

AN 7.61: Pacalāyamāna Sutta

Dozing

Translated by Bhante Suddhāso

Thus have I heard: On one occasion the Fortunate One was living among the Bhaggas, on Crocodile Hill in the deer park at Bhesakalā Grove. At that time Venerable Mahā-Moggallāna was among the Magadhans at Kallavālaputta Village, and was dozing while sitting. Using divine vision – purified and superhuman – the Fortunate One saw Venerable Mahā-Moggallāna among the Magadhans at Kallavālaputta Village, dozing while sitting. After seeing this, just as a strong person would extend a contracted arm or contract an extended arm, the Fortunate One vanished from Bhesakalā Grove and appeared at Kallavālaputta Village in front of Venerable Mahā-Moggallāna. The Fortunate One sat on the designated seat and said to Venerable Mahā-Moggallāna,

“Are you dozing, Moggallāna? Are you dozing, Moggallāna?”

“Yes, Bhante.”

“Then, Moggallāna, do not pay attention to whatever perception you were maintaining when you fell into drowsiness; do not continue with that perception. Moggallāna, by doing this it is possible that you will abandon your drowsiness.

“If you do not abandon your drowsiness by doing that, Moggallāna, then you should think about and mentally explore the Dhamma that you have heard and learned; you should mentally examine it. By doing this it is possible that you will abandon your drowsiness.

“If you do not abandon your drowsiness by doing that, Moggallāna, then you should pinch your earlobes and rub your limbs with your hands. By doing this it is possible that you will abandon your drowsiness.

“If you do not abandon your drowsiness by doing that, Moggallāna, then you should get up from your seat, rub your eyes with water, look around in all directions, and look up at the stars. By doing this it is possible that you will abandon your drowsiness.

“If you do not abandon your drowsiness by doing that, Moggallāna, then you should pay attention to the perception of light – the night as the day, the day as the night. In this way you should develop an open mind, a mind of unveiled radiance. By doing this it is possible that you will abandon your drowsiness.

“If you do not abandon your drowsiness by doing that, Moggallāna, then you should commit to doing walking meditation – paying attention as you walk back and forth, with your sense-faculties withdrawn and your mind focused inward. By doing this it is possible that you will abandon your drowsiness.

“If you do not abandon your drowsiness by doing that, Moggallāna, then you should recline on your right side like a lion, with one foot on the other, mindful and aware, keeping in mind the intention to get up. When you wake up again, Moggallāna, quickly get

up, thinking 'I will not live devoted to the pleasure of sleep, the pleasure of lying down, the pleasure of drowsiness.' Moggallāna, this is how you should train yourself.

"Furthermore, Moggallāna, this is how you should train yourself: 'I will not approach families arrogantly.' Moggallāna, this is how you should train yourself. Moggallāna, if a monk approaches families arrogantly, it may be that there are activities being done by those families, and they will not pay attention to the monk; then that monk will think, 'Now who has turned this family against me? These people no longer like me!' When one doesn't get anything one becomes ashamed, when one is ashamed one becomes agitated, when one is agitated one becomes unrestrained, and when one is unrestrained the mind is far from concentration.

"Furthermore, Moggallāna, this is how you should train yourself: 'I will not speak argumentatively.' Moggallāna, this is how you should train yourself. Moggallāna, when one speaks argumentatively it is expected that there will be a lot of talking, when there is a lot of talking one becomes agitated, when one is agitated one becomes unrestrained, and when one is unrestrained the mind is far from concentration.

"Moggallāna, I do not praise all association, nor do I dispraise all association. Moggallāna, I do not praise association with laypeople and monastics. But I do praise association with residences that are quiet, are free of the sound of voices, seem unpopulated, are far from human dwellings, and are suitable for retreat."

When this was said, Venerable Mahā-Moggallāna said to the Fortunate One, "Bhante, briefly, how is a monk one who is liberated through the elimination of craving, one who has reached the absolute perfection, the absolute freedom from bondage, the absolute spiritual life, the absolute conclusion, one who is best among angels and humans?"

"Here, Moggallāna, a monk has heard, 'Nothing is worth clinging to.' Moggallāna, if a monk has heard, 'Nothing is worth clinging to,' he directly knows all things. After directly knowing all things, he completely knows all things. After completely knowing all things, then whatever he feels - whether pleasant, painful, or neutral - then, in relation to those feelings, he develops the perception of impermanence, the perception of dispassion, the perception of cessation, and the perception of relinquishment. As he develops the perceptions of impermanence, dispassion, cessation, and relinquishment in relation to those feelings, he does not grasp at anything in the world. Not grasping, he is not agitated. Being unagitated, he personally attains enlightenment, and knows, 'Birth has been eliminated, the spiritual life has been lived, what was to be done has been done, there will not be more of this.' Moggallāna, in this way, briefly, a monk is one who is liberated through the elimination of craving, one who has reached the absolute perfection, the absolute freedom from bondage, the absolute spiritual life, the absolute conclusion, one who is best among angels and humans."