

4

Nakula,pitā Sutta

WT:Be **Nakula,pitu Sutta**, The Discourse to Nakula’s Father | S 22.1/3:1-5

Theme: Although my body is sick, my mind will not be sick.

Translated & annotated by Piya Tan ©2003

1 The Bhaggā

The names Nakula,pitā and Nakula,mātā are not their real names (which are not mentioned in the texts); for, they simply mean “father of Nakula” and “mother of Nakula” respectively. Nakula must have been an important person in the Buddhist community but records of him have not come down to us. Nakula,pitā and his wife, Nakula,mātā, were householders of Sumsumāra,giri in Bhaggā country.

Bhaggā (not listed among the 16 major countries of the Buddha’s time)¹ was the name of a tribe and a country, the capital of which was Sumsumāra,giri, which the Buddha visited several times in the course of his wanderings,² and four rules for the monks were laid down there.³ The Bhaggā were probably subjects of king Udena of Kosambī, whose son, Bodhi Rājakumāra, lived there apparently as his father’s viceroy. The *Cambridge History of India* (1:175) says that the Bhaggā were members of the Vajjī confederacy. The Bhagga country lay between Vesālī and Sāvattihī.

Sumsumāra,giri was so called because it was said that noise made by a crocodile (*sumsumāra*) in a nearby lake was heard when the town was being built (MA 2:65; SA 2:249). The Buddha spent his eighth rains retreat there (BA 3). It was while sojourning there that **Moggallāna** was attacked by Māra entering his belly (M 1:332). It was there too that he expounded **the Anumāna Sutta** (M 15/1:95-100). When the Buddha was at Sumsumāra,giri, he saw (through his divine eye) that Moggallāna was very drowsy while meditating at Kallavāla,muttā, appeared before him and admonished him (A 4:85). The elder **Sirimaṇḍa**, famous for his reflection on the confession of faults, was a brahmin of Sumsumāra,giri (Tha 447-452).

Sigāla,pitā (Sigāla’s father) went there for meditation and became an arhat (ThaA 1:70). The Apadāna mentions the Bhaggā along with the Kārusā (Ap 2:359).

2 Nakula,pitā and Nakula,mātā

When the Buddha stayed at Bhesakaḷā Forest, Nakula,pitā and his wife visited him and immediately fell at his feet, calling him “son” (AA 1:400) and asking why he had been away for so long. It is said that they had been the Bodhisattva’s parents for five hundred births and his near relatives for many more (AA 3:95). The Buddha taught them the Dharma and they became streamwinners.

The Buddha again visited their village when they were old. They entertained him, telling of their devotion to each other *in this life* and asking for a teaching which should keep them likewise together in *the after-life*.⁴ The Buddha referred to this event in the assembly of the Order, declaring them to be the most warm and trustworthy of companions (*vissāsikā*) among his lay disciples.⁵ It is said that Nakula,pitā’s desire for this eminence was first conceived in the time of Padum’uttara Buddha. He was then a householder of Haṃsavaṭī, and was present at an assembly where that Buddha declared someone to be chief of those with mutual trust (*vissāsikā*) (A 1:400 f).

Once, when Nakula,pitā lies grievously ill, his wife notices that he is filled with anxiety. She assures him that he need not feel anxious either for her or for his children. She speaks with such conviction that Nakula,pitā regains his composure of mind and recovers. Later he visits the Buddha and recounts the event and is praised by the Buddha for having such a good wife. (A 3:295 ff)

¹ The 16 great states: see (**Tadah**) **Uposatha S** (A 3.70) in SD 4.18 Appendix.

² eg V 2:127, 4:115, 198; A 2:61, 4:85.

³ The rules are as follows: monks are allowed to step on cloth for use after the feet are washed (V 2:127); **Pāc 56** on not kindling a fire when not sick (V 4:115 f); **Sekh 55** on not accepting a drinking vessel with food-soiled hands (V 4:198); **Sekh 56** on not throwing away bowl-washing with rice-grains when amongst houses (V 4:199). Cf V 5:145; VA 1305.

⁴ **Samajrvi S** (A 4.55/2:61 f).

⁵ A 1:26, 2:61 f; AA 1:400 f, 457, 3:95; SA 2:251.

The Khandha Samiyutta of the Samiyutta Nikāya opens with the Nakula,pitā Sutta; hence, this opening chapter is called **Nakula,pitā Vagga** (S 3.1-21). Both husband and wife are mentioned in lists of eminent disciples.⁶ The Nakula,pitā Sutta is an example of a teaching where the Buddha speaks in brief, and that brief teaching is expanded by a disciple (Sāriputta).

3 Puthujjana

3.1 MEANING OF PUTHU. The Commentaries⁷ distinguish between two kinds of “worldlings” (*puthujjana*), namely, the “ignorant ordinary person” or “uninstructed worldling” (*assutava puthujjana*) and the “good ordinary person” (*kalyāṇa puthujjana*), both of which, as such, have not reached streamwinning. The ignorant ordinary person has neither theoretical knowledge of the Dharma nor training in mental development. The good ordinary person, however, has both and is striving to reach the path.

The Commentaries give some details. By *assutava* (ignorant, uninstructed) is meant lacking in learning, questioning and discriminating the aggregates, the elements, the sense-bases, cause-and-effect, the stations of mindfulness, etc. *Puthujjana* (ordinary person, worldling) literally means “a thick or dense person, part of a crowd,” so called because such a one generates much and various defilements—a crowd or mass of defilements—etc (*puthūnaṃ nāna-p, pakāraṇaṃ kiles’ādīnaṃ janana’ādīnaṃ janana’ādi, kāraṇehi puthujjana*); and also because he is amongst the masses (*puthūnaṃ janānaṃ anto, gadhattā*), in numbers beyond reckoning, engaged in low Dharma contrary to the Dharma of the noble ones. Or else, *puthu* means “counted as separate”: the ordinary person is one apart from the noble ones who possesses such qualities as virtue, learning, etc (*puthu vā ayam visum y’eva saṅkham gato, visamsaṭṭho sīla, sut’ādi, -guna, yuttehi ariyehi jano ti puthujjana*).⁸

In his Samiyutta translation, Bodhi notes that this twofold etymology stems from a twofold understanding of the Pāli *puthu* as representing either Vedic *pr̥thu* (numerous, many) or *pr̥thak* (separate, distinct). The Buddhist Hybrid Sanskrit form *pr̥thagjana* indicates a preference for the latter, but the Pali Commentators tend to favour the former (*pr̥thu, jana*) as etymology. (S:B 769 n153)⁹

3.2 TWO KINDS OF WORLTLINGS. As already stated [3.1], the Commentaries generally speak of two kinds of worldlings: the blind worldling (*andha puthujjana*) and the good worldling (*kalyāṇa puthujjana*). The blind worldling is an unawakened being who does not review [reflect on], nor remember, nor listen to, nor question about, nor learn about the five aggregates, the four elements, the six sense-bases and related teachings, while the good worldling does so.¹⁰

The Commentaries also use the expression “foolish worldling” (*bāla puthujjana*) here.¹¹ *Bāla* has a range of related meanings: a young boy, a fool, an immature person. Such a person is “apart, separate” (*puthu*) from the wise. This separateness is not exactly a fixed category as it is a dynamic *phase*, that is, it is possible for the immature worldling to mature in due course into a wise person.

The good worldling, although still unawakened, is open to the Dharma, and reflects and reviews on the true nature of things, especially that of impermanence. While the blind worldling is one who goes *with* the worldly flow (*anusota, gāmī*), the good worldling goes *against* worldly currents (*paṭisota, gāmī*). In this model, the learners on the path are said to be the “stable-minded” (*thit’atta*), and beyond this is the non-learner, the arhat.¹²

In simple terms, these two categories of people, or more correctly, these two tendencies in a person, refer to their willingness and ability to seek and understand the Dharma. There were no concepts of “Bud-

⁶ A 3:465, 4:348. For more information, see Nyanaponika & Hecker, *Great Disciples of the Buddha*, Boston: Wisdom Publications & Kandy: Buddhist Publication Society, 1997:375-378.

⁷ For example, DA 1:59, MA 1:21, SA 2:97, AA 1:62, SnA 2:536.

⁸ DA 1:59 = SA 2:97.

⁹ For tr of Majjhima Comy (MA 1:20-25) on the term, see Bodhi, *Discourse on the Root of Existence*, Kandy: Buddhist Publication Society, 1980:33-38.

¹⁰ *Tattha yassa khandha, dhātu, āyatan’ādīsu uggaha, paripucchā, savana, dhāraṇa, paccavekkhaṇāni n’atthi, ayam andha, puthujjana. Yassa tāni atthi, so kalyāṇa, puthujjana.* (DA 1:59 = PmA 1:266; cf PmA 1:205)

¹¹ Nm 1:138; Miln 69; VA 5:1032; MA 1:183; SnA 1:99, 2:534; ThaA 2:278, 3:41, 78; ApA 118, 178.

¹² NettA (Be 248 = VRI 364).

dhist” during the Buddha’s time and in the early after-centuries. The notion of “**statistical Buddhist**” probably arose with communal politics and secular administration.¹³ There was also no concept of a “**nominal Buddhist.**” There are only three categories of those who understand and practise the Buddha’s teachings, that is,

- (1) the good worldlings (*kalyāṇa puthujjana*)¹⁴ or those capable of keeping to the Buddhist training;
- (2) the learners (*sekha*)¹⁵ or the saints (ordained and lay) on the path to awakening; and
- (3) the non-learners (*asekha*) or arhats, who have fully attained to the goal of awakening.

The minimum standard for a “Buddhist” is that of being a streamwinner (*sotāpanna*), or at least, the effective aspiration to be one.¹⁶

4 The self-identity view

The Saṃyutta Commentary gives a helpful explanation of the self-identity view [§12]. The phrase “**he regards form as self**” (*rūpaṃ attato samanupassati*) means that he regards form and the self as identical, just as the flame of an oil lamp and its colour are indistinguishable. The phrase “**self as possessing form**” (*rūpavantaṃ attānaṃ*) means he takes the formless (ie the mind or mental factors) as a self that possesses form in the way an object such as a tree possesses a shadow. The phrase “**form as in self**” (*attani rūpaṃ*) means that he takes the formless (mind) as a self within which form is located like the scent is in a flower. The phrase “**self as in form**” (*rūpasmiṃ attānaṃ*) means that he takes the formless (mind) as a self located in form like a jewel in its casket. “**He lives obsessed by the notions, ‘I am form, form is mine’**” (*ahaṃ rūpaṃ mam rūpaṃ ti pariyuṭṭhaṭṭhāyino*) means having swallowed these ideas, he takes his stand on them and holds on to them (SA 2:254 f).

The Commentary goes on to say that the identification of each aggregate with the self is the annihilationist view (*uccheda,dīṭṭhi*), while the other views are variants of the eternalist view (*sassata,dīṭṭhi*). Thus there are 5 types of annihilationism and 15 of eternalism (SA 2:255). **Bodhi** however disagrees,

To my mind this is unacceptable, for eternalist views can clearly be formulated by taking the individual mental aggregates as the self. It also seems to me questionable that a view of self must implicitly posit one (or more) of the aggregates as self; for a view of self to have any meaning or content, it need only posit a relationship between a supposed self and the aggregates, but it need not identify one of the aggregates as a self. According to the Buddha, all such positions collapse under analysis. See the “consideration of self” section of the Mahānidāna Sutta (D 2:66-68), translated with commentary in Bodhi, *The Great Discourse on Causation*, [1984] pp 53-55, 92-98. (S:B 1045 n5)

The nature of self-identity has been discussed at length elsewhere.¹⁷

5 Healthy mind

The Vibhaṅga Commentary states that “the ordinary person is like one mad” (*ummattako viya hi puthujjano*) because without considering what is right [connected] or not right [unconnected], he, due to

¹³ See “**I**” the nature of identity = SD 19.1(7.1).

¹⁴ Comys often quote an untraced ref: “The Buddha, the Kinsman of the Sun, speaks of these two worldlings: one is the blind worldling, the other the good worldling” (*Duṃṇe puthujjanā vuttā Buddhena Ādicca,bandhunā andho puthujjano eko kalyāṇ’eko puthujjano ti*): DA 59 = MA 1:21 = SA 2:97 = AA 1:62 = Nm 2:273 = Nc 76 = PmA 1:205 = 266. See also: MA 1:40; ItA 1:61; UA 269,29 = ItA 2:35,13.

¹⁵ On *kalyāṇa, puthujjana, sekha & asekha*, see **Indriya, bhāvanā S** (M 12) = SD 17.13.

¹⁶ See **Entering the Stream** = SD 3.3 & (**Anicca**) **Cakkhu S** (S 25.1) = SD 16.7.

¹⁷ See “**I**” the nature of identity = SD 19.1.

the force of clinging, creates karma out of desire for existence¹⁸ (VbhA 186). In short, the ignorant ordinary person is mad because *he acts out of greed, hate and delusion*.

In short, the ignorant ordinary person is mad with greed, hate and delusion. **The Roga Sutta** (A 4.-157.1) has an important connected teaching here:

Monks, there are these two kinds of illnesses [diseases]. What are the two?

Illness of the body and illness of the mind.

Bhikshus, there are to be seen beings who can claim to be **physically healthy** [illness-free] for a year, ...two years, ...three years, ...four years, ...five years, ...ten years, ...twenty years, ...thirty years, ...forty years, ...fifty years, ...who can claim to be healthy for a hundred years.

But bhikshus, hard to find are those beings who can claim to be **mentally healthy** for even a moment except for those [arhats] whose mental cankers are destroyed. (A 4.157.1/2:142 f)

The Sall’atthana Sutta (S 36.6), similarly speaks of the two kinds of pain—physical and mental—and how to deal with them.¹⁹

A connected teaching regarding old age and infirmity is given by the Buddha to Piṅgiya Māṇava,²⁰ found in **the Piṅgiya Sutta** (Sn 5.16) of the Sutta Nipāta:

[Piṅgiya:] Old am I, frail, complexion gone,
(thus said the venerable Piṅgiya,)²¹
My eyes are dim, my hearing poor.
May I not perish confused meanwhile [in between].²²
Teach me the Dharma that I might know
The abandoning of birth and decay here.

[The Buddha:] Seeing the suffering on account of forms,
(O Piṅgiya, replied the Blessed One,)
(Seeing) the heedless generation oppressed by forms,²³
As such, Piṅgiya, be you heedful—
Let go of form for the sake of no more rebirth!

[Piṅgiya:] The four quarters, the quarters in between,
Above and below—these are ten directions.
There is nothing in the world that you²⁴

¹⁸ *So idaṃ yuttam idaṃ ayuttan ti avicāretvā yassa kassaci upādānassa vasena yaṃ kiñci bhavaṃ patthetvā yaṃ kiñci kammaṃ karoti yeva.*

¹⁹ S 36.6/4:207-210 = SD 5.5.

²⁰ *Māṇava* lit means “youth,” but Piṅgiya, nephew of Bāvarī, here 120 years old and feeble. As such, this is probably an early name of him that has stuck, or a name fondly given to him as he is one of the 16 “youths,” students of Bāvarī. See SnA 413.

²¹ This bracketed line and the rest below are added by the reciters. See SnA 44,19, & see Sn:N n19-29 (reciters’ remarks).

²² *Mā’haṃ nassaṃ momuho antarā va.* Here *antarāya* means “obstacle, hindrance, (and as euphemism for) an (imminent) accident, misfortune, danger, or destruction, ruin, death” (CPD). I follow Norman: “**Nc:Ne 199,5* (verse) and 199,22 (lemma)** read *antarā vā*. This is glossed *antarāyeva*, doubtless to be divided *antarāya eva* (cf *manasā yeva*, Sn 1004), but perhaps taken as *antarāy eva*. **SnA 603,1-2: māhaṃ nassaṃ momuho antarāyā ti māhaṃ tuyhaṃ dhammaṃ asacchikatvā antarā eva avidvā hutvā anassim. The presence of (y)eva in both explanations make it clear that the correct reading is *antarā va*. (Sn:N n1120, citations normalized). Moreover, *antarā* fits the context better if we accept that Piṅgiya is probably referring to the “intermediate state” (*antarā*). This could of course be a pun.**

²³ *Ruppanti rūpesu janā pamattā.*

²⁴ This line and next: *Na tuyhaṃ adiṭṭhaṃ asutaṃ mutaṃ vā | atho aviññataṃ kiñci n’atthi loke*. I take *na... kiñci* as “nothing.” *Tuyhaṃ* is dative (to you) or genitive (for you, of you, yours), but freely tr here. *Muta* here refers to the

Have not seen, heard, sensed, or known.
Teach me the Dharma that I might know
The abandoning of birth and decay here.

[The Buddha:] Seeing humans gripped by craving,
(O Piṅgiya, replied the Blessed One,)
Tormented by birth, overcome by decay,²⁵
Therefore, Piṅgiya, be you heedful!
Let go of craving for the sake of no more rebirth! (Sn 1120-1123)

In terms of **the Nakula,pitā Sutta**, the mind is said to be “sick” or afflicted (*ātura,citta*) when it is associated with the defilements, that is, greed, hate and delusion. Conversely, the mind is not sick, that is, healthy, when it is free of greed, hate and delusion. The whole world is said to be afflicted in both body and mind but the arhat or adept (*asekha*) is only afflicted in body but unafflicted in mind.

The seven learners (*sekha*), that is, the four Saints of the Path and the three Saints at fruition stages, are said to be neither entirely afflicted nor unafflicted in mind, but they are pursuing non-affliction of mind (*anātura,cittam y’eva bhajanti*) (SA 2:255 f).

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The Discourse to Nakula’s Father

S 22.1/3:1-5

[1]

1 Thus have I heard.

At one time the Blessed One was staying in the Deer Park in the Bhesakaḷā Forest²⁶ at Suṃsumāra,-giri²⁷ in the Bhaggā country.

2 Then the householder Nakula,pitā went up to the Blessed One, saluted him²⁸ and sat down at one side.

“Let not the mind be sick”

3 Sitting thus at one side, the householder Nakula,pitā said this to the Blessed One:

“I am now old, bhante, aged, elderly, my time has gone, I have reached the term of my life, sick in body, always ill. Rarely, bhante, do I get to see²⁹ the venerable Blessed One³⁰ and the monks who are

activities of the remaining physical senses: smelling, tasting, touching (“feeling”), all sharing the same manner of “sensing” where the molecules impact the sensing area (*phusan’arahaṃ*, SnA 498) (M 1:3; Sn 714, 812; S 1:186 = S: 1:237 n; S 4:73; Tha 1216). Norman (Sn:N) renders *muta* here as “thought” which clearly does not fit the context here. Free tr, “There is nothing in the world that you | Have not seen, heard, sensed, or known by you.”

²⁵ *Santāpa,jāte jarasā parete.*

²⁶ So called because it is the home of the yakshini Bhesakaḷā (SA 2:249). The house of Nakula,pitā and Nakula,-mātā is nearby.

²⁷ Suṃsumāra,giri: see Intro (1).

²⁸ “Saluted him,” *abhidetvā*, stock phrase omitted in PTS ed.

²⁹ “Rarely...do I get to see,” *adhicca,dassavī*, lit “(I am) one who rarely sees,” (for Be, Se, PTS reading *anicca,-dassavī*). See CPD & S:B 1043 n2.

³⁰ “Venerable Blessed One,” *bhante Bhagavato*. This double vocative reflect Nakula,pitā’s devotion to the Buddha. In **Poṭṭhapāda S** (D 9.5), Poṭṭhapāda addresses the Buddha with the same words (D 9.5/1:179).

worthy of esteem.³¹ Advise me, venerable Blessed One, teach me, venerable Blessed One, for my own good and happiness for a long time.”

4 “So it is, householder; so it is, householder. Sick is this body, householder, burdened,³² hampered (by suffering). Householder, anyone, caring for this body, who claims even a moment’s health would be nothing but foolishness.³³

Therefore, householder, you should train yourself thus:

‘My body may be sick but my mind will not be sick.’³⁴

Thus you should train yourself, householder.”

5 Then the householder Nakula,pitā joyfully approved of the Blessed One’s word. [2] Standing up, he saluted the Blessed One keeping him to the right, and then approached the venerable Sāriputta. Having approached the venerable Sāriputta, he saluted him and sat down at one side.

Nakula,pitā meets Sāriputta

6 As the householder Nakula,pitā was sitting there at one side, the venerable Sāriputta said this to him:

“Clear are your senses, householder, pure is your countenance. You must have received a Dharma talk in the presence of the Blessed One today, have you not?”

“How could it be otherwise, bhante? Only just now³⁵ I was anointed with the ambrosia of the Blessed One’s Dharma talk.”

“With what kind of ambrosia of a Dharma talk did the Blessed One anoint you, householder?”

7 “Here, bhante, I went up to the Blessed One...[*Nakula,pitā relates all that had happened*]...

‘Therefore, householder, you should train yourself thus: “**My body may be sick but my mind will not be sick.**” Thus you should train yourself, householder.’

That was how, bhante, I was anointed with the ambrosia of the Blessed One’s Dharma talk.”

8 “But, householder, did it not occur to you to further ask the Blessed One in return as regards *how one is sick in body and also sick in mind, and how one is sick in body but not sick in mind?*” [3]

9 “Venerable sir, we would even come from afar to the venerable Sāriputta’s presence to know the meaning of this statement. It would be good if the venerable Sāriputta would clarify the meaning of this statement.”

The ignorant ordinary person

10 “In that case, householder, listen, pay close attention to it, I will speak.”

“Yes, bhante,” the householder Nakula,pitā answered to the venerable Sāriputta.

³¹ “Worthy of esteem” and “esteemed,” *mano,bhāvanīyo* or *-bhāvanīyo* often used in apposition with *bhikkhū* (D 2:140; M 2:23, 3:36, 3:261; S 3:1, 5:369, 371; A 3:317-322, 5:185, 189; Vv 34.13/49; Mīl 129); used of the Buddha, *mano,bhāvanīyam buddham*, at **Sovanna,kattarika Ap** (Ap 427.1/2:389). SA comments that “those great elders such as Sāriputta and Moggallāna are called ‘worthy of esteem because the mind grows in wholesome qualities whenever they are seen’ (SA 2:249 f). See DA 3:832; MA 3:17, 266. **Bodhi** notes that “the expression is a gerundive meaning literally ‘who should be brought to mind,’ ie who are worthy of esteem” (S:B 1043 n2). **Sadda,nīti** (Dhātu,mālā), however, gives both meanings of *mano,bhāvanīya*: (1) one who is worthy of being greeted and asked after his health; (2) one who develops his mind (Sadd:Be 330).

³² “Burdened,” *addha,bhūto*, alt tr “weighed down” (S:B 853, 11144), for Be Se *anḍa,bhūto*, “become as an egg,” a metaphor explained by Comy: the body is fragile like a newly laid egg of a chicken or a peacock (SA 2:249). **Addha,bhūta S** (S 35.29): “Burdened by birth, decay and death; by sorrow, lamentation, (physical) pain, (mental) displeasure and despair” (S 35.29/4:21). See S:B 1043 n3, 1401 n14.

³³ Cf **Roga S** (S 4.157.1): “Bhikshus, there are to be seen beings who can claim to be **physically healthy** [illness-free] for a year, ... who can claim to be healthy for a hundred years. But, bhikshus, hard to find are those beings who can claim to be **mentally healthy** for even a moment besides those [arhats] whose mental cankers are destroyed. (A 4.157.1/2:142 f). See Intro (5).

³⁴ *Ātura,kāyassa me sato cittam anāturam bhavissati.*

³⁵ “Just now,” *idāni*, ie a short while ago.

11 The venerable Sāriputta said this:

“And how, householder, is the body sick and the mind sick, too?”

12 (1) Here, householder, an ignorant ordinary person³⁶ who sees not the noble ones, unskilled in the way of the noble ones, untrained in the way of the noble ones,³⁷ who sees not the true individuals and is unskilled in the way of the true individual,³⁸ untrained in the way of the true individual

—regards **form** as self, or self as possessing form, or form as in self, or self as in form;³⁹

—he lives obsessed by the notions, ‘I am form. Form is mine.’⁴⁰

As he lives obsessed by these notions, that form changes and alters. With the change and alteration of form, there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair.

13 (2) He regards **feeling** as self, or self as possessing feeling, or feeling as in self, or self as in feeling;

—he lives obsessed by the notions, ‘I am feeling. Feeling is mine.’

As he lives obsessed by these notions, that feeling changes and alters. With the change and alteration of feeling, there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair.

14 (3) He regards **perception** as self, or self as possessing perception, or perception as in self, or self as in perception;

—he lives obsessed by the notions, ‘I am perception. Perception is mine.’

As he lives obsessed by these notions, that perception changes and alters. With the change and alteration of perception, there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair.

15 (4) He regards **formations** as self, or self as possessing formations, or formations as in self, or self as in formations;

—he lives obsessed by the notions, ‘I am formations. Formations are mine.’

As he lives obsessed by these notions, those formations change and alter. **[4]** With the change and alteration of formations, **[4]** there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair.

16 (5) He regards **consciousness** as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness;

—he lives obsessed by the notions, ‘I am consciousness. Consciousness is mine.’

As he lives obsessed by these notions, that consciousness changes and alters. With the change and alteration of consciousness, there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair.

17 Thus, householder, is the body sick and the mind sick, too.⁴¹

³⁶ “Ignorant ordinary person,” *assutava puthujjana*. See Intro (3).

³⁷ “The noble ones,” *ariya*, that is, Buddhas, Pratyeka Buddhas, and the saints of the Path. See foll n.

³⁸ “True individual,” *sappurisa*, also “true individual,” “virtuous person,” “ideal person,” The term *usu* refers to a Pratyeka Buddha or a saint (SA 2:251). In **Mūla,pariyāya S** (M 1.3/1:1), the Buddhas alone are regarded as the “noble ones” (MA 1:21, 24; Nc 76; DhsA 349). On a worldly level, virtuous disciples such as those who respect their parents are also called “true individuals” (AA 3:251). The qualities of a *sappurisa* are given at D 33.2.2(6)/3:252, 34.1.8(7)/3:283; M 113; A 7.64/4:113, 8:38/4:144 f & at M 110.14-24/3:23 f.

³⁹ The **Paṭisambhidā,magga** illustrates the four basic modes of self-identity view in connection with form (*rūpa*) in this manner. One might wrongly regard form as self in the way that the flame of a burning oil-lamp is identical to the colour of the flame. Or one might wrongly regard self as possessing form just as a tree possesses a shadow. Or one might wrongly regard form as in self as the scent is in the flower. Or one might wrongly regard self as in form, as a jewel is in a casket (Pm 2.50, 74, 77, 90 = 1:144 f).

⁴⁰ Beginning here are the 20 types of self-identity (or personality) view (*sakkāya,diṭṭhi*), ie, the 4 views of self is each posited to each of the 5 aggregates constituting a self-identity (*sakkāya*): see **Sakkāya S** (S 22.105/3:159). Self-identity view is the very first of the 10 fetters: self-identity view (*sakkāya,diṭṭhi*), persistent doubt (*vicikicchā*), attachment to rules and rites (*sīla-b,bata,parāmāsa*), sensual lust (*kāma,rāga*), repulsion (*paṭigha*), greed for form existence (*rūpa,rāga*), greed for formless existence (*arūpa,rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). When the first 3 fetters are broken, one becomes a streamwinner. See Intro (4).

The learned noble disciple

18 And how, householder, is the body sick, but the mind *not* sick?

19 (1) Here, householder, the learned noble disciple, who sees the noble ones, skilled in the way of the noble ones, trained in the way of the noble ones, who sees the true individuals and is skilled in the way of the true individual, trained in the way of the true individual,⁴²

—does *not* regard **form** as self, nor self as possessing form, nor form as in self, nor self as in form;

—he does *not* live obsessed by the notions, ‘I am form. Form is mine.’

As he lives *not* obsessed by these notions, that form changes and alters. With the change and alteration of form, there do not arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure or despair.

20 (2) He does *not* regard **feeling** as self, nor self as possessing feeling, nor feeling as in self, nor self as in feeling;

—he lives *not* obsessed by the notions, ‘I am feeling. Feeling is mine.’

As he lives not obsessed by these notions, that feeling changes and alters. With the change and alteration of feeling, there do not arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure or despair.

21 (3) He does *not* regard **perception** as self, nor self as possessing perception, nor perception as in self, nor self as in perception;

—he lives *not* obsessed by the notions, ‘I am perception. Perception is mine.’

As he lives not obsessed by these notions, that perception changes and alters. With the change and alteration of perception, there do not arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure or despair. [5]

22 (4) He does *not* regard **formations** as self, nor self as possessing formations, nor formations as in self, nor self as in formations;

—he lives *not* obsessed by the notions, ‘I am formations. Formations are mine.’

As he lives not obsessed by these notions, those formations change and alter. With the change and alteration of formations, there do not arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure or despair.

23 (5) He does *not* regard **consciousness** as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness;

—he lives *not* obsessed by the notions, ‘I am consciousness. Consciousness is mine.’

As he lives not obsessed by these notions, that consciousness changes and alters. With the change and alteration of consciousness, there do not arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure or despair.

24 Thus, householder, is the body sick but the mind not sick.”⁴³

25 This is what the venerable Sāriputta said, and the householder Nakula, pitā joyfully approved of the venerable Sāriputta’s word.

— evaṃ —

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⁴¹ Comy: Even the bodies of Buddhas fall sick, but the mind is only sick when it is associated with greed, hate or delusion (SA 2:255).

⁴² This whole section is a stock passage, descriptive of the streamwinner, ie one who has destroyed the three lower fetters of self-identity view, doubt and attachment to rules and rituals.

⁴³ See Intro (5).