SN 35.63 — SN 35:63 To Migajāla | Migajāla Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN35_63.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

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

To Migajāla

Migajāla Sutta (SN 35:63)

Near Sāvatthī. Then Ven. Migajāla 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 who is living alone. A person who is living alone,’ thus it is said. To what extent, lord, is one a person who is living alone, and to what extent is one a person who is living with a companion?”

“Migajāla, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire—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 who is 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, enticing, linked to sensual desire—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 who is 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 who is living with a companion.

“Now, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire—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 who is 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, enticing, linked to sensual desire—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 who is 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 is his companion has been abandoned by him. Thus he is said to be a person who is living alone.”

Publisher references (not part of the sutta)

See also: SN 21:10; SN 35:95; AN 6:63; Dhp 353; Iti 15; Sn 1:3