SN 35.63 — Migajala Sutta: To Migajala

English translation by Thanissaro Bhikkhu.

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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. Then Ven. Migajala went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "'A person living alone. A person living alone,' thus it is said. To what extent, lord, is one a person living alone, and to what extent is one a person living with a companion?"

"Migajala, there are forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk relishes them, welcomes them, & remains fastened to them. As he relishes them, welcomes them, & remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk relishes them, welcomes them, & remains fastened to them. As he relishes them, welcomes them, & remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"A person living in this way — even if he frequents isolated forest & wilderness dwellings, with an unpopulated atmosphere, lying far from humanity, appropriate for seclusion — is still said to be living with a companion. Why is that? Because the craving that is his companion has not been abandoned by him. Thus he is said to be a person living with a companion.

"Now, there are forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"A person living in this way — even if he lives near a village, associating with monks & nuns, with male & female lay followers, with kings & royal ministers, with sectarians & their disciples — is still said to be living alone. A person living alone is said to be a monk. Why is that? Because the craving that was his companion has been abandoned by him. Thus he is said to be a person living alone."