SN 46.6 — Kuṇḍaliya

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 46.6

1. Mountains

Kuṇḍaliya

At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Worthy Gotama, I like to hang around the monasteries and visit the assemblies. When I’ve finished breakfast, it’s my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does the worthy Gotama live for?”

“The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.”

“But what things must be developed and cultivated in order to fulfill knowledge and freedom?”

“The seven awakening factors.”

“But what things must be developed and cultivated in order to fulfill the seven awakening factors?”

“The four kinds of mindfulness meditation.”

“But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?”

“The three kinds of good conduct.”

“But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”

“Sense restraint.

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eyes. They don’t desire it or enjoy it, and they don’t give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they’re undismayed, with mind unirritated, spirit undaunted, and heart unangered. Their mind

and body are steady internally, well settled and well freed.

Furthermore, a mendicant hears an agreeable sound with their ears … smells an agreeable odor with their nose … tastes an agreeable flavor with their tongue … encounters an agreeable touch with their body … knows an agreeable idea with their mind. They don't desire it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable idea they're undismayed, with mind unirritated, spirit undaunted, and heart unangered. Their mind and body are steady internally, well settled and well freed.

When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and ideas. That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

When he said this, the wanderer Kuṇḍaliya said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."