# SN 48.42 — The Brahmin Uṇṇābha

English translation by Bhikkhu Sujato.
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## Text

Linked Discourses 48.42

5. Old Age

The Brahmin Uṇṇābha

At Sāvatthī.

Then Uṇṇābha 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:

“Worthy Gotama, these five faculties have different domains and different ranges, and don’t experience each other’s domain and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different domains and ranges, have recourse to? What experiences their domains and ranges?”

“Brahmin, these five faculties have different domains and different ranges, and don’t experience each other’s domain and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different domains and ranges, have recourse to the mind. And the mind experiences their domains and ranges.”

“But worthy Gotama, what does the mind have recourse to?”

“The mind has recourse to mindfulness.”

“But what does mindfulness have recourse to?”

“Mindfulness has recourse to freedom.”

“But what does freedom have recourse to?”

“Freedom has recourse to extinguishment.”

“But what does extinguishment have recourse to?”

“This question goes too far, brahmin! You weren’t able to grasp the limit of questioning. For extinguishment is the objective, destination, and culmination of the spiritual life.”

And then the brahmin Uṇṇābha approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: “Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“On the western wall, sir.”

“In the same way, the brahmin Uṇṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”