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Pamāda Vihārī Sutta

The Discourse on the Negligent Dweller | S 35.97

Theme: The dangers of negligence; the benefits of diligence

Translated & annotated by Piya Tan ©2008, 2014

1 Sutta summary and highlights

1.1 THE 2 KINDS OF DWELLERS

1.1.0 The Pamāda Vihārī Sutta (S 35.97) is about the negligent dweller (*pamāda, vihārī*) [§§3-10] and the diligent dweller (*appamāda, vihārī*) [§§11-20]. The negligent dweller is one whose 6 sense-faculties are all unrestrained so that his mind is soiled or defiled, as a result of which he is unable to still his mind, and phenomena (*dhamma*)—manifestations of true reality—do not appear. The diligent dweller is, on the other hand, one whose sense-faculties are all well restrained so that his mind is unsoiled and purified, as a result of which he is able to still his mind, and phenomena *do* appear.

1.1.1 The negligent dweller

1.1.1.1 A negligent dweller is a non-practitioner whose sense-faculties are unrestrained. If we are negligent dwellers, we are easily drawn to any sign (*nimitta*)¹—external or internal, physical or mental—of beauty (*subha, nimitta*),² distracted by any repulsive sign (*paṭigha, nimitta*), and unable to detect any neutral sign. **The Nīvaraṇa, pahāna Vagga** (A 1:3) describes how sensual desire arises due to unwise attention³ to the “sign of beauty” (A 1.2.1), and how aversion arises due to the “sign of repulsion” (A 1.2.2).⁴

Attracted to the signs of beauty, we see them as objects of pleasure, so we crave for them, and this reinforce the latent tendency of lust (*rāgānusaya*); repulsed by the signs of displeasure, we show them ill will, and so reinforce the latent tendency of repulsion (*paṭighānusaya*); not noticing the absence of both—a neutral feeling—we reinforce the latent tendency of ignorance (*avijjā’nusaya*).⁵ This is all on **the unconscious level**, deep in our mind of karmic potentials.⁶

1.1.1.2 On the preconscious level⁷—where we are aware of our thoughts, usually just before acting, but keep them private—we continue to be controlled by the latent tendencies in the respective form of **the 3 unwholesome roots** of greed (*lobha*), hate (*dosa*) and delusion (*moha*).⁸ Although we can be aware of our thoughts (*saṅkappa*) or intentions (*cetanā*), we are not often able to control them, either out of habit or we are simply too weak or ignorant to do so. In other words, it is possible to learn to be more mentally resolute, but the negligent dweller is unable to do this and so live with his sense-faculties unrestrained on the conscious level. [1.1.1.3]

The Mahā Vedalla Sutta (M 43) explains that greed, hate and delusion are each a “maker of signs” (*nimitta, karaṇa*) (M 43),⁹ that is, they ascribe a false significance to things as being impermanent, pleasurable, self, or beautiful (that is, in terms of the 4 perversions, *vipallāsa*) through our perceptions, our

¹ On “sign” (*nimitta*) here, see esp *Nimitta and anuvyañjana*, SD 19.14.

² *Subha, nimitta* has a negative sense, meaning that which conjures a sense of pleasure (as here), and a positive sense, when a meditation object arouses joy, as the breath in breath meditation: see SD 19.7 (4.5). In the negative sense, its opp is a “sign of repulsion” (*paṭigha, nimitta*): see eg *Nīvaraṇa, pahāna Vagga* (1.2.1+2), and (1.1.2.1) below.

³ On unwise attention (*ayonso manasikāra*), see *Yoniso Manasikāra Sampadā S* (S 45.55/5:31), esp SD 34.12 (2.1.1). On wise attention, see *Nimitta and anuvyañjana*, SD 19.14 (5).

⁴ A 1.2.1+2/1:3 + SD 16.3 (5).

⁵ On the latent tendencies (*anusaya*), see *Anusaya*, SD 31.3

⁶ On the unconscious, see *The unconscious*, SD 17.8b.

⁷ On the preconscious, see *The unconscious*, SD 17.8b esp (1.1.2; 2.2); also SD 7.10 (3.3).

⁸ On the 3 unwholesome roots (*akusala, mūla*), see *Mūla S* (A 3.69/1:201-205), SD 18.2.

⁹ M 43,37/1:298 @ SD 30.2.

thoughts, and our views. First, we perceive a sign as pleasurable or not; then we think about it; finally, it becomes a view and we become *it*!¹⁰

1.1.1.3 When our senses are unrestrained, we are clearly conscious of our events and our actions, but we have no will or control over them. They simply occur to us or we act out what we “feel” like doing. These are reactive habits over which we have no real control. In this sense, we have no free will at all.

We are conscious of our actions—that is, we act deliberately—but these actions are motivated by either greed or hate or delusion (and the latent tendency of ignorance is always present in all three roots, too). Although we may be *conscious* of what we are feeling or doing (we more or less know they are occurring at our karmic doors of the body,¹¹ speech or mind), we may not always be mindful or aware of their moral quality.

Our unwholesome acts are clearly at the worst level if we knowing commit them, wishing the other party some loss, harm or destruction. Even if we are not mindful or aware of the loss, harm or destruction our action may incur on others, we are still karmically accountable for our actions, because the act is rooted in one of the unwholesome roots.

1.1.1.4 According to **the Vitakka Saṇṭhāna Sutta** (M 20), when we grasp at a “sign,” this is followed by various thoughts that can be regarded as an “association.” This happens when we are attending to some sign or mental object, and there arises in us bad unwholesome thoughts connected with desire, hate or delusion.¹²

If we do not act on this immediately (such as turning to a more wholesome sign), then such thoughts become habituated in us. Such thoughts would habitually move us into doing something bad (such as habitually killing beings, or shop-lifting, or committing sexual misconduct, or lying, or being drunk and addicted), we take our actions for granted, and commit them “without a thought,” that is, without wise attention.¹³

1.1.1.5 **The Uddesa Vibhaṅga Sutta** (M 138) describes how when our consciousness follows a sign, it becomes “tied and shackled by the gratification derived from the sign,” and thereby becomes fettered to the sign (M 138).¹⁴ In other words, we have lost all free will and fallen into the rut of habitual action and reaction dictated by that sign. We are living an emotionally reactive life, rejecting or hitting back or reacting violent at every hint or suspicion of something we do not like in another

Such a habitual life of unrestrained sense-faculties is characteristic of the subhuman planes of existence.¹⁵ If we fail to sustain our humanity, we will fall into subhuman behaviour, habitually have minds of those kinds of beings. They have human or human-like bodies, but are aggressive in reaping profits and success, exploiting others and measuring them in terms of selfish gains and money. We, too, are then asuras, or virtual titans, violent grasping demons.

Those who simply lead cyclic lives of merely looking for food and fun, with predictable emotions, and a lack of the desire for learning, are virtual animals (who are born, feed, play, reproduce, and die). They live in the dark, or in water, in the air, or in filth. They devour each other and prey on the weak. Because of the lack of spiritual life, no doing of what is wholesome, in such states, it is very difficult for such animals to gain the human state (Dh 182).¹⁶

Those habitually addicted to some kind of substances or to things, or never really enjoying anything, no matter how elite, wealthy, powerful, learned, or religious they may be, are but virtual shades or pretas.

¹⁰ A 2:52; Pm 2:80. On the 4 perversions (*vipallāsa*), see SD 16.11 (1).

¹¹ “Body” here refers to the eye, ear, nose, tongue and body.

¹² M 20,3/1:119, SD 1.6.

¹³ On wise attention (*yoniso manasikāra*), see **Yoniso Manasikāra Sampadā S** (S 45.55/5:31), SD 34.12; also **Nimitta and anuvyañjana**, SD 19.14 (5).

¹⁴ M 138,10/3:225 @ SD 33.14.

¹⁵ See **Pañcagati S** (A 9.68), SD 2.20 & **Mahā Siha, nāda S** (M 12,37-41), SD 49.1 = SD 2.24. See also *Reflections*, “World of our own” (R115) 2012 & “We are not born human” (R216) 2011.

¹⁶ See also “Becoming human: it’s easier than you think” (*Revisioning Buddhism*, 2011: ch 2).

Those who are regularly violent and intolerant, caught up in killing one another, mass bombing others and being bombed themselves, are in a virtual hell state.

1.1.2 The diligent dweller

1.1.2.1 A **diligent dweller** is a practitioner whose sense-faculties are restrained. If we are diligent dwellers, we would at once turn away from any unwholesome sign (*nimitta*) and not be caught up with the details (*anuvyañjana*) of the sense-object. This means that we are neither attracted to any sign of beauty (*subha, nimitta*) nor feel disgusted at a repulsive sign (*paṭigha, nimitta*), but regard them both for what they are, as being impermanent, unsatisfactory and non-self. Even in the absence of these two opposing signs, we regard a neutral sign as being impermanent.

1.1.2.2 When we are diligent in restraining our sense-faculties, the mind behind the sense-objects is unsoiled, that is, untouched by greed, hate or delusion.¹⁷ Such a mind feels glad, on account of which there is zest. The body and mind are both settled so that that tranquillity arise, making us happy. A happy mind easily attain samadhi, in which phenomena arises, that is, we see the rise and fall of true reality before us.¹⁸

1.1.2.3 It is helpful to note that “sense-restraint” here also broadly refers to moral virtue in general. When our senses are restrained, it also means that we refrain from killing, from stealing, from sexual misconduct, from lying, and from taking intoxicants. On account of keeping the precepts and restraining the senses in a mindful way, we are then free from remorse (which is likely to arise in meditation if we have not been morally virtuous,¹⁹ or do not know how to cultivate the recollection of moral virtue.²⁰

1.2 TWO KINDS OF DISCIPLE DWELLERS

1.2.1 The (Sotāpanna) Nandiya Sutta (S 55.40) also mentions the two kinds of dwellers, the negligent (*pamāda, vihārī*) and the diligent (*appamāda, vihārī*). The Sutta, however, refers to both of them as “noble disciples” (*ariya, sāvaka*), that is, they both have the 4 limbs of streamwinning (*sotāpatti-y-aṅga*) of wise faith in the 3 jewels, and moral virtue dear to the noble ones.²¹

1.2.2 The **negligent dweller**, according to the Sutta, is a noble disciple who does not cultivate—that is, practise mindfulness or meditation—to attain streamwinning, while the diligent dweller does so. Clearly then, the 4 limbs of streamwinning here simply refers to any good worldling, who is strong either in faith faculty or in wisdom faculty, but not yet a streamwinner.²²

1.2.3 This usage of the term “limbs of streamwinning” here is clearly intentional, that is, to stress on the necessity of meditation and mindfulness for spiritual progress, that is, having mere faith, even wise faith, in the 3 jewels, and mere moral virtue, even if they are dear to the noble ones, *are not enough*. We need to take a further step, that of cultivating the mind so that we are able to see directly into true reality, so that we attain self-awakening in this life itself.²³

1.3 MEDITATION PROGRESS

1.3.1 The 5 states of great help

1.3.1.1 The key teaching of the Pamāda Vihārī Sutta regarding meditation progress is what can be called “the 5 states of great help (in meditation)” (**pañca dhammā bahu, kāra*)—that is, gladness, zest, tranquillity, happiness and samadhi [§4 etc]—which is a meditation pericope, as found in this excerpt from **the Parisā Sutta** (A 3.91):

¹⁷ In the case of an unawakened person, no matter how morally virtuous or restrained, there is still a significant level of delusion (*moha*) and ignorance (*avijjā*) lurking within the mind. However, in such a person, his basic moral wholesomeness is sufficient for effective mental cultivation and spiritual progress. Only the arhat is rid of all greed, hate and delusion.

¹⁸ See SD 47.1 (1.2.3).

¹⁹ See eg **Sāmañña, phala S** (D 2, 63), SD 8.10. On moral virtue and non-remorse as the precursors to good meditation progress, see **(Dasaka) Cetanā’karaṇīya S** (A 10.2), SD 41.6.

²⁰ On the recollection of moral virtue, see **Sīlānussati**, SD 15.11.

²¹ See SD 47.1 (2.1.2).

²² See SD 47.1 (2.1.1).

²³ See SD 47.1 (3.2).

On account of gladness, zest is born. On account of zest, the body becomes tranquil. The tranquil body feels happiness. A happy mind becomes concentrated. (A 3.93,5/1:243),SD 64.18

1.3.1.2 “The 5 states of great help” (the name is a neologism) is part of the “9 states of great help (towards awakening)” (*nava dhammā bahu,kāra*).²⁴ What is interesting about this set is that it seems to be an extended version of the 7 awakening-factors, as evident from this comparative table:

The 9 states of great help

Moral virtue = sense-restraint²⁶

Wise attention (*yoniso manasikāra*)

1. Gladness (*pāmuḍḍa*)
2. Zest (*pīṭi*)
3. Bodily stillness (*passaddha,kāya*)
4. Happiness (*sukha,citta*)
5. Mental stillness (*samādhi*)
6. Insight into reality [*vipassanā*]
7. Revulsion (*nibbidā*)
8. Fading away (of lust) (*virāga*)
9. Liberation (*vimutti*)

The 7 awakening factors²⁵

1. Mindfulness (*sati*)
2. Mental investigation (*dhamma,vicaya*)
3. Effort (*virīya*)
4. Zest (*pīṭi*)
5. Tranquillity (*passaddhi*)
6. Mental stillness (*samādhi*)
7. Equanimity (*upekkhā*)

1.3.1.3 It is clear from both these formulas that moral virtue (*sīla*) or sense-restraint (*indriya,samvara*) forms the vital start or foundation (as the training in moral virtue) for effective mental cultivation (the second of the 3 trainings), leading on to wisdom (the 3rd training) and liberation. In practice, moral virtue and sense-restraint are the same, the difference is mainly in emphasis: *moral virtue* focuses externally on the precepts while *sense-restraint* works internally on the mindfulness and wise attention behind the precepts. We may say that both moral virtue and wise attention here are included in mindfulness in the 7 awakening-factors,

1.3.1.4 Another interesting point to note is that of **happiness** (*sukha*) or more especially mental comfort (*sukha,citta*). Notice that this is the fourth of the 9 states of great help, listed just before “*samādhi*,” as the Pamāda Vihārī Sutta states “when the mind is happy, it attains *samādhi*” [§12 etc]. This is a vital hint that we should happily prepare for our meditation practice, and proceed happily, even smiling inwardly whenever necessary or appropriate, and to close our meditations with lovingkindness.

Although “happiness” seems to be omitted from the 7 awakening-factors, it is actually included in the 6th awakening-factor, mental stillness (*samādhi*), which cannot arise without mental happiness or comfort. The awakening-factors present a shorthand list of key qualities of meditation progress, and are found in key suttas dealing with meditation, such as **the Satipaṭṭhāna Sutta** (M 10)²⁷ and **the Ānāpānasati Sutta** (M 118).²⁸

1.3.2 The (Dasaka) Cetanā’karaṇīya Sutta (A 10.2) instructs on our meditative progress beginning with the cultivation of moral virtue, stressing its importance. If we are well grounded in moral virtue, then our meditation will *naturally* progress. This is because moral virtue is about the cultivation of the body and speech.²⁹ It is not about wishing, belief, or prayer, or even religion; it is about mental cultivation.³⁰

²⁴ **Das’uttara S** (D 34,2.2(1)/3:288).

²⁵ For a study, see *Nibbidā*, SD 20.1 (4.2).

²⁶ **Pamāda Vihārī S** (S 35.97 @ SD 35.97) puts sense-restraint (*indriya,samvara*) first, while **(Dasaka) Cetanā’karaṇīya S** (A 10.2 @ SD 41.6), puts moral virtue (*sīla*) here. In practice, as already noted, they are the same.

²⁷ M 20,42/1:61 f @ SD 13.3.

²⁸ M 118,29-42/3:85-97 @ SD 7.13.

²⁹ On moral virtue and training, see *Sīla samādhi paññā*, SD 21.6 esp (1+2).

³⁰ A 10.2 + SD 41.6 (1.1.2).

The (Pañcaka) Itṭha Sutta (A 5.43) states that we should not rely on prayer or hope (wishing for the best) if we wish for long life, beauty, happiness, fame or heavenly rebirth. Instead, we should be leading lives—especially living in moral virtue—which is conducive to the arising of such states.³¹ By extension, this also applies to meditation, as evident from **the (Dasaka) Cetanā’karaṇīya Sutta** [1.3.2]. In meditation, that primary state conducive to meditation is moral virtue.

1.3.3 The Upanisā Sutta (S 12.23) is an interesting and unique discourse that declares suffering as inspiring faith, leading on to *gladness, zest, tranquillity, happiness and samadhi* (the 5 states of great help), and then, on to the knowledge and vision of reality, revulsion, dispassion, liberation and the destruction of the mental influxes (arhathood). As the title suggests, each step is a “proximate condition” for the arising of the next step, working together as depending ending, the reverse of dependent arising.³²

In the Upanisā Sutta dependent ending formula, suffering (*dukkha*) is the turning-point or break from dependent arising, by arousing wise faith (*saddhā*) in us. Suffering means that things (the self-created world) are not “right”—they are impermanent, unsatisfactory and non-self—and we can never rely on them, and we need to learn from our suffering, that is, where our weaknesses lie, so that we can strengthen ourselves.

Faith gives us that wisdom and energy to start the positive cycle, that is, depending ending of ignorance and suffering. Here faith includes wise attention (*yoniso manasikāra*), that is, essentially, seeing the impermanence of all conditioned things. This becomes the basis for wholesome conduct (*sīla*). The follows the 5 states of great help, as already mentioned [1.3.1.1], and as repeatedly stated in the Pamāda Vihārī Sutta.

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The Discourse on the Negligent Dweller

S 35.97

1 Originating in Sāvatthī.

2 “Bhikshus, I will teach you the negligent dweller and the diligent dweller.”³³ Listen now.

The negligent dweller

3 And how, bhikshus, is one **a negligent dweller**?³⁴

4 (1) Bhikshus, when one dwells with **the eye faculty** unrestrained, the mind is soiled³⁵ amongst forms that are cognizable by the eye.³⁶

For that mind that is soiled,

there is no gladness.³⁷

When there is no gladness,

there is no zest.³⁸

When there is no zest,

there is no tranquillity.³⁹

When there is no tranquillity,

one dwells in suffering [discomfort].⁴⁰

³¹ A 5.43/3:47-49 @ SD 47.2.

³² S 12.23.26/2:29-32 @ SD 6.12.

³³ *Pamāda, vihārīṇ ca vo bhikkhave desissāmi appamāda, vihārīṇ ca.*

³⁴ On the negligent dweller, see (1.1.1).

³⁵ “Soiled,” *vyāsiṇcati*, lit, “to be sprinkled.” Comy: “It occurs moistened with defilements” (*kilesa, tintam hutvā vattati*, SA 2:385).

³⁶ *Cakkh’undriyaṃ asaṃvutassa bhikkhave viharato cittaṃ vyāsiṇcati*³⁶ *cakkhu, viññeyyesu rūpesu,*

³⁷ *Tassa vyāsiṇti, cittassa pāmujaṃ na hoti.*

³⁸ *Pāmuje asati pīti na hoti.*

³⁹ *Pītiyā asati passaddhi na hoti.*

⁴⁰ *Passaddhiyā asati dukkhaṃ viharati.* So Ce Ee Se; Be *dukkhaṃ hoti.*

When the mind is suffering,
In a mind without samadhi
Because phenomena do not appear

5 (2) Bhikshus, when one dwells with **the ear faculty** unrestrained, the mind is soiled amongst sounds that are cognizable by the ear.⁴⁴

For that mind that is soiled,
When there is no gladness,
When there is no zest,
When there is no tranquillity,
When the mind is in suffering,
In a mind without samadhi
Because phenomena do not appear

it does not attain samadhi [stillness].⁴¹
phenomena [dharma] do not appear.⁴²
one is regarded as a negligent dweller.⁴³

there is no gladness.
there is no zest.
there is no tranquillity.
one dwells in suffering [discomfort].
it does not attain samadhi [stillness].
phenomena [dharma] do not appear.
one is regarded as a negligent dweller.

6 (3) Bhikshus, when one dwells with **the nose faculty** unrestrained, the mind is soiled amongst smells that are cognizable by the nose.⁴⁵

For that mind that is soiled,
When there is no gladness,
When there is no zest,
When there is no tranquillity,
When the mind is in suffering,
In a mind without samadhi
Because phenomena do not appear

there is no gladness.
there is no zest.
there is no tranquillity.
one dwells in suffering [discomfort].
it does not attain samadhi [stillness].
phenomena [dharma] do not appear.
one is regarded as a negligent dweller.

7 (4) Bhikshus, when one dwells with **the tongue faculty** unrestrained, the mind is soiled amongst tastes that are cognizable by the tongue.⁴⁶

For that mind that is soiled,
When there is no gladness,
When there is no zest,
When there is no tranquillity,
When the mind is in suffering,
In a mind without samadhi
Because phenomena do not appear

there is no gladness.
there is no zest.
there is no tranquillity.
one dwells in suffering [discomfort].
it does not attain samadhi [stillness].
phenomena [dharma] do not appear.
one is regarded as a negligent dweller.

8 (5) Bhikshus, when one dwells with **the body faculty** unrestrained, the mind is soiled amongst touches that are cognizable by the body.⁴⁷

For that mind that is soiled,
When there is no gladness,
When there is no zest,
When there is no tranquillity,
When the mind is in suffering,

there is no gladness.
there is no zest.
there is no tranquillity.
one dwells in suffering [discomfort].
it does not attain samadhi [stillness].

⁴¹ *Dukkhiṇo cittaṃ na samādhīyati.*

⁴² *Asamāhite citte dhammā na pātubhavanti.* Comy here (SA 3:289) and that to **Pamāda, vihārī S** (S 35.97 @ SD 47.6) explain “phenomena do not appear” (*dhammā na pātubhavanti*) [§4], as meaning that the states of calm and insight (*samatha, vipassanā dhammā*) do not appear (SA 2:385 ad S 35.97/4:78 f). However, the context here is clearly that of sense-restraint (*indriya, saṃvara*). This passive preparatory act is that of stilling and preparing the body for mental cultivation. On the active mental side of the practice, a practitioner who is faithful (strong in the faith faculty) or is wise (strong in the wisdom faculty) who reflects on the aggregates as being impermanent [SD 47.4 (1.3)], or in terms of the 3 or 11 characteristics [SD 47 (2.1)], will attain streamwinning. In such a practice, phenomena (*dhamma*) clearly refers to the rise and fall or impermanence. See SD 47.1 (1.2.3).

⁴³ *Dhammānaṃ apātubhāvā pamāda, vihārītv-eva saṅkhaṃ gacchati.*

⁴⁴ *Sot’indriyaṃ asaṃvutassa bhikkhave viharato cittaṃ vyāsiṅcati sotaviññeyyesu saddesu.*

⁴⁵ *Ghāṇ’indriyaṃ asaṃvutassa bhikkhave viharato cittaṃ vyāsiṅcati ghāṇa, viññeyyesu gandhesu.*

⁴⁶ *Jivh’indriyā asaṃvutassa bhikkhave viharato cittaṃ vyāsiṅcati jivhā, viññeyyesu rasesu.*

⁴⁷ *Kāy’indriyā saṃvutassa bhikkhave viharato cittaṃ vyāsiṅcati kāya, viññeyyesu phoṭṭhabbesu.*

*In a mind without samadhi
Because phenomena do not appear*

*phenomena [dharmas] do not appear.
one is regarded as a negligent dweller.*

9 (6) Bhikshus, when one dwells with **the mind faculty** unrestrained, the mind is soiled amongst thoughts that are cognizable by the mind.⁴⁸

*For that mind that is soiled,
When there is no gladness,
When there is no zest,
When there is no tranquillity,
When the mind is in suffering,
In a mind without samadhi
Because phenomena do not appear*

*there is no gladness.
there is no zest.
there is no tranquillity.
one dwells in suffering [discomfort].
it does not attain samadhi [stillness].
phenomena [dharmas] do not appear.
one is regarded as a negligent dweller.*

10 Such, bhikshus, is the negligent dweller.

The diligent dweller

11 And how, bhikshus, is one a **diligent dweller**?⁴⁹

12 (1) Bhikshus, when one dwells with **the eye faculty** restrained, the mind is unsoiled amongst forms that are cognizable by the eye.⁵⁰

*When that mind that is unsoiled,
When there is gladness,
When there is zest,
When there is tranquillity,
When the mind is happy,
In a mind with samadhi*

*gladness arises.⁵¹
zest arises.⁵²
tranquillity arises.⁵³
one dwells happily [in comfort].⁵⁴
it attains samadhi [stillness].⁵⁵
phenomena [dharmas] arise.⁵⁶
one is regarded as a diligent dweller.⁵⁷*

13 (2) Bhikshus, when one dwells with **the ear faculty** restrained, the mind is unsoiled amongst sounds that are cognizable by the ear.⁵⁸

*When that mind that is unsoiled,
When there is gladness,
When there is zest,
When there is tranquillity,
When the mind is happy,
In a mind with samadhi*

*gladness arises.
zest arises.
tranquillity arises.
one dwells happily [in comfort].
it attains samadhi [stillness].
phenomena [dharmas] arise.
one is regarded as a diligent dweller.*

14 (3) Bhikshus, when one dwells with **the nose faculty** restrained, the mind is unsoiled amongst smells that are cognizable by the nose.⁵⁹

*When that mind that is unsoiled,
When there is gladness,
When there is zest,*

*gladness arises.
zest arises.
tranquillity arises.*

⁴⁸ Man 'indriyā saṃvutassa bhikkhave viharato cittaṃ vyāsiṇcati mano,viññeyyesu dhammesu.

⁴⁹ On the diligent dweller, see (1.1.2).

⁵⁰ Cakkhu 'ndriya saṃvutassa bhikkhave viharato cittaṃ na vyāsiṇcati cakkhuvīññeyyesu rūpesu.

⁵¹ Tassa avyāsittacittassa pāmujaṃ jāyati.

⁵² Pamuditassa pīti jāyati.

⁵³ Pīti,manassa kāyo passambhati..

⁵⁴ Passaddhakāyo sukhaṃ vediyati.

⁵⁵ Sukhino cittaṃ samādhīyati.

⁵⁶ Samāhite citte dhammā pātubhavanti.

⁵⁷ Dhammānaṃ pātubhāvā appamāda,vihāritv-eva saṅkhaṃ gacchati.

⁵⁸ Sot 'indriya saṃvutassa bhikkhave viharato cittaṃ na vyāsiṇcati sota,viññeyyesu saddesu.

⁵⁹ Ghān 'indriya saṃvutassa bhikkhave viharato cittaṃ na vyāsiṇcati ghāna,viññeyyesu gandhesu..

*When there is tranquillity,
When the mind is happy,
In a mind with samadhi
Because phenomena do arise*

15 (4) Bhikshus, when one dwells with **the tongue faculty** restrained, the mind is unsoiled amongst tastes that are cognizable by the tongue.⁶⁰

*When that mind that is unsoiled,
When there is gladness,
When there is zest,
When there is tranquillity,
When the mind is happy,
In a mind with samadhi
Because phenomena do arise*

*one dwells happily [in comfort].
it attains samadhi [stillness].
phenomena [dharma] arise.
one is regarded as a diligent dweller.
gladness arises.
zest arises.
tranquillity arises.
one dwells happily [in comfort].
it attains samadhi [stillness].
phenomena [dharma] arise.
one is regarded as a diligent dweller.*

18 (5) Bhikshus, when one dwells with **the body faculty** restrained, the mind is unsoiled amongst touches that are cognizable by the body.⁶¹

*When that mind that is unsoiled,
When there is gladness,
When there is zest,
When there is tranquillity,
When the mind is happy,
In a mind with samadhi
Because phenomena do arise*

*gladness arises.
zest arises.
tranquillity arises.
one dwells happily [in comfort].
it attains samadhi [stillness].
phenomena [dharma] arise.
one is regarded as a diligent dweller.*

19 (6) Bhikshus, when one dwells with **the mind faculty** restrained, the mind is unsoiled amongst thoughts that are cognizable by the mind.⁶²

*When that mind that is unsoiled,
When there is gladness,
When there is zest,
When there is tranquillity,
When the mind is happy,
In a mind with samadhi
Because phenomena do arise*

*gladness arises.
zest arises.
tranquillity arises.
one dwells happily [in comfort].
it attains samadhi [stillness].
phenomena [dharma] arise.
one is regarded as a diligent dweller.*

20 Such, bhikshus, is the diligent dweller.

— evaṃ —

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⁶⁰ Jivh'indriya saṃvutassa bhikkhave viharato cittaṃ na vyāsiñcati jivhā, viññeyyesu rasesu..

⁶¹ Kāy'indriya saṃvutassa bhikkhave viharato cittaṃ na vyāsiñcati kāya, viññeyyesu phoṭṭhabbesu.

⁶² Man'indriya saṃvutassa bhikkhave viharato cittaṃ na vyāsiñcati mano, viññeyyesu dhammesu.