SN 46.52 — SN 46:52 An Exposition | Pariyāya Sutta

English translation by Ṭhānissaro Bhikkhu.

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Text

An Exposition

Pariyāya Sutta (SN 46:52)

Then, early in the morning, a large number of monks adjusted their lower robes and, taking their bowls & outer robes, went into Sāvatthī for alms. Then the thought occurred to them, “It’s still too early to go for alms in Sāvatthī. Why don’t we go to the park of the wanderers of other sects?”

So the monks went to the park of the wanderers of other sects. On arrival, they exchanged courteous greetings with the wanderers of other sects. After an exchange of friendly greetings & courtesies, they sat to one side.

As they were sitting there, the wanderers of other sects said to them, "Friends, Gotama the contemplative teaches the Dhamma to his disciples in this way: 'Come, monks—abandoning the five hindrances, the corruptions of awareness that weaken discernment—develop the seven factors for awakening as they have come to be.'

"Now, friends, we too teach our disciples in this way: 'Come, you friends—abandoning the five hindrances, the corruptions of awareness that weaken discernment—develop the seven factors for awakening as they have come to be.'

"So, friends, what difference, what distinction, what distinguishing factor is there here between Gotama the contemplative and us, when comparing Dhamma teaching with Dhamma teaching, instruction with instruction?"

Then the monks neither delighted in the words of the wanderers of other sects, nor did they reject them. Without delighting or rejecting, they got up from their seats and left, (thinking,) "We will learn the meaning of these words in the presence of the Blessed One."

So, having gone for alms in Sāvatthī, after the meal, returning from their alms round, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they [told him what had happened].

"Monks, when wanderers of other sects speak in that way, they should be addressed in this way: 'But friends, is there an exposition, following which, the five hindrances become ten, and the seven factors for awakening fourteen?'

"Being asked in this way, the wanderers of other sects will be unable to respond and, on top of that, will fall into vexation. Why is that? Because it lies beyond their range. Monks, I don't see anyone in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who would satisfy the mind with their answer to these questions, aside from the Tathāgata, a disciple of the Tathāgata, or one who had heard it from them.

"And which, monks, is the exposition, following which, the five hindrances become ten?

"Any sensual desire for what is internal is a hindrance. Any sensual desire for what is external is a hindrance. Thus what comes under the heading of 'the hindrance of sensual desire' becomes, by means of this exposition, twofold.

"Any ill will for what is internal is a hindrance. Any ill will for what is external is a hindrance. Thus what comes under the heading of 'the hindrance of ill will' becomes, by means of this exposition, twofold.

"Any sloth is a hindrance. Any drowsiness is a hindrance. Thus what comes under the heading of 'the hindrance of sloth & drowsiness' becomes, by means of this exposition, twofold.

“Any restlessness is a hindrance. Any anxiety is a hindrance. Thus what comes under the heading of ‘the hindrance of restlessness & anxiety’ becomes, by means of this exposition, twofold.

“Any uncertainty over what is internal is a hindrance. Any uncertainty over what is external is a hindrance. Thus what comes under the heading of ‘the hindrance of uncertainty’ becomes, by means of this exposition, twofold.

“This, monks, is the exposition, following which, the five hindrances become ten.

“And which is the exposition, following which, the seven factors for awakening become fourteen?

“Any mindfulness concerning internal qualities is mindfulness as a factor for awakening. Any mindfulness concerning external qualities is mindfulness as a factor for awakening. Thus what comes under the heading of ‘mindfulness as a factor for awakening’ becomes, by means of this exposition, twofold.

“Whenever one, with discernment, investigates, carefully attends to, and makes an examination of internal qualities, that is analysis of qualities as a factor for awakening. Whenever one, with discernment, investigates, carefully attends to, and makes an examination of external qualities, that is analysis of qualities as a factor for awakening. Thus what comes under the heading of ‘analysis of qualities as a factor for awakening’ becomes, by means of this exposition, twofold.

“Any bodily persistence is persistence as a factor for awakening. Any mental persistence is persistence as a factor for awakening. Thus what comes under the heading of ‘persistence as a factor for awakening’ becomes, by means of this exposition, twofold.

“Any rapture accompanied by directed thought & evaluation is rapture as a factor for awakening. Any rapture unaccompanied by directed thought & evaluation is rapture as a factor for awakening. Thus what comes under the heading of ‘rapture as a factor for awakening’ becomes, by means of this exposition, twofold.

“Any bodily calm is calm as a factor for awakening. Any mental calm is calm as a factor for awakening. Thus what comes under the heading of ‘calm as a factor for awakening’ becomes, by means of this exposition, twofold.

“Any concentration accompanied by directed thought & evaluation is concentration as a factor for awakening. Any concentration unaccompanied by directed thought & evaluation is concentration as a factor for awakening. Thus what comes under the heading of ‘concentration as a factor for awakening’ becomes, by means of this exposition, twofold.

“Any equanimity concerning internal qualities is equanimity as a factor for awakening. Any equanimity concerning external qualities is equanimity as a factor for awakening. Thus what comes under the heading of ‘equanimity as a factor for awakening’ becomes, by

means of this exposition, twofold.

“This, monks, is the exposition, following which, the seven factors for awakening are fourteen.”

Publisher references (not part of the sutta)

See also: DN 22; MN 137; SN 45:8