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- English translation -

Sutta Pitaka

Samyutta Nikāya

Division III –ndash; Khandhaka

Book 21 –ndash; Khandha Samyutta

Section 2 –ndash; The Middle Fifty

Chapter 4 –ndash; Thera (Cattutho) Vagga

21. 2. 4. 6.

(88) Assaji –ndash; Venerable Assaji

1. At one time the Blessed One lived in the bamboo grove, in the squirrels' sanctuary in Rajagaha.

2. At that time venerable Assaji was living unpleasantly in Kassapa's monastery, gravely ill and diseased

3. Then venerable Assaji addressed his attendant;-“Friend, please approach the Blessed One and in my name worship the Blessed One with your head at his feet and tell: “Venerable sir, venerable Assaji too worships the Blessed One with his head at the feet of the Blessed One. He is gravely ill and diseased and it's good if the Blessed One would approach venerable Assaji out of compassion.”

4. That monk agreed, approached the Blessed One, worshipped and sat on a side.

5. Sitting on a side he said to the Blessed One: “Venerable sir, **venerable Assaji is gravely ill and diseased**. He worships the Blessed One with his head at the feet of the Blessed and also says, it's good if the Blessed One would approach venerable Assaji out of compassion.”

The Blessed One accepted it in silence.

6. Then the Blessed One getting up from his evening seclusion approached venerable Assaji.

7. Seeing the Blessed One approaching in the distance, venerable Assaji moved on his bed.

8. The Blessed One said: “**Assaji do not move on your bed**, there are seats prepared, we can take a seat.” And the Blessed One sat on the prepared seat.

9. Sitting the Blessed One said: “**Assaji, are you alright and enduring? Are unpleasant feelings decreasing not increasing?** Is the end of decreasing unpleasant feelings that is evident, not the end of increasing unpleasant feelings?”

10. “Venerable sir, I do not feel alright and am not enduring. My unpleasant feelings are grave, evidently approaching the increasing end, not the decreasing end.”

11. **“Assaji, do you have any doubts or any remorse?”**

“Venerable sir, I have many doubts and remorse too.”

12. **“Assaji, do you have any blames for the self on account of your virtues?”**

“Venerable sir, I have no blames from the self on account of my virtues.

13. “Assaji since you do not have any blames from the self on account of your virtues, on account of **what do you have doubts and remorse?**”

“Venerable sir, earlier when I fell ill I overcame my illness and abode remorseful of my in and out breaths. Now I cannot gain that concentration and it occurs to me isn’t it that I am decreasing?” .

14. “Assaji, recluses and brahmins who have reached the essence of concentration and the recluseship do not **lose that gain of concentration and it does not occur to them, I decrease from it.**”

15. **Assaji is matter permanent or impermanent?”**

“Venerable sir, it is impermanent.”

“That which is impermanent, is it unpleasant or pleasant?”

“Venerable sir, it is unpleasant.”

“That which is impermanent, unpleasant and a changing thing, is it suitable to be reflected, it is mine, I am that, it is my self?”

“That is not so, venerable sir”

15-18. **“Are feelings, perceptions and intentions permanent or impermanent?”**

“Venerable sir, they are impermanent.”

“Those which are impermanent are they unpleasant or pleasant?”

“Venerable sir they are unpleasant.”

“Those which are impermanent, unpleasant, changing are they suitable to be reflected they are mine, I am there or they are myself?”

“That is not so, venerable sir.”

19. **“Assaji is consciousness permanent or impermanent?”**

“Venerable sir, it is impermanent.”

“That which is impermanent, is it unpleasant or pleasant?”

“Venerable sir, it is unpleasant.”

“That which is impermanent, unpleasant and changing is it suitable to be reflected, **it is mine, I am that, it is myself?**”

“That is not so, venerable sir”

20. “Therefore Assajī, whatever matter, feelings, perceptions, intentions, or consciousness in the past, future or at present, seized or not rough or fine, unexalted or exalted, far or near, is not mine, I am not that, it is not my self.

21. **Assaji, the learned noble disciple** seeing it thus turns from matter, turns from feelings, turns from perceptions, turns from intentions and turns from consciousness. Turning looses interest. Loosing interest is released and knowledge arises I am released. **He knows birth is destroyed, the holy life is lived to the end, duties are done and I have nothing more to wish.**

22. **Feeling pleasant feelings he knows they are impermanent, should not cling to them and enjoy them.** Feeling unpleasant feelings too, he knows they are impermanent, should not cling to them and enjoy them. Feeling neither unpleasant nor pleasant feelings too, he knows they are impermanent, should not cling to them and enjoy them.

23. Feeling pleasant feelings he feels unyoked from the world, feeling unpleasant feelings too he feels unyoked from the world and feeling neither unpleasant nor pleasant feelings too he feels unyoked from the world.

24. **Feeling feelings limited to the body,** he knows I feel feelings limited to the body Feeling feelings that end life he knows I feel feelings that end life. He knows, at the breakup of the body, before life ends, **all feelings and all non-enjoyments will be cooled**

25. **Assaji, like a flame that burns on account of oil and a wick would extinguish when the oil and the wick finishes.** In the same manner Assaji, the monk

feeling feelings limited to the body, knows I feel feelings limited to the body Feeling feelings that end life knows I feel feelings that end life. And he knows, at the breakup of the body, before life ends, all feelings, all **non-enjoyments will be cooled**”

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