SN 22.55 — Udana Sutta: Exclamation

English translation by Thanissaro Bhikkhu.

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Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

At Savatthi. There the Blessed One exclaimed this exclamation: "'It should not be, it should not occur to me;[1] it will not be, it will not occur to me':[2] a monk set on this would break the [five] lower fetters."

When this was said, a certain monk said to the Blessed One, "In what way would a monk set on this — 'It should not be, it should not occur to me; it will not be, it will not occur to me' — break the [five] lower fetters?"

"There is the case, monk, where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma — assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the

self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He does not discern, as it actually is, inconstant form as 'inconstant form.' He does not discern, as it actually is, inconstant feeling as 'inconstant feeling' ... inconstant perception as 'inconstant perception' ... inconstant fabrications as 'inconstant fabrications' ... inconstant consciousness as 'inconstant consciousness.'

"He does not discern, as it actually is, stressful form as 'stressful form' ... stressful feeling as 'stressful feeling' ... stressful perception as 'stressful perception' ... stressful fabrications as 'stressful fabrications' ... stressful consciousness as 'stressful consciousness.'

"He does not discern, as it actually is, not-self form as 'not-self form' ... not-self feeling as 'not-self feeling' ... not-self perception as 'not-self perception' ... not-self fabrications as 'not-self fabrications' ... not-self consciousness as 'not-self consciousness.'

"He does not discern, as it actually is, fabricated form as 'fabricated form' ... fabricated feeling as 'fabricated feeling' ... fabricated perception as 'fabricated perception' ... fabricated fabrications as 'fabricated fabrications' ... fabricated consciousness as 'fabricated consciousness.'

"He does not discern, as it actually is, that 'form will stop being' ... 'feeling will stop being' ... 'perception will stop being' ... 'fabrications will stop being' ... 'consciousness will stop being.'

"Now, a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self... does not assume perception to be the self ... does not assume fabrications to be the self... He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He discerns, as it actually is, inconstant form as 'inconstant form' ... inconstant feeling as 'inconstant feeling' ... inconstant perception as 'inconstant perception' ... inconstant fabrications as 'inconstant fabrications' ... inconstant consciousness as 'inconstant consciousness.'

"He discerns, as it actually is, stressful form as 'stressful form' ... stressful feeling as 'stressful feeling' ... stressful perception as 'stressful perception' ... stressful fabrications as 'stressful fabrications' ... stressful consciousness as 'stressful consciousness.'

"He discerns, as it actually is, not-self form as 'not-self form' ... not-self feeling as 'not-self feeling' ... not-self perception as 'not-self perception' ... not-self fabrications as 'not-self fabrications' ... not-self consciousness as 'not-self consciousness.'

"He discerns, as it actually is, fabricated form as 'fabricated form' ... fabricated feeling as 'fabricated feeling' ... fabricated perception as 'fabricated perception' ... fabricated fabrications as 'fabricated fabrications' ... fabricated consciousness as 'fabricated consciousness.'

"He discerns, as it actually is, that 'form will stop being' ... 'feeling will stop being' ... 'perception will stop being' ... 'fabrications will stop being' ... 'consciousness will stop being.'

"From the stopping of form, from the stopping of feeling ... of perception ... of fabrications ... of consciousness, a monk set on this — 'It should not be, it should not occur to me; it will not be, it will not occur to me' — would break the [five] lower fetters."

"Lord, a monk set on this would break the [five] lower fetters. But for one knowing in what way, seeing in what way, is there the immediate ending of fermentations?"

"There is the case where an uninstructed run-of-the-mill person ... falls into fear over what is not grounds for fear. There is fear for an uninstructed run-of-the-mill person [who thinks], 'It should not be, it should not occur to me; it will not be, it will not occur to me.' But an instructed disciple of the noble ones does not fall into fear over what is not grounds for fear. There is no fear for an instructed disciple of the noble ones [who thinks], 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

"Should consciousness, when standing (still), stand attached to (a physical) form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to feeling, supported by feeling (as its object), established on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to perception, supported by perception (as its object), established on perception, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to fabrications, supported by fabrications (as its object), established on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form ...

"If a monk abandons passion for the property of feeling ...

"If a monk abandons passion for the property of perception ...

"If a monk abandons passion for the property of fabrications ...

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus unestablished, not proliferating, not performing any function, is released. Owing to its release, it stands still. Owing to its stillness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"For one knowing in this way, seeing in this way, monk, there is the immediate ending of fermentations."

Notes

1.

I.e., "should not be mine."

2.

I.e., "will not be mine."

See also: MN 106