Snp 5.2 — Ajitamāṇavapucchā Sutta — Questions of the Brahmin Ajita

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=335
Source revision: ff6fa85ebaed058886a2d52b1b0d3e1b29eeca3b26995a23bff6a50066e84495
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Text

Snp. 5.2

Ajitamāṇavapucchā Sutta

“Questions of the Brahmin Ajita”

1032. “By what is the world veiled?” asked the brahmin Ajita, as he continued:

“Why do things lose their luster and become dull? Please explain to me, what makes the world as sticky as a bog, trapping beings within it? Kindly tell me, what is the great fear of the world?”

1033. And The Blessed One said:

“The world is veiled by ignorance. Because of covetousness and negligence, the world loses its luster and becomes dull. Ceaselessly wanting ‘the other,’ makes the world as sticky as a bog, trapping beings within it. And experiencing suffering is the great fear of the world.”

1034. Then, the brahmin Ajita said:

“Everywhere things are in motion, with streams that constantly flow. What is it that can stop their flow? Please explain to me how to restrain their movements. In what way can one stop them in their tracks?”

1035. And The Blessed One replied:

“All the streams produced by the world should be kept in check through the application of mindfulness. I declare that the way to restrain their movements and stop them in their tracks is none other than the application of wisdom.”

1036. Then, the brahmin Ajita said:

“Good Sir, wisdom, mindfulness and what we call nāmarūpa, how can one reach the culmination of these? Do these ever come to cease?”

1037. The Blessed One then said:

“Ajita, this question you asked I will now provide an answer for, as to how nāmarūpa can reach its culmination and cease. With the ceasing of consciousness, nāmarūpa also comes to cease.

1038. Then, the brahmin Ajita said:

“Good Sir, I see many here who, having carefully scrutinized, are now living and training in this good Dhamma. Could You please instruct me, as to what You consider to be Wise Behavior? How do your disciples train in the Holy Life?”

1039. And The Blessed One replied:

“They train by no longer looking for sensual gratification, remaining unperturbed, calm, and collected, cautiously protecting the mind from getting sullied. Skillful and

wholesome as he interacts with all manner of things, in this way, the Bhikkhu lives the Holy Life mindfully.”