

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.7.4 Indriyabhāvanāsuttam Mastering the Sense-faculties



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Indriyabhāvanāsuttam	Mastering the Sense-faculties
<p>... “Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāssissāmi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –</p>	<p>... “Then Ānanda, listen carefully, be alert and attentive, I will explain.” “Well, Bhante,” replied the venerable Ānanda to the Bhagava. The Bhagava spoke in the following way:</p>
<p>“Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.</p>	<p>“What now, Ānanda, is the outstanding development of the senses in this Noble Discipline? Here, Ānanda, to a Bhikkhu, when seeing a visual object through the eyes there arises pleasantness, there arises disagreeableness and there arises neither liking nor disliking.</p>
<p>So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.</p> <p>Taṅca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santam etaṃ</p>	<p>He understands properly: ‘Here within me (the feeling of) pleasantness has arisen, within me (the feeling of) disagreeableness has arisen and within me (the feeling of) neither liking nor disliking has arisen.</p> <p>That indeed is compounded, gross and arisen from a cause. There is what is peaceful</p>

<p>paṇītaṃ yadidaṃ – upekkhā’ti.</p>	<p>and excellent – that is equanimity!’</p>
<p>Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti.</p>	<p>To him thus what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity remains.</p>
<p>Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya;</p> <p>evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti –</p> <p>ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuviññeyyesu rūpesu.</p>	<p>Just as, Ānanda, a man with good eyesight having opened his eyes would close them and having closed his eyes would open them,</p> <p>in the same way, Ānanda, as quickly, as speedy without any difficulty what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity established –</p> <p>this is, what is called, Ānanda, the outstanding development of the senses in this Noble Discipline regarding visible forms recognised by the eye.</p>
<p>Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.</p> <p>So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.</p>	<p>And further, here, Ānanda, to a Bhikkhu, when hearing a sound through the ears there arises pleasantness, there arises disagreeableness and there arises neither liking nor disliking.</p> <p>He understands properly: ‘Here within me (the feeling of) pleasantness has arisen, within me (the feeling of) disagreeableness has</p>

<p>Tañca kho sañkhatam oḷārikam paṭiccasamuppannam. Etam santam etam pañitam yadidam – upekkhā’ti.</p> <p>Tassa tam uppannam manāpam uppannam amanāpam uppannam manāpāmanāpam nirujjhati; upekkhā sañthāti.</p>	<p>arisen and within me (the feeling of) neither liking nor disliking has arisen.</p> <p>That indeed is compounded, gross and arisen from a cause. There is what is peaceful and excellent – that is equanimity!’</p> <p>To him thus what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity remains.</p>
<p>Seyyathāpi, ānanda, balavā puriso appakasireneva accharam pahareyya; evameva kho, ānanda, yassa kassaci evamsīgham evamtuvaṭam evamappakasirena uppannam manāpam uppannam amanāpam uppannam manāpāmanāpam nirujjhati, upekkhā sañthāti –</p> <p>ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu saddesu.</p>	<p>Just as, Ānanda, a strong man would snap his fingers without unease, in the same way, Ānanda, as quickly, as speedy without any difficulty what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity established –</p> <p>this is, what is called, Ānanda, the outstanding development of the senses in this Noble Discipline regarding hearing a sound through the ears.</p>
<p>Puna caparam, ānanda, bhikkhuno ghānena gandham ghāyitvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam.</p> <p>So evaṃ pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppannam manāpāmanāpam.</p>	<p>And also, Ānanda, to a Bhikkhu, when smelling odour through the nose there arises pleasantness, there arises disagreeableness and there arises neither liking nor disliking.</p> <p>He understands properly: ‘Here within me (the feeling of) pleasantness has arisen, within me (the feeling of) disagreeableness has</p>

<p>Tañca kho sañkhatam oḷārikam paṭiccasamuppannam. Etam santam etam pañitam yadidaṃ – upekkhā’ti.</p> <p>Tassa taṃ uppannam manāpaṃ uppannam amanāpaṃ uppannam manāpāmanāpaṃ nirujjhati; upekkhā sañthāti.</p>	<p>arisen and within me (the feeling of) neither liking nor disliking has arisen.</p> <p>That indeed is compounded, gross and arisen from a cause. There is what is peaceful and excellent – that is equanimity!’</p> <p>To him thus what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity remains.</p>
<p>Seyyathāpi, ānanda, īsakampoṇe padumapalāse udakaphusitāni pavattanti, na sañthanti;</p> <p>evameva kho, ānanda, yassa kassaci evaṃsīgham evaṃtuvaṭam evaṃappakasirena uppannam manāpaṃ uppannam amanāpaṃ uppannam manāpāmanāpaṃ nirujjhati, upekkhā sañthāti –</p> <p>ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.</p>	<p>Just as, Ānanda, any drop of water dripping on a lotus leaf, which is slightly turned downwards would fall down and not remain,</p> <p>in the same way, Ānanda, as quickly, as speedy without any difficulty what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity established –</p> <p>this is, what is called, Ānanda, the outstanding development of the senses in this Noble Discipline regarding smelling odour through the nose.</p>
<p>Puna caparam, ānanda, bhikkhuno jivhāya rasam sāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.</p> <p>So evaṃ pajānāti – ‘uppannam kho me idaṃ manāpaṃ,</p>	<p>Further, Ānanda, to a Bhikkhu, when savouring any taste with the tongue there arises pleasantness, there arises disagreeableness and there arises neither liking nor disliking.</p> <p>He understands properly: ‘Here within me (the feeling of) pleasantness has arisen,</p>

<p>uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.</p> <p>Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santam etaṃ paṇītam yadidaṃ – upekkhā’ti.</p>	<p>within me (the feeling of) disagreeableness has arisen and within me (the feeling of) neither liking nor disliking has arisen.</p> <p>That indeed is compounded, gross and arisen from a cause. There is what is peaceful and excellent – that is equanimity!’</p>
<p>Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti.</p> <p>Seyyathāpi, ānanda, balavā puriso jivhagge khelapiṇḍaṃ saṃyūhitvā appakasirena vameyya;</p> <p>evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati,</p> <p>upekkhā saṅghāti –</p> <p>ayaṃ vuccatānanda,</p> <p>ariyassa vinaye anuttarā indriyabhāvanā jivhāvīññeyyesu rasesu.</p>	<p>To him thus what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity remains.</p> <p>Just as, Ānanda, a strong man, feeling an accumulation of mucus on the tip of his tongue would spit it out promptly,</p> <p>in the same way, Ānanda, as quickly, as speedy without any difficulty what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity established –</p> <p>this is, what is called, Ānanda, the outstanding development of the senses in this Noble Discipline regarding savouring any taste with the tongue.</p>
<p>Puna caparaṃ, ānanda, bhikkhuno kāyena phoṭṭhabbaṃ phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.</p> <p>So evaṃ pajānāti –</p>	<p>And again, Ānanda, to a Bhikkhu, when feeling a tangible object on the body there arises pleasantness, there arises disagreeableness and there arises neither liking nor disliking.</p> <p>He understands properly: ‘Here within</p>

<p>‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.</p> <p>Tañca kho saṅkhatam oḷārikam paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti.</p>	<p>me (the feeling of) pleasantness has arisen, within me (the feeling of) disagreeableness has arisen and within me (the feeling of) neither liking nor disliking has arisen.</p> <p>That indeed is compounded, gross and arisen from a cause. There is what is peaceful and excellent – that is equanimity!’</p>
<p>Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti.</p> <p>Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatam evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.</p>	<p>To him thus what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity remains.</p> <p>Just as, Ānanda, a strong man would stretch a bent arm and bend a stretched arm, in the same way, Ānanda, as quickly, as speedy without any difficulty what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity established – this is, what is called, Ānanda, the outstanding development of the senses in this Noble Discipline regarding feeling a tangible object on the body.</p>
<p>Puna caparaṃ, ānanda, bhikkhuno manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.</p>	<p>Again further, Ānanda, to a Bhikkhu, when distinguishing a mental object in the mind there arises pleasantness, there arises disagreeableness and there arises neither liking nor disliking.</p>

<p>So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.</p> <p>Tañca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’ti.</p> <p>Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti.</p>	<p>He understands properly: ‘Here within me (the feeling of) pleasantness has arisen, within me (the feeling of) disagreeableness has arisen and within me (the feeling of) neither liking nor disliking has arisen.</p> <p>That indeed is compounded, gross and arisen from a cause. There is what is peaceful and excellent – that is equanimity!’</p> <p>To him thus what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity remains.</p>
<p>Seyyathāpi, ānanda, balavā puriso divasaṃsantatte ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya.</p> <p>Dandho, ānanda, udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu.</p>	<p>Imagine, Ānanda, a strong man would let fall two or three drops of water on an iron- vessel that was heated for a whole day.</p> <p>Even if these drops of water would fall down slowly, they would be quickly dissolved and vaporised.</p> <p>Likewise, Ānanda, as quickly, as speedy without any difficulty what has arisen as pleasantness, what has arisen as disagreeableness and what has arisen as neither liking nor disliking gets extinguished and equanimity established – this is, what is called, Ānanda, the outstanding development of the senses in this Noble Discipline regarding distinguishing a mental object in the mind.</p>



<p>Evam kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.</p>	<p>This, Ānanda, is the outstanding development of the senses in this Noble Discipline.”</p>
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