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Saṃyutta Nikāya
The Connected Discourses

Khandhavagga Saṃyutta
(Collection of Discourses on the Aggregates)

Khandha Saṃyutta
Connected Discourses on the Aggregates

Thera Vagga
(Section on the Senior Bhikkhus)

Yamaka Sutta
“Discourse to the Venerable Yamaka”

Translated by Candana Bhikkhu

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This is what I personally heard.

Once, the Venerable Sāriputta was living in Sāvathī, at the monastery offered by Anāthapiṇḍika in Jeta’s Park. It was during that time that a destructively malignant view had surfaced in the mind of a certain Bhikkhu, with the name of Yamaka.

His bad view was the following:

‘The way I see and understand the Dhamma being taught by The Blessed One, any Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death.’

Now, a number of Bhikkhus, on hearing this pernicious view arisen within the Bhikkhu Yamaka, went and quickly approached him, in order to discuss this important matter. Thus, after having exchanged friendly greetings with the Venerable Yamaka, the visiting Bhikkhus sat to one side and asked him in turn, by saying:

“Could it be true, friend Yamaka, that such a destructively malignant view has surfaced in your mind? Whereby you claim: *‘The way I see and understand the Dhamma being taught by The Blessed One, any Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death.’*

“Now, is this exclamation of yours true?”

“Indeed, it is, friends!” replied the Bhikkhu Yamaka, as he repeated his claim:

‘The way I see and understand the Dhamma being taught by The Blessed One, any Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death.’

“Friend Yamaka, do not say such things! You are misrepresenting The Blessed One! Do not misrepresent The Blessed One, O, friend! Misrepresenting The Blessed One brings many evil consequences to you, friend, as it is never a good thing to misspeak the words uttered by The Blessed One! For The Blessed One would never speak such words as:

‘...any Bhikkhu, who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death.’

“But, despite all their efforts at trying to remove this malignantly dangerous view from the heart of the Bhikkhu Yamaka, he still arrogantly refused to listen to the admonishment of his fellow companions in the Holy Life. Thus, the Venerable Yamaka obstinately continued holding onto his adhammic and pernicious view, as he insisted:

‘The way I see and understand the Dhamma being taught by The Blessed One, any Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death.’

Meanwhile, those other Bhikkhus, on seeing that they were unable to change the Venerable Yamaka’s mind from holding on to this wrong view, arose from their seats and went straight to the Venerable Sāriputta, and reported to him what they had heard and witnessed, while also adding:

“If only the Venerable Sāriputta would go and speak to the Bhikkhu Yamaka, out of compassion, it would surely help him to change his position.”

And on hearing their report, the Venerable Sāriputta agreed, by maintaining silence.

Then, in the evening, coming out of his seclusion, the Venerable Sāriputta went and approached the Bhikkhu Yamaka’s kuti. After exchanging friendly greetings with him, he sat down at one side and addressed the Bhikkhu, by asking:

“Is what I heard true, friend Yamaka, that such a destructively malignant view has surfaced in your mind? Whereby you claim the following:

‘The way I see and understand the Dhamma being taught by The Blessed One, any Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon

reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death.'

“You have heard correctly, friend, for that is exactly how I understand it,” replied the Bhikkhu Yamaka.

Then, the Venerable Sāriputta said:

“What do you think, friend Yamaka, would you consider form (*rūpa*) to be permanent or impermanent?”

“It is impermanent, friend,” replied the Bhikkhu Yamaka.

“How about feelings (*vedanā*), friend Yamaka? Would you consider them to be permanent or impermanent?”

“They are impermanent, friend.”

“What about perceptions and memories (*saññā*), friend Yamaka? Would you consider them to be permanent or impermanent?”

“They too, are impermanent, friend.”

“How about habitual drives (*saṅkhārā*), friend Yamaka? Would you consider them to be permanent or impermanent?”

“They are impermanent, friend.”

“And what about sense awareness or consciousness (*viññāna*), friend Yamaka? Would you consider them to be permanent or impermanent?”

“They are also impermanent, friend.”

“Therefore, friend Yamaka, whatever kind of matter or form, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is and with the necessary wisdom thus: ‘This is not mine, this is not a part of me, this is not myself.’

“Whatever kind of feeling, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is and with the necessary wisdom thus: ‘This is not mine, this is not a part of me, this is not myself.’

“Whatever kind of memories or perceptions, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the

Bhikkhu sees all this as it truly is and with the necessary wisdom thus: ‘This is not mine, this is not a part of me, this is not myself.’

“Whatever kind of habitual tendencies or drives, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is and with the necessary wisdom thus: ‘This is not mine, this is not a part of me, this is not myself.’

“Whatever kind of sense awareness or consciousness, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, the Bhikkhu sees all this as it truly is and with the necessary wisdom thus: ‘This is not mine, this is not a part of me, this is not myself.’

“Thus, on seeing the truth that these things are all impermanent, the Noble Disciple in Training becomes disenchanted, experiencing disgust towards all forms; he becomes disenchanted, experiencing disgust towards all feelings; he becomes disenchanted, experiencing disgust towards all perceptions and memories; he becomes disenchanted, experiencing disgust towards all habitual drives; he becomes disenchanted, experiencing disgust towards all types of sense awareness or consciousnesses.

“In this way, by becoming disenchanted and experiencing disgust, the Bhikkhu grows dispassionate. Then, this leads him to relinquish his grip from holding onto anything. By no longer grasping onto anything thus, he neither becomes anxious, nor restless or agitated. And no longer becoming agitated, he experiences the ultimate relief that is Nibbāna.

“Now, at that very instant, the Bhikkhu comes to know personally with his direct understanding:

*‘Birth is finally destroyed.
The Holy Life has now been fully lived and its Goal achieved.
There is no more coming back to any state of becoming.’*

1. “Now, friend Yamaka, do you look upon The Tathāgata and see Him as ‘form?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata and see Him as a collection of ‘feelings?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata and see Him as a collection of ‘perceptions’ or ‘memories?’”

“No, friend, I do not.”

“Well, do you look upon The Tathāgata and see Him as a collection of ‘habitual drives?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata and see Him as a collection of ‘sense awareness’ or ‘consciousnesses?’”

“No, friend, I do not.”

2. “In that case, friend Yamaka, do you look upon The Tathāgata as the product of ‘form?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata as the product of ‘feelings?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata as the product of ‘perceptions’ or ‘memories?’”

“No, friend, I do not.”

“Well, do you look upon The Tathāgata as the product of ‘habitual drives?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata as the product of ‘sense awareness’ or ‘consciousnesses?’”

“No, friend, I do not.”

“Do you then consider, friend Yamaka, the Tathāgata to be a combination of all these taken together: of form, feelings, perceptions and memories, and of sense awareness or consciousness?”

“No, friend, I do not.”

“Well, friend Yamaka, would you then consider the Tathāgata to be without form, feelings, perceptions and memories, and sense awareness or consciousness?”

“No, friend, I do not.”

3. “Well then, friend Yamaka, do you look upon The Tathāgata as someone who is beyond ‘form?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata as someone who is beyond ‘feelings?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata as someone who is beyond ‘perceptions’ or ‘memories?’”

“No, friend, I do not.”

“Well, do you look upon The Tathāgata as someone who is beyond ‘habitual drives?’”

“No, friend, I do not.”

“Do you look upon The Tathāgata as someone who is beyond ‘sense awareness’ or ‘consciousness?’”

“No, friend, I do not.”

4. “In that case, friend Yamaka, do you then consider the Tathāgata as someone who is merely a combination of all these aggregates put together, that is, of form, feelings, perceptions and memories, and of sense awareness or consciousness?”

“No, friend, I do not.”

5. “Well, how about this, friend Yamaka, would you consider the Tathāgata as someone who is without form, feelings, perceptions and memories, and sense awareness or consciousness?”

“No, friend, I do not.”

“But, friend Yamaka, if it is truly as you say, that you don’t consider or look upon the Tathāgata as someone who is solidly existing in the first place, then how could you still declare the following:

‘The way I see and understand the Dhamma being taught by The Blessed One, any Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death?’

“After all, friend, remember how, whenever the Tathāgata describes to us, Bhikkhus, the state of the Tathāgata as the Supreme Being; The Blessed One, who has Self-Awakened to the Highest, having crossed the flood; the Perfectly Awakened Arahant; he does explain this without any reliance on views of whether the Tathāgata exists after death, or whether the Tathāgata does not exist after death, or whether the Tathāgata both exists *and* does not exist after death, or whether the Tathāgata neither exists nor does not exist after death.”

Then, having carefully listened to the Venerable Sāriputta’s words, the Venerable Yamaka replied by saying:

“Dear friend Sāriputta, earlier and up to just a moment ago, while lost in my own ignorance, I was arrogant, for I obstinately kept grasping onto that evil and unwholesome view, but now, that

no longer holds true, because I have heard the voice of reason through this beautiful Dhamma Talk from my friend, our Dear Venerable Sāriputta!

“Therefore, because of your elucidating and clear instruction, friend, no such pernicious view is to be found within me anymore, for it has fallen away. Having penetrated it, I have now finally *seen* the Dhamma!”

And the Venerable Sāriputta continued his questions by asking further:

“And how about, friend Yamaka, if others approached and asked you the following:

‘Friend Yamaka, considering the case of a Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death?’

“What might your response be to them, then?”

“If, friend Sāriputta, others approach and ask me:

‘Friend Yamaka, considering the case of a Bhikkhu who has attained the state where his heart’s contaminants (āsavas) are fully destroyed, upon reaching the end of life with the breakdown of the body, at that moment of death, he becomes no more, no longer existing after death?’

“Then, I will answer them in the following manner:

a. *‘Friends, do know that form itself is impermanent, and whatever that is impermanent is suffering. After all, it is innately suffering due to the fact that it ceases and passes away.*

b. *‘Also, friends, feeling itself is impermanent, and whatever that is impermanent is suffering. After all, it is innately suffering due to the fact that it ceases and passes away.*

c. *‘Also, friends, perceptions and memories are themselves impermanent, and whatever that is impermanent is suffering. After all, it is innately suffering due to the fact that it ceases and passes away.*

d. *‘Also, friends, habitual drives are themselves impermanent, and whatever that is impermanent is suffering. After all, it is innately suffering due to the fact that it ceases and passes away.*

e. *‘Also, friends, sense awareness or consciousness is itself impermanent, and whatever that is impermanent is suffering. After all, it is innately suffering due to the fact that it ceases and passes away.*

“Therefore, friend Sāriputta, whenever asked that question, I would answer in such a manner.”

“Sādhu, Sādhu indeed, friend Yamaka!” Replied the Venerable Sāriputta, while adding:

“Now, friend Yamaka, I am going to share a simile with you to help you understand the deeper meaning of this even better and more clearly.

“Imagine, friend Yamaka, there being a householder or the son of a rich householder, an affluently rich man, who is exceedingly wealthy and who rules over a vast territory, possessing countless assets, someone who moves about throughout his life while being surrounded by his armed bodyguards.

“One day, a certain individual shows up, a viciously conniving assassin of a man, whose sole aim is to bring harm to this rich man, to destroy and kill him, by depriving him of his life.

“Then, he would start thinking:

‘This affluently rich householder is exceedingly wealthy and rules over a vast territory, possessing countless assets. I can’t just assault and try to take his life by force, for he is well protected. So, I must first make him trust me so I can get close enough to him, and only then will I be able to deprive him of his life!’

“Thus, the assassin begins acting on his scheme by first approaching the rich householder, and says to him:

‘I wish to serve you, lord.’

“Then, that rich householder goes ahead and appoints him as one of his servants, and that assassin goes to work by pretending to be an obedient and selfless worker. Thus, he lets his master, the rich householder, see how he gets up in the mornings before him, and only retires to bed late in the night, after the rich householder had gone to sleep.

“In this way, the assassin works his charm by doing whatever he is told, going above and beyond what is expected of him as a servant, always being pleasant and agreeable in his conduct, using a sweet tongue and endearing in his speech.

“In time, the rich householder even begins to see this servant of his as a ‘true friend,’ a faithful and kind companion, and as such, the rich householder starts putting more and more trust in him.

“Now, once the assassin notices that his long-term plan is working, whereby the householder has placed enough trust in him, then, the moment he is alone with him, away from his protective bodyguards, he quickly pulls out his sharp knife and kills him, depriving the rich householder, his master, of his life.

“Now, what do you say, friend Yamaka, when that man came and approached the rich householder and told him: *‘I wish to serve you, lord,’* – wasn’t he an assassin then, or had he ceased being an assassin at the time, even though he was not yet recognized by the rich householder, about to be killed, as ‘his assassin?’

“How about when that man was pretending to be a selfless and obedient servant, waking up before his rich master and going to bed after the master had retired; working his charm by doing whatever he was told, going above and beyond what was expected of him as a servant; always being pleasant and agreeable in his conduct, using a sweet tongue and being endearing in his speech’ – wasn’t he an assassin then, or had he ceased from being an assassin at the time, even though he was not yet recognized by the rich householder, about to be killed, as ‘his assassin?’

“Or, when the rich householder, his lord and master, began trusting him, enough so that he considered that man to be his ‘true friend,’ whereby, once he saw the opportunity of finally being alone with him, the man quickly pulled out his sharp knife and killed him – wasn’t he an assassin already, or had he ceased from being an assassin up until that moment, even though he was not recognized all along by the rich householder who was about to be killed, to be none other than ‘his assassin?’

“Yes, indeed, friend, he always was and never ceased being an assassin, throughout!” answered the Venerable Yamaka.

A. “Well, in just the same manner, friend Yamaka, the *putujjana* or the undisciplined, ignorant person, is both too dense to see and recognize the Noble Ones, as well as untrained and undisciplined in their Dhamma, for he is someone who, due to his untamed and crude personality, is unable to recognize the Superior Person even if he were to see them up close, nor is he skilled and educated in their Teachings.

“And why is that?”

1. “It is because he continues to regard **form** as inherent to being or having a ‘self,’ or identifies a ‘self’ to be possessing some kind of substantial **form**, or **form** to be inseparable from a ‘self,’ or that there is a substantial ‘self’ in **form**.

2. “Similarly, he regards **feeling** as inherent to being or having a ‘self,’ or identifies a ‘self’ to be possessing some kind of substantial **feeling**, or **feeling** to be inseparable from a ‘self,’ or that there is a substantial ‘self’ in **feeling**.

3. “Similarly, he regards **perception** or **memory** as inherent to being or having a ‘self,’ or identifies a ‘self’ to be possessing some kind of substantial **perception** or **memory**, or **perception** or **memory** to be inseparable from a ‘self,’ or that there is a substantial ‘self’ in **perception** or **memory**.

4. “Similarly, he regards **habitual drives** as inherent to being or having a ‘self,’ or identifies a ‘self’ to be possessing some kind of substantial **habitual drives**, or **habitual drives** to be inseparable from a ‘self,’ or that there is a substantial ‘self’ in **habitual drives**.

5. “Similarly, he regards **sense awareness** or **consciousness** as inherent to being or having a ‘self,’ or identifies a ‘self’ to be possessing some kind of substantial **sense awareness** or **consciousness**, or **sense awareness** or **consciousness** to be inseparable from a ‘self,’ or that there is a substantial ‘self’ in **sense awareness** or **consciousness**.

- a. “For truly, such a person does not see or understand *form* as it truly is. That is, being impermanent and transitory, and never otherwise.
- b. “Similarly, he does not see or understand *feeling* as it truly is. That is, being impermanent and transitory, and never otherwise.
- c. “Similarly, he does not see or understand *perception* or *memory* as it truly is. That is, being impermanent and transitory, and never otherwise.
- d. “Similarly, he does not see or understand *habitual drives* as they truly are. That is, being impermanent and transitory, and never otherwise.
- e. “Similarly, he does not see or understand *sense awareness* or *consciousnesses* as they truly are. That is, being impermanent and transitory, and never otherwise.
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- a. “As a result, such a person does not see or understand *form* as it truly is. That is, being suffering, and never otherwise.
- b. “Similarly, he does not see or understand *feeling* as it truly is. That is, being suffering, and never otherwise.
- c. “Similarly, he does not see or understand *perception* or *memory* as it truly is. That is, being suffering, and never otherwise.
- d. “Similarly, he does not see or understand *habitual drives* as they truly are. That is, being suffering, and never otherwise.
- e. “Similarly, he does not see or understand *sense awareness* or *consciousnesses* as they truly are. That is, being suffering, and never otherwise.
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- a. “Furthermore, such a person does not see or understand *form* as it truly is. That is, being without a substantial self, and never otherwise.
- b. “Similarly, he does not see or understand *feeling* as it truly is. That is, being without a substantial self, and never otherwise.
- c. “Similarly, he does not see or understand *perception* or *memory* as it truly is. That is, being without a substantial self, and never otherwise.
- d. “Similarly, he does not see or understand *habitual drives* as they truly are. That is, being without a substantial self, and never otherwise.
- e. “Similarly, he does not see or understand *sense awareness* or *consciousnesses* as they truly are. That is, being without a substantial self, and never otherwise.

a. “Furthermore, such a person does not see or understand **form** as it truly is. That is, being completely conditioned and thereby causally produced, and never otherwise.

b. “Similarly, he does not see or understand **feeling** as it truly is. That is, being completely conditioned and thereby causally produced, and never otherwise.

c. “Similarly, he does not see or understand **perception** or **memory** as it truly is. That is, being completely conditioned and thereby causally produced, and never otherwise.

d. “Similarly, he does not see or understand **habitual drives** as they truly are. That is, being completely conditioned and thereby causally produced, and never otherwise.

e. “Similarly, he does not see or understand **sense awareness** or **consciousnesses** as they truly are. That is, being completely conditioned and thereby causally produced, and never otherwise.

a. “In addition, such a person does not see or understand **form** as it truly is. That is, being your own assassin, seeking to deprive you of life, and nothing else.

b. “Similarly, he does not see or understand **feeling** as it truly is. That is, being your own assassin, seeking to deprive you of life, and nothing else.

c. “Similarly, he does not see or understand **perception** or **memory** as it truly is. That is, being your own assassin, seeking to deprive you of life, and nothing else.

d. “Similarly, he does not see or understand **habitual drives** as they truly are. That is, being your own assassin, seeking to deprive you of life, and nothing else.

e. “Similarly, he does not see or understand **sense awareness** or **consciousnesses** as they truly are. That is, being your own assassin, seeking to deprive you of life, and nothing else.

a. “Now, as a result, such a person becomes attracted to **form** and grabs tightly onto it. By becoming hopelessly identified with **form** and treating it as an innate ‘asset’ of his, the *putujjana* sees it as inseparable from his false view of a ‘substantial self.’

b. “Similarly, he becomes attracted to **feeling** and grabs tightly onto it. By becoming hopelessly identified with **feeling** and treating it as an innate ‘asset’ of his, the *putujjana* sees it as inseparable from his false view of a ‘substantial self.’

c. “Similarly, he becomes attracted to **perception** or **memory** and grabs tightly onto it. By becoming hopelessly identified with **perception** or **memory** and treating it as an innate ‘asset’ of his, the *putujjana* sees it as inseparable from his false view of a ‘substantial self.’

d. “Similarly, he becomes attracted to **habitual drives** and grabs tightly onto them. By becoming hopelessly identified with **habitual drives** and treating them as innate ‘assets’ of his, the *putujjana* sees them as inseparable from his false view of a ‘substantial self.’

e. “Similarly, he becomes attracted to *sense awareness* or *consciousnesses* and grabs tightly onto them. By becoming hopelessly identified with *sense awareness* or *consciousnesses* and treating them as innate ‘assets’ of his, the *putujjana* sees them as inseparable from his false view of a ‘substantial self.’

“Now, once he takes the bait and gets identified thus, becoming entangled and fully engaged with these five aggregates due to his tendency to grab onto them, he is then led on continuously to more and more suffering, all towards his detriment and lasting for a very long time.

B. “However, friend Yamaka, the learned and wise Noble Disciple is both able to see and recognize the Noble Ones, and as a result he is trained and disciplined in their Dhamma, for he is someone who, due to his tamed and refined personality, is able to recognize the Superior Person, and is skilled and educated in their Teachings.

“And why is that?

1. “It is because he neither regards **form** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be possessing some kind of substantial **form**, nor that **form** is something inseparable from a ‘self,’ nor that there is a substantial ‘self’ in **form**.

2. “Similarly, he neither regards **feeling** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be possessing some kind of substantial **feeling**, nor that **feeling** is something inseparable from a ‘self,’ nor that there is a substantial ‘self’ in **feeling**.

3. “Similarly, he neither regards **perception** or **memory** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be possessing some kind of substantial **perception** or **memory**, nor that **perception** or **memory** is something inseparable from a ‘self,’ nor that there is a substantial ‘self’ in **perception** or **memory**.

4. “Similarly, he neither regards **habitual drives** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be possessing of some kind of substantial **habitual drives**, nor that **habitual drives** are something inseparable from a ‘self,’ nor that there is a substantial ‘self’ in **habitual drives**.

5. “Similarly, he neither regards **sense awareness** or **consciousnesses** as inherent to being or having a ‘self,’ nor identifies a ‘self’ to be possessing some kind of substantial **sense awareness** or **consciousnesses**, nor that **sense awareness** or **consciousnesses** are something inseparable from a ‘self,’ nor that there is a substantial ‘self’ in **sense awareness** or **consciousnesses**.

a. “For truly, the Noble Disciple does see and understand **form** as it truly is. That is, being impermanent and transitory, and never otherwise.

b. “Similarly, the Noble Disciple does see and understand **feeling** as it truly is. That is, being impermanent and transitory, and never otherwise.

c. “Similarly, the Noble Disciple does see and understand *perception* or *memory* as it truly is. That is, being impermanent and transitory, and never otherwise.

d. “Similarly, the Noble Disciple does see and understand *habitual drives* as they truly are. That is, being impermanent and transitory, and never otherwise.

e. “Similarly, the Noble Disciple does see and understand *sense awareness* or *consciousnesses* as they truly are. That is, being impermanent and transitory, and never otherwise.

a. “As a result, the Noble Disciple does see and understand *form* as it truly is. That is, being suffering, and never otherwise.

b. “Similarly, the Noble Disciple does see and understand *feeling* as it truly is. That is, being suffering, and never otherwise.

c. “Similarly, the Noble Disciple does see and understand *perception* or *memory* as it truly is. That is, being suffering, and never otherwise.

d. “Similarly, the Noble Disciple does see and understand *habitual drives* as they truly are. That is, being suffering, and never otherwise.

e. “Similarly, the Noble Disciple does see and understand *sense awareness* or *consciousnesses* as they truly are. That is, being suffering, and never otherwise.

a. “Furthermore, the Noble Disciple does see and understand *form* as it truly is. That is, being without a substantial self, and never otherwise.

b. “Similarly, the Noble Disciple does see and understand *feeling* as it truly is. That is, being without a substantial self, and never otherwise.

c. “Similarly, the Noble Disciple does see and understand *perception* or *memory* as it truly is. That is, being without a substantial self, and never otherwise.

d. “Similarly, the Noble Disciple does see and understand *habitual drives* as they truly are. That is, being without a substantial self, and never otherwise.

e. “Similarly, the Noble Disciple does see and understand *sense awareness* or *consciousnesses* as they truly are. That is, being without a substantial self, and never otherwise.

a. “Furthermore, the Noble Disciple does see and understand *form* as it truly is. That is, being completely conditioned and thereby causally produced, and never otherwise.

b. “Similarly, the Noble Disciple does see and understand *feeling* as it truly is. That is, being completely conditioned and thereby causally produced, and never otherwise.

c. “Similarly, the Noble Disciple does see and understand *perception* or *memory* as it truly is. That is, being completely conditioned and thereby causally produced, and never otherwise.

d. “Similarly, the Noble Disciple does see and understand *habitual drives* as they truly are. That is, being completely conditioned and thereby causally produced, and never otherwise.

e. “Similarly, the Noble Disciple does see and understand *sense awareness* or *consciousnesses* as they truly are. That is, being completely conditioned and thereby causally produced, and never otherwise.

a. “In addition, the Noble Disciple does see and understand *form* as it truly is. That is, being your own assassin, seeking to deprive you of life, and nothing else.

b. “Similarly, the Noble Disciple does see and understand *feeling* as it truly is. That is, being your own assassin, seeking to deprive you of life, and nothing else.

c. “Similarly, the Noble Disciple does see and understand *perception* or *memory* as it truly is. That is, being your own assassin, seeking to deprive you of life, and nothing else.

d. “Similarly, the Noble Disciple does see and understand *habitual drives* as they truly are. That is, being your own assassin, seeking to deprive you of life, and nothing else.

e. “Similarly, the Noble Disciple does see and understand *sense awareness* or *consciousnesses* as they truly are. That is, being your own assassin, seeking to deprive you of life, and nothing else.

a. “Now, as a result, the Noble Disciple neither becomes attracted to *form* nor grabs tightly onto it. By not becoming identified with **form** nor treating it as an innate ‘asset’ of his, the Noble Disciple sees it as it truly is; therefore, he does not fall prey to the false notion of a ‘substantial self.’

b. “Similarly, the Noble Disciple neither becomes attracted to *feeling* nor grabs tightly onto it. By not becoming identified with **feeling** nor treating it as an innate ‘asset’ of his, the Noble Disciple sees it as it truly is; therefore, he does not fall prey to the false notion of a ‘substantial self.’

c. “Similarly, the Noble Disciple neither becomes attracted to *perception* or *memory* nor grabs tightly onto it. By not becoming identified with *perception* or *memory* nor treating it as an innate ‘asset’ of his, the Noble Disciple sees it as it truly is; therefore, he does not fall prey to the false notion of a ‘substantial self.’

d. “Similarly, the Noble Disciple neither becomes attracted to *habitual drives* nor grabs tightly onto them. By not becoming identified with *habitual drives* nor treating them as innate ‘assets’ of his, the Noble Disciple sees them as they truly are; therefore, he does not fall prey to the false notion of a ‘substantial self.’

e. “Similarly, the Noble Disciple neither becomes attracted to *sense awareness* or *consciousnesses* nor grabs tightly onto them. By not becoming identified with *sense awareness* or *consciousnesses* nor treating them as innate ‘assets’ of his, the Noble Disciple sees them as they truly are; therefore, he does not fall prey to the false notion of a ‘substantial self.’

“Now, because the Noble Disciple does not take the bait nor gets identified thus, by not becoming entangled nor engaged with these five aggregates due to seeing through the tendency to grab on to them, he is then led to further and further states of happiness, for his lasting welfare and peace.”

“What a true blessing, friend Sāriputta! How wonderful to have such exceptional and kind Venerables as companions in the Holy Life! What a joy, to be experiencing the Compassion and Mettā of our Senior Brother, who comes to selflessly admonish and teach us the Dhamma!

“I rejoice, since having heard the wise words of the Venerable Sāriputta’s Dhamma Talk, my heart has now become fully liberated from the contaminants, by overcoming the very clinging itself!”

Sādhu

Sādhu

Sādhu