

SN. 4.1.15.8 (SN. 35.136/153) – Atthinukhopariyāyasuttam

Discourse on ‘Is There a Method?’

Sāvattḥiyam: Atthi nū kho bhikkhave, pariyāyo yaṃ pariyāyam āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññam vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmī” ti?

At Sāvattḥi: “Bhikkhus, is there a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’?”

Bhagavamamūlakā no bhante, dhammā bhagavannetikā bhagavamapaṭisaraṇā. Sādhuvata bhante, bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, bhagavato sutvā bhikkhū dhārasantīti.

“Venerable sir, our Teachings are rooted in the Sublime One; guided by the Sublime One, in the Sublime One is our refuge. Surly it would be well and profitable, venerable sir, if the Sublime One would reveal what was said. Hearing from the Sublime One the bhikkhus will remember it.”

Tena hi bhikkhave suṇātha, sādhukaṃ manasikarotha, bhāsissāmīti.

“Just so, bhikkhus, listen and consider well – I will speak.”

Evam bhanteti kho te bhikkhū bhagavato paccassosam

“Yes, venerable sir.” The bhikkhus replied to the Sublime One.

Bhagavā etadvoca: Atthi bhikkhave, pariyāyo yaṃ pariyāyam āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññam vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmī” ti?

The Sublime One then said: “There is, bhikkhus, a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”

Katamo ca bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhū aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākaroti: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti?

“And what is this method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’?”

Idha bhikkhave, bhikkhu cakkhunā rūpaṃ disvā santaṃ vā ajjhataṃ rāgadosamohaṃ atthi me ajjhataṃ rāgadosamohoti pajānāti, asantaṃ vā ajjhataṃ rāgadosamohaṃ natthi me ajjhataṃ rāgadosamohoti pajānāti.

Yantaṃ bhikkhave, bhikkhu cakkhunā rūpaṃ disvā ...pe...

“Here, bhikkhus, having seen an object with the eye – if there is desire, corrupt intentions, and delusion within oneself, a bhikkhu directly knows ‘desire, corrupt intentions, and delusion are within me’; or if there is not desire, corrupt intentions and delusion within oneself, he directly knows ‘desire, corrupt intentions and delusion do not exist within me.’ Bhikkhus, so it is that with this seeing an object with the eye ... [repeat of the above]

Api nu me bhikkhave, dhammā saddhāya vā veditabbā ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakke vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā?

“Such as it is, bhikkhus, is this phenomena experienced by faith, by preferences, by what was said, by circular reasoning, or by acceptance of a theory one favors?”

No hetam bhante,

“Indeed not, venerable sir.”

Nanu me bhikkhave, dhammā paññāya disvā veditabbāti?

“Certainly, bhikkhus, are these phenomena experienced having recognized them with wisdom?”

Evam bhante.

“Yes, venerable sir.”

Ayaṃ kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti

“So it is, bhikkhus, there is a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”

Punacaparaṃ bhikkhave, bhikkhu sotena saddaṃ sutvā santaṃ vā ajjhattaṃ rāgadosamohaṃ atthi me ajjhattaṃ rāgadosamohoti pajānāti, asantaṃ vā ajjhattaṃ rāgadosamohaṃ natthi me ajjhattaṃ rāgadosamohoti pajānāti.

Yantaṃ bhikkhave, bhikkhu sotena saddaṃ sutvā ...pe...

Api nū me bhikkhave, dhammā saddhāya vā veditabbā ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakke vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā?

“And further, bhikkhus, having heard a sound with the ear – if there is desire, corrupt intentions, and delusion within oneself, a bhikkhu directly knows ‘desire, corrupt intentions, and delusion are within me’; or if there is not desire, corrupt intentions and delusion within oneself, he directly knows ‘desire, corrupt intentions and delusion do not exist within me.’ Bhikkhus, so it is that with this hearing a sound with the ear ... [repeat of the above]

“Such as it is, bhikkhus, is this phenomena experienced by faith, by preferences, by what was said, by circular reasoning, or by acceptance of a theory one favors?”

No hetama bhante,

“Indeed not, venerable sir.”

Nanu me bhikkhave, dhammā paññāya disvā veditabbāti?

“Certainly, bhikkhus, are these phenomena experienced having recognized them with wisdom?”

Evam bhante.

“Yes, venerable sir.”

Ayaṃ kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti

“So it is, bhikkhus, there is a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”

Punacaparaṃ bhikkhave, bhikkhu ghānena gandhaṃ ghāyitvā santaṃ vā ajjhataṃ rāgadosamohaṃ atthi me ajjhataṃ rāgadosamohoti pajānāti, asantaṃ vā ajjhataṃ rāgadosamohaṃ natthi me ajjhataṃ rāgadosamohoti pajānāti.

Yantaṃ bhikkhave, bhikkhu ghānena gandhaṃ ghāyitvā ...pe...

Api nū me bhikkhave, dhammā saddhāya vā veditabbā ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakke vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā?

“And further, bhikkhus, having smelled a smell with the nose – if there is desire, corrupt intentions, and delusion within oneself, a bhikkhu directly knows ‘desire, corrupt intentions, and delusion are within me’; or if there is not desire, corrupt intentions and delusion within oneself, he directly knows ‘desire, corrupt intentions and delusion do not exist within me.’ Bhikkhus, so it is that with this smelling a smell with the nose ... [repeat of the above]

“Such as it is, bhikkhus, is this phenomena experienced by faith, by preferences, by what was said, by circular reasoning, or by acceptance of a theory one favors?”

No hetama bhante,

“Indeed not, venerable sir.”

Nanu me bhikkhave, dhammā paññāya disvā veditabbāti?

“Certainly, bhikkhus, are these phenomena experienced having recognized them with wisdom?”

Evam bhante.

“Yes, venerable sir.”

Ayaṃ kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya aññatra ruciya aññatra anussava aññatra ākāraparivittakā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti

“So it is, bhikkhus, there is a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”

Punacapaṃ bhikkhave, bhikkhu jivhāya rasaṃ sāyivā santaṃ vā ajjhataṃ rāgadosamohaṃ atthi me ajjhataṃ rāgadosamohoti pajānāti, asantaṃ vā ajjhataṃ rāgadosamohaṃ natthi me ajjhataṃ rāgadosamohoti pajānāti.

Yantaṃ bhikkhave, bhikkhu jivhāya rasaṃ sāyivā ...pe...

Api nū me bhikkhave, dhammā saddhāya vā veditabbā ruciya vā veditabbā, anussavena vā veditabbā, ākāraparivittakke vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā?

“And further, bhikkhus, having tasted a flavor with the tongue – if there is desire, corrupt intentions, and delusion within oneself, a bhikkhu directly knows ‘desire, corrupt intentions, and delusion are within me’; or if there is not desire, corrupt intentions and delusion within oneself, he directly knows ‘desire, corrupt intentions and delusion do not exist within me.’ Bhikkhus, so it is that with this tasting a flavor with the tongue ...[repeat of the above]

“Such as it is, bhikkhus, is this phenomena experienced by faith, by preferences, by what was said, by circular reasoning, or by acceptance of a theory one favors?”

No hetama bhante,

“Indeed not, venerable sir.”

Nanu me bhikkhave, dhammā paññāya disvā veditabbāti?

“Certainly, bhikkhus, are these phenomena experienced having recognized them with wisdom?”

Evam bhante.

“Yes, venerable sir.”

Ayaṃ kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti

“So it is, bhikkhus, there is a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”

Punacaparaṃ bhikkhave, bhikkhu kāyena phoṭṭhabbaṃ phusitvā santaṃ vā ajjhattaṃ rāgadosamohaṃ atthi me ajjhattaṃ rāgadosamohoti pajānāti, asantaṃ vā ajjhattaṃ rāgadosamohaṃ natthi me ajjhattaṃ rāgadosamohoti pajānāti.

Yantaṃ bhikkhave, bhikkhu kāyena phoṭṭhabbaṃ phusitvā ...pe...

Api nū me bhikkhave, dhammā saddhāya vā veditabbā ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakke vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā?

“And further, bhikkhus, having contacted with the sense of bodily contact – if there is desire, corrupt intentions, and delusion within oneself, a bhikkhu directly knows ‘desire, corrupt intentions, and delusion are within me’; or if there is not desire, corrupt intentions and delusion within oneself, he directly knows ‘desire, corrupt intentions and delusion do not exist within me.’ Bhikkhus, so it is that with this contacting with the sense of bodily contact ... [repeat of the above]

“Such as it is, bhikkhus, is this phenomena experienced by faith, by preferences, by what was said, by circular reasoning, or by acceptance of a theory one favors?

No hetama bhante,

“Indeed not, venerable sir.”

Nanu me bhikkhave, dhammā paññāya disvā veditabbāti?

“Certainly, bhikkhus, are these phenomena experienced having recognized them with wisdom?”

Evam bhante.

“Yes, venerable sir.”

Ayaṃ kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākareyya: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti

“So it is, bhikkhus, there is a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”

Punacaparaṃ bhikkhave, bhikkhu manasā dhammaṃ viññāya santaṃ vā ajjhattaṃ rāgadosamohaṃ atthi me ajjhattaṃ rāgadosamohoti pajānāti, asantaṃ vā ajjhattaṃ rāgadosamohaṃ natthi me ajjhattaṃ rāgadosamohoti pajānāti.

Yantaṃ bhikkhave, bhikkhu manasā dhammaṃ viññāya ...pe...

Api nu me bhikkhave, dhammā saddhāya vā veditabbā ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakke vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā?

“And further, bhikkhus, having recognized a phenomena with the mind – if there is desire, corrupt intentions, and delusion within oneself, a bhikkhu directly knows ‘desire, corrupt intentions, and delusion are within me’; or if there is not desire, corrupt intentions and delusion within oneself, he directly knows ‘desire, corrupt intentions and delusion do not exist within me.’ Bhikkhus, so it is that with this recognizing a phenomena with the mind ... [repeat of the above]

“Such as it is, bhikkhus, is this phenomena experienced by faith, by preferences, by what was said, by circular reasoning, or by acceptance of a theory one favors?

No hetama bhante,

“Indeed not, venerable sir.”

Nanu me bhikkhave, dhammā paññāya disvā veditabbāti?

“Certainly, bhikkhus, are these phenomena experienced having recognized them with wisdom?”

Evam bhante.

“Yes, venerable sir.”

Ayampi kho bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā aññaṃ vyākaroṭi: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi” ti

“So it is, bhikkhus, there is a method and procedure through which a bhikkhu: other than by faith, other than by preferences, other than by what was said, other than by circular reasoning, other than by acceptance of a theory one favors; but one by which can be proclaimed with direct knowledge ‘exhausted is birth, fulfilled is the highest aspiration, done is what had to be done, there is nothing more for this existence.’”



[Khantijayo Bhikkhu – 2003]