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Saṃyutta Nikāya
The Connected Discourses

Khandhavagga Saṃyutta
(Collection on the Aggregates)
Khandha Saṃyutta
Connected Discourses on the Aggregates
Khajjanīya Vagga
(Section on Being Harassed)

Khajjanīya Sutta
“On Being Harassed”

Translated by Candana Bhikkhu

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Once, while The Blessed One was living in the city of Sāvattthī, He addressed the Bhikkhus by saying:

“Bhikkhus, all those recluses and brahmins who remember their many past lives, all do so by recollecting one or the other of the five grabbing aggregates (*khandhā*). And what are the five?

1. “While recalling the past, Bhikkhus, he does it by reflecting:

‘Previously, in such and such a past life, such was my form, such was the way I looked and appeared.’

“So, this is how he remembers the past, in connection only to the form or appearance he had, in his former lives.

2. “Similarly, while recalling the past, Bhikkhus, he does it by reflecting:

‘Previously, in such and such a past life, such was my feeling, such was the way I felt.’

“So, this is how he remembers the past, in connection only to the feelings he had, in his former lives.

3. “Similarly, while recalling the past, Bhikkhus, he does it by reflecting:

‘Previously, in such and such a past life, such was my perception, such was the way I perceived and remembered.’

“So, this is how he remembers the past, in connection only to the perception he had, in his former lives.

4. Similarly, while recalling the past, Bhikkhus, he does it by reflecting:

‘Previously, in such and such a past life, such were my habitual drives (saṅkhārā), such was the way I was led by my habitual drives (saṅkhārā).’

“So, this is how he remembers the past, in connection only to the habitual drives (saṅkhārā) he had, in his former lives.

5. Similarly, while recalling the past, Bhikkhus, he does it by reflecting:

‘Previously, in such and such a past life, such were my consciousnesses (viññāṇā), such was the way I became aware and experienced the world, through my consciousnesses (viññāṇā).’

“So, this is how he remembers the past, in connection only to the consciousnesses (viññāṇā) he had, in his former lives.

1. “And what is the reason, Bhikkhus, for which they call it a form?

“It is because it inevitably ends up getting ‘de-formed,’ twisted or warped, Bhikkhus. Thus, it is called form.

“But ‘de-formed,’ twisted or warped in what way, Bhikkhus?

“It is deformed, twisted or warped by the experiencing of cold; deformed, twisted and warped by heat; deformed, twisted and warped by hunger; deformed, twisted and warped by thirst; deformed, twisted and warped when attacked by gadflies or mosquitoes, by the wind, the sun, by serpents and other slithering animals and insects.

“Therefore, Bhikkhus, it is called a ‘form’ for the reason of becoming de-formed, twisted and warped by such things.

2. “And what is the reason, Bhikkhus, for which they call it a feeling?

“It is because one feels things. Thus, it is called a ‘feel-ing.’

“And what is it that one feels, Bhikkhus?

“One feels pleasure, one feels pain, and one feels neutral.

“Therefore, Bhikkhus, it is called a ‘feeling’ for the reason of something being felt, whether it is pleasurable, painful, or neutral.

3. “And what is the reason, Bhikkhus, for which they call it a perception?

“It is because one perceives and remembers things. Thus, it is called a ‘perception.’

“And what is it that one perceives or remembers, Bhikkhus?

“One perceives or remembers, for example, things or experiences that are blue in color or experience; things or experiences that are yellow in color or experience; things or experiences that are red in color or experience; things or experiences that are white in color or experience.

“Therefore, Bhikkhus, it is for this reason that it is called ‘perception,’ whereby something is being perceived or remembered.

4. “And what is the reason, Bhikkhus, for which they call them ‘habitual drives’ (*saṅkhārā*)?

“It is because while being conditioned themselves, they go on constantly conditioning other things, other phenomena, to be impelled and coerced. Thus, they are called ‘habitual drives.’

“And what is it that they condition? What are the phenomena that they impel and coerce, Bhikkhus?

“Form itself is a conditioned phenomenon, for it comes about as the result of and conditioned *by* habitual drives, the *saṅkhārā* themselves, which impel and coerce it into being.

“Similarly, feeling itself is a conditioned phenomenon, for it comes about as the result of and conditioned *by* habitual drives, the *saṅkhārā* themselves, which impel and coerce it into being.

“Similarly, perception itself is a conditioned phenomenon, for it comes about as the result of and conditioned *by* habitual drives, the *saṅkhārā* themselves, which impel and coerce it into being.

“Also, the *saṅkhārā* themselves are conditioned phenomena already, for they come about as the result of and conditioned *by* habitual drives, the *saṅkhārā* themselves, perpetuating them further, which again impel and coerce them into being, endlessly.

“Similarly, consciousness or sense-awareness (*viññāṇa*) itself is a conditioned phenomenon, for it comes about as the result of and conditioned *by* habitual drives, the *saṅkhārā* themselves, which impel and coerce it into being.

“Therefore, Bhikkhus, it is because while being conditioned themselves, they go on constantly conditioning other things, other phenomena, to be impelled and coerced. Thus, they are called ‘habitual drives.’

5. “And what is the reason, Bhikkhus, for which they call it ‘consciousnesses’ (*viññāṇā*)?
“It is because one becomes aware and conscious of something, one becomes cognizant of things.
Thus, it is called a ‘consciousnesses.’

“And what is it that one becomes aware and conscious of? What does one cognize, Bhikkhus?

“One becomes aware and conscious of, and cognizes, for example, with flavors, becoming aware of a sour taste, a bitter taste, or spicy and pungent, or one that is sweet, or whatever that is mild, salty, oily, or tasteless.

“Therefore, Bhikkhus, it is for this reason that it is called ‘consciousnesses’ (*viññāṇā*), whereby it distinguishes and becomes aware of the differences in experience.

1. “To this end, Bhikkhus, the Noble Disciple pauses and reflects in this manner:

‘I am now being harassed and attacked by various forms. I remember though, how in the past also, I was harassed and attacked by various similar forms, and in the very same manner, that I presently being harassed and attacked by these various forms.’

‘Now, if I were to continue looking forward to experience various forms within the future, wanting to enjoy more delightful forms in what is yet to happen, then in the future also, I will certainly be harassed and attacked by various forms, yet again, in much the same manner, that I am presently being harassed and attacked by various forms.’

“Having reflected and considered thus, he becomes unagitated, indifferent, and cooled towards forms and appearances experienced in the past.

“Likewise, he does not become anxious, and instead, remains unagitated, without being tossed around by any desire to seek delight in various forms to be experienced in the future, things that have not yet happened.

“Thus, he practices by pausing and reflecting carefully, within the present, as he experiences disenchantment, becoming dispassionate and allowing the fading away of his old attachments towards all forms and appearances. In this way, he experiences the cessation of suffering regarding all forms and appearances, whether pertaining to the past, present, or future.

2. “Next, Bhikkhus, the Noble Disciple pauses and reflects in this manner:

‘I am now being harassed and attacked by various feelings. I remember though, how in the past also, I was harassed and attacked by various similar feelings, and in the very same manner, that I am presently being harassed and attacked by these various feelings.’

‘Now, if I were to continue looking forward to experience various similar feelings within the future, wanting to enjoy more delightful feelings in what is yet to happen, then in the future also, I will certainly be harassed and attacked by various similar feelings, yet again, in much the same manner, that I am presently being harassed and attacked by various feelings.’

“Having reflected and considered thus, he becomes unagitated, indifferent, and cooled towards feelings experienced in the past.

“Likewise, he does not become anxious and instead, remains unagitated, without being tossed around by any desire to seek delight in various feelings to be experienced in the future, things that have not yet happened.

“Thus, he practices by pausing and reflecting carefully, within the present, as he experiences disenchantment, becoming dispassionate and allowing the fading away of his old attachments towards all feelings. In this way, he experiences the cessation of suffering that results from feelings, whether pertaining to the past, present, or future.

3. “Next, Bhikkhus, the Noble Disciple pauses and reflects in this manner:

‘I am now being harassed and attacked by various perceptions and memories. I remember though, how in the past also, I was harassed and attacked by various similar perceptions and memories, and in the same manner, that I am presently being harassed and attacked by these various perceptions and memories.’

‘Now, if I were to continue looking forward to experience various similar perceptions and memories within the future, wanting to enjoy more delightful perceptions in what is yet to happen, then in the future also, I will certainly be harassed and attacked by various similar perceptions and memories, yet again, in much the same manner, that I am presently being harassed and attacked by various perceptions and memories.’

“Having reflected and considered thus, he becomes unagitated, indifferent, and cooled towards perceptions and memories experienced in the past.

“Likewise, he does not become anxious and instead, remains unagitated, without being tossed around by any desire to seek delight in various perceptions to be experienced in the future, things that have not yet happened.

“Thus, he practices by pausing and reflecting carefully, within the present, as he experiences disenchantment, becoming dispassionate and allowing the fading away of his old attachments towards all perceptions and memories. In this way, he experiences the cessation of suffering that results from perceptions and memories, whether pertaining to the past, present, or future.

4. “Next, Bhikkhus, the Noble Disciple pauses and reflects in this manner:

‘I am now being harassed and attacked by various habitual drives. I remember though, how in the past also, I was harassed and attacked by various similar habitual drives, and in the same manner, that I am presently being harassed and attacked by these various habitual drives.’

‘Now, if I were to continue looking forward to experience various similar habitual drives within the future, wanting to enjoy more delightful habitual drives in what is yet to happen, then, in the future also, I will certainly be harassed and attacked by various similar habitual drives, yet

again, in much the same manner, that I am presently being harassed and attacked by various habitual drives.'

“Having reflected and considered thus, he becomes unagitated, indifferent, and cooled towards habitual drives experienced in the past.

“Likewise, he does not become anxious and instead, remains unagitated, without being tossed around by any desire to seek delight in various habitual drives to be experienced in the future, things that have not yet happened.

“Thus, he practices by pausing and reflecting carefully, within the present, as he experiences disenchantment, becoming dispassionate and allowing the fading away of his old attachments towards all habitual drives. In this way, he experiences the cessation of suffering that results from habitual drives, whether pertaining to the past, present, or future.

5. “Next, Bhikkhus, the Noble Disciple pauses and reflects in this manner:

'I am now being harassed and attacked by various consciousnesses and sense awareness. I remember though, how in the past also, I was harassed and attacked by various similar consciousnesses and sense awareness, and in the same manner, that I am presently being harassed and attacked by these various consciousnesses and sense awareness.'

'Now, if I were to continue looking forward to experience various similar consciousnesses and sense awareness within the future, wanting to enjoy more delightful consciousnesses and sense awareness in what is yet to happen, then, in the future also, I will certainly be harassed and attacked by various similar consciousnesses and sense awareness, yet again, in much the same manner, that I am presently being harassed and attacked by various consciousnesses and sense awareness.'

“Having reflected and considered thus, he becomes unagitated, indifferent, and cooled towards consciousnesses and sense awareness experienced in the past.

“Likewise, he does not become anxious and instead, remains unagitated, without being tossed around by any desire to seek delight in various consciousnesses and sense awareness to be experienced in the future, things that have not yet happened.

“Thus, he practices by pausing and reflecting carefully, within the present, as he experiences disenchantment, becoming dispassionate and allowing the fading away of his old attachments towards all consciousnesses and sense awareness. In this way, he experiences the cessation of suffering that results from consciousnesses and sense awareness, whether pertaining to the past, present, or future.

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 part of me,’ ‘this is happening to me,’ or ‘this is myself?’*

“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 part of me,’ ‘this is happening to me,’ or ‘this is myself?’*

“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 part of me,’ ‘this is happening to me,’ or ‘this is myself?’*

“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 part of me*,’ ‘*this is happening to me*,’ or ‘*this is myself*?’

“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 part of me*,’ ‘*this is happening to me*,’ or ‘*this is myself*?’

“No, Bhante, it is not suitable.”

“Exactly, Bhikkhus!

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

“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;

“A True Noble Disciple, who keeps relinquishing and leaves them all behind, instead of piling things up;

“A True Noble Disciple, who keeps scattering and smoking them all out;

“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 leaves 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 consciousness or sense awareness, 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 or sense awareness.

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 or sense awareness 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; towards all consciousnesses or sense awareness.

“Furthermore, 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.*

E. “And such a True Noble Disciple is declared to be the one, who neither takes apart, nor dismantles, nor lets go of assets, nor accumulates anything anymore; yet he remains having dismantled all assets.

F. “Such a True Noble Disciple neither keeps relinquishing nor leaves them all behind, nor engages in piling up of anything anymore; yet he remains having relinquished them all, never to be piling up anything again.

G. “Such a True Noble Disciple neither scatters nor smokes out anything anymore; yet he remains having scattered and smoked them all out.

H. “Such a True Noble Disciple neither extinguishes nor does he not rekindle anything anymore; yet he remains having extinguished it all, never to rekindle again.

E. “And what, Bhikkhus, is it that he neither takes apart, nor dismantles, nor lets go of, nor accumulates anything anymore, as he nevertheless remains having dismantled all assets?

E1. “He neither takes apart, nor dismantles, nor lets go of, nor accumulates any forms or appearances anymore, as he nevertheless remains having dismantled all assets pertaining to them.

E2. “He neither takes apart, nor dismantles, nor lets go of, nor accumulates any feelings anymore, as he nevertheless remains having dismantled all assets pertaining to them.

E3. “He neither takes apart, nor dismantles, nor lets go of, nor accumulates any perceptions or memories anymore, as he nevertheless remains having dismantled all assets pertaining to them.

E4. “He neither takes apart, nor dismantles, nor lets go of, nor accumulates any habitual drives anymore, as he nevertheless remains having dismantled all assets pertaining to them.

E5. “He neither takes apart, nor dismantles, nor lets go of, nor accumulates any consciousnesses or sense awareness anymore, as he nevertheless remains having dismantled all assets pertaining to them.

F. “And what is it, Bhikkhus, that he neither keeps relinquishing nor leaves all behind, nor engages in piling up anymore, as he remains nevertheless, having relinquished it all, never to be piling up again?

F1. “He neither keeps relinquishing nor leaves forms and appearances all behind, nor engages in piling them up anymore, as he remains nevertheless, having relinquished it all, never to be piling up again.

F2. “He neither keeps relinquishing nor leaves feelings all behind, nor engages in piling them up anymore, as he remains nevertheless, having relinquished it all, never to be piling them up again.

F3. “He neither keeps relinquishing nor leaves perceptions and memories all behind, nor engages in piling them up anymore, as he remains nevertheless, having relinquished it all, never to be piling them up again.

F4. “He neither keeps relinquishing nor leaves habitual drives all behind, nor engages in piling them up anymore, as he remains nevertheless, having relinquished it all, never to be piling them up again.

F5. “He neither keeps relinquishing nor leaves consciousnesses or sense awareness all behind, nor engages in piling them up anymore, as he remains nevertheless, having relinquished it all, never to be piling them up again.

G. “And what is it, Bhikkhus, that he neither scatters nor smokes out anymore, as he remains nevertheless, having scattered and smoked them all out?

G1. “He neither scatters nor smokes out forms and appearances anymore, as he remains nevertheless, having scattered and smoked them all out.

G2. “He neither scatters nor smokes out feelings anymore, as he remains nevertheless, having scattered and smoked them all out.

G3. “He neither scatters nor smokes out perceptions and memories anymore, as he remains nevertheless, having scattered and smoked them all out.

G4. “He neither scatters nor smokes out habitual drives anymore, as he remains nevertheless, having scattered and smoked them all out.

G5. “He neither scatters nor smokes out consciousnesses or sense awareness anymore, as he remains nevertheless, having scattered and smoked them all out.

H. “And what is it, Bhikkhus, that he neither extinguishes nor is not to rekindle anymore, as he remains nevertheless, having extinguished it all, never to rekindle again?

H1. “He neither extinguishes nor is not to rekindle forms and appearances anymore, as he remains nevertheless, having extinguished it all, never to rekindle again.

H2. “He neither extinguishes nor is not to rekindle feelings anymore, as he remains nevertheless, having extinguished it all, never to rekindle again.

H3. “He neither extinguishes nor is not to rekindle perceptions and memories anymore, as he remains nevertheless, having extinguished it all, never to rekindle again.

H4. “He neither extinguishes nor is not to rekindle habitual drives anymore, as he remains nevertheless, having extinguished it all, never to rekindle again.

H5. “He neither extinguishes nor is not to rekindle consciousnesses or sense awareness anymore, as he remains nevertheless, having extinguished it all, never to rekindle again.

“And when, Bhikkhus, the Bhikkhu is thus released in his heart, then the Devas, along with their King, Lord Indra, as well as Mahā Brahmā Himself, bow down to him as they pay homage from afar, as both declare:

*‘Homage be to You, O Venerable!
O Thoroughbred among all mankind!*

Homage to you, O Highest and Chief among all men!

*For we are now baffled and dumbfounded,
Since not even we ourselves know or understand,*

*As to what might be the basis of your meditation,
O Venerable,
Upon which you are firmly anchored.’*

Sādhu

Sādhu

Sādhu