

Tatiyāssādasutta – Enjoyment/Advantage #3 (SN 22:28)

[1. Attachment, disenchantment, escape]

“No ce’daṃ, bhikkhave, rūpassa **assādo** *abhavissa*, nayidaṃ sattā rūpasmim̃ *sārajjeyyūṃ*.
Yasmā ca kho, bhikkhave, *atthi* rūpassa *assādo*, *tasmā* sattā rūpasmim̃ *sārajjanti*.

“No ce’daṃ, bhikkhave, rūpassa **ādīnavo** *abhavissa*, nayidaṃ sattā rūpasmim̃ *nibbindeyyūṃ*.
Yasmā ca kho, bhikkhave, *atthi* rūpassa *ādīnavo*, *tasmā* sattā rūpasmim̃ *nibbindanti*.

“No ce’daṃ, bhikkhave, rūpassa **nissaraṇaṃ** *abhavissa*, nayidaṃ sattā rūpasmā *nissareyyūṃ*.
Yasmā ca kho, bhikkhave, *atthi* rūpassa *nissaraṇaṃ*, *tasmā* sattā rūpasmā *nissaranti*.

“If, monks, there were no enjoyment in form, beings would not become attached to form. But because there is enjoyment in form, beings become attached to form.

“If there were no danger in form, beings would not become disenchanted with form. But because there is danger in form, beings become disenchanted with form.

“If there were no escape from form, beings would not escape from form. But because there is an escape from form, beings escape from form.

<i>no</i>	<i>Nip.</i>	not	<i>abhavissa</i>	adverb
<i>ce</i>	<i>Nip.</i>	if	<i>abhavissa</i>	arujjattha – not agreeable
<i>idaṃ</i> (nt.) gender illusion (<i>ayam</i>)	<i>PG-4, 1 Sg.</i>	this (for emphasis)	<i>assādo</i>	adjective
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(in) of form	<i>assādo</i>	possessive
<i>assādo</i> (m.)	<i>NG-1, 1 Sg.</i>	enjoyment	<i>abhavissa</i>	<i>vikati-kattā</i>
<i>abhavissa</i>	<i>V-8, 3 Sg.</i>	would be, were		<i>kriyā</i>
<i>na</i> (<i>nayidaṃ</i>)	<i>Nip.</i>	not	<i>sārajjeyyūṃ</i>	adjective
<i>idaṃ</i> (nt.) (<i>ime</i>)	<i>PG-4, 1 Sg.</i>	these	<i>sattā</i>	<i>kamma</i>
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>sārajjeyyūṃ</i>	<i>kattā</i>
<i>rūpasmim̃</i>	<i>NG-2, 7 Sg.</i>	in regard to form	<i>sārajjeyyūṃ</i>	<i>desādhāra</i>
<i>sārajjeyyūṃ</i> ¹	<i>V-3, 3 Pl.</i>	would become attached		<i>kriyā</i>
<i>yasmā</i>	<i>PG-12, 5 Sg.</i>	because	<i>atthi</i>	<i>hetu</i>
<i>ca kho</i>	<i>Nip.</i>	but		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>atthi</i>	<i>V-1, 3 Sg.</i>	there is		<i>kriyā</i>
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(of) in form	<i>assādo</i>	possessive
<i>assādo</i>	<i>NG-1, 1 Sg.</i>	enjoyment	<i>atthi</i>	<i>vikati-kattā</i>
<i>tasmā</i>	<i>PG-6, 5 Sg.</i>	therefore		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>sārajjanti</i>	<i>kattā</i>
<i>rūpasmim̃</i>	<i>NG-2, 7 Sg.</i>	in regard to form	<i>sārajjanti</i>	<i>visayādhāra</i>

¹ *Sārajjati* (*saṃ + raj + ya*), to be attached to. aor. *~jji*. pp. *sāratta*. abs. *~jitvā*.

<i>sārajjanti</i>	<i>V-3, 3 Pl.</i>	become attached		<i>kriyā</i>
<i>no</i>	<i>Nip.</i>	not	<i>abhavissa</i>	adverb
<i>ce</i>	<i>Nip.</i>	if	<i>abhavissa</i>	arujiattha – not agreeable
<i>idaṃ (nt.)</i> gender illusion (<i>ayaṃ</i>)	<i>PG-4, 1 Sg.</i>	it (for emphasis)	<i>ādinavo</i>	adjective
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(of) to form	<i>assādo</i>	possessive
<i>ādinavo</i> ²	<i>NG-1, 1 Sg.</i>	danger	<i>abhavissa</i>	<i>vikati-kattā</i>
<i>abhavissa</i>	<i>V-8, 3 Sg.</i>	would be, were		<i>kriyā</i>
<i>na (nayaḍaṃ)</i>	<i>Nip.</i>	not	<i>nibbindeyyuṃ</i>	adverb
<i>idaṃ (nt.) (ime)</i>	<i>PG-4, 1 Sg.</i>	to it	<i>nibbindeyyuṃ</i>	<i>kamma</i>
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>nibbindeyyuṃ</i>	<i>kattā</i>
<i>rūpasmim</i>	<i>NG-2, 7 Sg.</i>	with regard to form	<i>nibbindeyyuṃ</i>	<i>visayādhāra</i>
<i>nibbindeyyuṃ</i>	<i>V-3, 3 Pl.</i>	would become disenchanted		<i>kriyā</i>
<i>yasmā</i>	<i>PG-12, 5 Sg.</i>	because	<i>atthi</i>	<i>hetu</i>
<i>ca kho</i>	<i>Nip.</i>	but		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>atthi</i>	<i>V-1, 3 Sg.</i>	there is		<i>kriyā</i>
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(of) in form	<i>assādo</i>	possessive
<i>ādinavo</i>	<i>NG-1, 1 Sg.</i>	danger	<i>atthi</i>	<i>vikati-kattā</i>
<i>tasmā</i>	<i>PG-6, 5 Sg.</i>	therefore		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>nibbindanti</i>	<i>kattā</i>
<i>rūpasmim</i>	<i>NG-2, 7 Sg.</i>	with regard to form	<i>nibbindanti</i>	<i>visayādhāra</i>
<i>nibbindanti</i> ³	<i>V-3, 3 Pl.</i>	become disenchanted		<i>kriyā</i>
<i>no</i>	<i>Nip.</i>	not	<i>abhavissa</i>	adverb
<i>ce</i>	<i>Nip.</i>	if	<i>abhavissa</i>	arujiattha – not agreeable
<i>idaṃ (nt.)</i> gender illusion (<i>ayaṃ</i>)	<i>PG-4, 1 Sg.</i>	it (for emphasis)	<i>nissaraṇaṃ</i>	adjective
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(of) to form	<i>assādo</i>	possessive
<i>nissaraṇaṃ</i>	<i>NG-1, 1 Sg.</i>	escape	<i>abhavissa</i>	<i>vikati-kattā</i>
<i>abhavissa</i>	<i>V-8, 3 Sg.</i>	would be, were		<i>kriyā</i>
<i>na (nayaḍaṃ)</i>	<i>Nip.</i>	not	<i>nissareyyuṃ</i>	adverb
<i>idaṃ (nt.) (ime)</i>	<i>PG-4, 1 Sg.</i>	to it	<i>nissareyyuṃ</i>	<i>kamma</i>
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>nissareyyuṃ</i>	<i>kattā</i>
<i>rūpasmā</i>	<i>NG-2, 7 Sg.</i>	(in) to form	<i>nissareyyuṃ</i>	<i>desādhāra</i>
<i>nissareyyuṃ</i>	<i>V-3, 3 Pl.</i>	would escape		<i>kriyā</i>
<i>yasmā</i>	<i>PG-12, 5 Sg.</i>	because	<i>atthi</i>	<i>hetu</i>
<i>ca kho</i>	<i>Nip.</i>	but		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		

² *ādinava* = *ā* + *dīna* + *va* (nt.). *Nirādinava* (adj.) [*nis*+*ādinava*] not beset with dangers, not in danger, unimperilled.

³ *Nibbindati* (*ni* + *vid* + *m-a*), to get wearied of; to be disgusted with. aor. ~ndi. pp. nibbinna. abs. ~detvā.

<i>atthi</i>	<i>V-1, 3 Sg.</i>	there is		<i>kriyā</i>
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(of) in form	<i>assādo</i>	possessive
<i>nissaraṇaṃ</i>	<i>NG-1, 1 Sg.</i>	escape	<i>atthi</i>	<i>vikati-kattā</i>
<i>tasmā</i>	<i>PG-6, 5 Sg.</i>	therefore		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>nissaranti</i>	<i>kattā</i>
<i>rūpasmā</i>	<i>NG-2, 5 Sg.</i>	from form	<i>nissaranti</i>	<i>visayādhāra</i>
<i>nissaranti</i>	<i>V-3, 3 Pl.</i>	escape		<i>kriyā</i>

“No ce’daṃ, bhikkhave, vedanāya . . . sannāya . . . saṅkhārānaṃ . . . viññāṇassa assādo *abhavissa*, nayidaṃ sattā viññāṇasmim *sārajjeyyuṃ*. Yasmā ca kho, bhikkhave, *atthi* viññāṇassa assādo, *tasmā* sattā viññāṇasmim *sārajjanti*.”

No ce’daṃ, bhikkhave, viññāṇassa ādīnavo *abhavissa*, nayidaṃ sattā viññāṇasmim *nibbindeyyūṃ*. Yasmā ca kho, bhikkhave, *atthi* viññāṇassa ādīnavo, *tasmā* sattā viññāṇasmim *nibbindanti*.

No ce’daṃ, bhikkhave, viññāṇassa nissaraṇaṃ *abhavissa*, nayidaṃ sattā viññāṇasmā *nissareyyūṃ*. Yasmā ca kho, bhikkhave, *atthi* viññāṇassa nissaraṇaṃ, *tasmā* sattā viññāṇasmā *nissaranti*.

“If, monks, there were no enjoyment in feeling . . . in perception . . . in volitional activities . . . in consciousness, beings would not become attached to consciousness. But because there is enjoyment in consciousness, beings become attached to consciousness. If there were no danger in consciousness, beings would not become disenchanted with consciousness. But because there is danger in consciousness, beings become disenchanted with consciousness. If there were no escape from consciousness, beings would not escape from consciousness. But because there is an escape from consciousness, beings escape from consciousness.”

[2. How beings attain release]

“*Yāvakiṅvaṅca*, bhikkhave, *sattā* imesaṃ pañcannaṃ upādānakkhandhānaṃ assādaṅca assādato, ādīnavaṅca ādīnavato, nissaraṇaṅca nissaraṇato, yathābhūtaṃ *nābbhaññiṃsu*, *n’eva tāva*, bhikkhave, *sattā* sadevakā **lokā** samārakā sabrahmakā, sassamaṇabrāhmaṇiyā **pajāya** sadevamanussāya, *nissaṭā* viṣaṃyuttā vippamuttā vimariyādīkatena cetasā *vihariṃsu*.”

“*Yato* ca kho, bhikkhave, *sattā* imesaṃ pañcannaṃ upādānakkhandhānaṃ assādaṅca assādato, ādīnavaṅca ādīnavato, nissaraṇaṅca nissaraṇato, yathābhūtaṃ *abbhaññiṃsu*, *atha*, bhikkhave, *sattā* sadevakā lokā samārakā sabrahmakā, sassamaṇabrāhmaṇiyā *pajāya* sadevamanussāya, *nissaṭā* viṣaṃyuttā vippamuttā vimariyādīkatena cetasā *viharanti*.”

“So long, monks, as beings have not directly known as it really is, in regard to these five clinging-aggregates, the enjoyment as enjoyment, the danger as danger, and the escape as escape, for so long, monks, in the world with its devas, Māra, and Brahmā, in the population with its ascetics and brahmins, its devas and humans, beings did not dwell released, detached, freed, with mind made without a boundary.

“But when, monks, beings have directly known as it really is, in regard to these five clinging-aggregates, the enjoyment as enjoyment, the danger as danger, and the escape as escape, then, monks, in the world with its devas, Māra, and Brahmā, in the population with its ascetics and brahmins, its devas and humans, beings dwell released, detached, freed, with mind made without a boundary.”

<i>yāvakīvaṇṇi</i>	<i>Nip.</i>	so long	<i>abbhañṇāsīm</i>	<i>kāla-accanta-samyoga kriyā-visesana</i>
<i>ca (yāvakīvaṇṇa)</i>	<i>Nip.</i>	and		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>abbhañṇāsīm</i>	<i>kattā</i>
<i>imesaṃ</i>	<i>PG-3, 6 Pl.</i>	these	<i>upādānakkhandhānaṃ</i>	adjective
<i>pañcannaṃ</i>	<i>PG-30, 6 Pl.</i>	five	<i>upādānakkhandhānaṃ</i>	adjective
<i>upādānakkhandhānaṃ</i>	<i>NG-1, 6 Pl.</i>	of the aggregates subject to clinging	<i>assādaṇṇi, ..., nissaraṇaṇṇi</i>	possessive
<i>assādaṇṇa</i>	<i>NG-1, 2 Sg.</i>	enjoyment	<i>abbhañṇāsīm</i>	<i>kamma</i>
<i>assādato</i>	<i>NG-1, 5 Sg.</i>	as enjoyment	<i>abbhañṇāsīm</i>	ablative
<i>ādīnavaṇṇa</i>	<i>NG-1, 2 Sg.</i>	danger	<i>abbhañṇāsīm</i>	<i>kamma</i>
<i>ādīnavato</i>	<i>NG-1, 5 Sg.</i>	as danger	<i>abbhañṇāsīm</i>	ablative
<i>nissaraṇaṇṇa</i>	<i>NG-2, 2 Sg.</i>	escape	<i>abbhañṇāsīm</i>	<i>kamma</i>
<i>nissaraṇato</i>	<i>NG-2, 5 Sg.</i>	as escape	<i>abbhañṇāsīm</i>	ablative
<i>yathābūtaṃ</i>	<i>Nip.</i>	as they really are	<i>abbhañṇāsīm</i>	adverb
<i>na (nābbhañṇīṃsu)</i>	<i>Nip.</i>	not	<i>abbhañṇāsīm</i>	adverb
<i>abbhañṇīṃsu</i>	<i>V-6, 3 Pl.</i>	they directly knew		<i>kriyā</i>
<i>na</i>	<i>Nip.</i>	not	<i>vihariṃsu</i>	adverb
<i>eva</i>	<i>Nip.</i>	indeed	<i>vihariṃsu</i>	adverb
<i>tāva</i>	<i>Nip.</i>	for that long	<i>abbhañṇāsīm</i>	<i>kāla-accanta-samyoga kriyā-visesana</i>
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>vihariṃsu</i>	<i>pakati-kattā</i>
<i>sadevakā</i>	<i>NG-1, 5 Sg.</i>	with its devas	<i>lokā</i>	adjective
<i>lokā</i>	<i>NG-1, 5 Sg.</i>	from this world	<i>nissaṭṭā, ..., vippamuttā</i>	ablative
<i>samārakā</i>	<i>NG-1, 5 Sg.</i>	with its maras	<i>lokā</i>	adjective
<i>sabrahmakā</i>	<i>NG-1, 5 Sg.</i>	with its brahmas	<i>lokā</i>	adjective
<i>sassamaṇabrāhmaṇiyā</i>	<i>NG-3, 5 Sg.</i>	with its ascetics and brahmins	<i>pajāya</i>	adjective
<i>pajāya</i>	<i>NG-3, 5 Sg.</i>	from these beings, from the people	<i>nissaṭṭā, ..., vippamuttā</i>	ablative
<i>sadevamanussāya</i>	<i>NG-3, 5 Sg.</i>	with its devas (royalties) and humans	<i>pajāya</i>	adjective
<i>nissaṭṭā⁴</i>	<i>NG-1, 1 Pl.</i>	released	<i>vihariṃsu</i>	<i>vikati-kattā</i>
<i>visamṃyuttā</i>	<i>NG-1, 1 Pl.</i>	detached	<i>vihariṃsu</i>	<i>vikati-kattā</i>

⁴ *Nissarati* (*ni + sar + a*), to depart; to escape from. aor. *~sari*. pp. *nissaṭṭa*, abs. *~ritvā*.

<i>vippamuttā</i> (requires ablative)	<i>NG-1, 1 Pl.</i>	freed	<i>viharimsu</i>	<i>vikati-kattā</i>
<i>vimariyādīkatena</i> ⁵	<i>NG-1, 3 Sg.</i>	made without a boundary, without defilement (boundary = <i>kilesa vatta</i>)	<i>cetasā</i>	adjective
<i>cetasā</i>	<i>NG-4, 3 Sg.</i>	with mind	<i>viharimsu</i>	instrument
<i>viharimsu</i>	<i>V-6, 3 Pl.</i>	dwelled (there is na far away)	<i>sattā=kattā</i>	<i>kriyā</i>
<i>yato</i>	<i>Nip.</i>	when	<i>abbhaññāsim</i>	<i>kāladhāra</i>
<i>ca kho</i>	<i>Nip.</i>	but		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>abbhaññāsim</i>	<i>kattā</i>
<i>imesaṃ</i>	<i>PG-3, 6 Pl.</i>	these	<i>upādānakkhandhānaṃ</i>	adjective
<i>pañcannaṃ</i>	<i>PG-30, 6 Pl.</i>	five	<i>upādānakkhandhānaṃ</i>	adjective
<i>upādānakkhandhānaṃ</i>	<i>NG-1, 6 Pl.</i>	of the aggregates subject to clinging	<i>assādañ, ..., nissaraṇaṇ</i>	possessive
<i>assādañca</i>	<i>NG-1, 2 Sg.</i>	enjoyment	<i>abbhaññāsim</i>	<i>kamma</i>
<i>assādato</i>	<i>NG-1, 5 Sg.</i>	as enjoyment	<i>abbhaññāsim</i>	ablative
<i>ādinavañca</i>	<i>NG-1, 2 Sg.</i>	danger	<i>abbhaññāsim</i>	<i>kamma</i>
<i>ādinavato</i>	<i>NG-1, 5 Sg.</i>	as danger	<i>abbhaññāsim</i>	ablative
<i>nissaraṇaṇca</i>	<i>NG-2, 2 Sg.</i>	escape	<i>abbhaññāsim</i>	<i>kamma</i>
<i>nissaraṇato</i>	<i>NG-2, 5 Sg.</i>	as escape	<i>abbhaññāsim</i>	ablative
<i>yathābhūtaṃ</i>	<i>Nip.</i>	as they really are	<i>abbhaññāsim</i>	adverb
<i>abbhaññāsimu</i>	<i>V-6, 3 Pl.</i>	they directly knew		<i>kriyā</i>
<i>atha</i>	<i>Nip.</i>	then		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>viharimsu</i>	<i>pakati-kattā</i>
<i>sadevakā</i>	<i>NG-1, 5 Sg.</i>	with its devas	<i>lokā</i>	adjective
<i>lokā</i>	<i>NG-1, 5 Sg.</i>	from this world	<i>viharimsu</i>	<i>desādhāra</i>
<i>samārakā</i>	<i>NG-1, 5 Sg.</i>	with its maras	<i>lokā</i>	adjective
<i>sabrahmakā</i>	<i>NG-1, 5 Sg.</i>	with its brahmas	<i>lokā</i>	adjective
<i>sassamaṇabrāhmaṇiyā</i>	<i>NG-3, 5 Sg.</i>	with its ascetics and brahmins	<i>pajāya</i>	adjective
<i>pajāya</i>	<i>NG-3, 5 Sg.</i>	amongst these beings, amongst the people	<i>viharimsu</i>	<i>visayādhāra</i>
<i>sadevamanussāya</i>	<i>NG-3, 5 Sg.</i>	with its devas (royalties) and humans	<i>pajāya</i>	adjective
<i>nissaṭṭā</i>	<i>NG-1, 1 Pl.</i>	released	<i>viharanti</i>	<i>vikati-kattā</i>
<i>visaṃyuttā</i>	<i>NG-1, 1 Pl.</i>	detached	<i>viharanti</i>	<i>vikati-kattā</i>
<i>vippamuttā</i>	<i>NG-1, 1 Pl.</i>	freed	<i>viharanti</i>	<i>vikati-kattā</i>
<i>vimariyādīkatena</i>	<i>NG-1, 3 Sg.</i>	made without a boundary, without defilement (boundary = <i>kilesa vatta</i>)	<i>cetasā</i>	adjective
<i>cetasā</i>	<i>NG-4, 3 Sg.</i>	with mind	<i>viharanti</i>	<i>instrumental</i>
<i>viharanti</i>	<i>V-6, 3 Pl.</i>	dwelled		<i>kriyā</i>

⁵ *Vimariyādīkatena* = *Vi* + *marīyādā* + *kata* = without + a boundary + made. In the compound with *-kata*, the final vowel of *marīyādā* is changed to *ī* (Duroiselle §557). *Marīyādā*, f. boundary; limit.