

SN 22.100

Samyutta Nikāya

The Connected Discourses

Khandhavagga Samyutta

(Group of Connected Discourses on The Aggregates)

Khandha Samyutta

(Connected Discourses on The Aggregates)

Puppha Vagga

(The Section on the Flowers)

Dutiya Gaddulabhaddha Sutta

“The Leash – Part 2”

Translated by Bhikkhu Candana

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“Bhikkhus, this *saṃsāra* is beginningless, without any discernible start to it, for one to designate or identify as its ‘point of origin.’

“Similarly, there is no discernible point of origin or some means of pointing out how far back it goes, whereby beings, blinded by their ignorance and shackled by craving in their hearts, began wandering in their cyclical rebirths and deaths, loitering around from life to life, within the vastness of *saṃsāra*.

“Imagine, Bhikkhus, there was a dog tied up on a leash, which was secured to a sturdy post or pillar. Now, whatever that dog did, whether getting up or standing, lying down, walking around, or sitting, it would be stuck there, unable to walk beyond the limits of that post or pillar.

“Now, whatever the dog may do, whether he gets up or stands, it would have no other choice but to stand close to that post or pillar. If it were to sit down, it would have no other choice but to sit down close to that post or pillar. If it were to take a few steps and start walking, it would have no other choice but to walk as far as his leash would allow him to, while being securely tied to that post or pillar. And if it were to lie down, it would have no other choice but to lie down close to that post or pillar.

“In just the same way, Bhikkhus, when the unlearned in the Dhamma, the *putujjana*, looks upon material form, he sees it and relates to it as: ‘This is mine, this is who I am, this is my self.’

“Also, when he looks upon feeling, he sees it and relates to it as: ‘This is mine, this is who I am, this is my self.’

“Also, when he looks upon perception, he sees it and relates to it as: ‘This is mine, this is who I am, this is my self.’

“Also, when he looks upon habitual drives, he sees them and relates to them as: ‘These are mine, these are who I am, these are my self.’

“And, when he looks upon consciousness, he sees it and relates to it as: ‘This is mine, this is who I am, this is my self.’

“As a result, whenever he is active or walking, he is active or walking, but *while* being closely tied down to those five aggregates, grabbing and holding on to those five aggregates.

“If he were to get up or stand, he would get up or stand, but *while* being closely tied down to those five aggregates, grabbing and holding on to those five aggregates.

“If he were to sit down, he would sit down, but *while* being closely tied down to those five aggregates, grabbing and holding on to those five aggregates.

“And if he were to lie down, he would lie down, but *while* being closely tied down to those five aggregates, grabbing and holding on to those five aggregates.

a. “Therefore, Bhikkhus, it is very important for you to reflect upon the quality of your heart, checking to see if your heart is truly defiled, while you identify:

‘It is, in fact, true that for a long time now, my heart has indeed been overwhelmed and saturated by passions and lust, by anger and hatred, and by delusion.’

“After all, Bhikkhus, it is allowing the heart to become corrupted and defiled which causes beings to become corrupted and defiled; but it is with the cleansing and purifying of the heart, that beings become cleansed and purified.

b. “Bhikkhus, have you seen the display called: ‘the moving picture show’?”

“Yes, Bhante.” The Bhikkhus replied.

And The Blessed One said this:

“Now, Bhikkhus, that ‘moving picture show’ being quite fast, displaying different images at such a rapid pace, is still something that was created and designed by the mind itself!

“However, when comparing the range of multiplicity of images displayed by the ‘moving picture show’ to those constructed and paraded by the mind itself, there can be no contest! For the mind is far superior to it by any and all measures; being so much more widely diverse in its displays and far quicker than that ‘moving picture show!’

“Therefore, Bhikkhus, it is very important for you to reflect upon the quality of your heart, checking to see if your heart is truly defiled, while you identify:

‘It is, in fact, true that for a long time now, my heart has indeed been overwhelmed and saturated by passions and lust, by anger and hatred, and by delusion.’

“For, Bhikkhus, it is allowing the heart to become corrupted and defiled which causes beings to become corrupted and defiled; but it is with the cleansing and purifying of the heart, that beings become cleansed and purified.

c. “Bhikkhus, I have not seen any ornately rich class of living beings as diverse as those seen within the animal realm.

“Now, Bhikkhus, although the animal realm is so richly diverse, as it displays so many varieties of animals in their characteristics, nevertheless, it is still something that was created and designed by the mind itself!

“Thus, when comparing the range of multiplicity displayed among the animal realm, to those constructed and paraded by the mind itself, there can be no contest! For the mind is far superior to it by any and all measures; being so much more widely diverse in its displays and ornately rich!

“Therefore, Bhikkhus, it is very important for you to reflect upon the quality of your heart, checking to see if your heart is truly defiled, while you identify:

‘It is, in fact, true that for a long time now, my heart has indeed been overwhelmed and saturated by passions and lust, by anger and hatred, and by delusion.’

“For, Bhikkhus, it is allowing the heart to become corrupted and defiled which causes beings to become corrupted and defiled; but it is with the cleansing and purifying of the heart, that beings become cleansed and purified.

d. “Imagine, Bhikkhus, there was an artist or a painter, working with various paints and dyes, as he goes on painting on a smooth wall or a heavy canvas, using such colors as rusty red, vermilion, yellow or some indigo shade. He does this, while creating the figure of a man or a woman, with all their features and reliefs, down to the last detail.

“In just the same way, Bhikkhus, when the unlearned person in the Dhamma, the *putujjana*, is working on creating a new life for himself, in the future, whatever he produces or fabricates will result in material form, remaining confined to it. Also, whatever he produces or fabricates will result in feeling, remaining confined to it. Also, whatever he produces or fabricates will result in perception, remaining confined to it. Also, whatever he produces or fabricates will result in

habitual drives and tendencies, remaining confined to them. Also, whatever he produces or fabricates will result in consciousness, remaining confined to it.

1. “Now, what do you think, Bhikkhus? Would you say that ‘form’ is permanent or impermanent?”

“It is impermanent, Bhante.”

“And that which is impermanent, is it considered to be suffering or happiness?”

“It is considered to be suffering, Bhante.”

“So, with what is impermanent, suffering, and thus unreliable in its changing nature, is it suitable for you to look upon it or claim it as: ‘This is mine, this is who I am, this is my self?’”

“No, Bhante, it is not suitable.”

2. “Now, what do you think, Bhikkhus? Would you say ‘feeling’ is permanent or impermanent?”

“It is impermanent, Bhante.”

“And that which is impermanent, is it considered to be suffering or happiness?”

“It is considered to be suffering, Bhante.”

“So, with what is impermanent, suffering, and thus unreliable in its changing nature, is it suitable for you to look upon it or claim it as: ‘This is mine, this is who I am, this is my self?’”

“No, Bhante, it is not suitable.”

3. “Now, what do you think, Bhikkhus? Would you say ‘perception’ or ‘memory’ is permanent or impermanent?”

“It is impermanent, Bhante.”

“And that which is impermanent, is it considered to be suffering or happiness?”

“It is considered to be suffering, Bhante.”

“So, with what is impermanent, suffering, and thus unreliable in its changing nature, is it suitable for you to look upon it or claim it as: ‘This is mine, this is who I am, this is my self?’”

“No, Bhante, it is not suitable.”

4. “Now, what do you think, Bhikkhus? Would you say ‘habitual drives’ are permanent or impermanent?”

“They are impermanent, Bhante.”

“And that which is impermanent, is it considered to be suffering or happiness?”

“It is considered to be suffering, Bhante.”

“So, with what is impermanent, suffering, and thus unreliable in its changing nature, is it suitable for you to look upon it or claim it as: ‘This is mine, this is who I am, this is my self?’ ”

“No, Bhante, it is not suitable.”

5. “Now, what do you think, Bhikkhus? Would you say ‘consciousness’ or ‘sense awareness’ is permanent or impermanent?”

“It is impermanent, Bhante.”

“And that which is impermanent, is it considered to be suffering or happiness?”

“It is considered to be suffering, Bhante.”

“So, with what is impermanent, suffering, and thus unreliable in its changing nature, is it suitable for you to look upon it or claim it as: ‘This is mine, this is who I am, this is my self?’ ”

“No, Bhante, it is not suitable.”

“Exactly, Bhikkhus!

“Such a person, one who is able to practice in this manner, is declared as:

- a. *‘A True Noble Disciple, who continues to take apart, as he dismantles and keeps letting go of all assets, instead of trying to accumulate anything;*
- b. *‘A True Noble Disciple, who keeps relinquishing and leaves them all behind, instead of piling things up;*
- c. *‘A True Noble Disciple, who keeps scattering and smoking them all out;*
- d. *‘A True Noble Disciple, who extinguishes and does not rekindle.*

a. “And what is it that he continues to take apart, as he dismantles and keeps letting go of all assets, instead of trying to accumulate anything?

a1. “He continues to take apart forms and appearances, as he dismantles each and every one of them, and keeps letting go of all assets pertaining to forms, instead of trying to accumulate anything pertaining to form.

a2. “He continues to take apart feelings, as he dismantles each and every one of them, and keeps letting go of all assets pertaining to feelings, instead of trying to accumulate anything pertaining to feelings.

a3. “He continues to take apart perceptions and memories, as he dismantles each and every one of them, and keeps letting go of all assets pertaining to perceptions and memories, instead of trying to accumulate anything pertaining to perceptions and memories.

a4. “He continues to take apart habitual drives, as he dismantles each and every one of them, and keeps letting go of all assets pertaining to habitual drives, instead of trying to accumulate anything pertaining to habitual drives.

a5. “He continues to take apart consciousness or sense awareness, as he dismantles each and every one of them, and keeps letting go of all assets pertaining to consciousness or sense awareness, instead of trying to accumulate anything pertaining to consciousness or sense awareness.

b. “And what is it that he keeps relinquishing and leaving all behind, instead of piling things up?

b1. “He keeps relinquishing and leaving behind forms and appearances, instead of piling them up, or clinging to them.

b2. “He keeps relinquishing and leaving behind feelings, instead of piling them up, or clinging to them.

b3. “He keeps relinquishing and leaving behind perceptions and memories, instead of piling them up, or clinging to them.

b4. “He keeps relinquishing and leaving behind habitual drives, instead of piling them up, or clinging to them.

b5. “He keeps relinquishing and leaving behind consciousnesses, instead of piling them up, or clinging to them.

c. “And what is it that he keeps scattering and smoking all out?

c1. “He keeps scattering and smoking out all forms and appearances.

c2. “He keeps scattering and smoking out all feelings.

c3. “He keeps scattering and smoking out all perceptions and memories.

c4. “He keeps scattering and smoking out all habitual drives.

c5. “He keeps scattering and smoking out all consciousnesses.

d. “And what is it that he extinguishes and does not rekindle, again?

d1. “He extinguishes all forms and appearances and does not rekindle them again.

d2. “He extinguishes all feelings and does not rekindle them again.

d3. “He extinguishes all perceptions and memories and does not rekindle them again.

d4. “He extinguishes all habitual drives and does not rekindle them again.

d5. “He extinguishes all consciousnesses and does not rekindle them again.

“Thus, through seeing all this, the Noble Disciple experiences disenchantment towards all forms and appearances; towards all feelings; towards all perceptions and memories; towards all habitual drives, and towards all consciousnesses.

“Furthermore, by becoming dispassionate and allowing the fading away of his old attachments to things, he is finally released. On being released thus, he knows for certain in his heart: ‘It is Fully Liberated.’

“Thus, that Bhikkhu comes to know directly, while understanding with absolute certainty:

*‘Destroyed is birth, the Holy Life has been fully lived,
What had to be completed has now been completed,
There is no more rebirth into any state of becoming.’*

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