

SN 14.9

Samyutta Nikāya The Connected Discourses

Nidānavagga Samyutta
Group of Discourses Connected to Causation

Dhātu Samyutta
Connected Discourses on Fundamental Constituents

Nānatta Vagga
The Section on Varieties

Bāhira Phassa Nānatta Sutta
“Assets Acquired through Contact that One Doesn’t Let Go”

Translated by Bhikkhu Candana

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This is what I personally heard.

Once, while The Blessed One was staying in Sāvattthī, He turned to the Bhikkhus and said:

“Bhikkhus!”

“Yes, Blessed Lord!” the Bhikkhus replied.

The Blessed One then continued by saying:

“Bhikkhus, the varieties in the fundamental constituents are what give rise to the varieties of perceptions, which in turn give rise to the varieties of the intentional thoughts one ponders. These varieties of intentional thoughts are then what give rise to the varieties of contacts. The varieties of contacts then give rise to the varieties of feelings. The varieties of these feelings then bring about the varieties of desires and fervent interests, which then, in turn, produce the varieties of lustful appetites and longings. Furthermore, it is the varieties of these longings and passionate drives that lead a person on an un-ending series of quests. And it is these varieties of un-ending quests that bring forth the varieties of assets, which one continuously seeks to acquire and not let go.

“And what, Bhikkhus, are the varieties in the fundamental constituents mentioned here?”

“There is the fundamental constituent that is visible form, the fundamental constituent that is audible sound, the fundamental constituent that is smell, the fundamental constituent that is flavor or taste, the fundamental tactile constituent that is to be felt by the body, and the fundamental mental constituent that is to be cognized by the mind.

“These, therefore, are the varieties in the fundamental constituents.

“And what is meant by -

‘The varieties in the fundamental constituents are what give rise to the varieties of perceptions, which in turn give rise to the varieties of the intentional thoughts one ponders. These varieties of intentional thoughts then are what give rise to the varieties of contacts. The varieties of contacts then give rise to the varieties of feelings. The varieties of these feelings then bring about the varieties of desires and fervent interests, which then, in turn, produce the varieties of lustful appetites and longings. Furthermore, it is the varieties of these longings and passionate drives that lead a person on an un-ending series of quests. And it is these varieties of un-ending quests that bring forth the varieties of assets, which one continuously seeks to acquire and not let go?’

a. “Bhikkhus, when one keeps giving attention to the fundamental constituent that is visible form, then this itself causes the arising of the varieties of perceptions that have to do with such visible forms. These, in turn, give rise to the varieties of the intentional thoughts one ponders as a result of having seen a visible form. The intentional thoughts then give rise to the varieties of contacts having to do with that visible form, which in turn trigger the varieties of feelings to arise, pertaining to the visible form. It is the varieties of these feelings which then give rise to the varieties of desires and fervent interests involved with visible forms. These desires and fervent interests directed towards those visible forms then, in turn, produce the varieties of lustful appetites and longings for more visible forms. Furthermore, it is the varieties of these longings and passionate drives for certain visible forms that lead a person on an un-ending series of quests pertaining to other and more visible forms. And it is these varieties of un-ending quests for visible forms that bring forth the varieties of assets having to do with visible forms, which one continuously seeks to acquire and not let go.

b. “Bhikkhus, when one keeps giving attention to the fundamental constituent that is audible sound, then this itself causes the arising of the varieties of perceptions that have to do with such audible sounds. These, in turn, give rise to the varieties of the intentional thoughts one ponders as a result of having heard an audible sound. The intentional thoughts then give rise to the varieties of contacts having to do with that sound, which in turn trigger the varieties of feelings to arise, pertaining to the audible sound. It is the varieties of these feelings which then give rise to the varieties of desires and fervent interests involved with audible sounds. These desires and fervent interests directed towards those audible sounds then, in turn, produce the varieties of lustful appetites and longings for more audible sounds. Furthermore, it is the varieties of these longings and passionate drives for certain audible sounds that lead a person on an un-ending series of quests pertaining to other and more audible sounds. And it is these varieties of un-ending quests for audible sounds that bring forth the varieties of assets having to do with audible sounds, which one continuously seeks to acquire and not let go.

c. “Bhikkhus, when one keeps giving attention to the fundamental constituent that is fragrance or smell, then this itself causes the arising of the varieties of perceptions that have to do with such smells. These, in turn, give rise to the varieties of the intentional thoughts one ponders as a result of having sensed that smell. The intentional thoughts then give rise to the varieties of contacts having to do with that smell, which in turn trigger the varieties of feelings to arise, pertaining to the smell. It is the varieties of these feelings which then give rise to the varieties of desires and fervent interests involved with smells. These desires and fervent interests directed towards those smells then, in turn, produce the varieties of lustful appetites and longings for more smells or fragrances. Furthermore, it is the varieties of these longings and passionate drives for certain smells that lead a person on an un-ending series of quests pertaining to other and more smells. And it is these varieties of un-ending quests for smells and fragrances that bring forth the varieties of assets having to do with smells, which one continuously seeks to acquire and not let go.

d. “Bhikkhus, when one keeps giving attention to the fundamental constituent that is flavor or taste, then this itself causes the arising of the varieties of perceptions that have to do with such flavors. These, in turn give rise to the varieties of the intentional thoughts one ponders as a result of having tasted a certain flavor. The intentional thoughts then give rise to the varieties of contacts having to do with that flavor, which in turn trigger the varieties of feelings to arise, pertaining to that taste. It is the varieties of these feelings which then give rise to the varieties of desires and fervent interests involved with flavors. These desires and fervent interests directed towards those flavors then, in turn, produce the varieties of lustful appetites and longings for more tastes or flavors. Furthermore, it is the varieties of these longings and passionate drives for certain flavors that lead a person on an un-ending series of quests pertaining to other and more flavors. And it is these varieties of un-ending quests for tastes and flavors that bring forth the varieties of assets having to do with tastes, which one continuously seeks to acquire and not let go.

e. “Bhikkhus, when one keeps giving attention to the fundamental constituent that is tactile object, then this itself causes the arising of the varieties of perceptions that have to do with such tactile objects. These, in turn, give rise to the varieties of the intentional thoughts one ponders as a result of having touched a tactile object. The intentional thoughts then give rise to the varieties of contacts having to do with that tactile object, which in turn trigger the varieties of feelings to arise, pertaining to that tactile object. It is the varieties of these feelings which then give rise to the varieties of desires and fervent interests involved with tactile objects. These desires and fervent interests directed towards those tactile objects then, in turn, produce the varieties of lustful appetites and longings for more tactile objects. Furthermore, it is the varieties of these longings and passionate drives for certain tactile objects that lead a person on an un-ending series of quests pertaining to other and more tactile objects. And it is these varieties of un-ending quests for tactile objects that bring forth the varieties of assets having to do with tactile objects, which one continuously seeks to acquire and not let go.

f. “Bhikkhus, when one keeps giving attention to the fundamental constituent that is mental object, then this itself causes the arising of the varieties of perceptions that have to do with such mental objects. These, in turn, give rise to the varieties of the intentional thoughts one ponders as a result of having cognized or known a mental object. The intentional thoughts then give rise to

the varieties of contacts having to do with that mental object, which in turn trigger the varieties of feelings to arise, pertaining to that mental object. It is the varieties of these feelings which then give rise to the varieties of desires and fervent interests involved with mental objects. These desires and fervent interests directed towards those mental objects then, in turn, produce the varieties of lustful appetites and longings for more mental objects. Furthermore, it is the varieties of these longings and passionate drives for certain mental objects that lead a person on an un-ending series of quests pertaining to other and more mental objects. And it is these varieties of un-ending quests for mental objects that bring forth the varieties of assets having to do with mental objects, which one continuously seeks to acquire and not let go.

“Therefore, Bhikkhus, this is what is meant by -

‘The varieties in the fundamental constituents are what give rise to the varieties of perceptions, which in turn give rise to the varieties of the intentional thoughts one ponders. These varieties of intentional thoughts then are what give rise to the varieties of contacts. The varieties of contacts then give rise to the varieties of feelings. The varieties of these feelings then bring about the varieties of desires and fervent interests which then, in turn, produce the varieties of lustful appetites and longings. Furthermore, it is the varieties of these longings and passionate drives that lead a person on an un-ending series of quests. And it is these varieties of un-ending quests that bring forth the varieties of assets, which one continuously seeks to acquire and not let go.’”

Sādhu Sādhu Sādhu

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