 'I am' is not abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk burns.

"And how does a monk not burn? There is the case where a monk's conceit of 'I am' is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk doesn't burn."

See also: AN 4.199.