

Mūlapariyāya Sutta

7. “Yopi so, bhikkhave, bhikkhu sekho appattamānaso anuttaram yoggakkhemam pathhayamāno viharati, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ mā maññi, pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandi. Taṃ kissa hetu? ‘Pariññeyyam tassā’ ti vadāmi.

8. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātam tassā’ ti vadāmi.

9–11. ... Taṃ kissa hetu? Khayā rāgassa, vītarāgattā... Taṃ kissa hetu? Khayā dosassa, vītadosattā... Khayā mohassa, vītamohattā.

12. “Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātantam tathāgatassā’ ti vadāmi.

13. “Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Nandī dukkhassa mūlan’ ti – iti viditvā ‘bhavā jāti bhūtassa jarāmarāṇa’ nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṇissaggā anuttaram sammāsambodhim abhisambuddho’ ti vadāmi.

Samyutta Nikāya chapter 22: Khandhasamyutta; Sutta 89 Khemaka

On one occasion a number of elder bhikkhus were dwelling at Kosambī in Ghosita’s Park. Now on that occasion the Venerable Khemaka was living at Jujube Tree Park, sick, afflicted, gravely ill.

A number of elder bhikkhus asked the Venerable Khemaka: “These five aggregates subject to clinging, friend, have been spoken of by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. Do you regard anything as self or as belonging to self among these five aggregates subject to clinging?”

The Venerable Khemaka replied: “Among these five aggregates subject to clinging, I do not regard anything as self or as belonging to self.”

The elders: “If you do not regard anything among these five aggregates subject to clinging as self or as belonging to self, then you are an arahant, one whose taints are destroyed.”

Khemaka: “Although I do not regard anything among these five aggregates subject to clinging as self or as belonging to self, I am not an arahant. For [the notion] ‘I am’ has not yet vanished in me in relation to these five aggregates subject to clinging, but I do not regard [anything among them] as ‘This I am.’”

The elders: “Friend Khemaka, when you speak of this ‘I am’—what is it that you speak of as ‘I am’? Do you speak of form as ‘I am,’ or do you speak of ‘I am’ apart from form? Do you speak of feeling ... of perception ... of volitional formations ... of consciousness as ‘I am,’ or do you speak of ‘I am’ apart from consciousness? When you speak of this ‘I am,’ friend Khemaka, what is it that you speak of as ‘I am’?”

Khemaka: “Friends, I do not speak of form as ‘I am,’ nor do I speak of ‘I am’ apart from form. I do not speak of feeling as ‘I am’ ... nor of perception as ‘I am’ ... nor of volitional formations as ‘I am’ ... nor of consciousness as ‘I am,’ nor do I speak of ‘I am’ apart from consciousness. Friends, although [the notion] ‘I am’ has not yet vanished in me in relation to these five aggregates subject to clinging, still I do not regard [anything among them] as ‘This I am.’

“Suppose, friends, there is the scent of a blue, red, or white lotus. Would one be speaking rightly if one would say, ‘The scent belongs to the petals,’ or ‘The scent belongs to the stalk,’¹⁷⁷ or ‘The scent belongs to the pistils’?”

“No, friend.”

“And how, friends, should one answer if one is to answer rightly?”

“Answering rightly, friend, one should answer: ‘The scent belongs to the flower.’”

“So too, friends, I do not speak of form as ‘I am,’ nor do I speak of ‘I am’ apart from form. I do not speak of feeling as ‘I am’ ... nor of perception as ‘I am’ ... nor of volitional formations as ‘I am’ ... nor of consciousness as ‘I am,’ nor do I speak of ‘I am’ apart from consciousness. Friends, although [the notion] ‘I am’ has not yet vanished in me in relation to these five aggregates subject to clinging, still I do not regard [anything among them] as ‘This I am.’

“Friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit ‘I am,’ a desire ‘I am,’ an underlying tendency ‘I am’ that has not yet been uprooted. Sometime later he dwells contemplating rise and fall in the five aggregates subject to clinging: ‘Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away.’ As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit ‘I am,’ the desire ‘I am,’ the underlying tendency ‘I am’ that had not yet been uprooted—this comes to be uprooted.

“Suppose, friends, a cloth has become soiled and stained, and its owners give it to a laundryman. The laundryman would scour it evenly with cleaning salt, lye, or cowdung, and rinse it in clean water. Even though that cloth would become pure and clean, it would still retain a residual smell of cleaning salt, lye, or cowdung that had not yet vanished. The laundryman would then give it back to the owners. The owners would put it in a sweet-scented casket, and the residual smell of cleaning salt, lye, or cowdung that had not yet vanished would vanish.¹⁷⁸

“So too, friends, even though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there lingers in him a residual conceit ‘I am,’ a desire ‘I am,’ an underlying tendency ‘I am’ that has not yet been uprooted.... As he dwells thus contemplating rise and fall in the five aggregates subject to clinging, the residual conceit ‘I am,’ the desire ‘I am,’ the underlying tendency ‘I am’ that had not yet been uprooted—this comes to be uprooted.”