

SN 22.7

Saṃyutta Nikāya The Connected Discourses

Khandhavagga Saṃyutta
Group of Discourses Connected to the Aggregates
Khandha Saṃyutta
Connected to the Theme of Aggregates
Nakulapitu Vagga
The Section on Nakula's Father

Paṭhama Upādāparitassanā Sutta “Tenacious Grabbing Agitates the Heart – Part 1”

Translated by Bhikkhu Candana
Copyright © Bhikkhu Candana 2025

This is what I personally heard.

At one time, while The Blessed One was residing at the monastery donated by Anāthapiṇḍika at Jeta's Grove in Sāvatthī, He addressed the Bhikkhus by saying:

“Bhikkhus!”

“Yes, Blessed Lord!” those Bhikkhus replied.

And The Blessed One continued by saying:

“Bhikkhus, I will now instruct you on how the motivation to grab and hold on, leads to the confusing state of agitation, as well as teach you the ways to eliminate agitation altogether, by experiencing Total Release through no longer grabbing or hanging onto anything.

“Therefore, Bhikkhus, now pay close attention as I speak, by carefully listening to every word I say.”

“Yes, Bhante,” replied those Bhikkhus.

And The Blessed One continued instructing:

“And how, Bhikkhus, does the motivation to grab and hold on, lead to the confusing state of agitation?

“Here, the *puthujjana* chooses to remain unlearned and stubbornly dense in his ignorance; unwilling and not eager at all to go and see or hear the Noble Ones. One who is not trained nor taught properly in The Dhamma taught by the Noble Ones, is someone who is unable to recognize the Superior Person even if he were to see them up close, nor is he trained or taught the ways to develop the very qualities within himself, that would make him a Superior Person.

“And why is this the case?

1. “It is because he continues to regard **form** as inherent to being and having a ‘self,’ or identifies a ‘self’ to somehow possess some kind of a substantial **form**, or looks upon **form** as though inseparable from a ‘self,’ or that there is a substantial ‘core’ as a ‘self’ to be found within **form**.

“However, **form** itself is always undergoing change! Therefore, it is in a state of constant decay, always becoming otherwise than how it was first experienced by the person.

“Now, due to the identification that is already there with **form**, while the change of state continuously takes place with **form**, the consciousness related to it is then allowed to also be stirred, flung, and thus tossed around, given the changes that **form** keeps undergoing.

“With the continuous latching on to somehow deter or prevent change from happening to **form** itself, the mind gets tossed into a state of agitation, whereby confusion sets in as it dominates the heart; all due to the unsettling state that **form** naturally undergoes, which is simply the result of its dependency upon specific causes and conditions.

“For this reason, the person experiences ongoing fear in his heart, while being accompanied by worrisome thoughts and devastating dread, which he seemingly cannot get rid of nor shrug off; all taking place as a result of his desperate motivation to continuously grab and hold on.

2. “Further, he continues to regard **feeling** as inherent to being and having a ‘self,’ or identifies a ‘self’ to somehow possess some kind of a substantial **feeling**, or looks upon **feeling** as though inseparable from a ‘self,’ or that there is a substantial ‘core’ as a ‘self’ to be found within **feeling**.

“However, **feeling** itself is always undergoing change! Therefore, it is in a state of constant decay, always becoming otherwise than how it was first experienced by the person.

“Now, due to the identification that is already there with **feeling**, while the change of state continuously takes place with **feeling**, the consciousness related to it is then allowed to also be stirred, flung, and thus tossed around given the changes that **feeling** keeps undergoing.

“With the continuous latching on to somehow deter or prevent change from happening to **feeling** itself, the mind gets tossed into a state of agitation, whereby confusion sets in as it dominates the heart; all due to the unsettling state that **feeling** naturally undergoes, which is simply the result of its dependency upon specific causes and conditions.

“For this reason, the person experiences ongoing fear in his heart, while being accompanied by worrisome thoughts and devastating dread, which he seemingly cannot get rid of nor shrug off; all taking place as a result of his desperate motivation to continuously grab and hold on.

3. “Further, he continues to regard **perception** as inherent to being and having a ‘self,’ or identifies a ‘self’ to somehow possess some kind of a substantial **perception**, or looks upon **perception** as though inseparable from a ‘self,’ or that there is a substantial ‘core’ as a ‘self’ to be found within **perception**.

“However, **perception** itself is always undergoing change! Therefore, it is in a state of constant decay, always becoming otherwise than how it was first experienced by the person.

“Now, due to the identification that is already there with **perception**, while the change of state continuously takes place with **perception**, the consciousness related to it is then allowed to also be stirred, flung, and thus tossed around, given the changes that **perception** keeps undergoing.

“With the continuous latching on to somehow deter or prevent change from happening to **perception** itself, the mind is then tossed into a state of agitation, whereby confusion sets in as it dominates the heart; all due to the unsettling state that **perception** naturally undergoes, which is simply the result of its dependency upon specific causes and conditions.

“For this reason, the person experiences ongoing fear in his heart, while being accompanied by worrisome thoughts and devastating dread, which he seemingly cannot get rid of nor shrug off; all taking place as a result of his desperate motivation to continuously grab and hold on.

4. “Further, he continues to regard **habitual drives (saṅkhārā)** as inherent to being and having a ‘self,’ or identifies a ‘self’ to somehow possess some kind of a substantial **habitual drive** to it, or looks upon **habitual drives** as though inseparable from a ‘self,’ or that there is a substantial ‘core’ as a ‘self’ to be found within **habitual drives**.

“However, **habitual drives** themselves are always undergoing change! Therefore, they are in a state of constant decay, always becoming otherwise than how they were first experienced by the person.

“Now, due to the identification that is already there with **habitual drives**, while the change of state continuously takes place with **habitual drives**, the consciousness related to them is then allowed to also be stirred, flung, and thus tossed around, given the changes that **habitual drives** keep undergoing.

“With the continuous latching on to somehow deter or prevent change from happening to **habitual drives** themselves, the mind gets tossed into a state of agitation, whereby confusion sets in as it dominates the heart; all due to the unsettling state that **habitual drives** naturally undergo, which is simply the result of its dependency upon specific causes and conditions.

“For this reason, the person experiences ongoing fear in his heart, while being accompanied by worrisome thoughts and devastating dread, which he seemingly cannot get rid of nor shrug off; all taking place as a result of his desperate motivation to continuously grab and hold on.

5. “Further, he continues to regard **sense-awareness** as inherent to being and having a ‘self,’ or identifies a ‘self’ to somehow possess some kind of a substantial **sense-awareness**, or looks upon **sense-awareness** as though inseparable from a ‘self,’ or that there is a substantial ‘core’ as a ‘self’ to be found within **sense-awareness**.

“However, **sense-awareness** itself is always undergoing change! Therefore, it is in a state of constant decay, always becoming otherwise than how it was first experienced by the person.

“Now, due to the identification that is already there with **sense-awareness**, while the change of state continuously takes place with **sense-awareness**, the consciousness related to it is then allowed to also be stirred, flung, and thus tossed around, given the changes that **sense-awareness** keeps undergoing.

“With the continuous latching on to somehow deter or prevent change from happening to **sense-awareness** itself, the mind gets tossed into a state of agitation, whereby confusion sets in as it dominates the heart; all due to the unsettling state that **sense-awareness** naturally undergoes, which is simply the result of its dependency upon specific causes and conditions.

“For this reason, the person experiences ongoing fear in his heart, while being accompanied by worrisome thoughts and devastating dread, which he seemingly cannot get rid of nor shrug off; all taking place as a result of his desperate motivation to continuously grab and hold on.

“In this manner, Bhikkhus, the motivation to grab and hold on leads to the confusing state of agitation.

“And how, Bhikkhus, can one eliminate agitation altogether, by experiencing Total Release through no longer grabbing or holding onto anything?

“Here, Bhikkhus, the learned and wise Noble Disciple is both able to see and recognize the Noble Ones, and as a consequence, is trained and disciplined in their Dhamma, for he is someone who, due to his tamed and refined personality, is able to recognize the Superior Person, and is skilled and educated in their Teachings, by developing the very qualities that will make him a Superior Person too.

“And why is that?

1. “It is because he neither regards **form** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be somehow possessing some kind of a substantial **form**, nor looks upon **form** as though it was something inseparable from a ‘self,’ nor that there is a substantial ‘core’ as a ‘self’ to be found within **form**.

“Thus, on being fully aware that **form** itself is always undergoing change, and therefore is in a state of constant decay, always becoming otherwise than how it was first experienced by the person, no identification with **form** takes place in him.

“Then, while the change of state continuously takes place with **form**, he does not allow the consciousness related to it to also get stirred, flung, or tossed around, at all, given the changes that **form** keeps undergoing.

“Now, because there is no longer any latching or grabbing on to somehow deter or prevent change from happening to **form** itself, the mind then does not get thrown into a state of agitation, whereby the heart is also protected from any confusion that may have set in, to dominate it. This because, the changes which **form** naturally undergoes are truly seen as simply the result of its dependency upon specific causes and conditions.

“For this reason, the person no longer experiences any fear in his heart, as he becomes freed from all worrisome thoughts and dread, which he has simply shrugged off and left behind, as a result of his relinquishing that underlying motivation which used to lead him to continuously grab and hold on.

2. “Also, Bhikkhus, it is because he neither regards **feeling** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be somehow possessing some kind of a substantial **feeling**, nor looks upon **feeling** as though it was something inseparable from a ‘self,’ nor that there is a substantial ‘core’ as a ‘self’ to be found within **feeling**.

“Thus, on being fully aware that **feeling** itself is always undergoing change, and therefore is in a state of constant decay, always becoming otherwise than how it was first experienced by the person, no identification with **feeling** takes place in him.

“Then, while the change of state continuously takes place with **feeling**, he does not allow the consciousness related to it to also get stirred, flung, or tossed around, at all, given the changes that **feeling** keeps undergoing.

“Now, because there is no longer any latching or grabbing on to somehow deter or prevent change from happening to **feeling** itself, the mind then does not get thrown into a state of agitation, whereby the heart is also protected from any confusion that may have set in, to dominate it. This because, the changes which **feeling** naturally undergoes, are truly seen as simply the result of its dependency upon specific causes and conditions.

“For this reason, the person no longer experiences any fear in his heart, as he becomes freed from all worrisome thoughts and dread, which he has simply shrugged off and left behind, as a result of his relinquishing that underlying motivation, which used to lead him to continuously grab and hold on.

3. “Also, Bhikkhus, it is because he neither regards **perception** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be somehow possessing some kind of a substantial **perception**,

nor looks upon **perception** as though it was something inseparable from a ‘self,’ nor that there is a substantial ‘core’ as a ‘self’ to be found within **perception**.

“Thus, on being fully aware that **perception** itself is always undergoing change, and therefore is in a state of constant decay, always becoming otherwise than how it was first experienced by the person, no identification with **perception** takes place in him.

“Then, while the change of state continuously takes place with **perception**, he does not allow the consciousness related to it to also get stirred, flung, or tossed around, at all, given the changes that **perception** keeps undergoing.

“Now, because there is no longer any latching or grabbing on to somehow deter or prevent change from happening to **perception** itself, the mind then does not get thrown into a state of agitation, whereby the heart is also protected from any confusion that may have set in, to dominate it. This because, the changes which **perception** naturally undergoes, are truly seen as simply the result of its dependency upon specific causes and conditions.

“For this reason, the person no longer experiences any fear in his heart, as he becomes freed from all worrisome thoughts and dread, which he has simply shrugged off and left behind, as a result of his relinquishing that underlying motivation, which used to lead him to continuously grab and hold on.

4. “Also, Bhikkhus, it is because he neither regards **habitual drives** (*saṅkhārās*) as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be somehow possessing some kind of a substantial **habitual drive**, nor looks upon **habitual drives** as though they were inseparable from a ‘self,’ nor that there is a substantial ‘core’ as a ‘self’ to be found within **habitual drives**.

“Thus, on being fully aware that **habitual drives** themselves are always undergoing change, and therefore are in a state of constant decay, always becoming otherwise than how they were first experienced by the person, no identification with **habitual drives** takes place in him.

“Then, while the change of state continuously takes place with **habitual drives**, he does not allow the consciousness related to it to also get stirred, flung, or tossed around, at all, given the changes that **habitual drives** keep undergoing.

“Now, because there is no longer any latching or grabbing on to somehow deter or prevent change from happening to **habitual drives** themselves, the mind then does not get thrown into a state of agitation, whereby the heart is also protected from any confusion that may have set in, to dominate it. This because, the changes which **habitual drives** naturally undergo, are truly seen as simply the result of their dependency upon specific causes and conditions.

“For this reason, the person no longer experiences any fear in his heart, as he becomes freed from all worrisome thoughts and dread, which he has simply shrugged off and left behind, as a result of his relinquishing that underlying motivation, which used to lead him to continuously grab and hold on.

5. “Furthermore, Bhikkhus, it is because he neither regards **sense-awareness** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be somehow possessing some kind of a substantial **sense-awareness**, nor looks upon **sense-awareness** as though it was something inseparable from a ‘self,’ nor that there is a substantial ‘core’ as a ‘self’ to be found within **sense-awareness**.

“Thus, on being fully aware that **sense-awareness** itself is always undergoing change, and therefore is in a state of constant decay, always becoming otherwise than how it was first experienced by the person, no identification with **sense-awareness** takes place in him.

“Then, while the change of state continuously takes place with **sense-awareness**, he does not allow the consciousness related to it to also get stirred, flung, or tossed around, at all, given the changes that **sense-awareness** keeps undergoing.

“Now, because there is no longer any latching or grabbing on to somehow deter or prevent change from happening to **sense-awareness** itself, the mind then does not get thrown into a state of agitation, whereby the heart is also protected from any confusion that may have set in, to dominate it. This because, the changes which **sense-awareness** naturally undergoes, are truly seen as simply the result of its dependency upon specific causes and conditions.

“For this reason, the person no longer experiences any fear in his heart, as he becomes freed from all worrisome thoughts and dread, which he has simply shrugged off and left behind, as a result of his relinquishing that underlying motivation, which used to lead him to continuously grab and hold on.

“Therefore, it is in this manner, Bhikkhus, that one can eliminate agitation altogether, by experiencing Total Release through no longer grabbing or holding onto anything.”

Sādhū

Sādhū

Sādhū

Copyright © Bhikkhu Candana 2025