SN 46.55 — With Saṅgārava

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Text

Linked Discourses 46.55

6. Discussion

With Saṅgārava

At Sāvatthī.

Then Saṅgārava the brahmin 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:

“What is the cause, Worthy Gotama, what is the reason why sometimes even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed? And why is it that sometimes even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed?”

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed.

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it.

In the same way, when your heart is overcome and mired in sensual desire … Even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed.

Furthermore, when your heart is overcome and mired in ill will … Even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed.

Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it.

In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed.

Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed.

Suppose there was a bowl of water enveloped with moss and aquatic plants. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

Suppose there was a bowl of water stirred by the wind, quivering, swirling, and rippling. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

In the same way, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Suppose there is a bowl of water that is not enveloped with moss and aquatic plants. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Suppose there is a bowl of water that is not stirred by the wind, quivering, swirling, and rippling. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unrehearsed do spring to mind, let alone those that are rehearsed.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."

When he said this, Saṅgārava said to the Buddha, "Excellent, worthy Gotama! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."