SN 46.56 — With Prince Abhaya

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Text

Linked Discourses 46.56

6. Discussion

With Prince Abhaya

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Pūraṇa Kassapa says this: 'There is no cause or reason for not knowing and not seeing. Not knowing and not seeing have no cause or reason. There is no cause or reason for knowing and seeing. Knowing and seeing have no cause or reason.' What does the Buddha say about this?"

"Prince, there are causes and reasons for not knowing and not seeing. Not knowing and not seeing have causes and reasons. There are causes and reasons for knowing and seeing. Knowing and seeing have causes and reasons."

"But sir, what is the cause and reason for not knowing and not seeing? How do not knowing and not seeing have causes and reasons?"

"There's a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen. This is a cause and reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons.

Furthermore, there's a time when the heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, without truly knowing and seeing the escape from doubt that has arisen. This is a cause and reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons."

"Sir, what is the name of this exposition of the teaching?"

"These are called the 'hindrances', prince."

"Indeed, Blessed One, these are hindrances! Indeed, Holy One, these are hindrances! Overcome by even a single hindrance you wouldn't truly know or see, let alone all five hindrances.

But sir, what is the cause and reason for knowing and seeing? How do knowing and seeing have causes and reasons?"

“It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They truly know and see with a mind that has developed the awakening factor of mindfulness. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.

Furthermore, a mendicant develops the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They truly know and see with a mind that has developed the awakening factor of equanimity. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.”

“Sir, what is the name of this exposition of the teaching?”

“These are called the ‘awakening factors’, prince.”

“Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors! Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors. When climbing Mount Vulture’s Peak I became fatigued in body and mind. But this has now faded away. And I’ve comprehended the teaching.”