

AN 7.51  
***Samyoga Sutta***  
***“On Joining & Splitting”***

***Translated by Bhikkhu Candana***

*Copyright © Bhikkhu Candana 2022*

“Bhikkhus, I will give you an explanation on joining and splitting. Now listen and attend carefully to what I shall say.”

“Yes, Bhante,” replied the Bhikkhus.

“And what, Bhikkhus, is meant by ‘joining and splitting?’

“Bhikkhus, when a woman pays attention to her internal femininity, she attends to her womanly charm, deportment and characteristics, mannerisms, behavior, attractiveness, appeal, and ways of seduction, including the way in which she gauges her inner desires and interests, while projecting her femininity, her feminine movements, her physicality, and her feminine voice, intending throughout the kind of impact she desires to have on others around her.

“Arousing lust within herself, she becomes stimulated and takes much delight and gratification in it, as she projects her inner desires and directs them towards a man, to his external masculinity, his manly charm, deportment, mannerisms, behavior, attractiveness, appeal, and ways of being seduced by him, while she looks upon him to satisfy her inner desires and interests, as she desires to experience his masculinity, his masculine movements, his physicality, and his masculine voice.

Becoming aroused thus, she becomes stimulated and takes much delight and gratification in it, as she desires to join externally with him. This leads her to seek even more pleasure and joy from that joining.

Bhikkhus, such women who are attached to their femininity, while seeking to join with men, remain stuck, for they do not go beyond their femininity.

“Similarly, Bhikkhus, when a man pays attention to his internal masculinity, he attends to his manly charm, deportment and characteristics, mannerisms, behavior, attractiveness, appeal, and ways of seduction, including the way in which he gauges his inner desires and interests, while projecting his masculinity, his masculine movements, his physicality, and his masculine voice, intending throughout the kind of impact he desires to have on others around him.

“Arousing lust within himself, he becomes stimulated and takes much delight and gratification in it, as he projects his inner desires and directs them towards a woman, to her external femininity, her feminine charm, deportment, mannerisms, behavior, attractiveness, appeal, and ways of being seduced by her, while he looks upon her to satisfy his inner desires and interests, as he

desires to experience her femininity, her feminine movements, her physicality, and her feminine voice.

Becoming aroused thus, he becomes stimulated and takes much delight and gratification in it, as he desires to join externally with her. This leads him to seek even more pleasure and joy from that joining.

Bhikkhus, such men who are attached to their masculinity, while seeking to join with women, remain stuck, for they do not go beyond their masculinity.

“Therefore, Bhikkhus, this is what is meant by joining.

“And what, Bhikkhus, is splitting?

“Bhikkhus, when a woman does not pay attention to her internal femininity, she does not attend to her womanly charm, deportment or characteristics, mannerisms, behavior, attractiveness, appeal, and ways of seduction, including the way in which she gauges her inner desires and interests, while neither projecting her femininity, her feminine movements, her physicality, or her feminine voice, nor intending throughout the kind of impact she would desire to have on others around her.

Because of this, she no longer arouses lust within herself, and she does not become stimulated nor takes any delight or gratification in it, for she no longer has inner desires to direct towards a man, to his external masculinity, his manly charm, deportment, mannerisms, behavior, attractiveness, appeal, nor has any intentions of becoming seduced by him, nor to experience his masculinity, his masculine movements, his physicality, or his masculine voice.

“No longer becoming aroused thus, she is no more stimulated nor takes any delight or gratification in such things, as a result she splits from them, for she neither desires to join externally with another, nor seeks pleasure or joy from any kind of such joining.

Bhikkhus, when beings who are thus no longer attached to their femininity, they stop seeking to join with men, as they are no more stuck, for they indeed have gone beyond their femininity.

“Similarly, Bhikkhus, when a man does not pay attention to his internal masculinity, he does not attend to his manly charm, deportment or characteristics, mannerisms, behavior, attractiveness, appeal, and ways of seduction, including the way in which he gauges his inner desires and interests, while neither projecting his masculinity, his masculine movements, his physicality, or his masculine voice, nor intending throughout the kind of impact he would desire to have on others around him.

Because of this, he no longer arouses lust within himself, and he does not become stimulated nor takes any delight or gratification in it, for he no longer has inner desires to direct towards a woman, to her external femininity, her feminine charm, deportment, mannerisms, behavior, attractiveness, appeal, nor has he any intentions of becoming seduced by her, nor to experience her femininity, her feminine movements, her physicality, or her feminine voice.

“No longer becoming aroused thus, he is no more stimulated nor takes any delight or gratification in such things, as a result he splits from them, for he neither desires to join externally with another, nor seeks pleasure or joy from any kind of such joining.

Bhikkhus, when beings who are thus no longer attached to their masculinity, they stop seeking to join with women, as they are no more stuck, for they indeed have gone beyond their masculinity.

“Therefore, Bhikkhus, this is what is meant by splitting.

“Bhikkhus, this is the explanation on joining and splitting?”

***Sādhū***

***Sādhū***

***Sādhū***