

AN 4.173: Mahākoṭṭhita Sutta

Complication

Translated by Bhante Suddhāso

Then Venerable Mahākoṭṭhita approached Venerable Sāriputta and conversed with him. When the usual polite conversation was finished, Venerable Mahākoṭṭhita sat to one side and said to Venerable Sāriputta, “Venerable, when through dispassion the six sense-domains completely cease, does something else exist?”

“Do not think that, Venerable.”

“Venerable, when through dispassion the six sense-domains completely cease, does something else not exist?”

“Do not think that, Venerable.”

“Venerable, when through dispassion the six sense-domains completely cease, does something else both exist and not exist?”

“Do not think that, Venerable.”

“Venerable, when through dispassion the six sense-domains completely cease, does something else neither exist nor not exist?”

“Do not think that, Venerable.”

“When asked ‘Venerable, when through dispassion the six sense-domains completely cease, does something else exist?’ you said ‘Do not think that, Venerable.’ When asked ‘Venerable, when through dispassion the six sense-domains completely cease, does something else not exist?’ you said ‘Do not think that, Venerable.’ When asked ‘Venerable, when through dispassion the six sense-domains completely cease, does something else both exist and not exist?’ you said ‘Do not think that, Venerable.’ When asked ‘Venerable, when through dispassion the six sense-domains completely cease, does something else neither exist nor not exist?’ you said ‘Do not think that, Venerable.’ Venerable, how is the meaning of this statement to be seen?”

“When one says ‘Venerable, when through dispassion the six sense-domains completely cease, something else exists,’ then one complicates the uncomplicated. When one says ‘Venerable, when through dispassion the six sense-domains completely cease, something else does not exist,’ then one complicates the uncomplicated. When one says ‘Venerable, when through dispassion the six sense-domains completely cease, something else both exists and does not exist,’ then one complicates the uncomplicated. When one says ‘Venerable, when through dispassion the six sense-domains completely cease, something else neither exists nor does not exist,’ then one complicates the uncomplicated. Venerable, the six sense-domains go as far as complication goes, and complication goes as far as the six sense-domains go. Venerable, when through dispassion the six sense-domains completely cease, complication ceases and is pacified.”